Without Rubbing

WARRANTED.

SOAP USED.

es of Cleansing goes on.

are Eating Breekfast and Deing

the going on. A lady can do her washin elil washell by a machine or by hund-labor

SAVING INVENTION.

WING

IMONIALS:

niar price. 5) per 1966, sthed of willing the W@MAN'S FRIEND. In reply, I would say, that there are many the most prominent of which I will engage: by a sincle trust he et to wash with it most

prices ranging from S8 to \$10 to each. A is a success, and will sell. You should, by express, C. O. D., if not convenient to responsible timer to make the Wasnes-truits to sell se many as twenty Washers in cannot to sell se many as twenty Washer in lean take another county, and rest seared rill sell many more. Consequently, after voreinty for much more than at the start. Let unt this is not a tenth nart of what you end; who want to make money, to whom you as special inducement; besides, it is and I cannot see how I can propose better by believe they could make better terms for

or, as a sample, together with a Certificate of in how to red Patents, and Pictoral Paters, leipt of the Washer yeu may have time to the Washers retail at 510. After I used the whether you wish to purchase or not. I to the business. Let me no ar from you seen, us to send C. U. D.

proper position; put in water enough to amnothly, with the soiled parts well somed amnothly, with the soiled parts well somed water bests, it will begin to flow up the tubes the Wastra again; siter a steady circulative wastra with white. The soft water for mixed with white. Use soft water for

religious papers throughout the country. Of whe may hereafter engage in the business feedin will be used in every family.

LETTERS.

Sern Crass, Pess. Promb r6, 1571.

The Steam Washer came to hand last week wning). Tursday morning it was at work ers at breakfast, and did its work well. We sanuther trial this week, with good success. s quite enthusiastic in its praise. The things non emaccipation far exceeding all that Efrage egald do for har. right for Chemnus, N. T., Bradforl and

REV. LEVI STORE

-The Washer came duly to hand. Accept your promptitude. Less glad to acknowle diefre ma to order one of them. Several ass it tried. All acknowledge it a perfect with th order a deed in Henderson county, id send the money new, but fear some one right by this time. Send C. O. D. RET. B. T. TATLES.

Ky., Dec. 13, 1872. Prevences, Press., Yeb. 25, 1872.

have used your Steam Washer in our family the, and are well pleased with it. out it far three times its oost. CRAS. D. BUTLER. Wood Begraver, 21 Fifth avenue.

Warner Gaova, Mo., July 39, 1872.

s wa bought the State of Missouri, I, my-

twelve (12) equative and two d of which amounts to \$1732, which, think, will, when you cansider the fact that I have ills of Grome county, Mo. WM. EELLET.

to

Exth St., Pittsburg, Penn. Persons writing my from spoint this card,

THE BAPTIST.

J. R. GRAYES, t : : Editor-in-Chief. BAN. WOOLS, : : : Crier and Advertising Departmen

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Eld. J. J. D. BENFROE,

A FORM OF SOUND WORDS.

The Beriptures. The Old and New Testaments were written by men divinely inspired, and contain the full and final revelation of God's will to man. To seek through "spirits" to pry into

New Testament is the perfect rule of faith and practice for Christians. 2 Tim. Hi/16. 2 Pet. i. 21; lii. 16. Luke xxiv. 41. Jone xv. 25. Is. viii. 29.

the unrevealed things is in the sight of God

as the sin of rebellion and witchcraft. The

The Godhand.

There is only one God, self-existent, in-Soute in every natural and moral excellence. He has revealed himself as the Father, and prayers of the saints,"—as if to sweeten the the Son (or the Word), and the Holy Ghoet, the same in respect to Divine essence, whatever distinction there may be in some respects.

is. xlv. 21, 22. Jer. x. 10. Ex. iil. 14. Deut. vi. i gxxii 4. Ps. xxxvi. 5. Jehn i. 1, 13. Rom. ix. 5. frm. ii. 16. Rev. i. 8. Junn xiv. 25; xv. 26. Acts v. i 6. 1 Car. hi. 16; xii. 11. Matt. xxviii. 19.

The Fell. 3. Man was created holy; but, by wilful

disobedience, fell from that state; became morally defiled, and begat all his children in his likeness; hence, by nature, there is in us no holiness; but we are all inclined to evil: and, all are children of wrath, justly exposed to death, and other miseries, temporal, spiritual and eternal.

Jen. i. II, 31; ii. 18, 17; iii. 1, 6. Ecales. vii. 23. Sam. v. 12. Eph ii. 3. Kask. xviii. 19, 20. Rom. vii. 18, Jer. xvii. 9, 10. 1 John i. 8, Rom. vi. 25.

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

John t. 14. Luke t. 26, 35. Acts iv. 12. Rom. iii. 20 The Election.

5. All who truly believe and obey the gospel were chosen in Christ "before the foundation of the world" by him who sees the end from the beginning; and in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated height alone in their own strength. by the Holy Spirit, without whose influence none would ever be influenced to repent and believe.

Bah. i. 4. Is. xivi. 19. John iii. 4, 8; i. 12, 13, 1. Pet. t. 3, James i. 13. John xvi. 9. Eph. ii, 10. The Preservation of Saints.

6. Nothing can separate true believers promised to Christ and his people. The from the love of God; but they will be "kept earth itself is to be glorified and made the by the power of God through faith unto salvation." the sure and final proof of their being true believers consisting in the continuance of their attachment and obedience to Christ till the close of life. 1 Pst. i. v. John x. 37, 29; viii. 31. Col. i. 21, 23-Hob, tii. 14. Matt. xxiv. 13. 1 John 5i. 19.

7. A Church of Christ- is an organised essociation of persons renewed by the Holy Spirit, baptized upon a confession of union with Christ, and covenanting to witness the with and keep the commandments of their Divine Head. Tc his church alone Christ has committed the preservation of his exapel in its purity, and the promulgation of it to all men by ministers bearing its com-

1 Pet. it. v. Acts fl. 47; vill. 12. Bph. 1. 22. The Ordinaness.

& The ordinances of a Christian church number of the angelic host is declared to be are Baptism and the Lord's Supper. Baptism beyond computation, by the words "ten the immersion of professed believers in Christ, not in order to the remission of sins, but to declare their death to and freedom from sin; and is a prerequisite to the preaching refrain to the new song of redemption. of the gospel, church membership and com- ascribing honor to the Lamb! Notice the munion at the Lord's table. These ordinances belong to the church, and should only be administered by her officers to those, ale deems qualified to receive them.

Participation in the Lord's supper should to receive power and riches," etc. Literally, be confined to the membership of each local "the power." I'The remaining six (the church, or to those members of other charches specifically invited by it—their faith and waik being avouched as correct. The supper, no more than bantism, may ranged under the one Greek article, to mark

be administered by ministers to those whom they deem qualified. Matt. Hi. 4. li; xxviii. 19, 20; xxvi. 36, 38. 1 Car. xv. 31. 28. Acts viii. 12, 37. Bom. vi. 1, 12. Col. ii. 13. 1 Pet. iii. Si. Acts ii. 37, 42.

The Lerd's Day.

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

John xx. 19, 28. 1 Car. xvl. 1, 2. Acts xx. 7. Rev.
4. 18.

The Resurrection of the Righteens.

10. There will be a resurrection of the righteous dead prior to the advent of Christ, who, with the living saints, will be changed in a moment, and caught up to meet the Lord in the air, to appear with him at his coming and judgment and punishment of the persecuting nations.

Dost. xxxiii, 2. 1 Then. iv. 13, 18. Sech. xiv. 8. Then. i. 8, 13. Jude xiv. 5. 1 Cor. xv. 51, 55. The Millennium.

11. At the coming of Christ he will judge and destroy the nations that have persecu ted his people, take to himself all dominion and rule, and, sitting upon the throne of his father, David, in Jerusalem as King and Priest, will rule with his saints over all HALLELUJAH! who shall part Christ's own shurch from Christ's ewn father, David, in Jerusalem as King and

Str. 20; XXV. 34. Pa. XXV. IL. The Heaven of the Baints.

12. After this earth shall have been puri- Part us from our glerious Lerd? fied by fire, and the new heavens and new earth shall have been fashioned and pre- Ber the Spirit's seal efface? pered as a heavenly place for the final abode Famiae, nakeduess, or hate of the redeemed, Christ will descend out of Bride and Bridegreem separate? seven with his saints and his tabernacie will be with them. Then cometh the end Hallelnjah! life aer death, when he shall have delivered up his Powers share nor powers beaeath, scepter same of the and all things will Monares will get for cyrant's doom of the same as things the same as things to be seen to



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

Old Series—Vol. XXX.

THE PULPIT.

THE NEW SONG.

"And they sang a new song."—(Rev. v. 9)

stretched hand; the highest heavenly intel-

redeemed fallen on their faces before him;

each one holding in his hand a harp to swell

the choral anthem of redemption, and

golden vials full of odors, which are the

very air of heaven with the incense of praise

gone up from the earth; and so they break

"Worthy the Lamb."

Notice the characteristics of this song.

I. A new song. It is comparatively a new

song in heaven. It has not been sung there

always, nor for a very long period. Then,

it is of so surpassing interest that it will

2. A song to Christ "Thou art worthy."

If angels and glorified spirits worship Christ,

we may. But we cannot worship a human

Christ; the object of heavenly and earthly

3. A song of redemption. "For thou wast

slain and hast redeemed us." The slaying

of the Lamb of God and the redemption of

the souls of men are two necessary related

facts. The worthiness of Christ to open the

book and hasten to their catastrophe the

decrees of the Almighty, rests in the fact,

recognized in heaven, of his redemption in

blood. It is the death that forms the bur

4. A song of exaliation. "Hast made us

unto our God kings and pricets," (verse 10)

This exaltation is all through the same slain

Lamb. There is no true exaltation of the

seul 'but through him. The glorified

ascribe their very seats in heaven to his

merits. They did not struggle up to that

5. A song of triumpi. "And we shall reign

on the earth." Is there any special signifi-

earth? Is this world to be the seat of empire fo

the redeemed? I think so. This world is

revealed. But the great fact is revealed.

This new song to Christ-song of redemp

tion, of exaltation, of triumph,-is followed

by two refrains; first, from the angelic hosts;

second, from the universe of created

1. The angelic refrain, (verses 11, 12). "The

voice of many angels." Observe they were

about the throne, but outside of the repre-

sentatives of the redeemed. The angels are

not so intimately concerned in the work of

Christ, whether in the redemption or the

glorification of his church, as are men. The

thousand times ten thousand," etc. What

a chorus! And all these waiting to strike a

variation in the words of the angelic refrain

-no personal redemption by his blood-no

triumph through his death. But "worthy

Lamb."-Faussett.

Lamb forever and ever."-Pond

heart? Sever from the Savior's side

Souls for whom the Sevier died?

From Immaanel's black-bought erewa?

Dash one precious jewel down

Trouble dark or dire disgrase

Tune Book.

ology."

"we shall reign on the earth."

beings.

forth in singing,-

never grow old.

adoration must be divine.

den of the new song.

ligences and the representatives of the with our abilities as a people?

OUR WORK.

work, every Sabbath, ninety-three ministers

cation, Sunday school and agency work, and

we have eighty still who claim to have been

Sabbath day are unemployed.

the word

Now, of these, allow thirteen for the publi

MEMPHIS, TENN., SATURDAY, FEBRUARY 22, 1873.

New Series-Vol. VI., No. 25

FORCIBLE WORDS.

Eld. Pharcillus Church, late editor of the

ed no little attention—as a thinker and

authors-in a letter written to us shortly

the sufferings of his incarnation?

"I have no argument to overthrow your

that the Scriptures are full of buttresses to sup

port that bulwark in case it shou'd become shaky."

LETTER FROM TEXAS.

There is nothing of a specially discour-

aging character in our religious affaire,

though all Christians do not always love and

labor like a people should who are not their

satisfaction and encouragement in its ardu-

ous labors, and Texas Baptists are realising

its indispensable influence more and more.

The position taken by that paper, with the

already seen to have been right, and the

believe, exceed the highest expectations of

greatly more so than since I knew them-

at ease in Zion" to shame!

with the book of the future in his out- tions of West Tennessee been at all com- beginning,

Bro. C-was in the pulpit arranging his From an examination of the statistics of hymns, when one of the deacons, after a our several associations. I find that there short conference with the other deacon are, in the limits of our convention, one approached the pastor, who sat in front of bundted and sixty-six ordained ministers. the stand, and asked the pastor whether it One hundred and sixty-six living sermons would not be well to invite the Methodist every Sabbath, and how quickly might we preacher to take a seat in the pulpit, remark-Christ. rejoice in a faithful occupancy of every por ling that such had always been their custom. tion of our field! But, instead of one hun. The pastor remarked that he had never dred and sixty-six sermons weekly (allow-done such a thing, but that, inasmuch as he ing each preacher one sermon for each was a servant of the church, he would call Sabbath day), I find that five of our churches the church into conference, if he thought it have preaching every Sabbath; one of them | well to do so, and that he (the deacon) preaching thrice a month; eight twice a might then call up the question. The quesmonth, and two hundred and forty-nine tion was not taken. And that church, from once a month, at lesst, but one Sabbath in that day, discontinued this sort of minis four. This estimate would allow for other terial courtesy. W. T. BENNETT.

Humboldt, February 13, 1873.

FROM EAST TENNESSEE.

We have long read, and heard, much said called of God to the ministry, that every concerning the mighty enemy of righteous-We are planning a forward movement, ness, the religion and teaching of God's reand, to succeed, we want men of large vealed truth. We have had little concepbenevolence, earnest devotion, wise in what | tion of their vile intrigue, and the devices is written, and bold to execute orders. We used to fetter the minds of the people, that have work for every preacher in West Ten- they may the more easily and surely be prenessee, of these qualifications; but if there pared to receive their abominable dogmas are any who are "fearful and faint-hearted, as truth, until within a few years past they let him go and return unto his house, lest have made their appearance among us, and his brethren's hearts faint as well as his painfully visible in the erection of edifices heart" We have nearly twenty thousand for their deluded followers to worship the

and no burning desire for the salvation of deadly poison. souls, return their credentials and prepare

occupancy, and try there to plant for the have it. with seeking places already occupied. W. T. BRANETT.

A CASE OF NON-APPILIATION.

West Tennessee it had been the custom, till about them shall not fear lightning or thunwhole being seven, the number for perfection and completeness) are all, as well as power. four years ago, " to show ministerial courder, and they who shall repeat it every day tesy," t. e. to invite the preachers of Pedo-shall have three days warning before their that they form one complete aggregate baptist denominations, and anything, so it death. belonging to God and his co-equal, the was a preacher, to occupy the pulpit with the pastor. Well, four years ago, a pastor 2. The universal refrain, (verse 13). "Every was called with stricter views of church creature-in heaven-on earth-under the earth." The universal domain of God. "The universal chorus of creation, including the outermost circles as well as the innermost. -saints and angels-winds up the dox-"There is not a passage in the Bible which gives us a nobler, grander conception of heaven than this. The vast multitude in heaven, cherubim and seraphim, angels and churches

Hymns from the New Beptist Hymn and visitor closed. A few passages were read, ings i may escape all dangers now and for setting forth the divine will in reference to ever Amen. The continue will in the states that have not great and about entering for the continue will in the states that have not great and about entering for the continue were amen. setting forth the divine will in reference to ever Amen.

the ordinatee of his range among the relation what de relation is among us let, the truth it, there is no time it will be under consider the relation of the relatio

tism; and then, amid joyful acclamations, BAPTISTS OF WEST TENNESSEE:-What are the happy converts bore witness to their we doing? God has crowned our pathway faith in a buried and risen Savior. From we doing! God has crowned our pathway the river, the vast assembly proceeded to work, "Seed Thoughts," which has attractfriends of Missions and the Secretaries of the Boards to The scene is intensely dramatic. Jesus done much. But has the work performed the house of prayer. With thrilling fervor standing in the midst of the heavenly throne by our convention and the several associa the congregation sang the dear old hymn, writer, stands pre-eminent among American

after the appearance of our article on the mensurate with the demands upon us, or "How firm a foundation ye saints of the Lord."

WHAT THE CATHOLICS ARE DOING.

who have enlisted as soldiers for Jesus; but, Virgin Mary and their priests.

with this numerous host, we cannot reason. They begin their work in this way, and by ably expect to win, except our under-cap. gathering up the outcast orphans to teach tains be men of unflinching purpose and them their ruinous heresies, and by scattersterling integrity. With hearts to work for ing broadcast their heretical publications. Jesus, we have not too many, but unless we Baptists of East Tennessee, beware of them! can have service, numbers are a source of Be on the alert for the meshes of the net weakness. We shall offer now a few suggest laid to entrap you, and their efforts to decance to be attached to the words on the tions, which will, we think, if complied with, coy your children into their schools that will inevitably prove the instrument of their ruin. Guard against them as you would a 1. Let those who have no regular work,

Recently I was handed, for perusal, a habitation of glorified beings. Just how this for service in the ranks. Preaching, in such specimen of their gratuitous publications, is to be brought about, or when, or what shall a case, is a double burden, and very poor being circulated in upper East Tennessee by be the nature of that reigning, may not be help in sustaining the regular ministry of thousands. Read it that you may see the state the "burnt up" gardens, but heavy adopted, it would obviate the necessity of vileness of it, that you may be enabled to rains and freezes set in too soon for any public collections under any circumstances 2 Let such as are employed for two Sab guard your own children from its baneful success. Since then a succession of cold whatever, and along with such collections baths only, preach twice a month, and help influence. It is as false and as adverse to rains, "northers," sleet and snow, with a all foolish jesting, of which more anon. If in the Sabbath school and prayer meetings, the word of God as the father of the Man pleasant day or two intervening, have made this plan was adopted, there would be no or else find some vacant section that needs of Sin. and the mother of harlots would up the time. It's raining while I write lack of money at any time, and no crippled

"The following prayer was found in the This course would more fully engage the tomb of our Lord Jesus Christ, in the year heart and so improve the preaching, thereby 803, and sent from the Pope to the Emcreating demands for your services. Mission peror Charles, as he was going to battle, boards and vacant churches never go for for safety. They who shall repeat it every laborers to those that are unemployed; and day, or hear it repeated, or keep it about let those that kave no stated preaching them, shall never die, nor shall poison have places make them-places of their own; and any effect upon them. At it being read over let them create an interest. This would every woman in labor she shall be safely spare pastors the mortification of refusing delivered, and be a glad mother; and when to invite you to preach, the congregation the the child is born lay this on his or her right grief of having to listen to a man whose side, and he or she shall not be troubled bad Texas road, in drizzly, cold weather the churches, and keep the minds of the heart has not learned to yearn over them. with any misfortune; and if you see any and yourselves the fear of being charged one in fits, lay it on his or her right side, and he or she shall stand up and thank God, and they who shall repeat it in any house spring; but in other places forty cents is all we would not be annoyed with public colshall be blessed by the Lord, and he that that is yet asked, and it is still cheaper, I lections, let us fall back on Paul's better will laugh at it will suffer. Believe this for believe, up the country. BRO. HDITOR:-In one of the churches of certain, for it is as true as if the holy evan-

"THE PRATER" "Ol adorable Lord and Savior Jesus Christ, hung on the gallows-tree for our lives; O! Holy Cross of Christ, see me in thought; O! his greet and good work is being felt everyorder; in fact, the new preacher was a man Holy Cross of Christ, ward off from me all where. Of the same character is the so tenacious of gospel order, that he would sharp, repenting words; O! Holy Cross of redoubtable agent of the Domestic Mission that they are not embraced in the com-Christ, ward off from me all weapons of Board, who neither spares himself nor any mand to preach the gospel to "every crea not, by word, or otherwise, declare a system danger; O! Holy Cross of Christ, ward off man he thinks ought to contribute to the tura"

mies, visible or invisible, now and foreves, exceedingly high state of prosperity—if Amen.

NEW RATES OF ADVERTISING

Fifty Insertions in One Year. Eight Lines Nonpareil, or two thirds of an iech nake one Square. Cuts and heavy lettering double price. The annual subscription to Tax Barrist is larger han that of any other paper in the Southern States. Advertisers unwilling to pay these rates will please mit correspondence necessary to inform us of the fact. All crasses offere Than Quarterly will be

regular advertisers, quarterly. Where payments are delayed, 10 per cent, will be added.							
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+ + Z.	Week	Wanks.	Week.	Weeks.	M'nih	Month imes	dars o
1 50	\$ z.00	1 3 3JI	\$ 4.30	5 5.1U	a 12.00	Z1.06	76.0
2 Sq	3.60	5 40		1.79	21.60	36.0	94.0
3 Sq	6.10	7.80		12.30	30.000	59.00	80.00
4 Sq	6 60	9.60	13.4	15.60	38.40	64.80	100.2
0 00	7.80	11.00	15.60	20.50	46,80	74.90	790.0
6 8q	9.25	13.75	18 60	29.80	85.20	93,60	137.5
14 Col	12.00	18.00	24.00	30.00	72.00	100.00	180.0
34 Col!	18 OU	30 00	36-00	48.00		16K.0 N	273.0
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MISSIONS.

New York Chronicle, and author of the new Foreign, Indian, Domestic and Home, t. s., State. While

IT IS YOUR OWN FAULT.

