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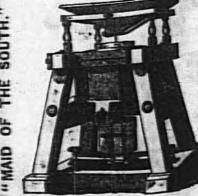
Murfreesboro, Tenn.

and Tollegare Serion will been Her aber 2. 1878, under the direction FACULTY: HARLES MAYLY, D.D., President,

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BAPTIST

RAM. WOODS, : : : Great and Advertising Department.

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CONTRIBUTORS. EM. J. J. D. BENTROR.

RId. L. W. STONE.

A FORM OF SOUND WORBS.

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 the unrevealed things is in the sight of God as the sin of rebellion and witchcraft. The New Testament is the perfect rule of faith

and practice for Christians. 2 Tim. iii. 16. 2 Pet. t. 21; iii. 16. Luhn xxiv. 44. John xiv. 28. Ia. viii. 20. The Godhead.

2 There is only one God, self-existent, infimte in every natural and moral excellence. He has revealed himself as the Father, and the Son (or the Word), and the Holy Ghoet. the same in respect to Divine essence, whatever distinction there may be in some re-

Is. xiv. 21, 22. Jer. x. 10. Ex. til. 14. Dect. vi. 4 xxxii. 4. Ps. xxxvi. 5. Jehn i. 1, 12. Rom. ix. 5. 3 Em. til. 16. Rov. i. 6. John xiv. 25; xv. 26. Acts v. 3 4. 1 Cer. til. 18; xil. 11. Matt. xxviii. 19.

3. Man was created holy; but, by wilful disobedience, fell from that state; became morally defiled, and begat all his children m 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

Gen. i. 27, 31; ii. 18, 17; iii. 1, 6. Eccles. vil. 29. Som. v. 12. Eph ii. 3. Ezek. xvii. 19, 30. Rom. vii. 18. Jer. xvii. 9, 10. 1 Jehn i. 8. Rom. vi. 29.

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 in him should not perish, but have everlasting life."

John i. 14. Luke i. 26, 35. Acts iv. 12. Rom. iii. 20, 36 John iii. 16. The Risction.

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

Mph. 1. 4. Is. zivi. IC. John III. 6. 8; 1. 12, 13. Part. 2. James I. 18 John zvi. 9. Eph. II. 10.

The Pratervation of Saints. 6. Nothing can separate true believers

from the love of God; but they will be "kept by the power of God through faith unto saivation." the sure and final proof of their being true believers consisting in the contimance of their attachment and obedience to Christ till the close of life. 1 Pet. i. v. John x. 27, 29; vill. 21. Cel. i. 21, 23 Heb. iii. 14. Matt. xxiv. 13. I John ii. 19.

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

? Pet. H. v. Acts H. 47; vili. 12. Eph. i. 22. The Ordinances.

8. The ordinances of a Christian church 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 of the gospel, church membership and communion at the Lord's table. These ordinances belong to the church, and should only be administered by her officers to those

the deems qualified to receive them. Participation in the Lord's supper should be confined to the membership of each local church, or to those members of other churches specifically invited by it—their faith and walk being avenched as correct.

The supper, no more than baptism, may be administered by ministers to those whom they deem enalified. Matt. iil. 6, 12; xxviii. 10, 20; xxvi. 26, 30. 1 Cer. 11v. 23, 25. Acts viii. 12, 37. Rom. vi. 1, 13. Cel. ii. 13. 3 Pet. iii. 21. Acts ii. 37, 42.

The Lard's Day.

se the Lord's day, or Christian Sabbath. John xx. 19, 24. 1 Cor. xvi. 1, 2. Acts xx. 7. Rev. 7. No. The Resurrection of the Rightcons.

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 copting and judgment and punishment of the persecuting nations.

Dest. xxxiii. 2. 1 Thes. iv. 13, 13, Zecu. xiv. 5, 17 Thes. i. 3, 13. Jede xiv. 5. 1 Car. xv. 51, 66.

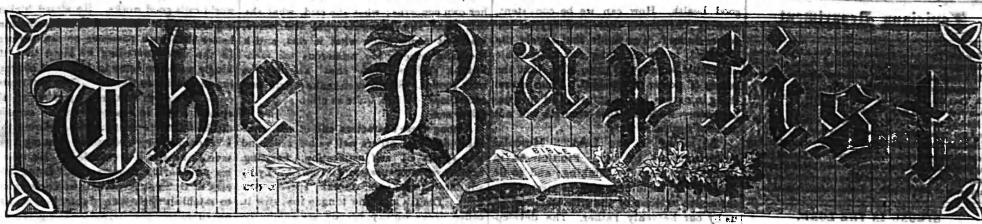
The Millennium. Il. At the coming of Christ he will judge and destroy the nations that have persecu ted his people, take to himself all dominion and rule, and, sitting upon the throne of hi father, David, in Jerusalem as King and Priest, will rule with his saints over all nations for one thousand years.

Den. vii. 12, 22, 27; il. 44. Matt. xxv. 31, 46. Rev. 2x 1, 7. Iv. xxv. 8, 25; in H. I. 7. Pe. H. Luke i. 32. a. 5, 2. Joni H. Amon. ix. 11. Roch. xiv. Ps. cxlvx. Hatt. v. 5. Ps. xxxvii. 9, 11, 92, 29, 34. Is. lx. 21. Hatt. Mr. 10; EXV. 36. Pa. EXV. 13.

The Reavan of the Sainta.

12 After this earth shall have been purised by fire, and the new heavens and new All success is a series of efforts, in which, Association for three years. The writer has deliverance."—From The Widewooks Gift earth shall have been fashioned and pre- when closely viewed, are seen more or less often heard him speak of is labors as miswhen closely viewed, are seen more or less often heard him speak or is labors as misfailures. The mountain is spt to overshadow sionary with great satisfaction. After his

This spirit of true religion breathes gentlehas labored with me as Indian missionary corif some day to have missed that heaven with his saints and bis tabernacle the hill, but the hill is a reality, nevertheless. settlement in Landerdale county, Tennessee, ness and affability; it is social, kind and fifteen years, and has endeared himself; to with them. Then cometh the end If you fail now and then, don't be disconressed from that gloomy, me by his talents and virtues. I do thank for something at least he represents a value when he shall have delivered up his aged. Bear in mind it is only the part and Salem, Ripley, Pleasant Plains and Fulton illiberal superstition and bigotry which the Lord for the hope of his recovery. then be conciliated and harmonious as seems an entered into the world,



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.—Jeromak.

Old Series—Vol. XXX

MEMPHIS, TENN., SATURDAY, MARCH 1, 1873.

New Series-Vol. VI., No. 26

THE PULPIT.

THE INQUIRY.

" Is it Peace? '-2 Kings ix, 17, Peace is either agreement with man, or rec onciliation with God; the former is import taut, the latter is invaluable. Peace with God is external, as proclaimed; internal, as enjoyed; or eternal as promised. The first is in the gospel, the second in the heart, and the third in heaven. It is in reference to you, for publication, two articles—one of a peace with God that we ask the question. 'Is it peace?"

Aged pilgrim, is it peace? Thou hast long been pacing the valley of Baca, thou hast passed through many changes, thou art approaching thy end; the snows of age are upon thy head, and the wrinkles of care upon thy brow, but is the peace of God in thy heart? Are thy prospects bright? Does the goodly land appear spread out before thee? Are thy evidences strong? Does faith cleave to the Rock? Does love burn like the tire upon the altar? Does hope hold like the anchor within the pier? Does devotion lead thee upward to thy God? Thou wilt soon be called to lay aside thy staff; to bid farewell to the gloomy desert; thy journey is almost God should keep thy heart.

Tried Christian, is it peace? Thy trials though many; painful and tedious, are but proofs of thy heavenly Father's love; they are sent in mercy, they come to convince thee that this is not thy rest. Thy Father's wisdom chose them, his love sent them and his mercy will sanctify them to thee they may alarm those who neglect their Bible, but they cannot injure a child of God. Thou art tried, but is it peace? Art thou

with Ged: except we look to his blood alone grace: grace for suffering, and grace for service: and you must live upon the grace that is in Christ, or you can have no stable peace. Are you aiming to be useful? Happiness God. from love to Jesus, will promote and

maintain peace.

there may be, but peace there cannot be | yard. Peace! what, while you love sind Peace! what, while you slight the Savier! Peace! what, while you prefer the world to God! Peace! what, while you put off the evil day, and go on still in your trespasses! Nav. "there is no peace, saith my God, to the wicked." He has no peace in life, his 9. The first day of the week is be observed bosom is like the restless ocean; he has no peace in death, his end is like the midnight storm. He lives in uncertainty, dies in perplexity, and enters another world without

Tune Book.

Our God, how firm his promise stands B'en when he hides his face! He trusts in our Redeemsr's hands The kingdom of his grace.

Then why, my soul, the sad complaints? Christ and his flock are one: Thy God is faithful to his saints-Is faithful to his Son.

Beneath his smile my heart has lived. And heavenly joy possessed: I'll render thanks for grace received, And trust him for the rest.

experience of every successful man, and the Churches. The last year of his life he rode cloud the brow, sour the temper, deject the While I was in the Choctan nation I had been been somethed under the patronage of the spirit and impress moroseness on the man, the pleasurest being mile and preached under the patronage of the spirit and impress moroseness on the man, the pleasurest being mile and preached under the patronage of the spirit and impress moroseness on the man, the pleasurest being mile and preached under the patronage of the spirit and impress moroseness on the man, the pleasurest being mile and preached under the patronage of the spirit and impress moroseness on the man, the pleasurest being mile and the pleasurest being miles and preached under the patronage of the spirit and impress moroseness on the man, the pleasurest being miles and preached under the patronage of the spirit and impress moroseness on the man, the pleasurest being miles and preached under the patronage of the spirit and impress moroseness on the man, the pleasurest being miles and preached under the patronage of the spirit and impress moroseness on the man, the pleasurest being miles and preached under the patronage of the spirit and impress moroseness on the man, the pleasurest being miles and preached under the patronage of the spirit and impress moroseness on the man, the choctan man and the choctan man and

THAT BAPTIST HISTORY AGAIN. Bro. Epires -As you have kindly ten. social and entertaining; at other times dered me the columns of The Barrist, as a seemed depressed and languid, not disposed Barrist, brings news, relative to the weather, suffering for the necessaries of life. Brothmedium of communication, and, at the to be communicative. Eld. Nixon loved to quite surprising. Ice blocksding the Upper ren, do help these sufficient medium by same time, your assistance in forwarding the preach; it was his study, day and night; and Mississippi and the people of Memphis your contributions for the board. Bro undertaking—of writing the history of the but few could better arrange and methodize complaining of chilling blasts sound like Burns has received only \$150 m. thirteen Baptists of Tennessee, and, as some seem a discourse than he. The writer was his romance to Oregoniana But I remember, months, and has a dependent lamity. On not to understand (from recent communica. principal preaching companion for the last during many long, years residence in Ten. arriving home, on the night (freight) train.