It is very common to bear brethren comsufferings of the divinity in the Christ of planning because of so many public collec-Calvary, occur these two forcible passages, tions for missions. Whether you go to an which we commend to the moderns who association, State convention, or Southern oppose our positions-positions which we Baptist Convention, there must be a public hold in common with such standard writers collection for missions, sometime during the as Dr. Gill, A. Fuller, R. Hall Bases. P. session. Some of our associations have. Church; and above all, Isaiah, Paul and adopted the plan of having a missionary sermon preached on Sabbath. This is a "In reference to the sufferings of the good plan. But these sermons are almost divine in Christ, all I know, you know; invariably followed by a public collection. because neither of us know anything beyond Many brethren complain at the frequency the text of Scripture. The apostles, in repre of these collections. While we would not senting the subject, say not one word to advocate public collections, let us see if separate the divine from the human in some better plan cannot be found. Paul did Christ, in the manner of our theologies. We not like to gather up the mites by public have invented the distinction to relieve ourselves of collections, and hence he devised a plan to the mysterious fact that God suffered. That is, obviate the necessity. To the church at we want to make plain Paul's great mystery Corinth, which he expected to visit soon, he of God manifest in the flesh. We do not said: "Upon the first day of the week, let like to have it a mystery, and it is no mys every one of you lay by him in store, as

tery that Christ suffered in his manhood, but God hath prospered him, that there be no only that he suffered as one with God. From gatherings when I come." (I Cor. xvi. 2) that part of his nature we preclude suxer. The excellency of this plan is found in ing, and hence clear up the mystery in three points. 1. "Let every one of you Paul's mind! A pity that Paul died without lay by him in store." This covers the our interpretations! Moreover, if the two whole ground. The foundation of contrinatures in Christ were reduced to one, and butions for missions is love for Jesus. As only one individual consciousness, must not there is no such principle in the unbeliever. all feeling and sensation in him, whether to prompt him to action, we cannot consist from a divine or a human source, have ently demand a contribution of him. If revealed itself in that one consciousness? every one of the church lays by him in Do not the agony of remorse and of a tooth store, there are none to whom we may ache become in us a fact of the same con. appeal, and hence no necessity for a public sciousness? And if-Christ was made in all gathering. 2 "As God hath prespered things like us except sin, how can we fail to him." When every one has consecrated a include his divine nature in the mystery of portion of his means, and a portion propor-

tioned in amount as the Lord hath prospered him, there can be no demand for additional contribution, and hence no necessity sole bulwark against infidelity, but only say for public gatherings. 3. "Upon the first day of the week." Every one setting apart funds, and all the funds he has for that pnrpose, and upon the first day of every week. First "The oldest inhabitant" remem the full amount is always on hand ready for bers not to have ever seen so long a spell of use, and there can be no demand for a pubsuch extremely bad weather. The first lic gathering on the ground that the money rain, after the middle of June, occurred in is needed at once.

November, when work was begun to rein. This is the scriptural plan of giver. If (3rd of February.) with a prospect of another missionary operations. But while this plan sleet, and farmers are becoming nervous in obviates the necessity of public collections; view of the necessary preparation for a good please bear in mind that it does not obviate crop. I have missed one of my four the necessity of agents

appointments" outright when it was really | In the very next verse Paul proposes if too cold for me to go out, and starting, found there should be money enough to justify, myself "water-bound" by the inundation to send some, whom they should approve of the previous day, but have often "missed" to carry up this money to Jerusalem. "And meeting a full church, and on one occasion when I come, whomsoever ye shall approve found not a single person at the house of by your letters, them will I send to bring worship neither Saturday nor Sabbath, your liberality to Jerusalem."

though a long ways for me to ride, over a It is necessary that agents travel among The price of corn here (Grimes County,) has brethren stirred up to a discharge of this gone up to seventy five cents, where two weekly consecration, receive the money, tremendous hails destrayed the crops last and forward to the boards or stations. If J. M. BORERTBOR.

> SHORT ARGUMENTS FOR THE INDIANS. No. 1.

The cause of Indian missions might safely rest upon the broad and firm basis of own but are bought with a price-(and oh, Christ's command, to "preach the gospel what a " price!") The ardent, determined in all the world."

and indefatigable Sunday-school agent! So far as the justness of their claims is hasn't stopped for all this bad weather, and concerned, the Indians need no special plea of mine. I would gainesy the wisest sad beat man on earth, if be were to contend

We are solemnly bound by our allegismoe to subject us to the censure of heaven's Our faithful Herald has great cause for court

In view of this, I call on every one who is loyal to Christ, and whe can do so, to send contribution at once to the Board at Marion, Ala, designating that it is for the Creek Orphan School; for the Indian missionary that you may prefer to help, naming him; for the native presoner of your choice, naming him; or for the purpose of sending a missionary to the tribes West of the five civilised ones. All these objects are embraced in Indian missions, and all meed help just now. HF.R. Micco, Creek Nation, January 1 1873.

NOT TO BE FORGOFFES.

Twenty thousand dollars in America for the Boman Chapel are not twenty thousand

and who can question the source of this dollars in Rome. With exchange at ten impetus? And may I not ask, where can and a half per cent, and gold at thirteen better college presidents be found than Dra and a half it must not be forgotten that

the ordinates of his can have preserved pure through all ares. | Episcopalians, Baptists and non-professors, people so united as we. Though we act any brother to show me my error, if error it have "begged the question" so summarily and interest as described as described as described as a summarily and all things will be under special cobligations to considered this, I suppose they would not a summarily as described as described as described as described as a summarily and all things will be under special cobligations to considered this, I suppose they would not a summarily as described as described as described as described as a summarily as described as described as a summarily as described as described as a summarily as described as mon the suggestion that there is no better te.

apostolic which is not clearly daguerreotyped from me all things that are evil; O! Holy noble cause he represents, and time and in the woman coming up out of the wilder. Cross of Christ, protect me from my ene. space would fail me to speak of many others. Christ to send them the gospel. To disobey, ness, or that is not clearly reflected in the mies; O! Holy Cross of Christ, protect me of like faith and life, putting those who are to plead excuses, or even to hesitate, would ness, or that is not clearly renected in the in the way of happiness; O! Holy Cross of gospel mirror. The gospel system of church Christ, ward off from me all dangerous order was faithfully exhibited, without redeaths, and give me life always; Ol cruciferring to other communions, until nearly fied Jesus of Nazareth, have mercy on me glorified saints, ten thousand times ten thou- every family connected with the church had sow and forever, Ameni sand, and thousands of thousands, all erected a home altar, and nearly every male honor of his sacred, passion, and in honor co-operation of many far seeing friends, in uniting in one sublime chorus: Bleesing, member would lead in public prayer. And of his holy resurrection, of his God-like connection with the Educational Union, is that sitteth upon the throne and unto the all of this before the church was visited by ascension, to which he used to bring me, to any preacher from one of the so-called sister the right way to heaven. True as Jesus good results of that movement will, I

But the time came. A very popular Good Friday; true as the three wise kings ceived it. Instead of absorbing or injuring preacher of the Methodist church was brought their offerings to Jesus on the third existing schools and colleges, it has stimupresent one beautiful Sabbath morning, day; true as he ascended into heaven, so the lated and encouraged all, and to-day, the when seventy-seven willing converts were to microwithly mentally and form my ene. Baylor and Waco Universities are in an investigation of the seventy-seven willing converts were to microwithly an invital and form my ene. be buried with Christ in baptism. Repect- Amen. ful and courteous, one of the descons "O! Lord Jesus Christ, have mercy on me! brought around the visiting minister and Mary and Joseph pray for me through Nicointroduced him to his pastor. But a few demus and Joseph who took our Lord down

words had passed before it was announced Jesus Christ, through thy sufferings on Crape and Burlison? Should students any twenty-four per cent. of the sum collected that the candidates were ready; so, with a the cross, for truly your soul was parting out where desire to enjoy the genial climate of is necessary to convey the funds to Rome.

Christ was born on Christmas day in the stable; true as Jesus Christ was crucified on the great-hearted brethren who first cou-

J. V. as they have done, and doubted the informs.

very respectful invitation from the paster to of this sinful world, give me grace that I this great and growing State, while elimbing The expense in some States of cultesting be present that day at the church and their may carry my cross patiently with dread the hill of science, they need not fear any should also be remembered. Shall the Bro. ____ the pastor's conversation with the complaining, and that through the suffer worthy institutes. And the Educational Or will the States add them to their quotas?

BAPTIST COPOLIARIES.

There is no church but a badly of immersed believers who have been immersed by a duly appearated officer of a Scriptural church.

2. There are no Scriptural ministers but those who have been daily authorized by a Ecriptural

3. Since nothing is mere evident than the fact that we teach more effectually by example than by prescrit-therefore, so long as we approprisie our pulpits for the official preaching of the gosfel by those whom we consider duly beptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they elaim to be and construe the action on our part into a recognition of their wins, and thus confirm their followers in

4. Nothing can be more inconsistent than to edmit these preschers into our pulpits who hold and teach doctrines on account of which we would exclude both from our pulpite and churches my minister of our own denomination. Thie, we claim, is one of the old landmarks of the Baptist Church.

5. That a body of immersed believers is the Highest ecclesisatical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of supether binding force over those of an Association envention, Council, or Presbytery-and no As-Sociation or Cenventien can impose a moral ob-Hgstion upon the constituent parts composing them man't a unitall lo tall a

6. That since each Church of Christ is an independent body, no one church can expect any abareh can restere him if it sees it.

L '7. Whenever any church acts in violation of in the New Testament, she becomes rebellious -heracts null and void; and all other churches, als repents and rectifies her order, or they besome the partakers of her sing.

That no Association, or Convention, or easthority over the churches, but is simply an is dissipated in every direction. Spend your advisory council; therefore, it has no right te time in idle "gassing," frivolous talk, read-Metate to the churches, or to demand support ing nonsense, and loafing; give way to a for any project or scheme which it may origin- slothful tendency, cultivate a fretful and for any project or scheme which it may origin—scientific and soon your strength fearless of disorderity walkers, the dwellers and John Gano, who first visited the State we do this day advise to buy the House.

In the first half of 1867, fifteen members and John Gano, who first visited the State we do this day advise to buy the House.

In the first half of 1867, fifteen members and John Gano, who first visited the State we do this day advise to buy the House. to performance of duty in subservience to the will be gone. You will scarce be strong

men; of the Association, it can and should with- called "social glass;" farther and farther draw its fellowship from her and leave her to will you go from duty and peace, until your herself until she repents. This is no inter- backslidden condition will be truly pitiable. ference with her internal regulation.

estant sects that came out of her.

affirmation of Island as based on the assum Carist an imposter, and the reformers, and not Christ, the saviers and preservers of the church. Determined to know no other fear, it is easy Christ's soldiers to be. Full of strength,

heard, it was EMOIX at the December of

1. The unimmersed bodies of Christians are et churches, ner are any privileged companies denominations are only religious societies. 2. That haptism and an omeral relation to a

whereh are prerequisite to a regular gospel minstry; hence all ordinances administered by an and and unordained, although immersed and they shall fight against thee, but shall not ministry, are null and void.

3. No church has a right to hear a care crought specification of the order to be observed is the all Israel and Saul. But faith said, "This is Faul, in extremity. "Through Christ I do house was enlarged (in the spring of 1862) prohibition of any other order.

4. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ Each one is individually responsible to Christ for the faithful selors, sheriffs, rulers of the provinces," and abservance of his laws.

stitutional minority is in all cases the Scripturel church.

6. An unconstitutional or disorderly majority constitutional church.

2/ 1. No church should receive the letters of, or the members baptized by, a disorderly church. Her should it admit to its communion the mem bers of such a church, or in any way countenance or uphold its disorder; it should keep no sempeny with it that it may be ashamed. some the indians preed for a

or a feeter add PAPPIST POLICY. and bunders) of some of letters in the

popularity. might build a framera our

patible with the Word of God. D. L.

world with a sunsply qualified, faithful, eyer-whole armor of God!" and devoted minister.

heaven, and to metain them!

Louisiana Department.

Bruiten! That we at present accept THE BAPTIST ME ON State organ on the ibliowing conditions vis.: 1. A resconable portion of the paper shall to represent our local interests. 2. That the Ministers and other Baptists of the State be invited to write for said paper. Beschool, therefore, that we do pledge our

tend the circulation of the ergan then selected.

Resolved, furthermore, that the ability with which Til Barrier hee heretofere been conducted—its oncomprumb ing defence of seand gospel principles and literary meritacommend it to the denomination me one of the best living exponents of Suptist faith.—Louisian ties Consention.

STRONG IN THE LORD.

I. s. JACESON. IV.—The Exhortetion.

"Be strong in the Lord." "Put on the strength," we need to appropriate this "avoid the evil and clinz to the good." glorious gift as the apostle exhorts us. We tion. There is not a clear conception in our shorn Samson. In strict secondance with the laws of Christ. If world, who love pleasures, and love not God's service and ways, consume the strength the directions of her only Lawgiver, as found of time, talents, wealth, upon their own lusts. Christians cannot be strong in the Lord and follow these examples. Our first receive and retain an electrical charge; remove the glass that separates between it Con noil, is a "Court of Appeal," or has any and other objects, and the electrical strongth Then any church departs from the faith, on Sabbath or Saturday conference. You or visiates the order, of the gospel, in the judg- will scarce be able to refuse the falsely-Rise, then, my brethren, above all tempta-10. Baptists are not Protestants. Since they tion to delay and indecision, and as the never had any ecclesiastical connection with Hebrew children of old said to old Nebudthe Papacy, they are now, and have been, the chadnezzar, let us say to-day to the golden repediators of the principles and practices of images that Satan has erected to tempt us, Papacy, whether found in Rome or in the Prot- "We are not careful to answer thee conthat the prophecies and declarations of Christ call such a thing Christianity! "Quit yourtonching his church are false, thus making selves like men-be strong." Let God be your only fear: let him be your dread. to see that our faith will be one of almost ceaseless outward conflict. How timid the

thee, thou shalt speak" "Be not afraid of prevail, for I am with thee." Goliath was very fierce and bold in his ernors, captains, judges, treasurers, coun music from "cornet. flute, barp, sackbret, 6. Since right only, not might, is right, a con- psaltery," and other images, formed a tre- Brethren, it is a shame that we grovel in the furnace on pain of disobedience. Not less const exclude a member of an acknowledged formidable in appearance was the Roman court of Felix and Drusilla, when compared to the "ambassador in bonds," Paul, the prisoner. Yet in all these we are encouraged by the result to put our faith not in appearances, but to "have faith in God." Another striking example is found in

'I am a child,' for thou shalt go to all that I

Moses's decision. Apparently deserted by 8, Oct. 26.) that the First Church, being fully his rother, cast adrift on the dangerous satisfied with the genuineness of Bro. Carwaters of the Nile, introduced an infant into penter's call to the ministry, and his sound 1. To be in all things consistent with our there reared in luxury and educated an meanwhile authorized him to act without rinciples, whether we gain or lose numbers or Egyptian freeman, his feelings would nature the formal laying on of hands. On the 22d 2. To fulfill our peculiar mission, which is, to With this contemptible race, modern refine- directing the descons to endeavor to secure of the original debt, \$4250 and annual interbe the witnesses of Christ's truth against every ment would have Moses to deny all relation- the attendance of a pres'-ytery for this pursystem of errer, and those who originate or ship. Yet, despite their shame and poverty, pose, whenever it might be done. But often edvocate them; and above all, by no act to Moses chooses the reproach of God's people there were difficulties in the way of obtain sountenance, recognize, aid or evet those who "rather than enjoy for a season the pleasures" ing such a meeting of ministers here as was seach error, ar to confirm those who are in of a profligate court. Brethren, can we not requisite; and possibly there may have been set out thus determined to follow where duty a little forgetfulness at some time when it 2. To employ all the energies of the denomi- calls, regardless of consequences? All our was practicable. At length, however, on patien for the conversion of singers and the times are in his hands; is it not safe to risk January 5, 1868, the ordination ceremo mbuilding of Christ's kingdom, through the issues with him, at his command? O! let us nies took place—the presbytery consisting of most effectual means and agencies not incom- throw away the half-way uniform, the pied Elds. David E. Burns, pastor of the Celiseum garments of indecision and lukewarmness Place Church; Jeremiah Chaplin, of the

.We need to avoid everything that tends Seminary; and Chas. H. Otken, pastor of 5. To furnish a paster to every church, and to weaken us. a Blessed the man who the Liberty Baptist Church, Liberty, Miss. missionsries of the esses for every destitute re- walks not with the tingodly, whose fear, tion, at home and abread, under the whole whose love is the Lord's" Familiarity with (\$760-about one-third) of the accumulated vice, in any of its forms, destroys our con- interest on the purchase of the church prop-6. The commuscion to evangelisa the nations tempt and dread for its effects. Brethren, erty, had been paid. In the ensuing winter a having been given to the church through the "I would have you wise concerning good, strenuous efforts were made by appealing to specifies, the impact delegate her sutherity or but ignorant of evil." Some rash spirits the citizens for aid, and otherwise, to reduce sibility to a body as a Brand outside would see the vices of the city, would seek the indebtedness. These were so far sucthe the character should refer the character of the cross.

The character should refer the character of the cross.

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appetite is the true needle that guides Fair during the last week in March, 1866, in them to this dangerous magnet. To see is the Odd Fellows' Hall, on Lafayetta Square, often to desire; whereas, if the evil had been which enterprise yielded a net return of studiously shunned, the gross instincts of \$2050, by which means, principally, the reour nature had never been a mirror to reflect maining interest (\$258 50) was paid, and one disgrace upon our characters. I knew s note of \$1875 was taken up. man, an old church merober, for whom I When the church built her first house of entertained high respect, until I learned worship on St. Charles street, in 1846, she from churches which originated there; eight story, into his dismal den.

need to decide, at the outset, in our minds, nally manifest to us as evil, but also to put turn of peace, some improvement was expeif we really intend to use the armor, if we out of our hearts evil thoughts and tenden-prienced. But thus far no stated salary had are going to do earnest Christian work. Are cies; avoid gross, selfish meditations; never been promised. It was now thought, with we going to make war on our enemies? allow our hearts to become store houses in the reviving hope once more smiling around, Does the same spirit animate our hearts as which we treasure up hard thoughts, evil upon the advent of peace and the promise young David breathed before Saul and the desires and intentions against any one, of prosperity, that a fair salary could be in our inquiries, the great revival occurred, boasting Philistine? Are we determined, There is bad company for the emotions, for raised. Of the thirty-three added to the under the evangelical preaching of George like Joshua, that our house shall serve the the mind, for the heart, as well as for the membership in 1865, about half a dozen, Whitfield. The Baptists caught the fire, Lord? Will we emulate Daniel and his body. "We are never less alone than when perhaps, added something to the pecuniary and their churches multiplied rapidly. httle temperance society? Or, standing alone," is trite and true. Come up. then, ability of the church. It was believed that before kings, philosophers, Pharisees or brethren, to the determination to forsake the membership could raise and pay about Baptists in America sprang from sources determination to be real, carnest Christians A Pharisee, in outward morality, may be the ness community as that accorded to other a later date. is not fixed in our hearts, then, I say, breth- inward whited sepuichre, and so a seem- religious congregations, the First Church, on ren, we do not intend to heed this exhorta- ingly strong Christian may be a veritable the 22d of January, 1866, promised a salary thirds of the Baptists in the United States fox go up, he shall even break down their

The strict accordance with the laws of Christ. If treating. Losfers, sensualists, people of the churches with no less force than to indimembership this year—ten by baptism, ten some of the Baptists in the older States in the o naturally from the trained soldier. A rab the difficulties, in these cases, in the way of pany of Welsh Baptists settled at Welsh ble, in the most terribly enthusiastic rage, obtaining such coertificates) from other Tract, Delaware, in 1701. From these and the personal salvation of friends and chilis not an army. In order, organized effort churches. A few of these acquisitions have the Welsh Baptists of Pennsylvania, came shoulder to shoulder, is strength. What proved to be among the most steadfast and the great body of the Baptists in this State. weakened the Corinthian church? Neglect reliable of the church's members in every In Maryland, the first Baptists were from were closely scrutinizing the walls of the of duty as a church, the prostitution of the good word and work; and the necuniary re-The amountains at caurenes, and conventions, and to put no conjutence in the part.

Should withdraw their fellowship from her until Determine to cut loose from the world, the flesh and the devil. An isolated object will Lord's ordinances. Disobedience and cow- sources of the church were somewhat inartice as to the doctrines, ordinances and creased. But the close of the year found discipline on the part of a church, must the church largely in arrears to her pastor; came to Virginia in 1714. Following him, why? The excavations for that building sooner or later destroy such a loose body, a little over \$1800 having been raised and were Casper Mintz and Richard Jones; in were sunk twenty feet, and the foundation Strict doctrine not only as to baptism, but | paid on the salary during the current year. | 1727 Jones became a pastor of the church at as to every other Bible truth, and strict The pastor acknowledged this amount as in practice, are the external essentials to full, cheerfully donating the balance (\$1157) Baptist cause in Virginia was laid by David it to stand, unmoved by the precarious will plant himself a strong bulwark around ty by letter, and three otherwise. In the tion, but ultimately settled in the State, be here, and the means not collected.

Never fear, brethren: if the Lord be with or more died. him, the worn Jacob can even thresh the mountains low. It is one, if the Lord contheir trust in our God. The church that there for aid. On account, however, of the tized by Owen Thomas, at Welsh Tract. risks her life and usefulness in exact con- number of similar applications made from and cowardly it was never intended for never been available.

joyful, useful in their day and ceneration, babe, Jeremiah, until the Lord touched his faith, yet meek, loving and gentle are true the church from the balance due. use through the grace that is in Christ! side the church.

HISTORICAL SKETCHES:

Of the Baptist Cause in New Orleans. J. L. F.-No. 9. It was mentioned in the last article. (No 4. To occupy every village and city in the that we have worn so long, and "put on the American Baptist Home Mission Society; M. S. Shirk, President of Amite Female

Up to the close of the war only a portion

professed Christian. They went to evil raise an income for the pastor's support. places out of curiosity; but, alas! Satan has In this way, for several years, her Board of a strong hold upon this propensity, by which Trustees raised \$1500 or upward, annually. he often leads us, like the poor fly of the At the time of the resuscitation, and when Rev. Mr. Carpenter was called to the charge formed about the same time, but a little sufficient to drive it back. In the preservation of health we reject in the midst of the war, by an almost ensuch articles of diet as are injurious; we tirely new set of members, it was determined because, with the means at hand, I have not whole armor of God." Aware that we are avoid imprudent exposures—insufficient pro- to have free seats and voluntary contribuweak, warned of deceitful appearances, tection from the weather. And so must we, tions. During the years 1863 and 1864, as though some of them might be classed with taught that in "Jehovah alone is everlasting if we value our Christian healthfulness shown in the last preceding article, the re the Welsh and English Baptists from their ceipts were somewhat meaere. In 1865, locality. Thus we have twenty-eight We are not only to avoid what is exter-, after the increase of membership and the reof \$3000 to her pastor.

The amount paid on the paster's salary in 1867 fell short fully one-half-\$1423 being differed chiefly in name), united in 1787, the books of the Society as the stock in any without fear of man er devil, bold in the paid. Bro. Carpenter again freely released and from that time the Baptists have rap-

lips. "Go. prophesy for me!" Ah, Lord, I Christian characteristics. I do not condemn Financial matters not improving any the of them the church; hence all Pedobaptist cannot speak, for I am a child!" "Say not, weak Christians: they need our sympathy, next year, it was determined to sell one or our aid. "We that are strong should bear two of the lots belonging to the church. shall send thee, and whatsoever I command with the infirmities of the weak "-not The lower lot on Magazine street, with the despise them. But what I wish is to see my old house on it, was sold. February 4, 1869, their faces, for I am with thee to deliver thee; brethren as strong as our Lord's grace per for strong, and subsequently the one front so David was cheerful and full of strength. to the needy he writes encouragingly: "My front and further renovated and much im the Philadelphia Association. Nebuchadnezzar, with his "princes, gov. God shall supply ALL your need, according proved to the extent of \$2500 or \$3000; to the riches of his grace in Christ Jesus." about half of which was raised by the pas-What boundless stores are opened to our tor from the contributions of citizens out-

It may be stated in this connection, that mendous show of strength before the three cellar, when we might dwell in the mountain in the spring of 1.70 the debt due this in this State. Hebrew children, threatened with the firery top. When we should be teaching others, church by the Coliseum Piace Church and we are but babes and need milk. Will ye assumed by the Southern Baptist Convennot awake and put on the strength of the tion in 1861, together with the interest. amounting to about \$2000, was paid by the Coliseum Place Church, the Convention havthe indebtedness to that church.

The accruing interest on the three remaining mortgage notes due by the First Church to Mr. Sterry, was paid January 1, 1868, and January 1, 1869, and also, the lat est amounting to \$4257.75, while she had disposed of two of the four lots at first purchased, and added at different times in 1864 and 1869 upwards of \$3000 to the original building. There still remained an indebtedness of \$3250, with the interest from January 1, 1870. Since 1868 the annual rate of has been ten per cent.

Meanwhile, the church having still continued (until September, 1869) to promise brought with him his itinerant church, the pastor a salary of \$3000 a year, yet only which had journeyed with him through paying from \$1500 to \$1800, a considerable Virginia, North Carolina and South Caroarrearage accumulated, which she directed lina, leaving flourishing Baptist churches her Finance Committee to settle by note behind them. In January, 1870, notes were accordingly given, amounting to something over \$3100. given, amounting to something over \$3100, Florida, Mississippi, Louisiana, Arkansas which, by payments subsequently made, and Texas, were settled by emigrants chiefly were reduced to perhaps about \$2200 or

New Orleans, December ,12, 1872.

A STLESDID MISSIONARY can be obtained by

ROGER WILLIAMS-No. 7 .- (Coacluded.)

W. E. PAXTOX Let us sum up the results of our examination thus far: Of the churches which arose Williams began his society:

Eleven originated in Wales or sprang the First Providence, nuless we add also been able to trace certainly their origin, churches whose origin is known to be endependent of Roger Williams and the Proviknown, but which cannot be shown to have any connection with Roger Williams. About the time at which we have arrived

Our case is already made out that the Recent statistics show that about two-

are to be found in the States south of Penn- stone wall. A number of additions were made to the sylvania. Let us glance at the origin of England, and were afterwards reinforced from Pennsylvania.

Robert Nordin, a London Bantist preacher. Surry. But the first solid foundation of the Thomas and John Garard, of Pennsylvania, seasons. We have, therefore, advised, and

About the same time, a new impulse was also given by Daniel Marshall and Shubeal In the summer of 1207 Bro. Carpenter's Stearns, who came into the State from Conhealth being semewhat impaired, it was necticut about 1754. Marshall, who had quer by few or by many. Let us "set up our agreed by the church to give him a respite been a Pedobaptist preacher, was baptized banner in his name," and if we fall, let it be from his hitherto continuous labors, and by John Garard, at Opelo, Virginia, in 1754, on his side. No danger of ultimate failure, send him on a trip to the North to appeal and Stearns was baptized by Paul Palmer, however, can possibly be to those who put to the brethren and friends of the cause who has heretofore been mentioned as bap Marshall and Stearns, with their company,

formity of doc'rine and discipline with Bible other parts of the South, success herein was were called Separates, because in the New of stock and a vote, personally or by proxy, in certain the control of the control o ormed Congregational churches, which afterduty. Yes, brethren, it is your duty and that the whole debt should thus be provided ward became Baptist. It is seen that Marmine to be "strong in the Lord." Weak for; but these latter subscriptions have shall and Stearns received their baptism also provided. That each stockholder shall be from regular Baptist ministers.

> idly increased, until they now number, in Virginia and West Virginia, about one hundred and fifty thousand.

As we have already seen, the Baptist standard was first planted in North Caro- qually by ballot, and who together shall occasilina, in 1727, by Paul Palmer, whose baptism was received from the Welsh Baptists of mits them to be. Strong enough to be ing on record street (on which the house Delaware. He was followed, in 1742, by power to appoint its own meetings; elect its consistent church members; strong crough of worship stood) was sold for \$1700, the William Solourner, from Virginia, together own Chairman and Secretary; appoint an Editor to bear fruit; to be useful; to enjoy their house having been removed around to the with Reptists from the first company menbefore it in violation of the law of Christ. The language—a most fearful enemy. So thought religion. "Who shall deliver me?" cries corner lots, fronting on Magazine. This tioned in Virginia. These were also visited porteurs; fill any vacancy which may occur in by Robert Williams, of Welsh Neck, South its own body, or in the office of Corresponding God's enemy-a pebble shall slay him." And all things," rejoices Paul, triumphant. And by the addition of about fifteen feet to the Carolina, and John Gano, a missionary of

> Subsequently, Shubeal Stearns and Daniel Marshall afterward emigrated from Virginia and settled in Guilford county, in this State, with eight Baptist families. These zealous constitute a quorum, who shall receive a liberal spostles did much to plant the Bantist faith

We have already seen that the first Baptists in South Carolina were from England and Wales. Daniel Marshall also extended his labors into South Carolina, and, in connection with Philip Mulkey, laid the founing, in 1869, retransferred the property and detion of a new Baptist interest in this State such time and place as the Board of Managers at Congerse. From these, says Benedict, may appoint. Special meetings of the Society originated most of the Baptists of this State. may be called by the President at Correspond-From South Carolina, the Baptists carried Managers.

their conquests into Georgia. The first ELIGIBILITY TO MEMBERSHIP AND OFFICE. Baptist church organized in the State was at ter year, about \$1400 on the second note. Mr. Whitefield's Orphan House, near Savanthe household of an Egyptian princess, and ness in the faith, desired his ordination; and In 1870, besides the interest for the past nah, about 1757. It was actively promoted year, the balance of this second note was by Nicholas Bedgewood, who was baptized standing in some regular Baptist Church, sales paid, and \$500 on the third, so that by by Rev. O. Hart, who was then pastor at such a privilege be specially granted, and annualally be drawn away from the Jewish slave. of January, 1866, a resolution was passed the 23d of June, 1870, the church had paid Charleston. Other Baptists came from England and Ireland, and were associated with him.

> About 1770, emigrants from England and South Carolina, led by Rev. E Botsford and of two-thirds of the members present. Benjamin Stirk, Baptist preachers, planted our sentiments in the region between Savannah and Augusta. Botsford was at first a licentiate of the Charleston Church, and interest charged by the holder of the notes, Stirk, of the Orphan House company. The year following, Daniel Marshall arrived from his settlement in South Carolina, and III. B. Link, Texas.

Kentucky, Tennessee, Missouri, Alabama, from the States east of them, among whom were Baptists, and thus the Baptist denomination in the southwest derives its origin from the States along the Atlantic.

I think I have fully accomplished the long been the moderator of the Providence nomination in the United States did not a sisted by some of those of the Church, as a successful missionary for originate with Roger Williams and are in they and pard. The ladies of the church, as a language and successful missionary for originate with Roger Williams and are in that sisted by some of those of the Conseum Place that body, and wishes to go West. Write no way blected by the arregularity of his

Jouthern Baptist Publication Society

SOUTHERN BAPTIST PUBLICATION SOCIETY.

Bro. Kentmes article on this subject is admirable. He gives satisfactory reasons for in America in the first hundred years after a Southern Publication Society, without using words calculated to stir up sectional strife. There is not only room in this rich and growing part of the nation, peculiar in some of its customs and interests, for such an enterprise, that a certain young man got his first down- adopted the system in use in many other were formed of Baptists from England, but, as stated by Bro. R. there is an actual ward inclinations in company with that city churches, of renting out the pews to besides the Newport Church; five from the necessity for it. We cannot be faithful to First Newport; three gathered by Valentine the interests committed to our charge with-Wightman; one from Dexter's branch of out making it a success. The untiring agent of the Society is steering in the right direction, and if its friends will work the side oars Smithfield and Gloucester, which were vigorously, no current of opposition can be seen so much success in an enterprise so great, within so short a time? And, as my friend, Dr. Burieson, of Waco University, A thousand words may float away; and even leave no trace behind; but one hundred and eight thousand dollars in good bonds.' secured by one man within a few months, settles the question "beyond the possibility of a reasonable doubt." Speak gently, brethren, or dence Church, and sixteen classed as un-mind to work," and have a "Nehemish" to urge them on; and when you perceive that "this work was of God," you will not like to be numbered with the Sanballats and Tobishs. "Fitz Allen," one of your contribu-tors, truthfully says: "All the Sanballats and Tobiahs are not dead yet. * * * This faultfinding is not confined to the lay brethren. but ministers have caught the strain,' -won ger if the "lay brethren" didn't catch it from them?-" and do not hesitate to publish each other's faults to the world." Permit rabble, shall we give our voices to the praise the evil that is in the world, and also to part \$1500 a year; but, counting upon a degree independent of Roger Williams, but I will me to add, that some editors are equally and service of their rightful Master? If the company with that which is in ourselves. of the same liberal assistance from the busi- refer briefly to some general movements at guilty, like Sanballa: of impugaing the momaking light of great and laudable undertakings. Even that which they build, if a

> We can only say; that we are doing all that we can do to make it a success, by planning and by working, and by praying for it. We have prayed in many a revival meeting for the success of the cause, and for dren, but never more earnestly than we have for the success of this Society. Said a gentleman, to whom we elserved, as we the funds to buy, "There is not a crack nor a broken brick in that wall, from the bottom to the topmost course! Do you know, sir. laid upon the blue clay; it was built to stand' So we say, let us lay the foundation of our Society deep upon a rocky base, and build

CONSTITUTION.

NATE. ART. 1. The name of this Speciety shall be the SOUTHERN BAPTIST PUBLICATION SOCIETY. OBJECT.

Agr. 2. The object of this Society shall be to promote evangelical religion by means of the Printing Press and Colportage. MEMBERSHIP.

Asr. 8. The sum of Sou, superribed and paid in, will constitute one a member or stockholder in this Society, and entitle him to a certificate permission of the Board of Managers. premptly paid the dividend upon his stock asclored at the annual meetings of the Society, The Regular and Separate Baptists (who and that his stock shall be transferable upon

> other company. OFFICERS.

Agr. 4. The Officers of this Society shall be President, 14 Vice-Presidente, Corresponding Secretary, Recording Secretary, Treasurer, and twenty-nve Managers, who shall be elected antute a Board of Managers.

BOARD OF MANAGERS. ART. 5. The Board of Managers shall have f its papers and publications; Standing and Epecial Committees; also, its Agents and Col-Secretary or Treasurer; enact its own By-Laws; Provided always, They conform to this Constituion); assign the duties of the Corresponding Becretary: superintend all publications of the Society; establish Depositories; and in general to watch over the interests and transact the business of the Society. Seven members shall sempensation for the time given to the Society 8

TREASURER,

business.

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

Axt. 7. The Society snal' meet annually, at ing Secretary, upon application of tag Beari cl

ART. 8. No Officer, Manager, Agent or Colporteur of the Society shail be eligible to office, of to a vote in the election of the Board of Managers, except he be a member in good ly, by a two-thirds vote of the Board of Managers. ALTERATIONS OF THE CONSTITUTION.

ART. 9. Alterations of this Constitution proposed at a previous Annual Meeting, er recommended by two-thirds of the Beard of Managers, may be made at the Annual Meeting by a vote OFFICERS FOR 1873.

J. R. GRAVES, President. Vice-Presidente:

G. W. Griffin, Tenn. J. F. Cook, Mo. J. L. Reynolds, S. C. R. Mills, N. C. M. P. Lowrey, Miss. J. J. D. Renfree, Ala B. W. Blakewood, La. W. M. Lea, Ark. J. M. Wood, Gs.

R. G. Craig. Corresponding Secretary.

Al. W. Philips, Recording Secretary W. W. Keep.

BOARD OF MARAGERS. C. B. Young, Miss., Jos. H. Borum, Tenn., J. B. Searcy, Ark., Dr. F. Courtney, La., G. A. Lofton Tenn, Dr. Robert Kells, Miss., J. L. Verser, Tenn., J. P. B. Mayes, Tenn., J. W. Dillard, Tenn., John Glass, Tenn., R. M. Parks, Tenn., N. Flood, Ms., W. P. Bond, Tenn., R. P. Lucade, Tenn., J. B. Canada, Tenn., W. C. Crane, Texas, B. C. Burleson, Tex., W. D. Mayfield, Ark.

BUSINESS CHMIFTEE: W. Di Mayfieldpand Hana J. W. Dillard

M. S. Buckley, Ark. W. E. Penn, Texas.

Bantiel Doctring IMPORT

1. One Lord, one e. 5. That an imi that one faith in that one Lord. Ser I Cor. xv: 29; 1 Per

1. The Grace of ! Hope and Faith in Instif stion.

3. The Word of 1 Spirit of God the edulis.

4. Each visible (of scripturally imm believers and their ers on probation,) in nant to obey and in Christ, having the s officers, and ordinal salem, and indeper edging no lawgiver mitting to no law l Rom. i: 7: 1 Cor. i Acts ii: 41, 42.

6. The "Lord's

commemorative ord by a Courch of Chri capacity), not as a personal feeling of another, as Pedahar only to show forth again, and being al dentally, a symbol sequently, only tho in this ordinance th tice. The member the same faith and munion of another and not by right, for being made the gus sacred feast, is inv. discipline these whe gives the right.

C. Christian Bap believer in water b in the name of the the burial and refession of a death t confectation to his theretore, can anst fession of baptism except " the children 16 and xxviii : 17; Acts viti: to the cle Gall. ill.: 26, 27,

Burying in wate only action; since the on!" "likeness! in the world, for it! IMPORT

1. The Bille, and with human devihas been, the religi 2. Poritive laws ef barusm, etc.

in all cares require or examiles. 3. To divide th Christ into executio how far Christ is points we may sa

fuse to obey one equirements or to tl in the guilt of viol 4. Every positiv in the church, not

pled, is positively ! of one thing is the all human inv Ant bartism, spr practiced for religi tural warrant can

5. Christ gave ! authority to traffe ization of his Chu or change his law another. To surre is treachery—to chi

6. Principles compromised.

1. All ur alara, note, un him un'y is, f-s:) and leader is to dip or impiers echolars of any ag meaning .- [Liddel

2. Frandard bis primitive and appart by the immersion! name of the Trini Wall. 3. Nearly all at

tors admir that th plain command for and there is the in diction among the what purpose it is 4. All standard

that the covernme was purely derio people or member pendent republica. legislative powers, governments, (th or a few as a set mti-republic m ty lawfully counten be, in any was churches, or their of the gosp 1.

5. No society, 0 ing from those of different subjects, can justly be tall Christ, or a bran " things equal to each other."

> 6. Protestant Baptist churches nitice that have Christian societ

hall even break down their may, that we are doing all to make it a success, by w working and by praying e prayed in many a revival success of the cause and for lyation of friends and chiler more earnestly than we ess of this Society. Said a. whom we observed, as we ratinizing the walls of the in that wall, from the bottom course! Do you know, sir, cavations for that building hty feet, and the foundation ue clay; it was built to stand." sly the foundation of our pon a rocky base, and build amoved by the precariousmae, therefore, advised, and advise to buy the House. money ourself, or we would he first of March will soon la means not collected.

great and laudable under-

that which they build, if a

MSTITUTION. NAME.

ame of this Society shall be the ELAT PUBLICATION SOCIETY."

bject of this Society shall be gelical religion by means of and Colportage MEMBERSHIP.

un: of SoO, subscribed and paid and entitle him to a certificate rate, personally or by proxy, in all the officers of the Society. sent by ballot more than \$1000, than \$2500, except by special he Board of Managers. That tench stockholder shall be e dividend upon his stock daannal meetings of the Society, ek shall be transferable upon e deciety as the stock in any

OFFICERS. Officers of this Enciety shall be Vice-Presidents, Corresponding ling Secretary, Treasurer, and lagers, who shall be elected anand who together shall consti-Managers.

RD OF WANAGERS. Chard of Managers shall have mt its own meetings; elect its d publications; standing and ttees; also, its Agents and Col-. vacancy which may occur in prin the office of Corresponding surer; enact its own By-Laws; . They conform to this Constituhe duties of the Corresponding erintend all publications of the ish Depositories; and in general the interests and transact the Society. Seven members shall orum, who shall receive a liberal or the time given to the Society's

TREASCRER. Treasurer shall give boads to at as the Board may appoint; the direction of the Board; and Annual Report to the Society. MEETINGS.

Society small meet annually, at place as the Board of Managers Special meetings of the Society by the President or Correspondupon application of the Beard of

TO MEMBERSHIP AND CPFICE. Officer, Manager, Agent or Col-Society shail be eligible to office. the election of the Board of ment he be a member in good me regular Baptist Church, miless be specially granted, and annual. in a vetsefthe Board of Managers. DAS OF THE CONSTITUTION. er tions of this Constitution pre-rious Annual Meeting, or recom-ands of the Beard of Managers. at the Annual Meeting by a vote

of the members present. FFICERS FOR 1573. Vice-Presidenta: r, Tenn. J. F. Cook, Mu. J. L. Reynglis, S. C. J. J. D. Renfree, Ala. wood, La. W. M. Lea, Ark.

Texas. - J. M. Wood, Ga. R. G. Craig. M. W. Philips, Decording Secretary.

BOARD OF MANAGERS. Miss., Jos. H. Borum, Tenn, Ark., Dr. F. Courinsy, La., Tenn. Dr. Robert Kells, Miss., Tenn., J. F. B. Mayes, Tenn., rd, Tenn. John Glass, Tenn., Tenn., N. Flood, Ma. in, Tenn., W. C. Crane, Texas, eson, Tex., W. D. Mayfield, A.L. ley, Ark. W. E. Penn, Texas.

VELTERS CHMITTEE: eldpred Ends Jow. Dillard, Baptist Doctrines, Principles and Facts. IMPORTANT DOCTRINES.

1. One Lord, one Faith, and Immersion, Eph.

v. 5. That an immersion is the profession of that one faith in the burial and resurrection of that one Lord. See Bom. vi: 4-6; Col. ii: 12; 1 Cor. xv: 29; 1 Peter iii: 21.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. James.

to There is no middle ground between Catholic and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic city tree, and they can with it partakers of its root and fatases" (i. e., Judalum).—Er. Rey. J. T. Tazvers, Bp. of Strasburg. 1. One Lord, one Faith, one Immersion, Eph. 1 Cor. xv: 29; 1 Peter iii: 21.

1. The Grace of God, the only foundation of Hope and Faith as Christ, the only medium of Justifi-ation.

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

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of officers, and ordinances of the Church at Jeru- we could mention, wishes my views on the Bluff' salem, and independent of all others, acknowl- questions, that he may have an opportunity edging no lawgiver in Zion but Christ, and sub- to say, " Bro. G. differs with A , B. and C., and mitting to no law he has not enacted. Read they are sound in faith-truly orthodox; Rom. i: 7: 1 Cor. i: 2; Eph. i: 1; Col. i: 1-5:

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Caurch of Christ as such (that is, in church capacity), not as a test of Christian fellowship or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act, it becomes, inci- nor capacity for hatching eggs. But to the dentally, a symbol of Church relationship; con- first question. sequently, only those churches can participate in this ordinance that agree in faith and practice. The member of one church (though of spouse which he intends to make his bride? the same faith and order) can come to the communion of another only by an act of courtesy, suppose are representatives of organizations and not by right, for each church is independent, claiming to be churches of Christ. But are being made the guardian of the purity of the they espoused to Christ, and will he marry sacred feast, is invested with the authority to them and thus practice polygamy? Who discipline these whose relationship ordinarily will say such an absurd thing? But if gives the right.

6. Christian Baptism is the immersion of a in the name of the Trinity, in representation of Christ, is taught by Isaiah, when he says: believer in water by a qualified administrator, the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and shall lay hold of one man," (Christ). * * consecration to his service. One mode only, Also the women of the Revelations are therefore, can answer this design, and the pro- church organizations. Every man may see, fession of baptism cannot be made by children, except "the children of God by Faith." Matt. ii: that there are many churches. 16 and xxviii: 17; Mark xvi: 16; John iii: 2,3; Acts vni: to the close; Rom. vi: 4, 5; Col. ii:12; spouse; that one is a unit; it is the elect-Gall in: 26, 27.

Burying in water of one dead to sin is the only action; since the burial of a dead man is the only "likeness" or representation of death

IMPORTANT PRINCIPLES.

has been, the religion of Baptists.