tions received) what the editor needs or desires, as materials for said work. I furnish living miniater, and one deceased—as specimens, or guides, upon the subject. I hope that the brethren will be able to comprehend and understand from these the points. I have written several articles, giving information and urging brethren to forward biographies, etc., without delay. But few have responded. I cannot write a history without data-facts. Will brethren furnish them? If not, the history cannot be written. Brethren, please go to work and write

up, and forward immediately, what is requisite. You can see from the following LIVING-ELD, GEORGE W. YOUNG

ended, and it is important that the peace of county, by Eid. John Davis, 1827; was the greater consideration, faith or works. quality, even the poor here can by very the bar, called for brandy to drink to drive over twelve months, removed to Haywood let not man put asunder." county, Tennessee, eight miles west of county (because it was nearer to him), July, in a fort in a more densely populated neighthem in the Willamette Valley. During win souls to your Savion or daily Thou art tried, but is it peace? Art thou has been and the fourth Lord's day in April, 1845—Elde. of soldiers was sent to protect them on their but a very limited increase, if any; we still of other days fade, one by one finto the dasp and still the tempest. He is always near in P. S. Gayle, Thomas Owen and the pastor, retreat. The families assembled, the line feel that this field, rich with intelligent vista of disappointed hope, the deep recurs and still the tempest. He is always near in 2. ... vista of disappointed nope, the mean grows trouble. Is thine eye fixed upon him? Does Eld. Peyton Smith, constituting the presby of march was taken toward their place of souls, has, by the providence of God, been weary of the struggle, and we shegis to thine heart repose on his tender love and tery. He has served this church, with great destination, and they proceeded some miles assigned to our care as his instruments; realize our insignificance. Those who have faithful word? Do you recognize the Lord's acceptance, as paster, ever since; was in unmolested—the soldiers marching in a hol- and we pray for grace, that we may plant slimbed to the princele of fame, or restering hand in your trials? His hand is in them, strum intal in gathering the materials for low square, with the refugee families in the and water faithfully, while we prayerfully luxnry and wealth, go to the grave at last whether you see it or no. He sends, bounds, Hermon Church, Lauderdale county, Tenand removes them; and it has often come nessee, which he served as pastor for several these movements, had laid a plan for their Portland, Eld. Medberry, pastor, has enjoyed wayside, and, like him, are soon to several these movements, had laid a plan for their portland, Eld. Medberry, pastor, has enjoyed wayside, and, like him, are soon to several these movements, had laid a plan for their portland, Eld. Medberry, pastor, has enjoyed wayside, and, like him, are soon to several these movements, had laid a plan for their portland. forted the saint, to realize that the hand of years, and also gethered materials for Mercy destruction. The road to be traveled lay some refreshings and had some additions. Generation after generation says an eloquent the Lord is in every trial, trouble, sud dis- Church, Haywood county, Tenucesee, which through a dense forest in the fork of a We have two missionaries in Central Asso writer, have felt as we feel, and their relions spointment. Do you suffer as a Christian? he served until, from removals, it was river, where the Indians concealed them ciation, embracing the middle portion of the were as active in life as ours are now. They With patience, with submission, with fear deemed expedient to disband, and give selves, and waited till the travelers were in Willamette Valley. The labors of Elds. A. passed away as a vapor, while n lest you should offend your God. If so, it is letters to those remaining to join other the desired spot. Suddenly the war-hoop J. Hunsaker and J. Obburn have been same aspect of beauty as when the desired spot.

removed to Montgomery county, Tennessea He professed religion in 1828, and was bap Reuben Ross, into the fellowship of the Hymns from the New Baptist Bymn and Tennessee, on the first Sunday in August, should have been all lost! The soldiers I wish to see many more copies of your in October, 1847. He was educated at West root of yonder tree, and there I left her.' Point Military Academy, and served in There was a simultaneous rush to the tree, some posts of honor; but that to which we and there, to their great joy, they found the would call attention, as most deserving of woman safe, and still on her knees in prayer, J. S. Murrow, of the Cloctaw maission. I and Sydney Smith met, they both talked innotice, is his ministerial career. Aside from Thinking not of herself, she received their took the cars at once, and was at his bedaide consulty." "Oh, yes, we both talk a great THE man who never failed is a myth. Such his pastoral labors, he rode and preached applause without manifesting any other feel- before day—eighty miles distant. He was deal, said Sydney, but I don't believe Maa one never lived, and is never likely to extensively as a missionary in the Bethel ing than gratitude to heaven for their great dangerously ill from an attack of typhoid caulay ever did hear my voice. Sometimes,

times Eld. Nixon was, in a high degree, thirteen years of his life, and he spent nesser, wilnessing snow storms as you now I found the snow eight nickes deep, and all mary precious hours and delightful seasons do; and many times during burning sum north of me blocksided on account of the with him. He was a man of God. But his mer heat or lightning, blasts and storm in Happy was I for finding my family well and work on earth is done. He departed this winter, I shnost envied migratory fowls a good fire blazing in my wigwam. "all said life the 4th day of March, 1971, in the that changed their location as seasons. There have been many suitiden deaths here seventy second year of his age. He died changed. I then thought that if God in his from cold and exposure. The Lord pity the dren-five sons and three daugathers.

JOSEPH II. BORUM.

or, a "Christian Woman in the Hour of Danger."

W. W. HOWELL.

"Early in the war, the inhabitants on the bestows on our land. Brownsville; united, by letter, with the frontier of Burke county, North Carolina, Religious prospects are not as encouraging sow seed by the wayside. In preparations Russell Springs Church about 1835; removed being apprehensive of an attack by the In-here as we desire. We have in the State for a journey, never forget the package of his membership to Elim Church, Haywood diaas, it was determined to seek protestion about 2000 Baptists; the greater number of tracts Scatter, them, that you may thus 1838; was ordained elder, in said church, on borhood in an interior settlement. A party last year the statistics of our churches above the statistics of our ch peace: all is well between God and thy churches. He was called to the pastorate sounded in front, and on either side; a large blessed with some refreshings. Bro. Hun commanded her to be And so it shall be of the Woodlawn Church, in 1852, which he body of painted warriors rushed in, filling saker held a few days' protracted meeting when we are gone. The heavens will be Young believer, is it peace? You have has served as pastor ever since, except a few the gap by which the whites had entered, with the pastor, Bro. Jeter, at Staten; bright over our graves as they are now. lately forsaken the ranks of the enemy, and months, while he was acting as agent for the and an appalling crash of firearms followed. seventeen professed and were baptises. A ground our path. The world will have the turned your back upon the world: are you Brownsville Female College (still, however, Were prepared; such meeting of several days was held at Jervis, same attractions for offsprings jet unborn relying simply on Jesus? No gospel peace regarded as their pastor). Called to the as chanced to be near the trees darted be. Marion county, in which Elda Hunsaker, that it had once for ourselves, and that it without this. Self must be renounced. "Jg Salem Church in 1869; commenced serving hind them, and began to ply the deadly rifle; Russ and the writer were in attendance. I has now for our children.—Assessment. SUS ONLY," must be our motto. Except we them as pastor January, 1870. Called to the others prostrated themselves upon the think about twenty-five professed faith in rely wholly and only on him for acceptance the Bloomington Church, Tipton county, earth, among the tall grass, and crawled to Christ. The church at Brownsville has en-Tennessee, and commenced laboring with the trees. The families screened themselves joyed considerable refreshings. Bro. Richfor pardon, and to his righteousness alone them January, 1873; and, at this date, is as beat they could. The onset was long and ardson and myself, with the pastor, held a for justification, we cannot enjoy peace. Are preaching to Elim, Woodlawn, Salem and fiercley urged; ever and anon, amid the din meeting a few days; several requested prayer. you strong in the grace that is in Christ Bloomington churches. Eld. Young was and smoke, the warriors would rush, toma- I think twelve were hopefully converted and Jesus? He has grace for you, every kind of agent for the Brownsville Female College hawk in hand, toward the center; but they were baptized. Several others of our churches about nine months. He has served the Big were repulsed by the cool intrepidity of the have enjoyed rich refreshing seasons. A Hatchie Association, as Moderator, several backwoods riflemen. Still they fought on, very interesting meeting is going on at sessions, and has been repeatedly elected determined on the destruction of the victims Union Church with the labors of our be President of the West Tennessee Baptist who had offered such resistance. All at once loved Brethren Lynch and Osburn; about are Baptism and the Lord's Supper. Baptism is closely allied to usefulness. Activity for Convention. In all the various positions he an appalling sound greeted the ears of the thirteen have professed and joined the has been called to serve, he has given the women and children, in the center; it was church, and the interest still increasing highest satisfaction to his brethren, and is a cry from their defenders—a cry for pow. There has been considerable interest in Undecided soul, is it peace? How can it regarded as one of the most conscientious der! 'Our powder is giving out!' they ex- Eugene City in several days' meeting, held once employed to paint a picture of the be? There is no peace without decision, of men. His influence is widespread; per claimed. 'Have you any? Bring as some, by Elds Richardson, Jenkins and the writer, great Macedonian monarch. In one of his You must first decide for Christ; exercise haps no man exerts a better influence, where or we can fight no longer!' A woman of The congregation was large and attentive faith in his atoning blood; and walk with he is known, than Eld. Young. He has just the party had a good supply. She spread A few made profession, and there was con-God and his people before you can know passed his sixty-sixth year, and promises her apron on the ground, poured her powder siderable awakening with the people, and (from his general appearance) to live and into it, and going round, from soldier to sol- we have reason to hope that good, under upon his elbow, his finger covering the scar. Sinner! is it peace? Oh, no. A dead calm labor many years yet in the Master's vine d'er, as they stood behind the trees, bade God's blessing, will yet mature in more coneach who needed powder put down his hat, versions. Our college, in McMinnville, and poured a quantity upon it. Thus she Yamhill county, is now in a hopeful condi-Was born in Hanover county, North Caro went round the line of defense, till her whole tion. We have succeeded in procuring an lina, May 3, 1799; emigrated to Tennessee stock, and all she could obtain from others, endowment fund of \$20 000, and as the in 1821; married Sarah C. Whitfield (daugh- was distributed. At last the savages gave general agent for the college, the trustees The sunshine and the gloom of life are of ter of Needham Whitfield), April 22, 1822, way, and, pressed by their fees, were driven request me to continue the canvass till the our own making. Happiness, springs from and settled in Haywood county, Tenuessee, off the ground. The victorious whites re amount is increased to \$50,000 in this State; a contented nature, sorrow from the observations. in 1823, and moved to where the city of turned to those for whose safety they had after that, we hope our friends in the At ings of a petulant spirit. Our enjoyment Brownsville now is, in 1824. In 1827 he ventured into the wilderness. Inquiries lantic States will sympathise with the enter, and our suffering are chiefly from within us, were made as to who had been killed, and one prise in our infant State, and out of their not from the world without and beyond us. running up cried, 'Where is the woman abundance strengthen the weak. We have A good conscience is better than a beautiful tized by (that prince of preachers) Eld. that gave us the powder? I want to see her! no other Baptist college in this country, and home, filled and ornamented with the crea-'Yes!-yes!-let us see her!' responded I hope our pressing necessity will meet with tion of art, and is the only pure and endur-Spring Creek Church, Montgomery county, another and another; 'without her we sympathy from our brethren east of ns." ing fountain of happiness. This is within 1828; commenced preaching the gospel in ran about among the women and children. 1830, and was ordained regularly to the looking for her and making inquiries. Diministry, by order of the Spring Creek rectly came in others from the pursuit, one greater number of our denominational cottage as in the imperial palace. Church, the 30th day of April, 1831, by Elds of whom observing the commotion, asked papers are either too timid or too thirsty Robert Rutherford and Reuben Ross. He the cause, and was told. You are looking for popularity to announce gospel principles, a little girl who, on behording a rose blish, became the pastor of said church some in the wrong place, he replied. 'Is she and many of our churches need more sound on the topmost stem of which a rose was few years after his ordination and continued killed? Ah? we are afraid of that! ex. teaching. I remain, as ever, your brother fading, whilst below and around it three to serve in that capacity, with great accept claimed many voices. 'Not when I saw her,' in hope, ance, up to the time of his removal to Lan answered the soldier. 'When the Indians derdale county, Tennessee, which occurred ran off, she was on her knees in prayer at the