2. Positive laws (as baptism and the subjects | terian, or Catholic.

Christ into essentials and non-essentials, is to decide ing of an angel: "Come out of her, my was a mere allusion. This brother is occur how far Christ is to be obeyed, and in what people, that we be not partakers of her pying an important field, and doing a good in the guilt of violating all.

in the church, not expressly commanded or exam- and not man. pled, is positively forbidden, since the specification of one thing is the prohibition of every other. Those

all human inventions and traditions, as in-Ant bastism, sprinkling, pouring, etc., now tural warrant can be found, and are, therefore,

is treachery—to change them, treason.

6. Principles can neither be conceded not compromised.

IMPORTANT FACTS.

1. All senours, erities and lexicographers, of any

2 Standard historians unanimously agree that primitive and upostolic baptism was administered question. by the immersion of believers in water, in the name of the Trinity .- [Stewart, Robinson and

what purpose it is to be administered.

pendent republics. All religious societies having the church as near right as it can be kind I ever heard. legislative powers, and elerical or aristocratical explained. governments, (that is, in the hands of the clergy or a few as a session.) are anti-scriptural and THE BAPTIST CAUSE AT PINE BLUFF, at the Methodist house at the same hour. mif-republic in tyrannies which no Christian can churches, or their preschers as official ministers talities of Bro. Reynolds and wife, who are the same neighborhood. of the gospal.

Arkansas Department.

A. J. WHARTON'S QUESTIONS.

M. GREEN. find the following: 1. " Has Christ but one church on earth

and of whom is it composed?" 2. "Does Christ call any one to preach but those that belong to his church?"

It is my purpose to answer these questherefore, Bro. Green is unsound." Let his motives be what they may, I um flattered by his request, and will respond. But I am not flattered by the "Niveteen-year Old Boy" that Bro. K. wishes me to hatch an old egg, or reply to some crazy circuit-rider concerning his silly assertions about the origin of the church, and the nature of baptism. 1 beg to be excused, since I have not the taste

"Has Christ but one church?" I will answer by saying, has Christ more than one The women mentioned in the Revelations I Christ has more than one church, it must be so! That there is plurality of organizations in the world, claiming to be churches of "The time will come when seven women

even without those Scripture representatives. Rut there is but one true and virtuous the redeemed-the innumerable company which no man can number-arrayed in white.

That beautiful hymn, commencing "I love thy kingdom, Lord,"

in the world, for it is called the likeness of death, the church, the blessed Redeemer, saved by or with his own precious blood. Put all ones, all the elect chosen before the founwith human devices or tradition, is, and ever dation of the world, never have, nor can they possibly all belong to the same organ-

New Testament as the ecclesia, or church of and is already taking rank with the best and quirements or to teach others so, involves one Christ, was constituted by Christ on the most successful preachers in the State. mount, and was, and is, and will be, the

J. B. SEARCY.

iawfully countenance, nor should such societies | I reached this place 10 o'clock at night of things that some of us have experienced members of this church, and who make

their strength to do battle for Israel's God. us than by free and full discussion. Bro. Reid is proving himself to be the right tions propounded by the young brother, of good sisters, constitute the membership time they can to the corpel. ers on probation,) associated by voluntary core- supposing he either wishes to see my thoughts of this church. The sisters here have a Lonoke, January 14, 1872 nant to obey and execute all commandments of on these mooted and vexed questions, for "mite society," in which they raise funds for Christ, having the same organization, doctrines, his own benefit, or, like some whose names the church. Success to the church at Pine

THE BAPTIST CAUSE AT WARREN.

J. B. SEARCY. ship at home.

this doctrine? Will not Christ judge the non-attendance would clearly follow. quick and the dead at his appearing? I hope he will write out this subject. Bro. Rasberry stand it, is not whether a church may agree abundantly bless his cause here.

THE CONFENTION-NO. 6.

Eld. J. M. Hart, of Eldorado, who was formerly a student at the Mount Lebanon school, Louisiana, preached the

CONVENTION SERMON, on Friday at 11 o'clock. His theme was. Christ, the Mediator. We heard the effort spoken of very favorably, but it was not altogether so clear as we had expected. these redeemed ones, all these white-robed True, the subject had its dark sides, its intricacies. Bro. Hart is a forcible speaker; his words come out round and full, and there is and preaching daily. But it will not be seril it into three parts, or making three other appointment of any other day. enough of pathos to send home what he ization, as Baptist, or Methodist, or Presby-suffering divinity, indorsing that home-spun. ef bandsm, etc.) are not left to be inferred, but I say no one sect, or church, can, in the modern notion. We do not say that such in all cases require positive and plain commands, nature of things, have all the saints—all the redeemed-all the blood-washed throng. To do this, it would have to occupy some Some are in Babylon. Listen to the preachpoints we may safely disober him. But to re- plagues." That organization, known in the work. He is, comparatively, a young man,

model, or pattern, shown on the mount- was by Eld. J. R. Graves, on Sabbath, at 11 4. Every positive law, ordinance, or practice the true tabernacle which the Lord pitched, o'clock. The "Rending of the Vail of the Temple" was his subject; in the discussion dence for believing that the choice of Mat-day of the week as a day of rest and reli- from the narrative. I cannot understand. This body had the constitutional right to of which he occupied about two hours and a thias, to take the place of Judas, occurred gious devotion; therefore, we conclude it is unless they, infer it! The other two, with fill vacancies, and also the right to enlarge half, following this with "a short talk" on just one day before the "day of Pentecost." right." Let us notice this quotation, for in the number of its members, and so per the Southern Baptist Publication Society, of Is this the coidence in favor of Saturday it I think they have decided the whole their Saturday meeting is evidently not as ant baytism, sprinkling, pouring, etc., now petuate itself and organize churches of the another hour or more. But the people did meetings? Churches may agree to meet question contrary to their own intentions clear as a "mathematical demonstration" same pattern until Christ shall come the not tire; they never do, though some of when they please, but it is not their province I accept their definition and example. second time. To this body he said "Go them stood through the entire siege. He to legislate for Christ. ye, therefore." * * To this body, or said there was once a small battery at Nash-5. Christ gave no men, society or church the church, he said: "Occupy till I come." Let ville that threw its shells and hot-shot authority to traffic with the ordinance or organ- history tell you which of all the organiza- throughout the South and West and Southization of his Church or Kingdom, as to make tions has occupied from the days of Christ west, even across the Atlantic, falling in or change his laws, and substitute one thing for until now. But all God's preachers never England and Germany, and doing great exe at the head of an article written by myself then presents itself, "Do the Scriptures sented by the committee is the injunction." another. To surrender what he has established, did nor never will belong to the institution cution. He was now trying to erect another in answer to the query, "Has a church establish two days in each week as days of not to "neglect the assembling of ourselves of the same kind at Memphis, the business scriptural authority to appoint Saturday rest and religious devotion?" If not, and together, but even this, by them, is made known as Christ's church.

The first church had but twelve members of which would be to scatter tracts, books in it until after the death of Christ; and and denominational literature, like leaves of in it until after the death of Christ; and and denominational literature, like leaves of ance upon pain of exclusion? This he did. their own a limitation it follows that Saturday apply to the day of meeting authorized by there were at least twenty called preachers, the forest, throughout the whole country. I suppose, as indicating what was contained is not who, at the time of their call, did not belong He wanted the big giant to wake up and in the article, and in accordance with the We must bear in mind that the appoint to be the first day of the week. to the church. Paul was called to preach turn over and shake himself. Like Rip Van 1. All scholing, entire and lexicographers, of any to the church. I expect, if note, when it is church the right to originate and enact worship is not a Jewish ordin suce, but it is as not the force is, first) and leading signification of "Baptize," the truth was known, nearly every preacher is, first) and leading signification of "Baptize," the truth was known, nearly every preacher is, first) and leading signification of "Baptize," the truth was known, nearly every preacher is, first) and leading signification of "Baptize," the truth was known, nearly every preacher is, first) and leading signification of "Baptize," the truth was known, nearly every preacher is, first) and leading signification of "Baptize," the truth was known, nearly every preacher is, first) and leading signification of "Baptize," the truth was known, nearly every preacher is, first) and leading signification of "Baptize," the truth was known, nearly every preacher is, first) and leading signification of "Baptize," the truth was known, nearly every preacher is, first) and leading signification of "Baptize," the truth was known, nearly every preacher is, first) and leading signification of "Baptize," the truth was known, nearly every preacher is, first and the subject. The same that the subject is the truth was known, nearly every preacher is, first and the subject is the truth was known, nearly every preacher in the subject. The same truth is as nearly in the truth was known, nearly every preacher in the subject. The same truth is as nearly in the truth was known in the subject. The same truth is as nearly in the truth was known in the subject. The same truth is as nearly in the truth was known in the subject. The same truth is as nearly in the truth was known in the subject. The same truth is as nearly in the truth was known in the subject. The same truth is as nearly in the subject in the subject in the subject is the subject in the subject in the subject. The same truth is as nearly in the subject in the subject in the subject in the su is to dip or immerse, while some of the very best called of God to preach (if not all) were North, his body stretched out along the Misscholars of any age, affirm that it has no other called at the time of their conversion; con- sissippi, and his feet bathed in the warm idea is at once repugnant to every well borne in mind, that none but the law-giver should only be resorted to after all other enemisg .- [Liddell and Scott, Carson, Anthon, &c sequently, called before they were baptized, waters of the Gulf of Mexico. He is in a informed Baptist But let us see: is there has the right to change the law in any scriptural means have failed." You see I have anticipated your second very healthy condition, but he must wake anything in the article that justifies such a respect. According to the example given up and shake himself. And when he gets I will state it as a fact, no one organiza. up and swings his ponderous arms around, a church has the right to "originate a law," that the first day of the week has been sub tion called a church, which has been consti he will sweep everything out of the way in but has she the "right to appoint Saturday stituted for the seventh, and this by divine following the last nuntrion is have assumed. tuted by man since the days of Christ, bis reach. In other words, the Southern meetings?" should be called a gospel church, unless it Baptist Publication Society is bound to be 3. Nearly all standard Pedobaptist commenta- is made according to the pattern Christ gave | made a success. It is the giant that must tors admit that the Bible does not furnish one his children on the mount. (See Matt. x.) shake himself He is waking up slowly. plain command for, or example of infant baptism, That church—the model church—had no Half the money to set it going has been assembling of ourselves together," without has the right, scripturally, to establish and I test assured the results and I test assured the results assembling of ourselves together," without has the right, scripturally, to establish and it could be put in a "nutabell" and there is the utmost disagreement and contro- members except such as were immersed, on raised, and we have begun on the second diction among them on what grounds or for a confession of faith in Christ. Every hundred thousand. His speech was a telling fact that we have examples of Christ, and first, it has the right to contravene that law apostelic church was composed of immersed one, and the brethren flocked around as soon the apostles, assembling on all days in the which ordains that man shall labor six days 4. All standard historians usanimously affirm penitent believers in Christ. The sum total as the opportunity was offered, to take stock that the government of the apostolic churches of all God's dear children is his body, the in the Publishing Society. The sermon was

of Clinton College, preached a tine sermon He had a small congregation, a state of be, in any way, recognized as scriptural the 21st of December. Shared the hospi- before when J. R. Graves was preaching in she will meet at some time, and after that the opinion that no well-informed person

5. No society, organized upon principles differ. Beptists feel at home with them. Next made by these meetings was as fine as could is not each member under a covenant obli ing from those of the epostolic churches, having morning, which was Sabbath, I listened to be expected. Some thought very strange of gation to attend the meetings of the church? ing from those of the apostolic churches, having morning, which was Sabbath, I listened to be expected. Some thought very strange of and if they fail willingly to attend them, different subjects, ordinances, orders in the ministry Bro. T. A. Reid preach on the importance of our discussions in the Institute, where we are they not covenant breakers? yes, more, can justly be called a gospel church, or church of our "taking hold of God's strength." walked into each other's arguments without if Christ has positively enjoined that we Christ, or a branch of the church of Christ, for Though very cold, and the congregation reserve. But the explanation is that Baptist should "not neglect the assembling of our rent from their answer. We must not lose "things equal to the same thing are equal to somewhat small, yet with all we had a very preachers and members do their own think. selves together," and we do it, are we not transgressors? And is it not the duty of the pleasant meeting. I also attended their ing, and are not backward in expressing churches to require her members to attend 6. Protestant historians frankly admit that Sunday-school at 3 o'clock, P. M. This gives themselves where the truth of God is her meetings, even if she should be reduced point" carries with it the force of law, and Baptist churches are the only religious commu. promise of good success. At night I preached involved. From these things the uninformed to the painful necessity of expelling them? milies that have stood since the apostles, and as to a somewhat larger audience, composed, as would conclude that there was no agreement I so understand it, and so teach, and expect milies that have stood since the apostles, and as to a somewhat larger audience, composed, as would conglude that there was no agreement to teach until convinced otherwise. Mean-christian societies, which have preserved pure I learned, of Methodists, Presbyteriums, among us Yet, the truth is, there is no time I will be under special cobligations to Episcopalians, Baptists and non-professors, people so united as we. Though we act any brother to show me my error, if error it as they have done, and doubted the informer

at present, yet they are beginning to put on way to remove the few disagreements among

THE CONTENTION

man in the right place. He is beloved by in appearance will compare very favorably Mississippi Department, written by A. S. the week, in the sense of inviting the memhis people and highly esteemed by the city with other bodies of the same size that we Baugh, on the subject of "The Revised New bership to attend (as in protracted meetgenerally. The improvement on the house have seen. A few are men of education, in Testament." Bro. B. speaks very favorably ings), I will readily grant, but that she has of worship shows that the church is in a the common acceptation, and nearly all of of The Baptist as being forenest in every the "right to appoint" meetings on any thriving condition; several are expected to them, educated or uneducated, are "fully good work; also says that "Robert Raikes, other day than Sunday, involving the right join soon. I spent Sabbath night with Bro. in earnest," continually about the work of who started Sunday-schools, was a Baptist." to compel attendance, is the very question to Jones, my family physician prior to his the Master. Some of them, though I write not to criticise, but for information, be proved, and I am surprised the commit-In The Barrisr of January 18, 1873, I removal to Pine Bluff. He is a sen of the unknown beyond the particular field in as I am still young and ignorant of many tee did not see it. I'deny this right, and late Eid. W. B. Jones, who died at Pine which they labor, have been greatly blessed things. I wish to know if Robert Raikes call for the proof, either from the committee Bluff. He is doing well temporally, and I in their work, showing that they are made was, indeed, a Baptist? It he was really or others. hope spiritually. Bro. Stubblefield and Bro. of the right material—that their hearts are the originator of the present Sunday school. The third question is indefinite, like the L S. Reid are also members of this church, in the work. But few of them are sustained system? Did Raikes ever form a Sunday, second: "Is it right to rule members to These are both brethren of considerable in their fields. They make a living by fol- school, in the present acceptation of the attendance upon pain of exclusion?" They ability. These four brethren, with a number lowing some secular business, devoting what term? Did his schools contemplate the ought to have inserted the words, "on Sat-

"THE SATURDAY LAW."

In the last Baptist (January 4) we have communication on this subject, from the pen of Bro. Colloch, of Hamburg, Ark, in which The church at this place was constituted he gives a query, with the answer submitted about four years ago by Elds. B. C Hyatt and to the "first district of Bartholomew Asso-J. D. Rasberry, with eight members. Bro. ciation," by a committee appointed for that Hyatt served the church as pastor from its purpose. This is the query: "Has a church organization till a few months ago, when Bro. scriptural authority to appoint Saturday Rasberry took the charge of it. This church | meetings, and rule her members to attendnow numbers over fifty, and has in its mem- ance, upon pain of exclusion?" The combership some excellent pillars. They have mittee first decide "What is scriptural a new house of worship, 30 by 54 feet, nearly authority," quoting some definitions from completed. This house is a specimen of the Religious Heral L. They then affirmatheir zeal. I hope they will be able to raise tively answer the question, "Has the church the means to finish it, that they may wor. the right to appoint Saturday meetings," leaving out the word scriptural, and sup-I preached here yesterday (the first Mon- posing that "no well informed person will lamy? Was not that school in existence as day in January) and received for Domestic take the negative of this proposition." If late as 1858? Did or did not Ludwig logic, styles "arguing in a circle," which is Missions \$15. At night Bro. J. T. Craig they had retained 'he word, scriptural, under preached one of his ablest sermons. He their second head, as in the original query, completely annihilated the Annihilationists, there would have been but little need to He also preached that the righteous will not discuss their third proposition. If a church lish, in Germany, religious schools for the he is about where he was when he started. be judged at the final judgment. What of has such scriptural right, that of ruling for The question to be decided, as I under

has a pleasant charge here, and I hope the to meet on Saturday, or other days of the pleasure of the Lord will prosper in his week, if it sees fit, nor whether "the first hands at this place, and that God may day of the week is the proper Sabbath"-for the committee grants this-but whether meeting? As an "example of the apostles and primitive Christians assembling daily," the committee refer to Acts, 'ii. 46; v. 42: "It was the practice of the Jews to repair to the temple at stated hours every day for prayer." (See iii. 1) "Those who had become Christians still retained this observance; they resorted to the temple in company with other Jews for stated prayer." (Ripley.) And in the other case, the apostles, after to appoint Saturday meetings, and rule her few lines below. "It is readily granted, the their release from prison, were going from house to house, and in the temple, teaching clusion?" They have answered by dividing for the law quoted above would prohibit the ously maintained, I suppose, that these daily questions, answering them separately, and "It does not appear, however," they add, gatherings were meetings of the church, as then drawing a general conclusion that the for holding her meetings on other days than gatherings were meetings of the church, as then drawing a general conclusion that the such and for purposes of worship. Next the affirmative is established. I will not complete assert that the first business plain at their mode of discussing the subtransaction done by the church was done on ject, but will only say that it is very unre disciples assembling daily." Well, well, caturday." They quote the last verse of Acts i, and the first verse of chap. ii, but for into parts that each may be answered what purpose I know not, unless it is to con- affirmatively, and vet an affirmative answer nect the proceedings of the first chapter to the main question be incorrect. I will anything bearing on the question, it proves with those of the second, and by a single now notice the three questions of the com. this But, follow them a little farther; they night's intervention. But I cannot accept mittee, in their order. their conclusions, for two reasons. First, 1. "What is scriptural authority?" We only so, but the first business transaction because I am not satisfied with the conclu- answer, a positive command, precept or ex. done by the church was done on Saturday. sion that "the day of Pentecost" was the ample: a logical deduction, or natural infer- (See Acts i 26, and ii. 1, and compare Lev. first day of the week, or Christian Sabbath ; ence therefrom; for instance, the apostles xxiii. 15, 16.)" Well, the first reference and, second, if I were, I know of no evi- and primitive Christians observed the first meeting. How they get it on Saturday

Lonoke, January 13, 1873.

"SATURDAY LAW." view of the subject. He asks, "Has a Bap ment of the seventh day as a day of rest and All the committee have said, on the coveanswer, No, most emphatically, No. Such an the whole human family. It must, also, be attendance on church meetings, of course), construction? First, the query asks, not if the law has been changed in this particular, church meetings on the Lord's day; then.

We answered in the affirmative, and Now, I maintain that this was the only would respectfully suggest to the committee in all this?

But has not the church the right only, but vote, is it not binding alike upon all? And and would answer it affirmatively."

"MORE LIGHT."

not his teachers paid to do their work? Did then have been unambiguous. But as they not William Fox, a deacon of a Baptist have discussed it as applying to Saturday church in London, the same year, 1733, that meetings, I will examine their arguments, voung?

Was not Fox's plan laid before the Baptist "Monthly Meeting," in May, 1785? And the August following, was not a society "If there is no Scripture prohibiting founded for the establishment and support churches from appointing Saturday meet-Sunday-schools throughout Great Britain | ings (and evidently there is not), and the Did not Sunday schools exist long before the majority has the right to govern, and the day of Robert Raikes? Do not the records appointment is made by the majority, it is of the Plymouth Church, Massachusetts, as clear as a mathematical demonstration show that they had a Sunday-school one that a church has a right to rule her memhundred and sixty-three years before Raikes' bers to attendance; and, inasmuch as they movement in London? Was not a Sunday. have no right but what they derive from the school established in Bethlehem, Connecti. Scriptures, therefore, their authority is cut, in 1740, during the minittry of Dr. Bel. scriptural." as early as 1527?

The above are the honest inquiries of J. M. HART. Eldorado, Arkansas, 1873.

meetings, and a call from you for an an-churches from appointing infant sprinkling, there is scriptural authority for a Saturday swer to it by some Arkansas brother. I (and evidently there is not), and the mapresume it will be immaterial from what jority has the right to govern, and the State an answer may come, if it is only appointment is made by the majority, it is answered. I, therefore, propose to make as clear as a mathematical demonstration the attempt. In how far I shall succeed, I that a church has the right to rule her memwill leave others to decide. The article, it bers to have their children sprinkled; and, inasappears, was reported by a committee to a much as they have no right but what they meeting, and adopted by it.

members to attendance upon pain of ex- first day of the week is the proper Sabbath."
Well, then, the whole question is conceded, liable, as any proposition may be so divided

They conclude that it is right to observe the with the Jews on their Sabbath is readily They conclude that it is right to observe the admitted, but the change in the Sabbath first day of the week "as a day of rest and was not made until the resurrection of religious devotion." Of course, they mean Christ Their argument from their example, by right that it is scriptural. There is, then, then, is worthless, and only evinces that Such is the caption placed by the editor no controversy on this point. The question they were hard pressed for a show of au-

authority.

argued it from the fact that there was a change made in the law of the Sabbath, as to revise their report, and leave out all their scriptural injunction "not to neglect the given in the decalogue. If, then, a church specifying any particular day; and from the other day for religious services than the week, and from the especial fact that the and do all his work, as well as rest the Banning's Lung and Body Brace, first Baptist conference was held on Satur- seventh! In that case, the Scriptures conwas purely democratic, (that is, vested in the church—the bride—the Lamb's wife—the one of Bro. Graves' very best, and his effort day. (See Acts, ii.46, v. 42) (Acts. i 26, ii. tradict themselves, or else there are two people or membership, and all the churches inde- elect. The second volume of Theodocia has for his Society distanced anything of the 1, compared with Leviticus, xxiii. 15, 16)— days to be observed for religious service. as shown by Mathew Henry, and the Baptist instead of one, in the present dispensation! edition of the Comprehensive Commentary. This, I suppose, the committee is not pre-Is there anything like a penal enactment pared to maintain. Their second question and comment is as follows:

2. " Has the church the right to appoint is it not her imperative duty, to resolve that Saturday meetings? Your committee is of resolution has been passed by a majority will take the negative of this proposition.