LETTER PROM OREGON.

of pneumonia, after a few days illness, wisdom had made any country free from the poor, and let us praise him for all his bless leaving his aged companion and eight chilextremes of heat and cold I would anxiously select it as my place of humble sojourn. In this land of almost perpetual spring and flowers, I have probably found the ideal ing on a steamboat, distributed tracts. While Faith Combined with Works, Illustrated; converted into plessant reality. Our past they were taken and read by many, a gennres are now green with fresh grass that tlemen took one, and folding it up, cut it has not been prevented, from cold weather, with his penknife into small pieces; then from growing since the fail rains commenced, holding it up in derision, threw it away. One I do not remember ever to have seen, ex and many Christmas dinners in our Wills | piece adhered to his coat; he picked it off. cept in the Bible, a better example of "faith mette Valley were enriched by fresh vege and looking at it, saw only the world God." Was born in Amherst county, Virginia, made perfect by works," than the following tables from the gardens. Twenty years' ex. He turned it over; on the other side, there February 15, 1807, was baptized into the extract. There are many who seem to be perience and observation here proves to me nity." They stood as living words before tellowship of Prospect Church, Amherst very much exercised as to which deserves that Oregon shares largely in every good him. "God"—"Eternity!" He went to married to Miss Sarah Hall, of Augusta "Faith without works is dead," and works moderate industry and economy, live as them away, but in your Then to the gaincounty, Virginia, September 2, 1829; re- without faith are worthless; but, joined to- well as the rich can in the States east of us; bling table, to_social intercourse and conmoved to Franklin county, Tennessee, in gether as the Lord gave them, they are ines and I often regret that there are not more versation; but those solemn words haunted October, of the same year. After a little timable. "What God has joined together friends from the States to share, with thank. him wherever he went until he was brought ful hearts, the bounties that God kindly a penitent to the feet of Jesus, What an hearts W.

excellent paper here. Its bold advocacy of limited by the accidences of wealth or conthe truth is a stern necessity wilh us. The RECEEN C. HILL, M. D.

Albany, Oregon, February 3, 1872.

INDIAN MISSION ITEMS. On the 21st of January, I received a tale graphic dispatch, requesting me to visit Rev. pneumonia. I remained until his physician when I have told a good story, I have thought pronounced him out of danger. Bro. M. to myself, Poor Macaulay, he will be very

NEW RATES OF ADVERTISING Fifty Insertious in One Year. Eight Lines Konpared, ar two thirds of an inch

to one Squire. Cutto and hatery : lettaning ?clouble price. The annual subscription to Tun Barrier is larger than that of any other paper in the Southern States. Advertisers in willing to pay these Tales will please than that of any other paper in the Souther Advertisers unwilling to pay these rates w mit bofresponitem n' un il unasy ta: beforespie of the BUT GATE GRANE SOLITOR RAYS TOWNSHITT MAY

These worthy missionaries are in great meed Bao Epron: -Your excellent paper. The of help, being reduced almost to actual

> Sow BY THE WATSIDE -A Christian travelencouragement to the Christian, traveler to

Taxes are two things that always pay even in this not over-remunerative existence. They are working and waiting." Either is useless without the other." Both united are invincible, and inevitably triumphant "He who waits without working, is simply a man vielding to sloth and despair. He who works without waiting, is fitful in his strivings, and misses results by impatience. He who works steadily and waits patiently may have a long journey before him, but at its close he will find its reward.

THE FINGER OF CHARITY -A painter was battles he had been struck with a sange and a large scar had been left noon his right temple. The artist sketched him leaning The likeness of the king was taken, but without the scar. So when we hold up the charcters of others before the world, lef us lay the finger of Christ like charity over the

the reach of all . Real enjoyments are not dition, but dwell as regularly in the thatched

That was a beautiful idea in the miles of beautiful crimson buds were just unfolding therr charms, at once and carnestly ax. claimed to her brother, "See, William, these little buds have awakened in time to kits their mother before she disa." saro at A

2. There are no Scriptural ministers but these who have been duly authorised by a Scriptural

2. Mose nothing is more evident than the fact that we teach store effectantly by example than by arrespt—therefore, so long as we approprithe car pulpits for the official preaching of the sessed by these whem we consider duly baptised and ordained to the ministerial office, it is equaltwevident that it is improper for us to invite these teachers to occupy tham when we know they are neither buptized nor ordsines, and equally since they elaim to be and construe the estion on our part into a recognition of their mins and thus confirm their followers in

. Nothing can be more inconsistent them to and tase destrines on account of which we Septist Church.

5. That a body of immersed believers is the highest ecologisatical authority is the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of supepler binding force over these of an Association enventisn, Council, or Presbytery—and no Association or Conventien can impose a moral ob-Egation spoa the constituent parts composing strength. "I will be," says Jehovah, "as

L That since each Church of Christ is an independent body, ac one church can expect any ether to indorse its sets, only so far as they are nre they the longest lived. Set out with in strict accordance with the laws of Christ. If the determination to grow, and to grow she excludes a member unjastly, any other slowly if need be, but always from "strength Surch can restere him if it sees fit.

7. Whenever may church acts in violation of the repeats and rectifies her order, or they be in the Lord." come the partakers of her sins.

& That an Association, or Convention, or great Caristian voluntary principle.

er vielates the urder, of the gespel, in the judg- and so, "the helmet of salvation" being his the law, as we commonly say, but more ment of the Association, it can and should with- eternal truth, his glorious work, we fear no properly against sin and its effects. The herealf antil she repents. This is no inter- in that regard. foremer with her internal regulation.

never had any ecclesiastical connection with in proportion to the simplicity of our trust Tapasy, they are now, and have been, the in Jesus. If we believe him, he will answer the willful, careless sinner. "Repentance Papery, whether found in Rome or is the Prot- conquer. Surely, the lesson is easy learned. are of the living waters that flow from real loving one, thy bark is sailing for openests at soots that came out of her.

11. We regard Protestantism, as well as the Try it-prove it-hold fast the good. Whence comes this trust? Can we exerthe the prophecies and declarations of Christ cise it at will? It is the gift of God; free, and all these imply the use of ordained the life save Legue O' will be not repent and return to "your his strength and the dignity of his office, hurls defiance and launches the thunderbolts he was a sort of Methodist Anabsptist. As tarchieg his church are false, thus making full, gracious, the invitation, and with jeyful means. The temple must be built by rule; Christ an imposter, and the reformers, and not confidence we may claim it of our Sovereign. the rock fashioned in the quarry, brought him? Christ the saviers and preservers of the charch. Bartimeus had it of him; the woman of to the building spot, must grow according to

1. The naimmersed bodies of Christians are et churches, aer are any privileged companies denominations are only religious societies.

hurch are prerequisite to a regular gospel min- your faith," that it looks rather into the circumspectly." "Give diligence to make stry; hence all ordinances administered by an waves of doubt and despair, than into the your calling and election sure." And the rahsptised and unordained, although immersed depth of a Savior's love? "Herein is my greatest of prayers tells us that our need is a ministry, are aull and void.

2. No church has a right to hear a care orought before it is violation of the law of Christ. The specification of the order to be observed is the are great-hideous enemies to the success building of this temple. We do not find prehibitisn of any other order.

4 No member should submit to an arraigument or trial brought and conducted in viola-Han of the laws of Christ. Each one is indisbeervaace of his laws.

5. Since right only, not might, is right, a conrel charch.

4. As anconstitutional or disorderly majority sannot exclude a member of an acknowledged senstitutional church.

7. No church should receive the letters of, or the members baptised by, a disorderly church. Mor should it admit to its communion the mem bers of such a church, or is any way countename or uphold its disorder; it should keep no company with it that it may be ashamed.

BAPTIME POLICY.

1. Ta be in all things consistent with our riaciples, whether we gain or lose numbers or

patible with the Word of God.

and dayoted minister.

& To furnish a pastor to every church, and besues, and to sustain them.

and custair missionaries of the cross.

Louisinva Aepartment.

e invited to write he said paper. Burbud, therefore, that we despiedge our Seeded, furthermore, that the ability with which ng defense of sound gampel principles and literary in commend it to the denomination as one of the best

STRONG IN THE LORD.

V. -THE BEARS. Isolation from the world is not the only means of strength. Here the work begins. In the world, yet not of it, much of our life must be spent in contact with earthly things. I notice that strength is often attained by about these preschers into our polpits who hold village beneath, is the result of the slow and of water, rise from the rivers and seas in thin vapor, unseen by mortal eye. The vivid and terrific lightning is hidden away our measurement.

Do not weary, then, brethren, in the efforts you will, I am sure, make for greater the dew unto Israel." "Slow, but sure," is bound to win in almost every contest. Forced trees bear neither the best fruit, nor to strength" toward God.

The great secret of strength is in trusting the directions of her only Lawgiver, as found our Savior. Simple, is it not? "Their is the New Testament, she becomes rebellious strength is to sit still." "Come, and I will -her acte null and void; and all other churches, give rest." "Trust in the Lord-in him alone and Associations of chorohes, and Conventions, is strength; " and a thousand other blessed sheeld withdraw their fellowship from her until words of grace assure us how to be "strong

"The Lord, our Righteousness," assures us of a salvation depending npon Jesus, our On seil, is a "Court of Appeal," or has any Savior, and not upon the saved—ourselves; entherity over the churches, but is simply an faith being the connecting link that God, in edvisory ecuncil; therefore, it has no right to his grace, establishes between this and our distate to the churches, or to demand support hearts. We know Jesus; we feel drawn for smy project or scheme which it may origin- toward him as to a Savior; we are his; he Christian faith reconcile this plain Scripture ats, bat may only recommend, advise and urgs is ours. Our shield, the propitiation for our declaration with their own conduct. Sow performance of duty in subservience to the sins, he receives our deserts, repels the darts and reap, sin and die, lie and perish, are as of our enemies, lifts us up and heals our immutable as eternal truth can make them. 2. When any church departs from the faith, wounds. It is he, and he alone, that saves; draw its fellowship from her and leave her to evil results from any attack made against us law is not void through faith, or abolished

10. Baptists are not Protestants. Since they dle," the "shoeing." Our strength is, then, turally maintained on the ground of Christ's sepadistors of the principles and practices of our prayers; we will be delivered-will toward God and faith in the Lord Jesus" Will we be driven from it because so essy? Christian disciplesbip. Faith works by love;

Syrophonicia had it; Paul and Luther had well-established laws of architecture. The it; countless hosts of the most trifling of temple of God, a spiritual house, is subject, humanity's sons and daughters have enjoyed in its construction, to the laws ordained by it. And what is to hinder you? "Ah!" the Master Builder. "Abide in me and ye of them the church; hence all Pedobaptist says one, "I do not know if it is God's will shall have what ye ask for." "Watch and to use me, or give me this strength." "Ask pray that ye be found wanting in nothing." 2. That baptism and an official relation to a and it shall be given you." "Where is "Put on the whole armor of God." "Walk

Father glorified that ye bear much fruit." much, our do nothingness and indifferentism important principle to be observed in the seek, at God's freely-accessible throne of neglect, the least countenanced in the Scripgrace, strength "to stand against the devil's tures. Where these are, where the church wiles." "Take the shield of faith," and is lukewarm, it is spewed out; where the vidually responsible to Christ for the faithful come to prayer; here is the next secret of carnal bushel hides the Christian light, "the stifutional minority is in all eases the Scriptu- gained the open field, and found himself for the dunghill. Sleepy Christian, neglectbut in the safety of some quiet bower or to think that you are, in the Scripture, shaded dell, his trusty servants carefully classed among false professors? "Faith fastened each joint until he was fully armed. | without works is dead." Why? Because How careful they to guard every point from Jesus says: "If ye love me ye will keep my tarnish or injure that upon the strength of come the world. inattention, would be fatal mistakes.