I have a very serious objection to this question. It is too indefinite, and is calculated, on this account, to mislead. It has evidently misled the committee, as is appasight of the point at issue in this controversy. In this question the "right to apinvolves the right of discipline for its infrac tion; by necessity. Had the committee daly seed nessure in inches. Pr oe to ministers, considered this, I suppose they would not

tion of any one who spould "take the nega-BRO. EDITOR:-In THE BAPTIST of the 18th tive of the question." That a church has of January, 1873, I find an article in the the right to appoint meetings every day in

religious instruction of the young? Were urday meetings," after attendance. It would Raikes began his schools, conceive the plan although the answers I have made to the of voluntary religious instruction to the first and second parts supersedes the necessity of it.

After commenting on the expression "pain of exclusion," the committee say

This, I believe, is what Whately, in his Thacker open a Sunday-school in Epnata, illogical, and proves nothing. A person may Pennsylvania, about 1750, that continued go around a circular field, and travel a long about thirty years? Did not Luther estab. distance to do it, but when he gets around. instruction of the young on the Lord's day, Such is the condition of the committee in the above quotation. There is another objection to it. It violates the law of interpretation, which says: "The specification of one thing is the prohibition of every other." To show this, substitute infant sprinkling BEO. EDITOR:—In your issue of January for Saturday meetings, and it will be appa-I, I see an article on the subject of Saturday rent: "If there is no Scripture prohibiting derive from the Scriptures, therefore, their The question discussed by the committee authority is scriptural." Are they willing is this: "Has a church scriptural authority to accept this reasoning? But they say, a

ing to this. a church has the right to appoint meetings every day in the year, and compel attendance on "pain of exclusion!"

If their example and argument proves would even point out the very day on which gives a margin of ten days for that business Mr. Henry's remarks, as quoted by them,

That Christ and the apostles worshiped the Scriptures, which is admitted by them

rect, and I would add, the arst "scripturel means" to be employed is to appoint the and only then, can the church be are that following the fast quotation, is bare assumption, and does not need any notice. I iliogical inferences and unwarranted assumptions and I feel assured the remainder of

N. A BATTEY Dalton, Georgie, January In. 1573.

It-is the only Scientific Shoulder Brace It-is the only Scientific Lung Bracs; It-supports the Back; It-supports the Abdomen; It-supports the Stomach; It-supports the Lungs; It-psevents Lassitude; It-prevents Hoarseness; It-prevents Piles; preventa Hernia; It-prevents Consumption. It-increases the Breathing Capacity It-gives Strength to the Body; It-increases the Vital Powers: It expends and enlarges ins Langs; It renders Breathing free and easy ; It—is used by Lawyers; It—is used by Singers;
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Whoever does not, every minister should use one. Measare two inches below the tip of hips, and around the abdomen, over the drawers, and \$15; to others, \$18. Send money, with order

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4. No obedience that is not personal. 5. There is us obedience that is not solemiery.

5. There is no ebedience that in not prompted by lose, and accompanied by faith.

7. Every set of chedience is, like baptism the ensure of a good conscience toward God. · From the above all can see that infant bap tism is not a religious act, because it is not and Baptist College in Tennessee? can in ne censs be considered an act of obedi-There is no law fer it; and if so, the law educational center of the three grand divicould not be knewn by them; nor can infants sions of the State, and thus to unite East, exercise velities, love or faith; ner have they Middle and the West Tennessee. The Bap a good conscience to be answered by beptism. tists of the three divisions did contribute Infant baptism, then, is not only destructive of the means with which the ground was origin- ity from God the Son. (Matt. xxviii. 16-20; the fradamental principle of Christianity- ally purchased and the buildings erected. Mark xvi. 14, 15) specience—but it effectually puts it out of the and subscribed liberally, in scholarships, to power of the one sprinkled in nabellef to obey its endowment; but it turned out to have culty in deciding who had the authority and infants could be regarded as churches-working ruin to their souls if they believe they were regenerated by it.

DILEMMA.

1. Is Christian beptism a perental duty-i. e., enjeined upon parents, as was circumcision, or ts be administered to their children? 2. Is Christian baptism the personal duty of

a penitant believer?

If a parental duty, like circumcision, it can never be the duty of the child, though its pareats were derelict in theirs-and infant bap-STMILAR CREEDS.

tism is not essential to salvation, let him be ac- out of the land. sursed. In baptism, not only are our sins refore, through sin, was shut"-Coun. of Trent, ters.

highest enthority.

Eriscopal.—Every person confirmed is resured to answer these questions:

Q. "What is your name?"

Q. "Who gave you this rame?"

and an inheritor of the kingdom of heaven."-

"And the first of these is the washing away the gailt of original sin by the application of

By baptism'we are admitted into the church. and coasequently are made members of Christ,

of the inward By water, thea. as a means, we are regenerated or born sgain."

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the erdiaary way they cannot be saved nuless this be washed away by baptism."—Doctrina. Tracts, pp. 246, 247, 248, 249, 250, 251.

Passerreniaus.—See Confessions of Faith, p. 393-" What is a Sacrament:"

"A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant see, on the third Sabbath in March, proximo. from the church. are represented, scaled and applied to belivers." (The resolutions will appear next week.)

ment of the New Testament, ordained by Jesus will be discussed: Christ, not only for the solemn admission of the party baptised into the vissible church, but also to be unto hum, a sign and seal of the covemant of grace; of his ingrafting into Christ; of regeneration; of remission; of sins." . . Which sacrament is, by Christ's own appoint-

ment, to be continued until the end of time." The efficacy of baptism, (p. 148) is not tied to that moment of time wherein it is administered; yet, notwichstanding, by the right use of this ordinance, the grace promised, is not only offered, but really exhibited and conferred by the hely ghost; to such (whether of age or infants,) as that grace belongeth unts, according to the esnncil of God's own will, in his appointed time."

. The Visible Church, which is also Catholic consists of all those that profess the true religion, together with their children; and is the bagdom of the Lord Jesus Christ, the house and in deciding the questions that will that day family of God, out of which there is no ordinary possibility of salvation ?"

CAMPBELLITE. - The belief of one fact. fi c. that Jesus is the Messiah, lis all that is requi-site, as far as faith goes, to salvation. The belief of this one fact and submission to one institution [immersion into the name of the Triaity,] expressive of it, is all that is

Every such person is a disciple pardoned regenerated in the fallest sense of the word the insult the good sense of our brethren to moment he has believed this one fact. and has submitted to the above mentioned insti-

If Baptist Churches are not churches of Christ, then all Compbellite ministers are nnheptised and without authority to bertize

tntion.' [-Alex. Campbell.

Maw, Campbellite miniaters deny that Baptist or that the design of their baptism is Scriptural, their importance and value demand. They are, therefore, all unbaptised and unordeined. But suppose they grant that Baptist Janrehes are the true churches of Christ; lampbellites then manifestly are schismatics, having been excommunicated as heretics and All can see if Baptisis should receive the

immersions of the above societies, they would indorse a vital error. Baptismal Salvation meisties, helding and teaching such a doctrine, cannot be considered gospel or christian The late distinguished Dr. A. M. Poindexter, of Virginia, declared with reference ta all such:
Haw, if the bodies to which reference has

been stade are not Scriptural churches, their ministers cannot be Scripturally orunned ministers. The ordination can have no ferce or validity beyond that which is imparted by the bedy whose act it is; and if that body is not a Scriptural church, of course its ordination cannot confer Scriptural authority.

In view of these considerations, it follows that Scriptural churches should not recognise, in any way, these unscriptural erganisations se Serintural enther by word or action, as to of our responsibility. In order to do this, the bodies themselves or their officers. The churches of Christ are to oppose all departures from the faith us delivered in the New Testa-It. They may not fragerniss with or conaive at heresy. And the obligation thus resting an Scriptural charehes beare also upon education, of a full, broad and liberal culavery sembers ad every officer of those churches. ture are most earnestly urged to attend the whale body, and each individual, are called each meeting. Many have already agreed spen by fidelity to Christ and the truth to make to be there. a colearn, cansistent and ancessing protect missis arror, whether relating to doctrin) or to prestice; and in the cases re-viewed, both doctrine and prestica are involved. Ha Baptist can, rightly or cancistently, rec-service a Pedebaptist church as a Serietaral at your figures, and look at our liberal prechurch, or | Padobaptist minister as a Scriptural miume, and say if you will help stop THE BATTIST DOLLERS SELECTION AND DESIGNATION OF THE PARTY OF I. R. GRATES.

"The Truth in Love." TERMS - - \$2.50 Per Year

OUR COLLEGE.

be left to perish-die-or shall we have a and seriously.

Union University was founded to be the churches.

been lost, and nothing now remains but the appear? for the denomination in the three sections whole. CATHOLIC.—"If any man shall say that bap- to decide whether it should live or perish

mitted, but also the punishment of sins is graciously pardoned of God. Baptism spens to
capital cannot run a college, and educate the apostles while churches were in a formathe apostles while churches, ing prospects of this noble institution of
the James and the Potomac, from the noble
gratuitously, twenty or thirty young ministive state, was committed to the churches,

the apostles while churches,
ing prospects of this noble institution of
the James and the Potomac, from the noble
gratuitously, twenty or thirty young ministive state, was committed to the churches,
ing prospects of this noble institution of
the James and the Potomac, from the noble
gratuitously, twenty or thirty young minis-

ings, was just about to pass out of the hands of the Trustees, for debt, Bro. Scovil, sustained and the Theological Chair sup- This theory is supported as follows: Maraedis ... What are the benefits we receive ported in it? It is a sad fact that the State is naturally divided into three States: it is and it is to be regretted that there is less no organization. unity among the leading brethren of the endowed and sustained? We understand as claimed to be apostles. that a meeting held in Jackson, Tennessee. approved of the calling of a meeting in which the whole matter of denominational education in Tennessee may be deliberately

1. Is it possible for the Baptists of Tennessee to unite upon a college? If so-2. Where shall that college be located?

3. Upon what plan shall it be endowed? 4. Shall the question of location and the election of its Board of Trustees be decided

by those who subscribe the stock? We write this to invite and urge every friend of denominational education in Tennessee, to attend the meeting., Regard it, brethren, as an occasion when the most important measure that can affect the denomi nation in the State, is to be decided-Shall right place, where shall it be located? We trust East Tennessee will come down, and Middle Tennessee will be there, and that West Tennessee will gather there, and aid be raised. We have been invited, and will try to be there. Our columns are open for

EDUCATIONAL CONVENTION.

At this period of our history the necessity required of Heaven to admission into the of a first-class institution of learning for young men is so apparent we feel it would attempt to make it evident. There are, however, some considerations to which attention should be directed, one or two of which we will mention. First, if Baptists fail to educate, the principles formerly so entirely peculiar to us as a people will not Churches are the true churches of Christ visible, be kept so prominently before the world a-Where shall we find the right of private judgment, the freedom of conscience and the distinctive and avowed opposition to State patronage as among Baptists? No other people have, through all ages, since the days of Christ, been so bold and realous in the maintenance and defense of these great and important elements of free government. We must not neglect the advantages gained, and lose the power and glory which have resulted from the labors and toil of our fathers. We must educate. that we may bring the rising generation to a full and just appreciation of our work: to n fair and clear perception of the great truths which have ever so distinctively separated us from other people. We feel it especially important at this time to prepare more thoroughly to meet the full measure a meeting of brethren at Humboldt, Tenn. on Saturday before the the third Sunday in March next is most earnestly desired. All brethren interested in the great cause of GRO. W. GRIFFIN, Ag't for Union University.

Do you wast to BE DEOFFED? We are com-

J. V. ' as they have done, and doneted the informa-

TO RAPTIZE CONVERTS!

This question has been discussed directly and indirectly by so many able pens, that wholly to preaching, as in former life, and the present writer approaches it with hesi will accept a position of labor that may offer tancy, but hopes to put himself upon the probability of success. record. It is a vital, fundamental question, upon which hinges the communion, the alien

I. Primarily, the sole authority is in God. else, except as he confers it.

from God. (John i. 33)

4. The apostles baptized by express author

Thus it is seen that there can be no diffibeen null and void.

2. The paramount authority is in him, and the revelation of the New Testament shows That day has come. Three men without that limited authority, which remained with When the property, the ground and build unity. This limit is bounded by revealed glory, so far as Baptists are concerned South Carolina, come the same response: facts as they are, in a case supposed to be instructions.

3. The authority of which I speak perof Nashville, nobly came forward and saved tains to doctrines, ordinance and discipline. A. "My spensors in baptism; wherein I was it by giving \$20,000. The question now is The churches were to be the supervisors of made a member of Christ, the child of God, with the denomination, can the school be these—the custodians of revealed instructions.

1. The authority is of solemn importance. would commit it to persons, who had no ment and feelings of the different sections, organized existence. Ministers, as such, had the return of healthfulness. The last news Association, at Corinth. He sent a note 3. Churches had organized existence, and

all these divisions be overcome, and must specified instructions, for heresy and unthey not be for a Baptist College to be christian conduct, extending even to such

4. The church is denominated the "ground and pillar of the truth."

5. The church is called the "body," and Christ the "head." All right and authority in meeting of all the friends of education in body. No such language, in Revelation, is Rev. A Sherwood; Does "Dip" Mean "Dip"? the worth of the property, as well as the the living. We have had the satisfaction to the State, to be held at Humboldt, Tennes employed relative to ministers separately -S. II. Ford; Who may Come to the Lord's man who built it, and he advises to purchase, be assured, by our very best citizens, and by

Or Barrisa-p. 144.—Baptism is a sacra- We imagine that such questions as these in churches, and are accountable to them. Rev. A. Sherword; Popish idea of one-man government, or the The First Churches in Rome—Sally Roches shall have it?" Let us have five hundred is now effectually and forever crushed in Mem-John Wesley theory of a clerical government. By the provisions of the latter, ministers nesses for Jesus-Maria of Beckum, and yours? receive, bapt'ze and discipline members. independently of churches, so called. If the right and authority to baptize is com- of the Creeks-Henry Frieland Buckner; plete in the ministry, independently of the churches, then, it appears to me, the presumption is, that the government in Zion is clerical. I see no reason nor Scripture why any ordinance may not be administered. independently of churches, if baptism can be thus performed. And if these be rewe have a college? and if it is not at the moved from the custody of churches. I can see no reason why other matters should be beyond the control of ministers. To my mind, the following is the true proposition:

" The authority and right to baptize converts exists, under God, with the churches of Jesus Christ, and is to be performed through their chosen servants, as agents, set apart for this work the discussion of the college question, and by ordination, at their instance. The old theory, I think, is true, that the churches can impart no inherent quality or preparation to a minister; that it is the work of God to convert him; to call him to preach and to give him heart fitness for the work. Yet this does not conflict with the leading proposition which I have laid down. The New Testament, as well as the usage of the Baptist denomination, sustains it. The gifts and callings of God are for the churches, and to be properly recognized by them before they are scripturally operative. The right and authority of a minister to preach and baptize, therefore, are not complete without such recognition. John, doubtless, had heart fitness before God commanded him to preach and baptize. The prepared condition of his heart fitted him for the work, but his authority and right to do so were in the command to do these things. So with the apostles. Christ had prepared them their furnished authority. So, too, the apostles, by inspiration, arranged to ordain ministers, furnishing authority, by ordination, to do the work for which they

were called of God. And precisely so to this day. It was the province of God to have called men and conferred the authority and right to preach and baptise, independently of churches, but he did not choose to do so, and thus turn "Wheel" exposed? men loose, without guardianship, to baptize whomsoever they pleased. It was a wise to the churches. But there are some questions still to be considered.

tion npon a supposed or real recognition of a divine call, can a minister then go forward,

3. Where does the fallacy of receiving dien immersion lie? 4. What has this to do with open or strict

5 How does it affect pulpit affiliation? These are questions I propose to notice in future papers.

WHO HAS THE AUTHORITY AND RIGHT FROM financial considerations, my connection with THE BAPTIST, as office editor, is closed. I therefore desire to devote myself

From the above it will be seen that we A. J. Fawcett, Tennessee, \$50; C. B. Eagerwere too sanguine in our anneuncement ton, Sr., South Carolina, \$50; Martha E. what shall we do with our college? Shall it The Lord helping me, I will treat it fairly last week, that we should have Bro. Keep's Bond, Tennessee, \$50; R. Emmet, Melvin, services this year in the office and the field. Alabama, \$50; A. S. Wilkins, Tennessee, Bro. Keep deserves a liberal compensation, | \$50; Adam Ulmer, Mississippi, \$100; Sarah 2. This being so, it can exist with no one and we still hope that satisfactory arrange B. Mayor, Missouri, \$50; John W. Hoy, ments may be yet made. We commend Mississippi, \$50; A. C. Hoy, Georgia, \$50; 3. John baptized by express authority Bro. Keep to churches unsupplied, desiring F. A. Bowlan, Mississippi, \$50; W. V. Walian able and successful pastor.

NEW DRESS.

We are corresponding with the agent of a new type, a shade larger than the present. Cook, Georgia, \$50; Isaac H. Long, Oregon, Christ's command to be immersed, end it in- been a subscription of the college to those right to baptize during the Savior's continutradues the unregenerate and next-believers subscribing scholarships. For the five years ance upon the earth with his disciples, and dollars to our expenses, and we shall rely Hill, Oregon, \$50. Total, \$1350. late the church—if these societies that sprinkle before the war it had reached a degree of at the time of his ascension. Up to this upon our team of old greys (see published prosperity and usefulness surpassed, if time, it appears to me, there could be no article in this paper) "to fetch us up this little heart. It is the voice of good brethren line. equaled, by no Baptist College in the South. room for irregularities and exceptional cases. hill." There are nearly a thousand we have and a noble sister from Oregon, expressing It turned out classes of young men that It is clear that the action of any one, whether dropped since January, that we have car. themselves in fullest sympathy with their were an ornament to any society, and young that one was good or bad, in baptizing con- ried long and in vain. If they would brethren and sixters in the South. Here is ministers that were indeed a blessing to the verts outside of this authority, would have renew it would help; and there are several Sister R. C. Hill, the first representative of hundreds more whose time is nearly out; the sisters of Oregon; and here is, too, C. The question now arises, Would God so if they would renew it would help greatly. II. Mattoon, who, one year ago, paid the our college, and of our cause in the State. arrange the future as to be inconsistent with THEN there are five or six thousand Baptists \$100 for those two prize books published by But the war has intervened, and in common his will, thus far developed? If not, how with other colleges, its endowment fund has does the farther development of that will been lost and nothing non-nothing non-no appear?

1. He commits his revealed instructions them his paper and urge them a little. Don't Sister H. There should be one hundred canvass. We want to give out the field by Astion the earth. But if it is the personal duty of a armies. A band of devoted teachers have to his church and not to his ministers, panitant believer, then it is not a parental duty. kept up a school at their own cost, waiting except as they are included as a part of the subscribing, for you have more money now California.

MERCER UNIVERSITY AGAIN.

tion, and many of us are proud to call her House." "Alma Mater." But sirce the notice Among the many expressions of sympathy script, for several reasons: First, he admits alluded to appeared, a very sad experience and advice, we have met with none which that our answers were correct to the questions has been realized. Meningitis, the great we prize more highly than those of Gen. F. destroyer of youth, attacked our noble boys, E. Whitfield, of Corinth, Mississippi, one 2. It is unreasonable to suppose that God and twelve fell victims to the malady. The or two of which we copy. Gen. W. is the exercises were suddenly suspended to await President of the Co-operative Manufacturing did to ours, we see that an appeal has been is that no case nay occurred recently, and in January: "I regret that, owing to the the university will resume exercises early failure of a bank in your city, I had to give known about so shameful an affair, the better In all ages the outward baptism is a means different sections than should be. Cannot had power to discipline ministers, under in March. "Whom the Lord leveth he chasteneth, and scourgeth every one whom he Publication cociety. I feel the importance receiveth," The Lord directing, there is a of securing that Block for a Publication tinent so stirred up on the subject of Spiritism glorious future for Mercer

FORD'S CHRISTIAN REPOSITORY. CONTENTS-FERRUARY

Ministry of the Spirit-S. II Ford; The Higher Demands of the New Testament- in this city, and who knows the Block and the dead could and did converse with and aid Supper-F; Accordance of the Teachings and is willing to put his money in it. Are the most intelligent men of the city, that our 6. Ministers themselves hold membership of the Apostles with those of Jesus Christ- there not five hundred more Baptists in the exposure of Foster, and subsequently of the ter Ford; True Heroism-Poetry; Wit fifties this coming week. Can you not send phis, unless some new and extraordinarily Ursel her Sister in law-Sally R. Ford; The PATMENTS.-Ebenezer Church, Louisiana, Death of the Pious; Customs and Traditions through P. J. Key, G. W. Harbour, Texas, My Pet Dream, and What became of It-My Pet Dream, and What became of It— George Brown, Jr, Charles H. Driesbach, Mrs. Viola Jackson: Letter to the Little John H Parker, Daniel Deupree, Mississippi, Folks-Sally Rochester Ford; God Knows G. W. Potter, Mississippi, O E. Bush, Texas. -Poetry: "Poor Molly;" The Best that I Can-Poetry Editorial

Terms-\$2.50 per annum. Address, Fords Louis, Missouri. Specimen numbers sent on application-25 cents Sx months, \$1.50 ten subscribers, \$20 00. vi 25

"THE GREAT IRON WHEEL."