4. To occupy avery village and city in the us. We are not happy; we are cowardly; nature, upon ourselves and our conduct.

spectice, she essaot delegate her sutharity or wear it daily; and, as the heavy iron armor He is a living liar,

mon sense, we know that strength will not fairer sex. come of neglect of duty.

ment of strength in our characters is a noble victims of falsehood. undertaking, and like all such, requires What about Christians? Let us look a gained by faith in Christ, namely, Christ's else; if he did not comply, this one would with some useful plant. Like the pioneer's by workmen who changed their plans almost ness the cause; temperance the result. By a chair, is cas of the eld landmarks of the for us more of heaven's light—leaves us with is one professing to be a living Christian. accumulation, it gathers a strength beyond stronger muscles. Take courage, then,

be made active. Strong in the Lord of hosts, And in his mighty power; The man who in the Savior trusts Is more than canqueror. Stand, then, in his great might, With all his strength endued, And take to arm you for the fight, The panoply of God; That being all things done, And all your conflicts past, You may o'ercome, through Christ alone, And stand complete at last.

THE LIAR SHALL PERISH.

I do not know how some professors of The blessed Mediator is our shield against in the popular sense, but is established. No And so of the "breast-plate," the "gir- excuse for sin can be reasonably or scripvicarious sacrifice. Grace does not shield love purifies the heart; we are conformed Afraid to offend the Master by doing too bread." "The truth in love" is another you will be among the hars that surely shall won't pay. I always thought it was the Wheel may shake you out of your boots and of the gospel. Let us drive them out and anything like slothfulness, sleepiness or power. Armor is put on in secret. The valiant sow has returned to her wallowing and the dog knight of olden time waited not until he to his vomit;" the unsavored salt is fit only surrounded by well-armed and vigilant foes, ful church member, does it not startle you

the enemy's darts; no rust or flaw must commands." Faith will work; it does overwhich depends the warrior's safety and Look at blind Bartimeus, at the Syrophor success. Assured of the strength and com- nician woman, at Jarius, at Lazarus' grave, pleteness of his harness, our knight rushes and a host of others, look at Paul, Peter, at to the conflict with dauntless intrepidity. Luther, Tyndale, and numberless hosts of His preparation for duty has been in secret martyrs and Christian workmen. "Living and void of haste. Hurry, carelessness, epistles, known and read of ALL men!" Can you stand the test? "No man can serre And how, Christian soldier, is it with you? two masters." "A man must forsake all; Do you grudge a paltry five minutes of else he is not worthy to be my disciple. 2. Te falfill our peculiar mission, which is, to nightly prayer-saying, and that, too, when Hence, if your work is not according to the he the witnesses of Christ's truth sgainst every you are so sleepy you could not, for the life rule of the Master under whom you profess system of errsr, and those who originate or of you, tell what you had prayed for? "Put to labor, you are a LIAB! And the liar shall advocate then; and above all, by no act to on the whole armor," means, be careful to perish! It is right that this should be so, esentenance, recognise, aid or abet those who fix each and every part so nicely and pa- whether we take the high ground of God's teach error, or to confirm those who are in tiently, that Satan's darts cannot penetrate truthfulness, or the lower one of "the best the joints or find a flaw. What occasion of policy." Of all sins, lying is to my mind 2. To employ all the energies of the deacmi. blasphemy we give the enemies of our Lord the most hideous. It is veritable gangrene sation for the conversion of sinners and the by the neglect of putting on the armor in to the moral nature. It is unbelief-actual. sphesilding of Christ's hingdom, through the secret! We come out to the fields of our naked unbelief. It sets up a lying standard meet executal means and agencies not incom- daily life-battle, and, lo! we are silent before in every department and act of life; upon our Lord's enemies. Strength is not with God's character, upon our neighbor's, upon before the Gentiles and kings, and the chil-

world with a suitably qualified, faithful, ener. are sahamed. What is the remedy? a daily | Character is built upon principles; "he fulfilled when he made King Agrippa astonhabit of secret prayer. Prayer without that heareth and doeth my word is like one ished and spellbound by his eloquence and etc. And yet haste-without selfish, worldly mixtures- building his house on a rock." Here is a power, so that he cried out: "Almost thou missimaries of the eross for every destitute re- without limitation; prayer for what we merchant; he builds upon falsehood as the persuadest me to be a Christian;" and Fes- are guilty, according to the position of this et home end abroad, nader the whole actually need; spontaneous, common sense great guiding principle of life that is to tue with a loud voice, "Thou art beside thy big man at Jackson, of the very thing of prayer of faith. It must be habitual to be establish him in wealth. The lie runs upon self; much learning doth make thee mad." 1 The commission to evangelise the nations successful prayer. A soldier dare not his tongue; it rests in his balances; it And when "he reasoned of righteousness, Methodist baptism! Now what will he do heving been given to the shursh through the leave his armor off to-day nor to morrow; dwells in his measures; is found in his goods. temperance, and judgment to come," Felix with these sacrilegious preachers of his?

good health. How can we be consistent, her own concerns; what she said, what she world calls good works. He simed higher; the terrible crushing power of the Great growing Christians, then, and neglect the did, what she thought, what she wears, a purer work was alluded to; something Iron Wheel, for have they not promised up gospel duties? The fluids that supply the where it came from, what it cost, and a better than man possesses or can perform. mind everything great and small in the electrical batteries along our telegraphic thousand other "too numerous for men- In the verse preceding we learn that the Methodist Discipline?" lines must be renewed quite often that the tioning" things. But "shea" are not the kingly nudience came to hear him concern I know of a case in which Methodist ban. supply of power be constant. From every- only gossips. Strong men make strong liars ing the "faith in Christ." This constituted tism, according to this big man at Jackson.

Be strong in the Lord." Moscular easily detected, others well vailed, are found I should know anything among you Be that as it may, this Methodist preacher did strength grows by use. Fruitfulness in the spirits of self justification, boasting, save Jesus, and him crucified." He said of immerse one who had received holy Methothought increases by thinking; and so do egotism, covetousness, and kindred. Lying his unbelieving countrymen: "Being igno dist baptism in infancy, and who had been we grow in usefulness and in strength by adulterates manners, morals, speech, con rant of God's righteousness, and going about a member of the Methodist church for the active exercise of the gifts bestowed on duct. The tea and the tongue that sips it, to establish their own righteousness, have many years; but, then, how could be help as by our heavenly Father. The develop- coffee, drugs, whisky, brandy, are among the not submitted themselves to the rigteousness it? The demand of this cardidate was

determination, self-denial and patience. little further. Why is lying so great an righteousness imputed, that he first preached join the Baptists, and that would never do The formation of character involves con evil? One great reason is found in the to Felix, and which he urged him to accept. something must be done to prevent this quests not only over external temptations, inconsistency of liars; their standard varies but internal enemies. Let us begin at to suit the times. To-day long, to morrow ceeding doctrine. He reasoned upon the I have no doubt he did it with many mis. home, clear up our new ground, root out its short; now very straight and simple, direct. propriety of temperance as the fruit of right givings, but thought the end would justify stumps, its underbrush, driving out the evil anon it is bent, circuitous. One lie told, a cousness the spring, temper- the means. Who can blame him? He had things, and be diligent, not only against vile host must come in to protect it, and so on. ance the stream; righteousness the seed, saved one of the Methodist fold from join.

experience, we may fare badly at the start; hourly, would be a mass of chaotic rubbish. this reasoning of the apostle the position of does; but he ridicules the Baptist and New the trees may fall and the ground break up Dangerous, unstable, would be slight terms the moralist is overthrown. The man de Testament baptism just for the fun of the slowly at first; but every tree felled lets in in which to express its irregularity. There pending upon good works for salvation says: thing, when opportunity presents and occa-

brethren; move on to duty and to glory. professes. That is plain enough. He pro good works are the cause, salvation the when opportunity offers, as in the above case. Petty and momentary failures, severe trials, fesses love. Alas' for the bitter words of result. The apostle did not so reason. he will condemn by his practice, the teachings came to the faithful of old, and will come to hate, revenge. Alas! for the angry looks Good works were the consequence of the of his church, and set at naught her "holy us. Do not fear them. Trust in the Lord, that proclaim the profession a lie! He says righteousness gained by "faith in Christ." baptism!" do your duty, and you must grow and con- that his light is to shine in the dark places Next in the order of his reasoning, we learn quer. "Abide in" Christ, so shall your of earth. The poor, the sick, the imprisoned, the whole Christian life should be intensified at Jackson, if he should see this, will doubt. hearts be filled with joy, your righteousness the naked, for Jesus' sake, are to be the into sobriety, because there is a "judgment less raise his hands in holy horror, and ask. special objects of his care. But the sick to come." God has appointed a day in Can these things be so? Anticipating this room, the prison-house, the famishing, the which he will judge the world. "We must question, I answer, they are most true, for naked, know not his cheering footstep, see all appear before the judgment seat of it was not done in a corner, but in the light not the light of his countenance; the world s Christ." Let us accept the work of right of day and in the presence of an assembled bushel hides his feeble candle, lit with the eousness performed by Christ, live temper multitude. Now don't be too hard on him, light of falsity, to shine not for God, but for ately, keep his commandments, that we may for it might be your case some day, for I self. He wants a revival; she is anxious to be able to stand before the Judge in that would not be surprised, if the truth was be a devoted Sunday-school teacher; the great day. brother hopes that the prayer-meeting will live and grow; how he loves it! the sister Letter from Peter Hill, of Ridgeville, La. presented itself to you. It would be better promises faithful attendance upon her duties. All say, again and again: "You may depend which I want you to print, if you don't the Baptists; and you know that the elder upon me; I'll come." Alas! for human know where I live. Some people are very who did this abominable thing is not by profession! all these nice words, glib prom- hard to find, especially when you want to himself. It has been done in Virginia, ises, ready hopes, are forgotten ere the dawn see them; and if they know you are coming many years ago; in my own native town it of another sun has bid us hope for a glorious to ask them for a contribution, for missions was repeatedly done. It is but just to say, resurrection from the sure coming night of or any other benevolent cause, they are sure however, that the pastors sent there did not

> But is all this lving? Every broken promise a lie! "I can't be so bad as that!" says one. "No, indeed!" says another; "it really frets me to see such stuff in the fogy," says another, "I don't see the use bold as lions. in being so extreme." "There's no good done by it, sure. If preachers would be more moderate and take people as they find them, we'd get on better." And so on, the siren is on the sands of time, gently waiving her beckoning wand and singing of peace! Alas! poor mariner! poor, self-blinded, easemouthed hell! Crafty Falsehood is your

"Let God be true and every man a liar!" Failures dot our way through the past as milestones; let them be fewer in the future. Come closer to Jesus-closer to truth. Make no promises but what, at the risk of every earthly interest, you intend to keep. Do not promise your pastor to pray for a prayer meeting, and yet be habitually absent. Do not lie. I beg you be a lover of the truth. Read your Bible more; your profession is there; see what it is, for fear seems to me that this machine business you had better all look out, or the Iron

workers of evil. -

same time be actually walking in the foot- word of our God shall stand forever." This steps of Satan. Do not say, " My fellowship big man is with Jesus," and yet in reality join hands and heart with the ungodly. Fellowship feels desperately hurt at the power of truth, raised in the likeness of his glorious body. "Let no man deceive you." "He that speaketh lies shall not escape."