Years ago when this work was first circu lated quite a flutter was produced among the Methodists of America, and not a little severe criticism was passed upon it by Baptists. Many of the former pronounced it a book of lies and many of the latter said its author was unnecessarily severesome said abusive. I have heard that a cluster of ministers, what should be done with the Iron Wheel, said: "We must answer it or change Methodism." It thus appears that, in his opinion, one of these two things must be done or Methodism was gone. The former has never been done. But during and since the war many changes have been entered in their book wherein changes are recorded. Class-meetings, as a test of fellowship, have gone into disuseweekly circuit preaching pretty nearly abandoned—lay members have a better showing-district meetings, similar to Bap tist associations, have been instituted—the oretically they have cut! off the portico to their building, that is the reception of mem bers on six month's trial, and a committee of laymen for each local society takes, in part, the work of discipline instead of all being done by class leaders and circuit riders. How much the system may have been improved by said changes is not for me to say. That they have occurred since the issue of the Iron Wheel is quite certain. But how did it happen that the changes

were about the very things which the Was it indeed a book of lies? But now, is the Methodist building really provision that the ministry should be subject | better without the portico than it was with it? Now men go into full connection sim-How long will it take the ply as seekers. world to learn that regeneration precedes flinch; but ye who pay the pastors, and pay using the Brace, and state if it is or is not see I. When authority is imparted by ordina- all church claims and privileges? J. M. W. REMARKS —It might be well to remark here pay the deficiencies, and who are hunted up send ten dollars at once, and retain one that we have gathered up fifty copies of the Great Iron Wheel, and these are all that upon his own judgment, and baptize at will? ever will be published, the Federals have 2. What is to be learned from apostolic ing melted the plates during the war. If there down at his table, and he will gird bimself, copy of the new Baptist Hymn and Table are fifty who would like to lay by the Great and come forth and serve you. O! the rich Book, price \$1.25; or, the Little Seraph, is Wheel for the generation following, they dainties of that board!" can get it for \$1.50 post-paid.]-ED. BAP-

J. M. W. miam list. It is a splendid monthly.

S. B. PUBLICATION SOCIETY. VOLUNTARY SHARES TAKEN SINCE FEBRUARY 17.

James M. Russell, Texas, \$200; C. C. Claunch, Arkansas, \$50; P. R. Johnson, Arkansas, \$50; A. W. Thornton, Arkansas, \$50; Albert H. Mcallister, Mississippi, \$50;

ington, Mississippi, \$50; E. F. H. Johnson, Mississippi, \$50; H. Webster, Alabama, \$50; He was only credited for \$50 last month, and should have been for \$100); H. W. celebrated London firm for a fine font of Thorp, Somerville, Tennessee, \$50; G. W.

pastor or some good brother would show bless Bro. M. and all these brethren, and

five days, and shows that the interest canvass and sell by. The work should begin awakened in the Publication Society is as early in March as the reads will permit. deepening and widening. From far off Oregon | Hands Full.-We answered several A short time since I wrote of the flatter and the prairies of Texas to the shores of queries, from anonymous inquirers, a few or to the church, when all are considered in learning—Georgia's educational pride and old North State, and poor, down-trodden of manuscript for publication, in stating the Even outside our ranks, among all classes of "We must have a Southern Baptist Publica, alluded to by "Enquirer," and arguing it in citizens, Mercer has an extensive reputa tion Society, and that noble Publication full. Now, "Justice," the author of these

> my note instead of cash, for stock in your House. If you need mine to secure it, you as this city has been for the past month. Hazmay call upon - with this note, and he dreds and thousands were being deceived by it. will pay it." Here is the advice of one of and admitting that the tricks and mesmeric the safest and most successful business men exploits of Foster, Clara Roberson and Mrs. of his day; one who formerly did business Hollis, were demonstrative that the spirits of

W. H. Thracker, Texas, J. F. Henry, Louis iana, Theo M. G. Hudson, W. A. Alexander. J. Finney, Texas, W W. Barton, Texas, D Everett, Texas, W. T. Slocum, Mississippi. Jesse Wright Benjamin Wilmot, Texas, Mrs. Buta Wooleers, Texas, H D. Pierce, Texas, Christian Repository, 215 Pine Street, St. Allen & Boggs, for Salem Church, Louisiana, articles in this paper. We forward it to Ed. V. B. Turner, Texas. Eld. T. B. McCombe, Tupper, Richmond, Virginia. Texas, A. J. Lester, Mrs B. Perser, Missouri. Allen Flowers, E F. H. Johnson, Mississippi. H. W. Thorp.

" WHIP OLD GRAY -We have all heard of the teamster, with his heavily loaded wagon. getting up the hill. All the team would not pull, but there was one horse as true as steel. He never flinched. On this old servant the hard driver was laying the lash with all his might. Some one coming up, and observing the unsteady, lazy gait of all the rest, cried out, 'My good fellow, why don't you whip the other horses? The gray is doing his distinguished bishop, when inquired of, by a best now. He continued his rough work No local cause for the disease exists. The until he reached the top of the hill, then turning, he said: 'I knew I never could get disease has visited other cities in Georgia and up that hill unless old gray fetched me.' "It does seem hard to strike over and over

again, with the long whip of duty, the steady, faithful workers, who have never flinched: and then, after worrying and waiting for others a long time, to find in the last bard stretch that they must pull the whole load. Is it not 'riding a free horse to death? "But there is a pleasant side to the pic-

ture. The old horse may have had no reflec. THE BAPTIST and Philips' Southern Farms, for tions, on the subject, but a Christian man may. |\$4. THE BAPTIST and the Memphis Weekly We read of one in an old book (which-faithful ones are apt to read), who was 'in labors more abundant, in stripes above measure, in six new subscribers and \$12.50, we will send, prisons more frequent, in deaths oft; and gratis, either of the above periodicals one yet this one, in the same connection, turns year, or the Quilting Machine, advertised in the other side of the picture. He 'knew a this paper, which we have seen, and know man in Christ, whether in the body' or 'out to be valuable. of the body,' he could not tell, God only knew, but 'such an one caught up into paradise, and heard unspeakable words, not lawful for a man to utter.' The long lash indeed! He gloried in the cross, and received the crown. Why, if we pull all, we Body and Lung Brace. This is good only shall enjoy all. If in toils more abundant, until fifty Braces are disposed of, and those we shall be in grace more triumphant. They who accept this, must forward their certifiare the poor ones—the dull, lasy souls who cates to this office within thirty days after the agenta, and come in again and again to valuable as it claims to be. A minister call and ruu down by all who want help—ye are dollar for every subscriber until he sends ten the rich ones, whom the Master will bid sit

Brethren, we want to reach the top of the hill before us—THE HOUSE—and the old grays | " Middle Life," mail edition. Forn's Repositiony, -See Table of Con of our team are our only seliance; they tents and Circular in this paper, and our pre- alone can "fetch na" You will pardon us if which we will send in packages of seven; 10

BREVITIES.

Swindlers - We are informed by Geo. P. Rowell of New York-City, that Jerome B. Had.

son & Co, are totally unreliable. Macon, Tenn.-We have accepted Bre. Canada's urgent request to preach at Macon. Tennessee, on the second Sabbath in March next. We hope to see all the brethren around presont.

An important subject is opened for disenssion by Bro. Wood this week, to which we call the attention of every Baptist. Read, study, think and decide, and then act in accordance with God's word. This question should at once be decided. We trust these articles will arrest the attention of all our theological students.

Georgia Baptists, as well as all our readers, will be pleased to learn that we have secured the services of Bro. Wood to write two columns, or moreweekly, for the paper this year. Short Paper,-By mistake the mill cut the last invoice of paper too short by one inch. leaving little, or no margin. It made two weeks' supply thus, and we are compelled to use it or miss our issues. It is not our fault, and will These last names impress our mind and not occur again. Don't fret at the loss of a

Agents. - We want to engage an active man in each Association in the South, to canvass for the introduction of the Hymn and Tune Book, None need apply who cannot raise at least \$5.00 to start with. Send for circular, and get The sbove, all must say, is doing well for ceive it back in the books in different styles to

pages, must excuse as for declining the manuinjured by them, if no principle is established. Second, the matter does not belong to our department, but to Bro. Lowrey's. Third, if it made to the civil law, and what we could say would be useless; and we think the less is

for Baptists and better for the world. Spiritism .- Never was a city on the eenstrange phase of it appears. We learn that the delusion is spreading out into the country; that a majority of one church in Mississippi are full believers in it. We shall, from time to time, copy some of our articles from the city papers, for the benefit of our readers. Ministers should study it, and be prepared to successfully combat it.

Eld. R. C. Hill sends, through us, \$10 to the Rome Mission-\$5 for Joseph Slepenter and \$5 for himself. So much for Bro. Cotes .

Files of The Tennessee Baptist. minister has perfect files of THE TEXESSES Bartist, for Vols. 14, 15, 16 and 17, which he will sell for \$8.00. His children need breadrerbum satis. Who will forward us the money and receive the volumes? Mercer University.-We are sorry to

learn that the exercises of Mercer University, at Macon, Georgia, are suspended on account of a sudden outbreak of Meningitis among the students. The faculty, as a matter of precantion, advised the students to return home for a locality of the college is very healthy. The Alabama, as well as Macon; and, in fact, it is more or less prevalent all over the country.

PREMIUMS FOR SPRING WORKERS. All who work for premiums, must say so when they send their first names.

To all new subscribers, and all who renew for this paper, we will send THE PAPTIST and Demorest, for \$4

THE BAPTIST and Ford's Repository, for \$4. Register, for \$4. To ANY SISTER or Brother who will rend us

To MINISTERS. - For five new subscribers. 1. Smith's Bible Dictionary, \$5.

2. Life and Epistles of Paul, \$5. 3. Englishmen's Greek Concordance, \$5.

For ten new subscribers, or \$10, Banning. For two new subscribers, we will send one

shaped notes. For one new subscriber, one copy of

We have one thousand extra papers we only make it—forgive us never if we fail | all ordering them to canvag with.

Mississippi

ELDER M. P. LOW All communications devis should be addresses to the Editor; and MOTION. All morey too.

INFREBRY for the paper mail it is will be reconsible for all that I to SUMBAR THE EXECUTIVE BOARD OF Association is requested Church, DeSoto county, or the third Lord's day in M

WE have received the of the following assoc Columbus, Chickassw, Ale Cold Water, Mississippe Tishomingo, Yallobusha, sippi-thirteen. Will no each of the other associat forward their minutes at like to be able to make statistical report for publi utes of the State Convent We learn that the ne Tupelo, Lee county, has b

THE SOUTHERN BAPTIST NARY has the names of eig enrolled this ression. Dr. will be removed to Lou opening of next session. Dr. BROADUS, of the The has been chosen to prese

ment sermon at the Uu sippi next June, and has vitation. Our senior editor has preach the anniversary theological class of the Wi lege, Missouri, and has acc TER BAPTIST FEMALE SER

is in a prosperous condition the best female schools in THERE are excellent you at Mississippi College and Seminary, Greenville, Boul pervices could be secured in Mississippi during the VACALION.

COMMUNION OF BEO LOWREY: - Will yo meant by the term "Conin especially as it is used by reception of members, in cou believe in the comp It is a Roman Catholic rel origin, and I find no reasonable explanation. We referred to this que

of November 23, 1872, an extended notice. We th asked a Methodist preach and he acknowledged that The question in the 1 "Dost thou believe in the church of God, the commi etc. The answer given ceived into full connection steadfastly helieve." It enough for people to sols Lord's house that they that which they do not of: but to an old-fashion like being led with closed of another. But here is the editor of the Christia ville), in his issue of No.

"A correspondent want meant by the 'Commun the Creed. This clause article, but a later append Catholic Church, explan Dr. Barnes 'Holy Churn or fellowship, of holy mer the spiritual fellowship have with one another, al Trinity, and the holy a saints in heaven and on e Christ, their living bezd, tute one society (Heb. x personal intercourse has

interrupted by death. T The Faints on earth, But one communion So Charles Wesler:

One family we dwell i One Churck above, be Though now divided by The narrow stream of One army of the living To his command we? Part of his host have !! And part are crossing We suppose the "corre

Methodist, and that he what was meant by the saints in the Creed," be know. How long had t teadfaitly believed in the saints," without knowing Do not thousands answer fastly believe in the commi who do not know what words are found in the cr Catholica, and descended creed of the Episcopalism the Methodist creed. Th than a thousand years old ism, and was always un the communion of saints in heaven. Dr. Watson notable book, "The Cicel claims that this has been the church in all agesother great and good men able Roman Catholic and titled, "The Catholic Chr insists that this is in have of the invocation of main clusion is, that those w communion of saints, in ing of that phrese, may Mary, or any other Question : Have you my a favor of the Catholie tice of the invocation of Yes, that it is ngreeable nion of mints which we | etc. Bishop Pearson, century, of the Church brated as the author of

tion of the Apostles' Cr

Dws: "They which first

BREVITIES.

-We are informed by Geo. P. el: City, that Jerome B. Hnd. lly unreliable.

We have accepted Bre. request to presch at Macon. second Sabbath in March next. the brethren around present. at subject is opened for dis-Food this week, to which we of every Baptist. Read, study. and then set in accordance This question should at once rust these articles will arrest Il our theological students.

aptists, as well as all our nessed to learn that we have ices of Bro. Wood to write two weekly, far the paper this year. er. By mistake the mill cut paper too short by one inch. no margin. It made two weeks' wa are compelled to use it or It is not our fault, and will Don't fret at the loss of a

e want to engage an active man in the South, to canvass for of the Hymn and Tune Book. books into each church and eral terms will be given. 10 cannot raise at least lend for circular, and get and list of Books. All splied, and have net yet terms, write again giving r, and Association you wish to at to give out the field by Ason, so as to commence work and \$5.00 and you will ree books in different styles to by. The work should begin as the roads will permit.

H .- We answered several nymous inquirers, a few are received fourteen pages ublication, in stating the in a case supposed to be inquirer," and arguing it in intive," the author of these us for declining the manureasons: First, he admits ere correct to the questiona at s enough. As one is no principle is established. does not belong to our to Bro. Lowrey s. Third, if it see that an appeal has been w, end what we could say and we think the less is meful an affair, the better hetter for the world.

ver was a city on the conin the subject of Spiritism seen for the past month. Hunands were being deceived by it, that the tricks and mesmeric er, Clara Roberson and Mrs. trative that the spirits of lid converse with and aid have had the satisfaction to our very best citizens, and by ligent men of the city, that eur eter, and subsequently of the ve had a most beneficial nead of this huge imposture nd forever crushed in Memnew and extraordinarily t appears. We learn that epreading out into the country; of one church in Mississippi ers in it. We shall, from time me of our articles from the city benefit of our readers. Minisdy it, and be prepared to success-

. Mill sends, through us, \$10 to ission—\$5 for Joseph Slegenton imself. So much for Bro. Cote's . s paper. We forward it to Eld. and, Virginia. The Tennessee Baptist.

feet files of THE TESSESSES 14, 15, 16 and 17, which he His children need breadno will forward us the money lumes?

.aversity.-We are sorry to exercises of Mercer University, rgia, are suspended on account utbreak of Meningitis among the faculty, as a matter of precauthe students to return home for a Feveral of the students have died. se for the disease exists. The he college is very healthy. The Isited other cities in Georgis and rail as Macon; and, in fact, it is revalent all over the country."

S POR SPRING WORKERS. ork for premiums, must say so end their first names. subscribers, and all who renew r, we will send

and Demorast, for \$4 and Ford's Repository, for \$4. and Philips' Southern Furmer, for Prist and the Memphis Weekly or at

resi or Brother who will read us criber: and \$12.50, we will send, of the above periodicals one Quilting Machine, advertised in nich we have seen, and know

ENL-For five new subscribers, Bible Dictionary, \$5.

Epistles of Panl, \$5. men's Greek Concordance, \$5. subscribers, or \$10, Banning's ung Brace. This is good only scerare disposed of, and those thie, must forward their certifis office within thirty days after ce, and state if it is or is not se claims to be. A minister can illars at once, and retain one ry subscriber until he sends tauan aubscribers, we will send one new Baptist Hymn and Tune \$1.25; or, the Little Scraph, in

new subscriber, one copy of e," mail edition. one thousand extra papers, send in packages of seven, to them to canvage with.

Mississippi Department.

FLDER M. P. LOWREY, Editor All communications designed for the instances and the address to the Editor at Topley. Missessippi of BOTION.—All meters for subscriptions should be not to Bro. States, "I Membre 17 years to present the present to proper myril to comes late my hands, but will be responsible for all that I receive. M. P. Lowary.

SUNVARY.

THE EXECUTIVE BOARD of the Cold Water Association is requested to meet at Bathel Church, DeSoto county, on Saturday before the third Lord's day in March.

WE have received the minutes for 1572 of the following associations: Central, Columbus, Chickasaw, Aberdeen, Louisville, Cold Water, Mississippi River, Tippah, each of the other associations in Mississippi forward their minutes at once? We would like to be able to make out a complete statistical report for publication in the minutes of the State Convention.

Ws learn that the new court house at Tupelo, Lee county, has been consumed by

THE SOUTHERS BAPTIST THEOLOGICAL SENIgast has the names of eighty eight students enroiled this session. Dr. Boyce thinks it will be removed to Louisville before the opening of next session.

Da Baoadus, of the Theological Seminary. has been chosen to preach the commencement sermon at the University of Mississippi next June, and has accepted the invitation.

Ora senior editor has been chosen to preach the anniversary sermon before the theological class of the William Jewell College, Missouri, and has accepted.

THE BAPTIST FEMALE SEMINARY at Pontotoc is in a prosperous condition, and is one of the best female schools in Mississippi.

THESE are excellent young ministers, both seminary, Greenville, South Carolina, whose vacation.

COMMUNION OF SAINTS.

BEO. Lowrey:-Will you explain what is especially as it is used by Methodists in the reception of members, in the question, "Do vou believe in the communion of sainta?"

The question in the Methodist areed is, others who have not helf the securar business, wrong and dangerous. "Doet thou believe in the Holy Ghost, the might do as much, and (why not?) more church of God, the communion of saints?" May the Lord prompt you as he did Hezethat which they do not know the meaning happine sattend you. of; but to an old fashioned Baptist, it looks | The Sunday school

article, but a later appendage to 'the Holy Cataolic Church,' explanatory of it. Thus Dr. Barnes: 'Holy Church is a communion. rificing exertion, on the part of a few faithor fellowship, of holy men." It also implies ful workers, can accomplish in behalf of the the spiritual fellowship which Christians | Master's cause. have with one another, and with the Holy Trinity, and the holy angels. As all the mints in heaven and on earth are united in Christ, their living head, so they all constiinte one society (Heb. xii. 22, 25; though Meridian in particular. The seed sown personal intercourse has been for a while interrupted by death. Thus Dr. Watts:

'The Saints on earth, and all the dead, But one communion make So Charles Wesley: 'One family we dwell in him,

One Church above, beseath, Though now divided by the stream, The narrow stream of death. One army of the living God, To his command we bow: Part of his host have crossed the flood,

And part are crossing now."

We suppose the "correspondent" was Methodist, and that he "wanted to know what was meant by the communion of sunts," without knowing what it meant? cause. Your friend and fellow-laborer, Do not thousands answer that they "steadfastly believe in the communion of saints," who do not know what it means? These words are found in the creed of the Roman Catholics, and descended from that to the treed of the Episcopalians, and thence to the Methodist creed. The article is more the Central Association, published in your than a thousand years older than Method issue of December 7th, I find the following: sm, and was always understood to mean the communion of saints on earth and saints the association, but seventeen have Sun heaven. Dr. Watson shows this in his day schools. Now come the striking facts. of the invocation of saints; hence, the con-

esteem and imitation, on our side, of desire as preached by God's chosen ambassadors. by it, and developed with it, that all goes to shaken When he sees them grow cold communion with a munt of God, as such, while he liveth here, I must still have communion with him when he is departed day schools do more towards converting suffering with it." (Hickok's Science of Yes, when he remembers all their earnest munion cannot be removed by death."

Tishomingo, Yallobusha, 18200 and Missigsaints," in the sense in which the words successful way of converting souls, what is word (which is God) was made flesh and yet to see them cripy the "common and yet to see the yet to see them cripy the "common and yet to see the yet to see t

quite as many efficient appointments as are the Sunday school. and heavenly radiance:

eshool at Heridian, Mics:

How the soul thrills with emotion as it contemplates the future results of the labors chool workers generally, and by those at must and will bear fruit, when the sower has the help of God Niv. in this instance have they not aiready? Fifteen baptisms among the acholars. If this is the ingatharing of one harvest, what will be the num ber of sheaves when the angels cry "har vest home?"

Truly it can 'e said of the Baptist Sun fay school at Meridian that it is the gar

C. E PRAME, Mis'y Sec'y S S. Board of Miss. Bapt. S. C. West Point, February 5, 1873.

EXTREMES-No 1.