"He Reasoned of Rightcousness, Temperance, and Judgment to come."

A. HARRIS. The Lord said of Saul of Tarsus: "He is a chosen vessel unto me, to bear my name dien of Israel." We see this declaration

Bro. Epiron:—I send you a few dots, to do that, you know, than to let them join not to be at home or, if they are at home, thus condescend, and this act, on their part and see you coming, they will out at the I have no doubt, has your most hearty anback door and run till out of breath, like a proval. But they had a good local preacher man did from our agent sometime since. I to attend to this business, and that was very sent him word that "the wicked flee when convenient, because it removed much of the papers!" "O! he's some old ironside, old no man pursues, but the righteous were as odium of the thing from the pastor, and

The other day I met up with the New encased in fine kid gloves, hold up his head Orleans Christian Advocate. My eye rested and show his shiny boots that had not had upon a very long article, the caption of occasion to wet their soles in this business. which arrested my attention. It required | Well, this good local preacher was very some time and patience to read it through. liberal in his views. If people were satisfied It seems that B:o. Hillman, or somebody with their sprinkling and pouring, he was else, living at Clinton, Miss., has aroused a satisfied of course, but if not, he was ready great Methodist man-Levite or a priest, I to immerse them, for he did not believe in don't know which—who comes forth from people receiving or retaining a baptism which pilot-Self your captain. Will ye not awake? his place, at Jackson, in all the majesty of did not satisfy the conscience, your opinion the life," says Jesus. O! will ye not follow of his wrath against the armies of our Bap- such he was ready to accommodate all the tist Israel about Clinton and elsewhere, in | malcontents in the church, and in this way

cluding that terrible "BAPTIST-MAKING MACHINE."

which he says, is at Clinton. Is this some tists, and this was rather quietly approved thing new under the sun? I queried. When of than otherwise. It is a good thing that was it patented? How does it work? We this good man did not live in your day, folks about Ridgeville want to know. Maybe because I think his feelings would have been we are behind the times. I don't know so very much hurt at the thunder of your explorevival, to attend the Sunday-school and well about this machine work, I am afraid sions. I want to give it won't stand. If the Lord don't make Baptists through the instrumentality of his to all the little fellows of the Methodist perword and the power of the Holy Spirit, it sussion, including the big elder. I think Lord's work; but this big man at Jackson send you traveling barefoot, for it is said to But I have not done yet. "Whatsoever tells the people that there is a Baptist be a powerful machine. Don't you know you do, do it unto the Lord." Let your making machine at Clinton. It may be so; that you must "obey them that have the business be the Lord's business. You are I don't know of but one kind of machine rule over you!" Well, now, don't you take the steward having charge of his shop, of calculated to make good Baptists; it is called people down in the water no more. You his farm, of his press. His are all the "sword of the Spirit," which is the might catch cold. You leave all that to the earthly things we have, and we are his. No word of God, and I have no doubt but they Bsptists. You are not used to it, they are; one supposes that the Lord owns the distil- have it about Clinton. It is scattered all and besides, you make a mighty bungling leries, groggeries and gambling shops, and over our land, and our Methodist friends affair of it sometimes. It is out of your line, we cannot be stewards of his if we are cannot well avoid coming in contact with it, and you don't believe in it, nohow, or you and they had better not meddle with it would not preach against it so much as you Again: "Be ye followers of the Lord as much if they don't want to be made Baptists, do, and call it indecent, vulgar, etc., like a dear children." You cannot follow him into for it is a powerful instrument-it is God's Methodist preacher did at Minden, some places of evil resort, for his ways are peace truth. Roman Catholicism has invented years ago, and then come out of the pulpit and righteousness to his followers. Do not every conceivable machine to weaken, cur. and go down into the water and perform an profess, then, to be a steward of the Lord's tail and destroy its power. It has been im. act which he had publicly condemned and household and give your speech the lie by prisoned, chained to the wall, but it has execrated. Very consistent, was it not? Yet selling goods for the devil. Do not profess leaped from the wall and slain its keepers; it is the picture of many Methodist preachto follow Jesus with your lips, and at the nothing shall be able to destroy it, "the ers.

with Jesus begins to be known and expeland spreads himself in a four or five column rienced here; if it does not show as light in article, in the New Orleans Christian Advocate. our characters, we have no surety of our He loads his gun, puts on a big Presbyterian final salvation. Unless we show conformity cap, and thunders away at his people and here to Jesus, we are fools to expect to be others-not forgeting "the Baptist-making machine" at Clinton—he warns his people and others of the terrible consequences of sending their daughters to be educated at Clinton lest they should become Baptiststhat horrible being which Methodists hate; that if they do it will influence them to ignore and set aside the action of their parents, and to condemn the doctrines of the Methodist church—to desecrate "holy baptism"; that it is sacrilegious to repeat an immense numerical majority, religios the ordinance; a most awful desecration, a terrible trifling with a most holy ordinance.

METHODIST PREACHERS which he complains: of desecrating holy trembled. We notice that the apostle rea- Surely he will not let them pass unrebuked. The Proposibility to a body as a Board sutside of the ancient knight became as light to Again, there is a gossip; lying is to teach soned. He did not present his discourse Won't he call them to account? Won't he The shurches should select, sand for him by constant wear, so are our Savior's her tongue smart and interesting things that carelessly, nor his doctrines without arrange- make them quake and fear for the terror of emmends not grievous to them that form make her such pleasant company. She lies ment. His reasoning on this occasion con- his indignation, for surely he must be a man thing else of divine origin, and even denies The standfast and undersprombing advo. a habit of obedience. We dare not omit our about her neighbors' characters; small and fisted of three doctrines arranged success in authority? Won't he make the ears of the existence of God himself.] A NEW Bantist paper of this policy this regular habits with reference to food and great get their full share from her "world ively upon each other. First, righteousness. these awful sinners tingle with the thunder A NEW Bantist paper of this great gun? Won't he make them feel Lake City, Florida.

thing in nature, in the gospel, and in eam cometimes; in fact, quite as often as do the one of the great doctrines upon which the was "desecrated" by a Methodist preacher anostle loved to reason. On ao occasion here in Louisiana. Maybe they don't do Among these characters and others, some did be fail to present it. "God forbid that such things in Mississippi; can anybody tell? of God." It was, then, the rightecusness urgent, and would be satisfied with nothing After this he presented temperance, as a suc- terrible thing. Here was a perplexing case. weeds, but to fill every nook and corner A house built of never-so-good material, germ; temperance the stem, fruit; righteous ing the Baptists, and that was a good thing. you know. He loves Baptists, of course he "The good things I perform constitute all sion requires. He dislikes the whole thing I read the New Testament to see what he the religion necessary for salvation. My just as bad as the big man at Jackson; yet,

THIS BIG MAN.

known, that you have been guilty of the same thing, or would be, if a similar case he could go to conference with clean hands.

many were retained among the Methodists who would otherwise have joined the Bap-

I have some things to say on another subject, but there is so much talk going on around me, and the sleet is beating against the window pane, and the sewing machine is humming, I will wait for a more corvenient season. By the way, I think that sewing machines are a great institution, and I reckon the big man at Jackson will agree with me that it is; but that machine at Cliaton-0, horrible!-it gives him the shake

Let every advocate of freedom-every lover of civil and religious liberty read this: Religious liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world." (Bishop O'Connor, of Pittsburg.) " If the Catholics ever gain, which they surely will, freedom in this country will be at an end."-(Archbishop of St. Louis).

In Connecticut there are one hundred and fourteen Baptist churches, of which twenty five are without pastors. Total membership nineteen twousand four hundred and nines. Number of children in Sabbath-schools, thirteen thousand eight hundred and thirty-fire

"Ha. Faothingham's congregation has repudiated the name of church. They with to be known an 'The Independent Society.' [Why not? They have repudiated every

A NEW Bantist paper is soon to start

Southern Baptis

Bro. E. F. H. Joh new subscription says: "I cannot wil assistance to purch lication House, in rations, no longer. know I feel very at your labors, expos being crowned wit offer to throw in mi you fifty dollars for Bro. H. W. Ther

dollars new stock,

is dedicated to the it be as 'bread cast shall be found after And it will retu truthful, blessed i family, his church record the name of who will, with fait fifty dollars to the ren, before you set

aside to the Master

for all years in pro-

Dr. Hill, of Orego that your brethren well in the purchas ing in Memphis. much importance, thankful for a chan you a note for one be ready and sent filled the blanks in If I had another h my name." [We upon this intimatio

THE Publication place in any heart R. H. Burnett's, of a payment for his anxious to hear of that building. O, oush the enterprise and must content hoping that those forward to complet wishes and prayers!

CONST

ART. 1. The name "Southern Barriet"

Abr. 2. The obli to promote evangel the Printing Press

ART 8. The sum in will constitute in this Bociety, and of stock and a vote, the election of all It is specially proviallowed to represent or to hold more that permission of the also provided That premptly paid the in and that his stock

the books of the S other company.
TERMS — Wheney full he will receive dividends in its p himself. These he to use.

Let every one p his entire share month of Februar gain in a house to Asr. 4. The Offil a President, 14 Viel Becretary, Recording

twenty-five Manage anally by ballot, at tute a Board of Ma BOARD ART. o. The Box power to appoint own Chairman and of its papers and p Special Committees porteurs; fill any ve Bacretary or Treasu Provided always, tion); assign the

constitute a quor m compensation for businese. Aur. 6. The Tre ench an amount

Secretary: superint

Society; establish 5

business of the Bor

shall be under the chall make an Ann ART. 7. The Book such time and plant may appoint. Spe may be called by th ing Secretary, apor

Managera. ELIGIBILITY TO ART. B. No Offic partsur of the Boa or to a vote in th Managers, except etanding in some sack a privilege bet ALTERATIONS

Ast. 9. Alterat mended by two-thi may be made at th of two-thirds of th -OFFICE J. R. GRAVES, .

G. W. Griffin, Ter M. P. Lowrey. 11 B. W. Blakewon J. B. Link, Texa

C. B. Young, Mind. J. B. Senrey, Arl G. A. Lofton Ten J. L. Verser, Ten J. W. Dillard, L. R. W. Dillar

R. M. Parks, Ter W. P. Bond, Ten J. B. Canada, Te C Burleson, M. S. Buckley,

BURIN W. D. Mayfield, ming power of the Great have they not promised " to g great and small in the

in which Methodist barto this big man at Jackson. by a Methodiat preacher ma. Maybe they don't do theissippi; can snybody tell? , this Methodiat preacher did had received holy Methoinfancy, and who had hees the Methodist church for it, then, how could be help nd of this cardidate was uld be satisfied with nothing not comply, this one would tr, and that would never dost be done to prevent this Here was a perplexing case bt he did it with many misbught the end would justify ho can blame him? He had ne Methodist fold from join-, and that was a good thing loves Baptists, of course he dicules the Baptist and New tism just for the fun of the portunity presents and occa-He dislikes the whole thing he big man at Jackson; vet. ity offers, as in the above case. is by his practice, the teachings and set at naught her "holy

THIS BIG MAN.

he should see this, will doubtands in holy horror, and ask ngs be so? Anticipating this wer, they are most true, for in a corner, but in the light the presence of an assemble d our don't be too hard on him. e your case some day, for I surprised, if the truth was you have been guilty of the would be, if a similar case If to you. It would be better know, than to let them join and you know that the elder abominable thing is not by has been done in Virginia. 1; in my own native town it By done. It is but just to say. the pastors sent there did not nd, and this act, on their part ot, has your most hearty aphey had a good local preacher in business, and that was very cause it removed much of the thing from the pastor, and conference with clean hands. n kid gloves, hold up his head shiny boots that had not had et their soles in this business. good local preacher was very iews. If neople were satisfied rinkling and pouring, he was urse, but if not, he was ready em, for he did not believe in gorretaining a baptism which the conscience, your opinion my, notwithstanding. Hence of Methodist Anabaptist. As ready to accommodate all the i the church, and in this way tained among the Methodists herwise have joined the Bapwas rather quietly approved vise. It is a good thing that an did not live in your day, It his feelings would have been at the thunder of your explo-

A WABNING e fellows of the Methodist perading the big elder. I think . er all look out, or the Iron ake you out of your boots and thing barefoot, for it is said to macuine. Don't you know at "obey them that have the ul" Well, now, don't you take in the water no more. You aild. You leave all that to the is are not used to it, they are; you make a mighty bungling netimes. It is out of your line. believe in it, nohow, or you against it so much as you tindecent, vulgar, etc., like a eacher did at Minden, some then come out of the pulpit into the water and perform an had publicly condemned and ery consistent, was it not? Yet ure of many Methodist preach-

It to give

e things to say on another subere is so much talk going on in I the sleet is beating against pane, and the sewing machine I will wait for a more conon. By the way, I think that unes are a great institution, and big man at Jackson will agree it is: but that machine at Clinribla :- it gives him the shakes.

advocate of freedom-every and religious liberty read this: liberty is merely endured until can be carried into execution ril to the Catholic world." onnor, of Pittsburg.) " If the er gain, which they surely will, numerical majority, religious this country will be at an end"of St. Louis).

ticut there are one hundred and prest churches, of which twenty tout pastors. Total membership, and four hundred and ninetychildren in Sabbath-schools, thirnd eight hundred and thirty-five-ROTHERAM'S congregation has the name of church. They wash The Independent Society. They have repudiated everydivine origin, and even denied ce of God himself]

ptist paper is soon to start at

Southern Baptist Publication Society.

Bra E. F. H. Johnson, Mississippi, sends new subscription and fifty dollars cash, and says: "I cannot withstand your appeals for assistance to purchase the House, for a Pubrations, no longer. I think I can see, and I know I feel very anxious to see and hear of your labors, exposures and ardent desires being crowned with success. I, therefore, offer to throw in my small help. I inclose you fifty dollars for one share."

Bro. H. W. Tharp sends check for fifty divided into a number of small apartments, dollars new stock, and says: "This offering in each of which were confined distinguished is dedicated to the service of my God. May men, some of whom I knew perfectly well, it be as 'bread cast upon the waters,' which but others were strangers. Among them I shall be found after many days."

And it will return after many days, in truthful, blessed influences, to bless his Broadus Crawford Pendleton, Graves Wilfamily, his church and land. We want to liams, William Smith, Sherwood, and others. record the name of a thousand more such, They stood up, side by side, in their little who will, with faith and prayer, "dedicate rooms, and, what appeared strange to me, fifty dollars to the service of God." Breth- were perfectly silent. I thought I tried to ren, before you send your money, take it draw them into a conversation, but for a aside to the Master and ask him to hless it time failed. Now there was in front of the for all years in propagating his truth.

that your brethren South are succeeding so smooth. At last I got Cramp and Orchard well in the purchase of that valuable Build- to come down upon this little plain. ing in Memphis. It is an enterprise of so and having got them to open up, they entered much importance, that all should feel into the following conversation about the thankful for a chance to aid. My wife sends Paulicians, to which I was an attentive and you a note for one share. The money will surprised listener: be ready and sent to you in good time. She filled the blanks in the note in THE BAPTIST If I had another blank, I would fill it with my name." [We have filled one for you upon this intimation.] -

THE Publication Society has no warmer place in any heart in Louisiana than in Bro. B. H. Burnett's, of Minden. In forwarding a payment for his church, he says: "I am anxious to hear of your success in securing that building. O, if I was only able to help push the enterprise forward, but I am unable. and must content myself as best I can, hoping that those who are able will push it forward to completion. You have my best wishes and prayers."

CONSTITUTION.

NAME. ART. 1. The name of this Society shall be the "SOUTHERS BAPTIST PUBLICATION SOCIETY." OBJECT.

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

MEMBERSHIP. ART. 3. The sum of \$50, subscribed and paid in, will constitute one a member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society. It is specially provided that no one shall be allowed to represent by ballot more than \$1000, or to hold more than \$2500, except by special permission of the Board of Managers. It is also provided, That each stockhelder shall be premptly paid the dividead upon his stock declared at the anunal meetings of the Society, and that his stock shall be transferable upon the books of the Society as the stock in any other company.

TERMS — Whenever a subscriber eations of the society; and when the society goes into operation he will receive the annual dividends in its publications, to be selected by himself. There he can sell if he does not wish

Let every one pay one haif at least, and his entire share if he can, during the meanh of Fehrmery, to seemre a great bar-gain in a hease to work in. OFFICERS.

a President, 14 Vice-Presidents, Corresponding Escretary, Recording Secretary, Treasurer, and twenty-five Managers, who shall be elected annually by ballot, and who together shall constitute a Beard of Managers.

BOARD OF MANAGERS. ART. 5. The Board of Managers shall have power to appoint its own meetings; elect its own Chairman and Secretary: appoint an Editor of its papers and publications; Standing and Becretary or Treasurer; enact its own By-Laws: tion); assign the duties of the Corresponding hope." Secretary: 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 constitute a quorum, who shall receive a liberal compensation for the time given to the Society's

TREASURER.

ART. 6. The Treasurer shall give bonds to ench an amount as the Board may appoint; shall be under the direction of the Board: and shall make an Annual Report to the Society. MERTINGS.

ART. 7. The Society shall meet annually, at may appoint. Special meetings of the Society may be called by the President er Corresponding Secretary, upon application of the Board of when the truth is, they rejected all baptism.

ELIGIBILITY TO MEMBERSHIP AND OFFICE ART. S. No Officer, Manager, Agent er Col-perteur of the Seciety shall be eligible to office, standing in some regular Baptist Charch, unless asch a privilege be specially granted, and annually, 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 recommanded by two-thirds of the Beard of Managers may be made at the Aannal Meeting by a vote of two-thirds of the members present. OFFICERS FOR 1873.

J. R. GRAVER, President. Vice-Presidents . G. W. Griffin, Tenn. J. F. Cook, Mo. R. Mills, N. C. J. L. Beynolds, S. C. consequently often rep. M. P. Lowrey. Miss. J. J. D. Benfroe, Ala. term.'" (Cramp, p. 90.) B. W. Blakewood, La. W. M. Lea, Ark. J. B. Link, Texas. J. M. Wood, Ga.

B. G. Craig. Corresponding Secretary. M. W. Philips, Recording Secretary. W. W. Keep.

SCARD OF MARASERS.

C. B. Young, Miss., Jos. H. Borum, Tean. J. B. Searcy, Ark., Dr. F. Courtney, La., C. A. Lefton Tean., Dr. Robert Kells, alies. J. L. Verser, Tean., J. F. B. Mayes, Tenn., M. Dillard, Tsun., John Glass, Tsun., R.M. Paria, Tenn., N. Flood, Mo., W. P. Bead, Tenn., B. P. Lucade, Tean., J. B. Caussis, Tean., W. C. Crane, Texas, R. C. Burlessa, Tex., W. D. Mayfield, Ark. M. S. Buckley, Ark. W. E. Peaa, Texas.

BUBINESS CHAITTEE: J. R. Graves, President, wheld. J. W. Dillard,

Arkansas Department.

The Christian abould make everything bond to his religion, and allow religion to band to nothing.—J. L. Jawm.
"There to no middle ground between Catholice and Beptiste. All the sects practicing infast sprinkling are lication House, in which to commence opeare with it partahers of its root and fatacee" (l. e., Judaism) .- Br. Esv. J. T. Travans, Bp. of Strasbarg.

ALLEGOBY-No. 11.

In my dreaming I lighted upon a place where was a curious structure, which was recognized Booth, Gill, Fuller, Carson, Orchard, Jones, Cramp, Benedict, Ripley, Buck, house where lived these men, an inclined Dr. Hill, of Oregon, says: "I am thankful plain that was carpeted and perfectly

> Orchard -" It is evident that they (the Paulicians) rejected the baptism of infants. They were not charged with any error concerning baptism." (p. 130)

> Cramp.-"It is not pleasant to be compelled to make any statements calculated to throw discredit on other writers; but the interests of truth are paramount to all other considerations, and Baptists ought to be especially careful in this matter." (p. 69.) Stranger .- "Do you mean to say, Mr. Cramp, that Mr. Orchard has been guilty of misrepresentation?"

Cramp.-"I am sorry to say that the first part of this alleged quotation is not to be found in Mosheim." (p. 70).

Stranger -" But, sir, you can't expect me to entertain so grave a suspicion against Orchard, in the absence of proof."

Truth -" You seem to be in dispute on this matter. Had you not better call in Mosheim and Gibbou?"

Cramp.—"The second part (of this quotation) is a multilation " of Mosheim, (p. 70) Stranger .- " Let us have Mosheim to tell his own story—that will settle it."

Mosheim.-"The Greeks do not charge the Paulicians with any error in respect to the doctrine of baptism. Yet there is no doubt they construed into allegory what the New Testament states concerning this ordinance; and Photics expressly says that they held only to a fir tious baptism, and understood by baptism -i. e., by the water e : baptism-the gospel (Cramp's History, p. 70) full he will receive ten per cent. in the pabli- of worship, and the words of the gospel were, in their judgment, the baptism and communion of the faithful." (Cramp, p. 60)

with Orchard?" stands Gibbon's language, 'the communion Axr. 4. The Officers of this Society shall be of the faithful,' to mean that the ordinance 'ought to be restricted to believers.'