In Bro. Butts' report of the meeting of the church in all ages—that Wesley and by the churches having Sunday schools, other great and good men believed it. An leaving but twenty baptisms reported by titled, "The Catholic Christian Instructed." net these figures significant? Significant | Bro. Towers is a man of mature judg. This by the way of illustration. indiate that this is in harmony with the idee of what? Bro. Butt has not said; but is not ment, industrious, economical, pious, and clusion is, that those who believe in the more towards converting souls than the worthy of her busband, and, though in delicommunion of saints, in the eriginal mean- preached gospel? From Bro. Butt's lan- cate health, will delight in caring for the ing of that phrase, may pray to the Virgin guage we infer that because the seventeen helpless little ones as only a childless Wait, or any other saint. Hear him: churches had Sunday schools, therefore they mother can. uon of the Apostles' Creed," writes as fol- Sunday-schools, there would have been our children! They which first found this part of many more converts—as many more in pro-

the article in the creed, and delivered their portion as were reported by the seventeen exposition unto us, how made no greater churches that had Sunday-schools; thus I "The rational, the animal, and the vital knows that "he that waiteth on the Lord Twenty years as our shepherd, ever kind and enlargement of this communion, as to the making the Sunday-school a more potent are so connected in man that they make up shall renew his strength." But it is so hard gentle, yet faithful, he has won all of our saints of he ven than the society of hope, instrument in conversion than the gospel, the one mind; and the body is so built up to have his confidence in his dear brethren hearts. We part with him with reluctance.

and supplication, on their aide" Again: If this had been the first statement of the make up the one entire man; and thus it about his temporal wants and disposed to see our prayers shall follow him wherever he "Indeed, the communion of maints in the kind I had seen, I would have said must be that an intimate sympathy shall him suffer for the necessities of life, he can church of Christ with those which are de nothing, thinking it was nothing more than ever subsist between the mind and the body. bear that, for he thinks perhaps he himself parted, is demonstrated by their commu a "slip of the pen;" but I have seen it be In the thousand cases of bodily weakness is in fault somewhere; but when he sees a nion with the maints alive. For, if I have fore, and have heard it in reports and or defect, the mental activity must thereby dear brother or a sister become spiritually speeches

hence; because the foundation of the com- souls than the ministry? If so, did not the Mind, p. 53.) Christ make a mistake when he "ordained If the above principle in anthropology be Lord Jesus Christ, and declaring that they be furnished to Bro. Woodall, and a copy be We do not believe the Methodists of the to save those who believe by the foolishness founded in truth, even so in the person of were sick of sin, and disgusted with all the furnished for publication in the Mississippi present day generally believe in the "invo- of preaching?' Or are Sunday-schools one Christ, divinity is associated with human-unclean things of the world, and that they Department of THE BAPTIST. cation of saints," or "the communion of way of preaching? If so, and it is the most ity so closely that it is declared that the promised from henceforth to be separate. were originally used; nor do we believe the use of having a separate and distinct dwelt among men; how then could the talk "out-doors more than service inside, one-tenth of them know what it means, or class of men in the churches, called minie humanity of Christ suffer without the when at the house of God; or, to see them understand what they profess, when, in ters, whose whole business is to preach? Did divinity? Again, we are taught that if one in the vulgar crowd on our village street answer to the question, they say, "All this I not Christ make a mistake here also? member of Christ's mystical body suffers, corners talking worse than nonsense; or, stradfastly befiere." Then why do they con. Would it not have been better to have set the whole body suffers; and that even now worse than all, to see them going in and tinue to require of all who unite with them, apart certain men to organize churches and we have in the person of Christ an High coming out of the door way to hell—the to solemnly profess a belief in that which prepare Sundsyschool lessons, and let the Priest, who can be touched with a feeling of low dram shop, where they would blush to Osyka, Mississippi, January 15, 1873, at the they do not understand, and which they churches organize Sunday-schools, and our infirmities, because be was in all points be seen by their pastor. And yet Christ sees hour of four o'clock r. x, aged fourtees would not believe, if they did understand? appoint teachers to teach those lessons? tempted as we are, yet without sin. Divin- them. Yea, more. It stings with grief the years, three months and fourteen days. He PRO. Lowary:—I send you the following give the time, and labor, and money which humanity, knows no suffering, and, conseletter, addressed to one of our earnest wri we are giving to ministerial education, to quently, is not prepared to sympathize with ters, not to flatter him, but to encourage, Sunday schools? If Sunday schools are con. sufferers; but in connection with humanity, have their own way, it pains his heart when member of the church, a zealous and siberal whilst it is to be hoped that others may be | verting more souls, they are certainly para. | in the person of Christ, did suffer, and hence incited to go and do likewise. It is gratify mount in importance to all things else con. arises his fitness for the priesthood. Does ing to be able to say that, though the meed nected with the churches. There is no any one reply that, it is strange that divinity of praise may not be, in this instance mis- work equal to it. The preaching of the can suffer? We answer, the Bible teaches it "grudgingly and of necessity;" and to was kind and respectful; to all he appeared placed, that there are other Sunday-schools word, by God's chosen ministers, sinks into many strange things, "For without controand Sunday-school workers almost, if not insignificance in comparison to it; and the versy great is the mystery of Godliness." equally as deserving, but whose surround stated meetings of the churches are all Christ was manifest in the flesh, seen of ings have not yet enabled them to adopt worthless when compared to the sessions of angels, believed on in the world, and after

at Clinton, at Sharon Church, at Vicks am not opposing Sunday schools, but the abuse any man can comprehend how the word burg, at Summit, at West Point, at Ponto of them. I cannot think that adopting was made flesh, I opine that he can under toc, and several others. There are many extreme measures is the best or the most stand how the word could suffer. at Mississippi College and at the Theological bright centers from which the light of reli-successful way of premoting any cause. It gions knowledge is radiating, and around is not wise, and is often dangerous and rervices could be secured in destitute fields which the warmth and glow of religious destructive in its consequences. There is a in Mississippi during their next summer's sentiment are gathering with such force and zeal not "accerding to knowledge." And power that we may expect the whole State yet it seems that some, in order to promote recent of human achievements is the invenwill soon be flooded with the same benign the Sunday school cause, are making it accomplish what it does not, cannot, and never of the most serious discomforts incident to meant by the term "Communion of Saints," Bro. L. A. Dunoun, Supt. Baptist Sunday- was designed to accomplish. The Sundayschool is a good thing. It furnishes a vania is so tickled at the idea of this new My DEAR SIR: On my arrival at home, most excellent field in which all the mem-It is a Roman Catholic relic and of ancient atter an absence of two or three weeks, in bers of the churches can work for the salva origin, and I find no one ready to give a different parts of the State, I was gratified tion of souls, and the strengthening of each reasonable explanation. J. M. MARTIE. to find you, had sent me your monthly other's faith la this way it contributes its as baptismal pants was known when the We referred to this query in THE BAPTIST report for January. Notwithstanding your part towards the promotion of the cause of of November 23, 1872, and promised a more many business and domestic engagements. Christ. But to say that it is the chief means first given to the world. It has always been extended notice. We then stated that we you do not, as I am sorry to think many do, in the conversion of souls, or to employ an impression with me, that the only legiti asked a Methodist preacher what it meant, neglect the Lyrd's business Surely, if you language that would convey such an idea, is mate reason (?) with Presbyterians for not

etc. The answer given by every one re kish to continue to do that "which is good sion as it is sometimes represented as doing? too numerous for many professed Christians. ceived into full connection is, "All this I and right and truth before the Lord;" and It is my observation that the great majority steadfastly believe." It may all be well because you have done this service to the of those converted date their conversion, the 'wilderness of Judea' in a pair of 'bap enough for people to solemnly profess in the house of God with all your heart, in like not from the Sunday-school, but from some tismal pants' made to order, in his baggage! Lord's house that they steadfastly believe manner may the blessings of prosperity and truth uttered by God's chosen ambusadors Better the 'raiment of camel's hair,' and the while preaching in regular meetings of the 'leathern girdle,' by the wild shore of Jor like being led with closed eyes by the hand respects, deserves to be enrolled as "the school scholars, whose experiences I have the most ample water proof clothing." of another. But here is an answer given by Banner Sunday school of Mississippi," a. heard related, I do not remember one who the editor of the Christian Advocate (Nash far as the schools have been heard dated his conversion from the Sunday-school, January 1. We think if the writer had that thir keth be standed take heed less the trials, that "all things worked together for ville), in his issue of Nov-mber 21 of last from. Doubtless, in average attendance, and I have heard another minister, older added "selah," his closing sentence would fall." Let those beware who think they her good." Thus she exemplified the truth, systematic organization and practical effi. and of more experience than myself, make have been eloquent. If society had been have the power to take a social glass without "A correspondent wants to know what is ciency it stands at the head of the list of a similar statement. And I would not be then what it is now, it can hardly be ques meant by the 'Communion of Saints, in the Sunday-schools in the State, with but surprised if the great majority of the the Creed.' This clause is not a distinct two or three rivals who have any good churches, that from year to year report grounds to contest for this high honor. It revivals and large accessions to their is a living illustration of what noble self-eac | numbers, have no Sunday-schools at all. God used to bless and build up churches without Sunday-schools, and why can he

not now?

My position in regard to the Sanday school is briefly this: It furnishes a good, per performed by the truly converted Sunday. haps the best, field in which all the lay members of the church can work for the promotion of the cause of Christ, and thus it contributes to the success of the ministry. As such I encourage, and will continue to encourage, the Surday-school work in the churche- u :der my charge. But to say that it is essential or ind peneable, or that it is the chief instrument in the conversion of souls, and that few will be converted without it, or to use any sort of language that twenty five or six professed conversion." would convey any such an idea, I cannot, den of that church. Not only is it a garden, nor can I approve it when I hear it from and Purser held a meeting there, and Bur cessfully resist, after merely listening to the beautiful and attractive to the eye, mod. others. And if this is the position that eled with taste and judgment, but as we brethren are going to make the Sundayay of our real home gardens, the church school occupy—if this is the station it is to had left an appointment there sometime being a mere possibility of being led a step New Albany. The book-keeper assures me there may consider it as "kalf the living of fill, then I hesitate not to say that the Sun- before, and when the day came, he was per too far, it behooves every one to go to the that the figures on W. D. Robbins' paper were saints in the Creed," because he did not the family." Long may the family of God day-school should be opposed as an institu know. How long had that good brother have this Sunday school and others like it tion, because it will then be evidently a man this man labored to keep him or her out of there is one class of persons to whom this made. tend/ritly believed in the "communion of as an assistance to give strength to his made institution, usurping the place and the the Baptist church. Red Lick is in Jeffer. danger is peculiarly great; indeed, it is a Wm. Hood, Shannon Christopher Ming's prerogatives of the ministry which Christ himself ordained, and upon which rests the chief re-ponsibility of the world's conver-

OUR ORPHAN CHILDREN.

The convention at Meridian adopted a resolution setting forth the great need of a permanent and efficient superintendent for the Orphan's Home, and requesting of the "Of the twenty-eight churches comprising brethren special prayer and effort for such to be able to say, for the encouragement of fordsville, has been employed as assistant superintendent until the next meeting of the convention, and will give his who'e

It is Bro. Towers' desire to become a fix-Question: Have you anything else to add had many converts; and because the eleven ture in the Home, and he will doubtless him of saints which we profess in the creed," regular and stated preaching (for nothing is a pledge, present the claims of the Home eta Buhop Pearson, of the seventeenth said to the contrary), yet there were few con- to his church at the very next meeting and century, of the Church of England, cele verts, because there were no Sunday schools sccure a definite pledge for its future supbrated as the author of a popular "Exposicionnected with them. If they had had ministers, not for show, but for Christian ministers, not for show, but for Christ and W. H. TUCKER.

SUPPERING DIVINITY.

become modified. Experience teaches us cold and following the Master, like Peter, Now the question is, is it true that Sun- that one cannot suffer without the other afar off, then his heart fairts within him.

And would it not be better for us now to ity, considered separately and apart from true pastor, when he sees his brethren want. was baptized a member of the Osyka Baptist wards received up into glory. In the very afforded at the Meridian school. Among I hope I will not be misur derstood and same sense in which Deity was manifest in them may be mentioned the Sunday schools | charged with opposing Sunday schools. I | the flesh, Deity suffered in the flesh, and A G. P.

ITEMS.

"A BAPTIST INVENTION -One of the mos tion of baptismal pants, which prevent some immersion. A Baptist paper in Pennsyl style of pants, that it actually offers a pair of them as a premium for new subscribers."

It is sail to think that no such a convenience human idea of sprinkling for immersion was and he acknowledged that he did not know have done so much as your report shows, to my mind unscriptural, and therefore following the Master is, there are many "serious discomforts incident to immersion." But do the facts warrant the belief that To follow Christ, requires a sacrifice of feeling the Sunday-school does as much in conver. and convenience; but the "discomforts" are

"Thisk of John the Baptist coming from church. Of quite a number of Sunday- dan, than the finest marble baptistry and

and Christ of the "serious discomforts in indulged and listened to the song of the cident to immersion," and of a better mode. it would, doubtless, have been received as beasts, and found drunkards' graves. My profitable instruction (!), and stopped the deep solicitude for the young men of our mouths of bigsted Baptists!

in this paper of the 8th instant. I will give great danger of the social glass. the idea: "Mr. Burgess held a meeting at Red Lick Church during last year, and some

son county, Mississippi.

A PASTOR'S TRIALS.

The true pastor forgets everything else in the warm and earnest desire to serve his his duty to resign the pastoral eare of this Master. He verily believes if ye "seek first church; therefore, nothing, but with supplications and prayers wise and Godly counsels.

And it is easy to trust the Lord; yes, he that he leaves us having our warrnest love. protestations of love and devotion to the upon the church back of records; a copy ing in the Spirit of Curist. When they are Church, March 18, 1872, and was from that contentious and unruly, and disposed to he must go, like a poor beggar, and beg his supporter of our Sunday-school work, and brethren to give money for religious or charitable purposes, and then to have them give was obedient and affectionate, abroad, he hear the oft-repeated excuse, "If the other as a Christian. members would only do as much as I have done, you need not come to me so often Why dan't they close it all up at once, and say, "If the Lord would only do as much for all others as he has for me, there would be no need of your services, Bro. Pastor, and there would be no need of any more collections for the poor, and as the Lord is 1872. She was born in Hinds county, more able to give than I am, I shall leave Miss., December 9. 1833, the third the whole matter to him, and will give you daughter of William Beesley. She Professed nothing!" That would sound like an conversion when quite young, and was bapargument. It would sound like that man tized by the late Eld. L. B. Holloway into had some faith in the Lord's power to bless, the fellowship of the County Line Baptist but it would betray a wonderful amount of Church, Copiah county, Miss. She was ignorance and the poor castor would feel married to Dr. Win. E. Herring, January

well as me everything" Again, it hurts the poor pastor if his brethren come to him with everlasting com- She was naturally kind-hearted and aff plaints against one another, as if just to tionate. This was ever exhibited in shake bis confidence in them. But worst of family and neighborhood. No wife all, it tries the pastor when he tries to get ever more affectionate; no mother up a good meeting for the Lord Jeans, for more kind and gentle; and all her ne some to be pulling against him, and pre bors can bear testimony to her many w. dicting a failure; and others, having no inter- of sympathy and deeds of kindness. est in the prayer meeting, and the teachers' trying!

spirit in the boy who always wanted his poor

TEMPERANCE-3.

those who thus attempt to drink temperalso to perform;" while, at the same time, tely stand in great danger themselves of being ruined by intemperance. Hence another the merits of Christ for salvation. Thus she This is also from the Christian Observer, of reason for entire abstinence. "Let him going to excess, lest they be tempted above tioned that John would have had on some that they are able to bear and become vickind of pants, and also a coat! It is hardly time of intemperance. For very few have to be supposed that he would have donned ever been able to set bounds for themselves her last illness, in anticipation of the great the "raiment of camel's hair," in opposi- and go just so far and no farther in this tion to the customs of the day. Then it temptation. Let the records of the past be was expected, and God said that Elias should examined and they will abundantly prove first come; but near would be have presumed to sprinkle in opposition to the will drinking. How many, like the dram drinkers of the present day, thinking they had If some one bad been there to tell John the power to drink temperately, have thus during which time she suffered untoke siren until they became transformed into land prompts me to point them to these ex-One more remark in regard to a statement smples of the past and warn them of the

We are all so often deceived in regard to our power to resist evil and think that we are able to make some compromise with the The facts in the case are these: Elds Jones tempter. But instead of being able to suc goss attended; and, as the brethren say, temptation, we so often yeild ere we are "bushwhacked" while they preached. He aware of it. In view, therefore, of there mitted to preach. When one was converted, farthest extremity in order to escape. And promptly changed to 7, 5 at time the order was matter of impossibility for the reformed paper commenced with Vol. 6, No. 14; and so "He that believeth and is baptized shall drunkard, to indulve without a relapse his name is in the middle of the Okolona list, be saved." If the idea of sprinkling chil- "However it may be with others, total abdren should prevail, believers' baptism would stinence is an absolute necessity to the rebe unknown. Pendleton has shown the formed inebriate. His constitution has Young Brethren From Mississippi in Theevils of this most fully; yet Pedobaptists con- usually become so susceptible that the mere ological Seminary.—I appreciate very highly tinue to advocate their ideas of infant bap taste of intoxicating liquor, for any purpose your desire sommunicated through one of tism, and try to persuade themselves or under any circamstances—as a medicine your number; but I have declined the invitathat it is complying with the commission. or as the glass of wine urged upon a tired tion of the faculty. It was not convenient The subjects do not understand it in any guest by a hospitable hostess—may act upon superintendent. It is, therefore, gratifying sense, and, therefore, it is not obeyed. A him as a fatal stimulus, and set his whole prosper yan in your great work. little Baptist girl, not long since, was asked body and mind in a fever of uncontrolable notable book, "The Clock Struck One," and Of the three hundred and twenty-nine bap the friends of the Home, that Bro. Joel by an Episcopalian lady, "Have you ever desire." So, then, whatever may be the daims that this has been the doctrine of tisms reported, three hundred and nine were Towers, a descon of the church at Craw been baptised?" "No; but I have been power of others as to keeping within the vaccinated!" It is possible, if she had been bounds of temperance, total abstinence should raised by one who belonged to the church (?), be the watchword of the reformed inebriate able Roman Catholic author, in a book en the eleven churches having no schools. Are time to the Home and its precious inmates, she would have comprehended the question. He should shun the least draught of intoxicating drink as he would the fangs of a deadly serpent.

RESOLUTIONS.

WHEREAS, Eld. Jesse Woodell has felt it

the kingdom of God and its righteousness, Resolved, That in accepting the resignain favor of the Catholio dectrine and pract churches had no Sunday schools, therefore prove a worthy successor of the devoted all these things shall be added to you," and tion of our dear brother, we do so with deep tice of the invocation of saints? Asswer: they had few converts. The idea is, that the served us enough to be superior to jealousy of its that it is agreeable with the communities which we profess in the converts and practically served us enough to be superior to jealousy of its with love to God and the church, he gives and in that time he has shown himself to neighbor, and yet dependent enough to sissippi, whose church has not already made up all cares and anxieties about his tempo be an able, efficient and successful pastor. need that neighbor's assistance. The truth ral wants and lays the cause and prosperity We have grown large under his ministry, is en our side. It is a federated system of of Zion near to his heart. He obeys the ex- and what of good we have accomplished is truth so connected in every branch of farth hortation of St. Paul: "Be careful about due in the main to his pious example, and and practice in Christ, the Federal Head.

let your requests be made known unto God." Resolved, That we do assure our brother figure the whole.

His memory to us shall ever be dear, and

Resolved, That we do most heartily and confidently recommend Bro. Woodall as a man of deep consistent piety, a sound and sealons preacher, and a wise and successful Dastor.

Reselved. That there resolutions be spread

Done by order of Bethesda Church Hinds County, Miss., in conference, December 14, 1872 J. L. PRITIGERS.

Mod r. pro tex. J. D. HOLLINGSWORTH, Clerk.

OBITUARIES.

Ouver C. Sters died at his home in time until his death a faithful and attentive loved our prayer-meetings. At home, he

"Brother, thon art gone, . .

Yet again ws hope to meet thee. Where no farewell tear is shed."

February 3, 1873.

PASTOR. MRS. MARGARET A. HERRING, died, near Terry, Hinds county, Miss., December 20. like enlightening him. But the spirit that 6, 1856. She was, when she died, and makes the Christian say, "let others do it," for many years previous, a member of makes one think of that poor, mean, selfish Bethesda Church

Sister Herring was a good woman; and, little sickly brother. Jim to "do something as like Mary who anointed the Savior's feet and wiped them with the hairs of her head, she, during her life, did "what she could."

From the time she was converted, her meeting, indeed, proves a failure Oh, how faith was remarkably strong and confiding. She "staggered net at the promises of God through unbelief; but was strong in faith. But aside from their influence upon others, that what he had promised, he was able she always exercised unwavering trust in that faith in God, .through Christ, is a remedy for all trouble of heart. She was called to suffer much in life; but she ever felt that it was all for her good. Just before sufferings, she felt she must undergo, she remarked to her husband that she had suffered much in life, but she was willing to die, if it was her Savior's will.

Her illness continued only four dars, agony. For some time before she died, she was unconscious. Thus she fell asleep, and now "sleeps in Jesus." Her remains were deposited in the Bethesda Church vard cemetery, by the side of her little boy whe died two years before. A kind husband and seven children—the youngest but a few days old-are left to meurn her loss; but their loss is her gain. " Blessed are the dead that die in the Lord."

" MISSISSIPPI LETTER-BOX.

J. W. Sa ford, Cliaton .- Your letter of 29th ult.. received and paper srdered to J. H. Dalton.

there can be no mistake in the mailing office lit is elsewhere, if at all.

for me to accept. The Lord bless you all, and

C. H. Otken, Summit .- Order received Thank you for your treable.

THE first newspaper in England was started two hundred and ten years ago.

" FIFTY journalists connected wit' time American press died during last year -Ec [While contemplating this awful blank is the editorial galaxy, how truthful Gray's words appear:

"The boast of heraldry, the psmp of power, And all that beenty, all that wealth e'er gave, Await alike the inevitable hour:-The paths of glary lead but to the grave. "

Every Baptist church is independent that to mar even the least branch is to die

The above is taken from our "Little Seraph," a collection of the sweetest carrols ever sung, in seven shared notes, prepared for Sunday-schools and devotional meeting, by J. K. Graves. Price, single copy, by mail, 50 cents; to schools, per dozen, \$4, sent by express. J R GRAVES 377 and 379 Main street.

If we walk with him.

"Yes, sir, I suppose so."

" No. sir.

Aunt M."

"I don't know that she does."

"What's the difference, then?"

MIX IN PLEASANT WORDS.

"Does she require anything harder

"I don't know, uxless it is because she

Yes, that was the secret. The two aunts

But aside from these instructions there are

many occasions for pleasant words. Pleas

ant greetings should always be given when

the class assemble. Pleasant recognitions

should be exchanged in the casual meetings

It is related of two ship captains, that one

only to the faults of his men. He had no

do well, for they said, let them try ever so

hard they could gain not one word of appro

bation, only at best a little less of fault-find

The other captain, with no better natural

disposition, but a profounder insight into

human nature, seemed in his rounds to

notice mainly the excellencies. The faults

were passed over or spoken of in an under-

tone. But no instance of painstaking failed

to draw forth warm commendation. As a

consequence, his men all loved him. They

were delighted to see him coming. In striv-

ing to merit commendation they aroided

the faults which so occupied the attention

of the other captain. Discipline, good order,

cheerful obedience characterized his ship

Bad habits may often be most effectually

"Pleasant words are as the honeycomb,"

children, with their proverbial appetite for

Sooner or later that discovery will be made,

with contempt, and will virtually ask of

them, "Is there any taste in the white of an

It is to be remembered, too, that pleasant

words are not likened to the necessaries of

quence than honey. They are essentials;

honey would not "feed them with food con

Of all speakers we ever heard try to

corrected by praise of the opposste virtues

don't mix in so many pleasant words as

A FAREURE in a good cause is better than a triumph in a bad one.

Aunt M., my daughter? Doesn't she as TRUE Christiansunder temptation are like fountains, which, if the mud be stirred, will really love you and seek your good?" make all speed to clear and cleans; themselves again—Er.

THE Catholic churca in Great Britain has you. about two thousand five hundred priests, one thousand six hundred and twenty churches, eighty-two religious communities faults?' for men, two hundred and eighty for women. and four million five hundred thousand lay members.

GOING HOME TO BE FORGIVEN.

Some boys were playing at ball in a retired place one afternoon when they should have equally desirous of doing her good. Both been at school. They absented themselves taught and urged the same duties, and rewithout leave, intending to go home at the usual hour. Thus they thought their proved the same bad habits; but one secured her love and the other failed, simply because absence would not be noticed by their parents and friends.

While thus engaged, Mr Amos came he. "Your parents think you are at school. I shall let them know where you are, and what you are about."

sure to tell their parents. It was too late to old and hardened sinners an exhibition of peculiar to her sex. go to school, and too early to go home the terrors of the law may be more needful. Their consultations came to no comfortable But children should be won by the sweet conclusion: the probabilities of punishment invitations of the gospel. They can even were talked of. Some thought they might be most thoroughly convicted of sin by preescape, but the prospects of most of them senting them a neglected, grieved Savior. were not promising. At length John Not that the commands and duties of the system. This is the great and grand secret of Roberts rose up and said: "I'm goizg home." Bible are kept out of view; they are needed "What for? To get a flogging and have as the solemn background of the picture

it over?" said one. and away he went

had very kind parents, and they would deny them coldly, unmingled with an expression medical profession, yet the honor of accomplishing this him nothing that was for his good, and he of love or personal interest in the scholar, grand result has been claimed by the gentleman alluded felt that he had treated them very ungrate- and so those truths will have no help in to. The effect of this principle, is to relieve old and fully by acting contrary to their wishes their struggle with the natural indifference young finishes of all cutonic troubles and annoyances He rescived to go home and make a full or awakened opposition of the young human that prove a terror to female life. The combination confession of his fault, and ask their for heart. Another with pleasant words will alluded to is known as

On reaching home he met his sister, as auxiliaries to the truth. What marvel several years younger than himself, to whom that one should succeed, and the other fail? he told his resolution, and, like the loving sister sie was, she agreed to go with her brother and ask mother to forgive.

As they came into the house they met their parents just starting out to make some purchases for the house, but when the during the week; and special interviews mother saw the anxious look on the chil. should be sought when the teacher may dren's faces she willingly waited until John give utterance to all the words of friend had told the story of his playing truant, and ship and kindly interest; that through all then, asking to be forgiven, found, as in the these social channels the waters of salvation case of the Prodigal Son, the parent as may flow to the young soul. willing to forgive, if not more so, as the son was to be forgiven. John was right, it was went the rounds of his vessel with an eye a good thing to go home for-to be forgiven. This incident suggests what is the duty of words of praise for what was well done, but

the child of God; he should go to his sharply reproved the neglects. As a natu-Heavenly Father to be forgiven. This ral consequence, his men were surly and morose. They were never gladdened by his should be his first object, for forgiveness is coming. They had no encouragement to his first need. He should go as John wentwith a sense of his guilt, and with the confidence that he will be forgiven.

HENRY AND HIS HABIT.

Henry Town is a good enough boy in some respects. He is amiable and truthful, and pleasant in his manners; but in matters where he is required to take upon himself any burden of responsibility or trust, he is a broken reed.

"Henry," says his sister, "will vou be sure to put this letter in the posteffice for me?"

"Oh! certainly."

"Now, you won't forget it?" "No, really I won't"

"It is to Uncle Thomas about meeting me in New York, and if he doesn't get it and come to the station for me, I shall hardly says the wise man. How natural, then, that know what to do.',

sweets, should like them. A late popular "Oh! I'll be sure to put it in," and Henry writer on education argues that this appetite takes the letter and goes off. He really of the child is healthful, and should be gratiintends to go to the poetoffice the first fied. Whether that is strictly true or not, thing, but on the way down he meets a com- we may safely assert that this equally natupanion, who assessmething to say about a gratified. sailing party, and Henry forgets the letter entirely, until about three hours after the are meant. Flattering words may for a time mail. Then he drope it in, and thinks no taste like honey to the child, as to older people, till their true character is discovered. more about it, only to answer, "Oh! yes," when asked if he has done his errand. and then they will taste like anything else

The consequence is, that when his sister than honey. Nor are frivolous words meant, gets to New York, where she has never been which the child will soon learn to regard before, there is no one to meet her. She has to find her way to Brooklyn alone, takes egg?" the wrong car, and only finds her friends at interest children, the least successful were the end of a very troubled, distressed anx. those who sought to amuse them with babyious day. She is not well or strong, the fatigue and the worry make her ill for a week, and the whole pleasure of her visit is spoiled, because Henry could not keep his mind on life. Bread and meat are of more consethe subject king enough to post a letter. a letter. L. at

I might multiply instances of the worry, disappointment, and wear-and-tear of the venient for them." The teacher who has tempers and feelings of others occasioned by Heury's habits, but one is enoguh.

Henry is always very sorry, and never spoke has learned a great art. Henry is always very sorry, and never spoke has learned a great are means to do so again, but the trouble is he does not mean not to do so, and I fear he will bine the two—' Use sweet tones," and "Mix bine the two bine the two—' Use sweet tones," and "Mix bine the two bine the t

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WOMAN'S WRONGS AND RIGHTS.

the one, as the little girl said, mixed in pleasant words, while the other did not. This Rather a sad commentary or the claims of the scien along. "What are you doing here?" said sort of mixing has much to do with winning tific to know that the fair female, the pride of the world, must remain the unhappy recipient of bedily ills and And who is less excusable for the absence suffering which strike at the beauty and intelligence of of this element than the Sabbath school the land. And strange to say, these ills appear to be on He passed on, and the boys stopped play. teacher? God's pleasant words of love and the increase, for overhalf of our entire female populaing. What was to be done? He would be mercy are the staple of his instructions. To tion are complaining of some derangement or suffering,

There resides a medical goatleman in the South, of large experience in the treatment of all female affections, who, has succeeded in effecting a peculiar combination of rare substances, which acts astogether upon the great principle of assisting nature it all her demands upon the unknown to the world. Bely nature! Yes, that's the word. This peculiar combination possesses the They must be faithfully portrayed; there happy power of arousing, restoring and regulating "No. I m going home to be forgiven," must be no shunning to declare the whole the dormant energies of all females who have counsel of God. Yet much depends on the arrived at or passed the age of puberty. L'Although John had never played truant before. He manner of doing this. One may declare this has ever been the constant aim and desire of the

enlist all the social and friendly sympathies English Female Bitters, PREPARED BY

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F. L. BOONE & CO.,

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I was to women emancipation far surpassing all that that by the old process of washing were wern out more than Ly actual service. The washing has been hitherto a greater wear and tear upon garments than the wear-lenn.

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22. It requires no attention whatever while the process of clean up is going on. A larly can do her washing while she is eating her breakfast and doing up the breakfast dishes.

23. It requires no attention whatever while the process of clean up is going on. A larly can do her washing while she is eating her breakfast and doing up the breakfast dishes.

24. Continue wears double the time, washed in this Wusher, that it will washed by a machine or by head-labor, washelpard.

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3th. Lac curtains, and all fine fabrics, are washed in a superior manner. For fluinels, this Wisser is most issirable, as it will not pull them, as a machine or liked-rubbing dose. All fabrics, from the fluest face to a bid-timiet, can be washed perfectly, and with case, without the rubbing-board. IT IS TRULY A LABOR AND CLOTHES SAVING INVENTION.

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CIRCULAR AND TESTIMONIALS:

CIRCULAR AND TESTIMONIALS:

Tespecifully alkyon to read this circular carefully, and cardidly consider what I new promose to you as a matter of manners. Before making known to you my confidential terms, permit me to state that the matter of washing which come on a very family and every individual. It is but to directed to the investion and common new. Latteria, however, the inventor, consider the construction of it is something which come on a very family and every individual. It is have directed on the investion and construction of an adverso or machiners, to a lich much of the labor, dridgery, less of time, and wear of material might be obviated. Positions as well as interior Washing mad these taxted bear many of which are decided improvements over the old method of washing mad these institutes have been try salable with all. People will continue to have Washing-machines; but let me ask you if the STEAM WASHER can be constructed for a level dilars (much less than any ordinary Washing machines), and easily as all to wash at straw without labor, less than any ordinary washing machines, and as a man are included and seaf be so. There is nothing like it in use. It is new, and every family needs and will buy it. I wish to secure a few great men to sell rights for me, and in order to secure as many as I need insection; to offer extra indirectments. By price for territories it per toon unhabitants; but if you will have a single county, and agree to sell rights for me, I will allow you to estimate the perfect as you commission; come quently, were county would coary you but STE, instead of SMS, should it contain but System in ablante, worse or less in the same percentual, and to those haying trights I will sell to a county. Any timer can make the Washings are do per decay to the same percentual, and to those not beging trights. I will sell to a county, you shall have the paying rights I will sell to a county, and to those not beging trights. I will sell to a county and to the same percentual you be perpensed for a sho dem. You wit untiall perfectly delightly with it.

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Tou can take orders from nine in ten present, to be filled literary id, at 1 control and its literary and will self. You should, in that case, lose no time in ordering a deed for your county, to be sent let express the self. It not convenient to airman the money. Tou should, meanwhile, continue to take orders and it the tentor your dead with long to had you might have a gross sold. You should likewise arrange with a responsible and to make the Washers in a day. After you have introduced it more or less in your country, you can take are ther country, and rest assured that wherever you can get a single Washer in a neighborhead, it will self many more. Consequently, after you have sold a few headerd in a country, you can self the right of your country for near the more than at the start. You meabulate what your gains will be by buying a single country, but not at int part of what you onch!

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sto continue serving their friends at the Sorth and your county a reasonable time to receive which and prices found in the Sorth and prices for the Sorth and prices for

DIRECTIONS: I Scar the ciothes over night in warm ends, in the usual manner.

I haven the bottom of the Washen a quarter have of god soap, or enough to make a gopeness of the washen a quarter have of god soap, or enough to make a gopeness of the washen down the false bottom—see that the center valve is on the proper position; you in water should be and the cip over the valve, say about an inch; lay the clothes down smoothly with the sodes parts well soaped, the Washen—not roll-dup, but spread out, it is the cip over the valve and the cip of the value of the The search to bleach with the Washra, this may be solve by adding a table-up out it of intex of commerce to assume full of both mr.

Inferiou to a few extracts from letters received. I can publish imadre is of letters from provises who have used to STEAM WASHER and speak in its profes. I have, thus far, desired doing on I grow for well how Certifies are looked upon. I have sold the STEAM WASHER upon the next to receive the day, or the commentance of an internal satisfaction throughout the country. I sake home to rely on what I say, or the commentance of the business and the the Washer stand on its own merits. I would not ask or advise who are to engine in this business selling Washers or rights, unless he has therefordly feeted its with an enember of \$16 bout half their tail price, and an arrantee that it is und not as represented. I will send in one y. So mere is little risk to begin with. Hereforder I have med but little sefort to sell the STEAM supports to the American Agricultural papers, as well as the feating relicion papers through at the country, of the part of the standard of

EXTRACTS FROM A FEW LETTERS.

in the market. All in exarch of choice, we were at breakfast, and did its work well. We and every family should often a continuous training the same it another trial this week, with good success.

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what for your promptitude. Lam glad to acknowle it all you recommend. I have spoken of it to ters, who desire me to order one of them. Several come to see it tried. All acknowledge it a perfect part pay on Moultrie county, Ill., for which please send I write to order a deed to Henderson county,
I would send the money new, but fear some one deed fer same, and a list of counties sold. was the right by this time. Send C. O. D. Brv. B. T. Tavica.

Pirisausc, Pass., Feb. 26, 1872. We have used your Steam Washer to our family thanks of every lady using It must by yours. Yours, thre months, and are wall pleased with it. Would truly,

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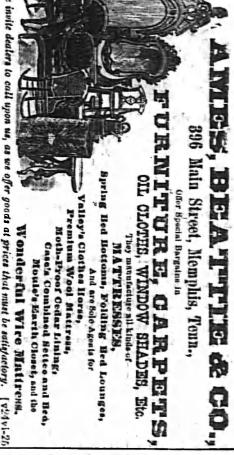
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R. A. Bliss.-We thanked you, and credited he money to W. H. Gunneis. W. T. Lewis, Mississippi. - Your tunes - vi. very good ones—received, but toe late, as the book is now being printed. We cannot uthem in our paper, as we have no music notes and cannot stereotype yet. Will publish year

Eld. E. S. Haynes, Texas -Have ordered the change, and we accept your terms. A club

J. A. Reaves .- You have written fine and on both sides, and the printers wont set it. You are wrong, and have adopted the subtle axulanation Culvin originated in order to take it, as clear example, out of the hands of the Anabaptists, who always appealed to it to sus-tain them in baptising those dipped by the Catholics or sprinkled by the Protestants.

E. S. Hall, of Gibson county, Tean., has addressed us a latter-twenty pages in length and written upon both sides. Its too long to read, and not in a condition to print. We hepe the brother enjoyed himself in writing it er is dead capital.

T. D. Gwyn, Camden, Miss .- That matter has assumed such a shape that we must decline all discussion of it in sur department. It belongs to the Mississippi Department. You you, of which we know nothing. Shall we effectual Cough Remedy. send articles to Bra. L?

mas, to those accustomed to the latter, and if you see proper.

much better for all who do not understand the bly daughter has had very bad health al! her shove all now offered.

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dren, to bear the crushing and almost insupportable weight of their sad bereavement. Sister Anderson closed her earthly mission at a period of the greatest usefulness to her family and the shurch, at the fairest ripening of the Christian graces, and when the future of life was all aglow with the bright est promises. Verily, God has taken from our midst a shining and lovely disciple. the beloved Zion is called to mourn the loss of one whose cheerful and animative voice will never more be heard to gladden the anctuary of God on earth. In her decease, the whole community, as well as the church. recognise the extent of their privation. Espousing the cause of her Master at the early age of twelve, she was subsequently haptized into the Egypt Church by Eld. A. & Winn, of which she ever continued an sarnest, a working and progressive member. Amid all the dark days of war, and spiritmair gloom which enshrouded this church to fall, and I have now a thick growth of new for a number of years, the anxiety and hair. I trust that others similarly afflicted, solicitude of our sister, for Zion's prosperity will be induced to try the same remedy. Yours, never seemed to falter. The elastic buoyanoy of her mind and heart, sustained by an unwavering faith in the promises of Ged supeared equal to every emergency. Bountimily supplied by nature, culture and divine grace, with a large measure of sagacity and sterling sense, Sister Anderson was enirit in which no element of worldly scep- York. tics: seemed to gain a footing, or find a momentary reating place. With steadfart has removed his infirmary to St. Louis on assurance in her blessed Lord, she walked the heavenly way in beautiful simplicity in view of superior advantages bad here for the arm of her beloved for counsel, strength. and guidance. And now that she has peased on "to that bourne whence no traveler returns," it may truly be seen and said that her "works do follow." Inquiring souls at the anxious seat, will never forget the melting tones and earnest entreaties of the receipt tones and earnest entreaties of the receipt tones and earnest entreaties of 25 cests. Sold by druggists. her voice, to make their peace and reconciletion with God. Quiet, modest, unobtrulate precious seasons of revival in the Egypt Church, Sister Anderson was ever on the elert at her post of duty, rendering, at times, two-fold service, as it were, in the cause of her Master. Strictly prompt and efficient in the administration of her domestic duties, yet seldom did she allow any of those savored opportunities to pass without sharing those all-absorbing and thrilling occahosts of Zion.

"When heaven came down our souls to greet And glory crowned the mercy seat."

Or those-Blest hours, when God himself drew nigh Well pleased his people's voice to hear, To hush the penitential eigh,

And wipe away the mouraer a tear." She made her home a hospitable mansion the recople of God, and especially the Washing Machines which have been sold The ministry of the gospel. Coatributing to their temporal comfort and enjoyment, was only secondary, in her interest and pleasure, to waiting on the Lord in his holy temple, in the most devout service. Happy, pleasure, to waiting on the Lord in his noily temple, in the most devout service. Happy, metal, and blessed in her living, she was soon the less so in ker dying. When seeing that medical sid was of no avail in her case, and ap that the Lord and Master and ap that the Lord and Master had contained for her, she triumber that the lord are waited for her, she triumber that the lord are waited for her, she triumber that the lord are waited for her, she triumber that the lord are waited for her, she triumber that the lord are waited for her, she triumber that the lord are waited for her and the way was the dradgery of washing and takes away phan rose on the wings of a victorious sarnest, who are not lasy, and who are willing to take hold with him, and who kave a small and friends as well as an ungody world, what suppressed as a supplying these soven what suppressed as to live for him. She stained her faculties to the last, and whispered such sweet and holy words of council and parting to her beloved husband and work. To all these hr. Tiltes effers plenty of the second several such such several such severa an expiring saint. At a crisia in her illness to write or go to Mr. Tilton, fiad out his terms,

cation should be made for her recovery, if the Lord so willed; but if otherwise, she would gladly rise up, go and meet him. In the proverb; but indigestion can be cured, and, the midst of her last communications and therefore, it is the merest stupidity to endure blessings, when the feeble embers of life it. Dyspeptics have certainly a right to conwere burning low, she of a sudden laid one hand upon that of her husband's and lifting the other toward the skies, spoke in the sweetest and most surprising accents, as the and health, the probability is that if all suf- CHRISTIAN REPOSITORY, last sparkling light of vision joyously shot up from her eyes to the throne of the Invisexisted, they would with one accord resort to existed, they would with one accord resort to the instance of the instance of the just made perfect, it. We most emphatically declare that such a moken expression of wonder and affection, will trembling upon her lips, she calmly success extends over a period of more than success. treathed out her soul into the besom of her twenty years, and it is fearlessly alleged that find and Savior. Assuredly all such as during the whole of that time it has never

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The Old and N ten by men divine the full and final r man. To seek thro the unrevealed thi as the sin of rebelli New Testament is and practice for (in

2 There is only finite in every hatt He has revealed his the Son (or the Wd the same in respect ever distinction th spects.

la. xiv. 21, 22, 32, Jer. x xxxit. 4. Pu. xxxvi. 5. Mm. tit. 16. Nev. t. 8. 6. 'I Cor. tit. 16; xit. 11. 3. Man was crei

disobedience, fell morally defiled, an in his likeness; her us no holiness; bu evil; and, all are exposed to death. ral, spiritual and et 4. The only way

state of guilt and c vicarious suffering of God. who mira our flesh, and wh be a propitiation th having "so loved 1 only begotten Son, in him should not ing life." John i. 14. Links 1. 28, 36 John iii. 16.

5. All who truly gospel were choses foundation of the the end from the b quence, not of their own purpose and gr by the Holy Spirit none would ever

The Praise

6. Nothing can from the love of Gc by the power of salvation," the sure being true believed turnance of their at to Christ till the alo l Pet. i. v. John a. Hab. iii. 14. Matt. xxiv.

7. A Church of Spirit, baptized upo with Christ, and cov faith and keep the Divine Head To has committed the gospel in its purity, at to all men by mi mission.

? Pet. ii. v. Acts il. 47 The OL 8. The ordinance are Baptism and the te the immersion of Christ, not in order but to declare their stu; and is a prerof of the gospel, church munion at the Lon nances belong to only be admir ister che deems qualified

Participation in be confined to the church, or to the churches ar edifically and walk being avoi The supper, no in be administered by they deem qualified

Matt. iii. S. 12; xzviil. niv. 23, 26. Acts viii. 12, 3 2 Pet. iii. 21. Acts ii. 27, Thell 9. The first day of John xx. 19, 24, 1 Con t. 10.

The Resurraction 10. There will be righteous dead prior who, with the livings in a moment, and Lord in the air, to coming and judgm the persecuting in the Dent. xxxiii. 2. 17h Tka I

Il. At the coming and destroy the mati ted his people, take and rule, and, sitting father, David, in Priest, will rule w nations for one thou Dan. vii. 13, 22, 27; tl. xz. 1, 7. Ir. ixv. R, 25;

The Reave 12 After this earl fied by fire, and the parad as a heavenly of the redeemed, U heaven with his will be with them. when he shall I

E. E. C. B. Jani St. Aug Matt. v. S. Po. Exxvii. I. Wiz. 18; xxv. M. Pa. 1120

scepter to the Fett then be conciliate Detors am entered : Boy. azi. Cor zv 24.