Cramp, p. 69) Cramp.-" It will be observed that this is not, by any means, a correct representation of Gibbon. It is quoted by Orchard as an independent testimony." (Cramp, 69, 70) Stranger .- "I grant that I have been enlightened by this interview. Both Jones Special Committees; also, its Agents and Col- and Orchard have misrepresented, and in porteurs; fill any vacancy which may occur in so doing they have placed the Paulicians its own hedy, or is the office of Corresponding before the world in a false light. It is an-Provided always, They conform to this Coastitu- intentional on their part, I would fondly

Truth.-" That may all be true; but I am above Orchard, Mosheim, or any other man -cannot respect any of them beyond their before an incensed public for any insults I am bound to expose him."

Stranger .- " But it seems to me you are unnecessarily hard on Orchard. What has he done that is worthy of 'death or bonds?'" Truth.—" Done? Why, surely, he has such time and place as the Board of Managers done quite enough. He makes out the Paulicians the opponents of infant baptism, With them the gospel itself was baptism. and the only baptism. Is not this misrepreer to a vote in the election of the Board of use to which Jones and Orchard put their Managers, except he be a member in good witnesses, what cannot be proven? Their Mosheim and Gibbon, they greatly misrepresent the Paulicians, and offer an open before the Christian public."

Stranger .- "I would like to know if Mr. Orchard bas anything more to say about these people." Orchard -" Dr. Allix told me, 'they, with

the Manicheans, were Anabaptists, and were consequently often reproached with that no power in the church to change the order

anything about this to you?" enotation in Dr. Allix"

enough to tell us just what you did say?" Allix.-"In those barbarous and cruel Manichees was a sufficient ground to accuse them of Manicheism who opposed any doctrines received by the Church of Rome.

p 70.) Truth.-"Now does this language of Dr

Stranger -" It certainly does not. Yet Mr. Orchard says they were, upon the authority of Dr. Allix. He eavs that any one for a 'small conformity of opinion' would be accused of Manicheism. Orchard clearly

misrepreser ts Allix, as well as Mosheim."

Stranger.- "Mr. Orchard, what do you know about the Cathari?"

Orchard.-"They say that baptism does no good to infants; therefore, such as come way, that is, without the pomp and public told by Ecbertus. (Cramp, p. 70)

Cramp.-"This seems to be clear and explicit testimony. According to the state- gold. ment, as here presented, the Cathari not tized adults in a private way." (Ibid.) Stranger -" Have we here another per-

version, Mr. Cramp?" Cramp.—"The reader will be astonished to learn that the very opposite was the tact. These people, according to Eckbert,

as very fairly quoted by Wall, rejected baptism altogether." (Ibid)

Stranger .- "Mr. Wall, will you repeat. what Eckbert told you?"

Wall .- "Of baptism they speak variously. That baptism does no good to infants, because they cannot of themselves desire it. But there is another thing which they more generally hold concerning that point, though tism at all does any good for salvation; and, worm to the ministry? therefore, such as come over to their sect they rebaptize by a private way, which they call baptism with the Holy Spirit and with fire." (Cramp, 71.)

Stranger .- "Does any one know what they called this superstitious practice?" Cramp .- 'This was the 'consolament-

Stranger .- " Has any one else followed Orchard in these palpable misrepresentations, Mr. Cramp?

Cramp.-"Mr. Benedict copies Orchard. and thus unwillingly propagates the mis-

Truth.-" I scarcely know what to say about these developments. He has been regarded as a very reliable man; but what do these facts prove? Would be not do almost anything, even at my expense and ruin, to carry his point? And has not Mr. Cramp performed a good service for the public by calling attention to the flagrant violations of the teachings of history?"

T iegs of the Lame are not Equal. B. SEARCY.

The correspondents of Dr. Thomas O. Summers, of the Nashville Christian Advocate, ask him so many questions they spoil his theology. In that paper of January 25th, one asks: "Is one sacrament greater than the other? If not, why allow the administration of one and not the other by cold water. Gibbon.—"In the practice, or, at least, in the same party?' The querist here refers 4. I turned out my beard. Finally, and

Truth.—"He does; but in so doing he restricted to elders, in our communion, lapsus of any kind. clearly misconstrues Gibbon. He under simply because such is the case in the Church change this order, if it shall be thought

warrant for such matters of polity." This answer is equivalent to saying that house in the Scriptures, or that if he has, the Methodist Church has the power at any and the chest outward. time to change it. What more do Catholics claim? This gives "the church" supreme power, and that without scriptural warrant. But another querist, in the same paper. sks: "Has the church the right to drop from the roll, by vote, the name of any member who is known 'o he guilty of im moral conduct or neglect of duty?' The deserts; so I shall make them all account editor answers: "We know of no such right" In the answer to the former duery they offer me. This Orchard has done, and the editor thought "the church" possessed of supreme power, but in this instance it has no power at all, not even to exclude unworthy members. Truly, the legs of the lame are not equal. Yet there is scriptural authority for the expulsion of disorderly members. Paul says (1 Cor. v. 11): "But now I have written unto you not to keep company, if a man that is called a brother be a fornicator, or covetous, or an idolater. or a railer, or a drunkard, or an extortioner; sentation enough for one than? With the with such a one no not to eat." (Verse 13): "Therefore put away from yourselves that wicked person." The question might be crime is a very grave one; for, in misquoting asked: "To whom does the apostle refer by the terms "you," and "yourselves?" Who is he addressing? The answer is given in insult to me, by attempting to degrade me I Cor. i. 2: "The church of God, which is at Corinth." This "church had the right to drop from the roll, by vote, any member who was known to be guilty of immoral conduct or neglect of duty." And had Dr-Summers' "church" been built upon the apostolic pattern, he would have known of of God's house. But he would have known Truth.- Mr. Cramp, did Dr. Allix say of the right of a church to exclude, by vote, from her fellowship "members guilty of im-Cramp.—"I have, looked in vain for this moral conduct or neglect of duty." There are doubtless many converted persons in Stranger.—" Dr. Allix, will you be kind the Methodist society; but since such society is of purely human origin and organization, Send money with order. will not these Christians choose the better ages, a small conformity of opinion with the way, take God's word as a lamp unto their feet and a light unto their pathway?

> Ray. W. W. Willis has been recognized fifteen thousand.

To Misisters About the Voice.

It is certainly great inconsistency to lavish all our church as the member who steals a horse. cars and attention in storing the mind with But I merely intended here to call Bro. ness, in his Dysphonia Clericorum.

should until he is brought to appreciate its point is, if I understand him, that one tenth value in some good degree. Speech is a di- having been the Jewish law-a law that is over to their sect they baptize in a private vine attribute, next to reason the most dis. not repealed in the New Testament-it tinguishing gift of the Creator-the faculty remains the law for the churches now a days parade of the Catholics. This is what I am by which man stands superior to, and pre- If there is such a law all will agree that it eminent above, all other animals. It should should be executed. One great curse restbe valued above gold, yes, above much fine ing npon the churches now is their failure adults.

To abuse the voice, and to commit suicide, only rejected infant baptism, but also bap should be placed upon the same list of crimes, the laws he has given for their guidance? of scripturally Immersed believers only, (not of for a voice ruthlessly injured, until disease is originated, results in death as sure as poison, or the opening of a small vein to flow churches. unstaunched.

How is it that full one-tenth of all the ministers whose names are reported on our statistics, are nearly voiceless to-day, and perishing with bronchitis, which is incipient young ministers are sore-throated in two or discussion of this question. three years after they commence public These facts are truly appalling. Is there no repealed. remedy, no preventive of the ravages of this

voice for above every earthly consideration, proposition of Bro. Green? equal to very life itself-not until they will resolve to protect it, and refrain from its abuse, coet them what it may.

the disphragm—the floor of the stomach— ingrone-tenth for their support, was also? and with it the stomach and lungs, which lung muscles have relaxed, you have felt as preachers of the gospel though cut through the disphragm with a broad sword, and soreness, pain, faintness, and an indescribable dragging downness and exhaustion about the diaphragm or pit of the stomach, examine yourself just above the hips, and you will find a hollow into which you can lay your fist!

Having lost my voice entirely some eighteen years ago, I wish, in a few words, to explain how I recovered it, and overcome, per haps, as severe a case of laryngetis and

bronchitis as ever recovered :

and kept me constantly backing. 2. I had my shirt bands and collars made an inch larger than my neck.

3. I bathed my loins and my throat

the theory, of the secrements, the Paulicians to the practice of Methodists allowing deal best of all—I put on Banning's Lung and place. inclined to abolish all visible objects cons to baptize, but will not allow them to Body Brace, which I have worn now eightadminister the supper. The editor answers: een years, and would not part withit for cello, says to the passer by that they love "As to the sacraments, it is not best to thousands of dollars in gold, if I could not the Lord, and that his cause is prospering institute comparisons between them, as if procure another. This Brace I recommend there, as is manifest from the elegant new Stranger.—"But does not Jones coincide one were greater than the other. The to every preacher, and to every man or church edifice that greets you a few paces how far Christ is to be obeyed, and la what administration of the Lord's supper is woman suffering from a weak back, or pro- from the old dilapidated one in which this

There is not a strap or buckle about it. of England, from which Mr. Wesley was It is made of horn, and the finest steel, paddisposed to deviate as little as might be. ded and covered so as not to gall. Four suspension roof, and a very neat front, with Our church has the power, at any time, to parts of it rest on the spinal column in the seats after the model of the church at Monsmall of the back, which tends to throw it in. advisable so to do. We claim no specific and thus preserve this column erect. Here pleasant seats I have seen in the State. is the shoulder brace of the most approved Christ has not prescribed the order of his If the spinal column is held erect, the shoulders and head will be thrown slightly back,

The horn pad or hand of the brace in domen up to a disphragm, supporting both. and operates by its double spring like a large super costal or outside muscle, assisting the abdominal and intercostal ones, in the performance of their arduous duties, the loing of the muscles thus girded for great efforts, or to feel no fatigue from small ones-and the floor of the diaphragn thus kept from swagging, the lungs are also held up, and the vocal organs firmly sustained. It is the most admirable, scientific, and beneficial arrange

ment I ever saw or heard of. Dr. Stone, the most distinguished surgeon of New Orleans, La, pronounce i it the perfection of mechanical invention for the purposed designed. Besides public speakers, to those who suffer from weak backs, horse back riding, prolapsus of the bowels known by languor and a sense of dragging down, nothing can equal the advantage of this Brace In ordinary cases, the Brace need only be worn when you speak or take exercise. say to all ministers who would preserve their strength and voices until old age, try this valuable instrument

50 Braces .- On condition that a certificate is given within 60 days after using. whether the brace is valuable or invaluable. I will sell 50 Braces for \$10 each. A fit is guaranteed, If directious are followed. (See and arenad the abdomen, over the drawers, and Advertisement.) This is done to prepare a send measure in inches. Price to ministers, grand testimonial advertisement. Remem- \$15: to others, \$18. Send mossy, with order her. the first fifty orders alone win. Borrow and instructions how to send, to the twenty and save 35. I never expect to make this offer again.

J. R. GRAVES, Agent. Address Any Minister sending \$10, shall have the Brace, and be allowed to retain \$1 on each one of the next ten subscribers he seads us.

"A PASTOB'S SALARY." T. B. HSPT.

Bro. Green has a good article on this sub-

ject in the last Barrier. He very claudy Thus would they have taken the Anabaptists as pastor of the Eleventh Baptist Church in shows it to be the duty of the el uroh so a should doctorate all the pastors, but do not for downright Manichese, because they con. Philadelphia. The Baptist churches of that support their preschers. It is a duty, though, lask him to stand in the shada of a bishop. demned the haptism of infants." (Cramp, city have an aggregate membership of about that is more generally felt than discharge t, Paux men for their roal worth and not It bas been, and still is, one of the most for their guilt, and believe those to be the THE Italian Senate has approved of the troublesome questions. And yet the rem- greatest men who are the holiest men, and Christian societies, which have preserve pure

liable to the discipline and correction of the

knowledge, and yet make no provision for cul Green out on the proposition that the selftipating the medium by which this knowledge regulation, requiring one tenth for the support may be made ovailable to others. - (Dr. Mack- of the ministry, remains in force. It is a that one faith in the berial and reservection of matter that is new to me, and of course I No man will take care of his voice as he am unprepared to pronounce upon it. The to carry out the laws of the Redeemer. Can they expect bis blessing while they neglect This is the high road to ruin for a church. Arriving at this point they cease to be

Bro. Green is the affirmant in this case. Here is his proposition: "A tax of a tenth is the law for the support of a church." I will here anticipate and record a few objections to his affirmation, which he may no Rom. i: 7: 1 Cor. i: 2; Eph. i: 1; Col. i: 1-5: consumption? How is it that half of our tice, if he sees tit, as he proceeds with the Acts ii: 41. 42.

speaking? How is it that scarcely twenty in favor of infant membership in the church. commemorative ordinance to be observed only ministers with really sound voices can be found Infants were admitted, say they, into the by a Church of Christ as such (that is, is church and because they cannot profess any faith. within one hundred miles of any center? Jewish courch, and this law was never capacity), not as a test of Christian fellowskip or

more secretly, namely, that no water bap. ministerial disease, this worse than boll under the law governing the initiation of only to show forth Christ's death till he comes the Jewish priests, is a popular one. Can Not until ministers set a value upon the it not be maintained as successfully as the

> 3. He is bound to admit not only that the priesthood is changed, but that the law of the priesthood is itself changed. Thus Paul In continuous speaking the abdominal reasons in the seventh chapter of Hehrews. muscles, being overworked, become relaxed, And since priestism was abolished with the being made the guardian of the purity of the and the result is, a slight prolapsus of the ab. coming and work of the great High Priest, sacred feast, is invested with the authority to domen takes place, which produces a sag in is it not true that the part of the law requir- discipline those whose relationship ordinarily 4. Is there not a law in the New Testaproduces tension of the vocal organs, and ment, regulating the support of the ministhus sore throat, hoarseness, then laryngetis try? This being so, does it not prove that believer is water by a qualified administrator, and bronchitis and consumption. If your the old Jewish law is not applicable to in the name of the Trinity, in representation of

Lonoke, January 28, 1873.

NOTES FROM THE FIELD.

J. B. SEARCT. I had the pleasure of preaching at Monti cello on the eighth and ninth of February, and received, in cash and pledges, for ministerial education, \$33, and for State missions \$12. This church, as I have remarked before, occupies one of the most important positions in the Bartholomew Association. 1. I had my uvula cut off-it was prolonged The pastor, Bro. M. Green, has been in very bad health for some time, and is scarcely able to preach at all now. This church has a good Sunday school, and might keep up a good weekly prayer-meeting with a little effort. I always feel at home at Monticello. May God abundantly bless his cause at this

Saline Church, eight miles west of Monti- in all cases require positive and plain commands, church has been worthining. This building fase to obey one of the least of his positive reis gotten up in expant style, weather-boarded quirements or to teach ethers so, involves one without and ceiled throughout within, with in the guilt of violating all. ticello (which are the nestest and most This house cost about fifteen hundred kind, all others are unscientific and humburs dollars, which is quite an amount for so small a church to raise. Will not the action of this church provoke others to emulate their example? Might not the Lord say to sinful. many in these days: "Ye dwell in your front fits the pelvis, and gently lifts the ab- ceiled houses, but mine house have ye not built" Bro. B. C. Hyatt is the pastor at Saline. May the pleasure of the Lord prosper in his hands.

> BANNING'S LUNG AND BODY BRACE. It-is the only Scientific Shoulder Brace It-is the only Scientific Lung Brace;

It-supports the Back; It-supports the Abdomen; It-supports the Stomach; It-supports the Lungs: It-prevents Lassitude; It-prevents Hoarseness;

It-prevents Piles; It-prevents Hernia; It-prevents Consumption. It-increases the Breathing Capacity It-gives Strength to the Body;

It-increases the Vital Powers: It-expands and enlarges the Lungs; It-renders Breathing free and easy; It-is used by Lawyers; It-is used by Singers;

it-is used by Ministers : It-is used by Laborers; It-relieves when all other means fail, It-will last a lifetime. It-benefits in every case.

Whoever does not every minister should not one. Measure two inches below the tip of hips.

Reports from the interior of Russia state

J. R. GRAVES, Ageat, 379 Main Street, Memphis, Tena.

that the Baptist sect are making unprecedented progress in the acquisition of comverts. Dosens and scores are re-hantised in the rivers or the sea, despite the biting cold. ing from those of the special churches, having Baptist so much delights as in his heritage of the church liberty. He is willing that legislative acts things equal to the same thing are equal to Alix prove the Paulicians to have been bill forbidding theological instruction in the edy is an easy one. He who neglects to per-those to be the best company who keep the destroines at the company who keep the destroines at the company with Christ.—Spanyees.

Analyzabetists?"

The Provisiones of Italy.

Saptist Doctrines, Principles and Posts

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1. Oas Lord, sas Faith, was Immercias, But. v. 5. That an immersion is the prefession of that one Lord. Bes Bom. vi: 4-8; Col. ff: 15; 1 Cor. xv: 29; I Petar iil: 21.

1. The Grace of God, the enly fenadatisa of Sope and Faith on Christ, the only median of

2. The Word of God the Instrument, and the Spirit of God the Agent is the regeseration of

4. Each visible Church of Christ is a company believers and their unconserted children and secksee on probation,) associated by voluntary coveaant to obey and execute all commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read

I. It is very like a well-known argument 5. The "Lord's Supper" is a positive and personal feeling of ens communicant toward 2 The notion that Christ was baptized another, as Pedobaptists erroneously teach, but ugain; and being a Church act, it becomes, incldentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The member of one church stbough ofthe same faith and order) can come to the communion of another only by an act of courtsey, and not by right, for each church is independent, gives the right.

> 6. Christian Baptism is the immersion of a the burial and resprection of Christ, and profession of a death to sin, anion with Christ, and consecration to his service. One mods only. therefore, can answer this design, and the prefessisa of baptism es nnot be made by children, except "the children of God by Faith," Matt. ii: 16 and xxviii: 17; Mark xvi: 16; John iil: 2,8; Acts viii: to the close: Rom. vi: 4, 5: Col. ii:12: Gall. ni: 26, 27.

Rnrying 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 in the world, for it is called the likeness of death.

IRPORTANT PRINCIPLES.

1. The Bible, and the Bible alone, unalloyed with human devices or tradition, is, and ever has been, the religion of Baptists.

2. Positive laws (as baptism and the subjects of haptism, etc.) are not left to be inferred, but

8. To divide the positive requirements of Christ into essentiale and non-essentials, is to decide points we may safely disobey him. But to re-

d. Every positive law, ordinance, or practice in the church, not expressly commanded or exampled, is positively forbidden, since the specification of one thing is the prohibition of every other. Those

all human inventions and traditions, as iaant haptism, eprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore,

5. Christ gave no men, society or church the anthority to traffic with the ordinance er organization of his Church or Kingdom, as to make or change his laws, and sabstitute one thing for another. To surrender what he has established, is treachery—to change them, treasen.

6. Principles can aeither be compiled asr ompromised.

IMPORTANT FACTS.

1. All scholars, critics and lexicographers, of any note, unanimously declare that the primary (that is, first) and leading signification of " Bantiso." is to dip or immeree, while some of the very best scholars of any age, affirm that it has no other meaning. -[Liddell and Scott, Carson, Anthon, &c.

2. Standard historians unanimously serve that primitive and apostelic baptism was administered by the immersion of believers in water, in the name of the Trinity .- [Stewart, Robioson and Wall

3. Nearly all standard Pedobaptist comments. tors admit that the Bible does not furnish one plain command for, or example of infant bantism, and there is the utmost disagreement and coats. siction among these on what grounds or for what purpose it is to be administered.

4. All standard historians manimously affirm that the goodnment of the apostolic churches was purely denocratic, (that is, vested in the people or membership,) and all the churches (ndspendent republics. All religious societies having legislating powers, and elwical or eristowshied governments, (that is, in the hands of the elergy or a few as a session.) are sati-scriptural and mis-republican tyrannies which us Christian sain is wfully countoasacs, nor should such societies be, is say way, recognised as scriptural churches, or their preschers as efficial mialsters

of the gospel 5. No society, organised upon principles differ-Turns is nothing in which the genuine different misers, orders in the minus my saak sther."

> 6. Pretestant historians trackly admit that Baptist churches are the ealy religious commit altim that have stood since the apertles, sasing

DILEMMA mel na at palit 1. Is Christian baptism a parental duty-i. e., enjoined upon parents, as was circumeisles, or to be administered to their children?

2. Is Christian baptism the personal duty a penitent believer ?

olf a parental duty, like circumcision, if can mayer be the driv of the child, though its parcata were deselict in theirs—and infant baption thus effectually desirnys believers' baptism from the earth. But if it is the personal duty of a penitont believer, then it is not a parental duty.

SIMILAR CREEDS. 75 4

Cirrorin If eav man snall say that baptism is not essential to salvetion, let him be acptism, not only are our sihs remitted, but also the punishment of sins is graeisualy perdoned of God. Baptism spens to every eas of us the gate of heaven, which before, through sin, was shot. Come of Front, lighest enthorsy.

Ermearak-Every percen confirmed is reemred to answer these questions; an indicate Q. "What is your name?"

A "H. or M." Q "Who gave you this name?" "My spensars in baptism; wherein I was made a semiler of Christ, the shild of God, and an ishensor of the kingdom of heaven." Proyer Book Outschiem

Margonar. - What are the benefits we receive and the first of these is the washing away the wallt of original sin by the application of Christ's daeth."

By haptism we are admitted into the church and sensequently are made stembers of Christ, VI STAR II : HIVE BEE & * Is all ages the outward baptism is a means By water, then, as a means, we are regen-

erated or born again."

"If intants are guilty of original sin, then the ordinary way they cannot be saved unless this he washed away by baptism."—Doctrisal Fracis, pp. 246, 247, 248, 249, 250, 251.

PRESETTERIANS - See Confessions of Faith, P. 393-" What is a Eacrament: A sacrament in eli holy erdinance institu-

momeration; of numerica; of sine," . . . Which sacrame at is, by Christ's own appoint-

ment, to be continued until the end of time." if possible, the famous medium.

"He then wrote the names of three perto that moment of time, wherein it is administered; yet, notwithstanding, by the right use offered, but really exhibited and conferred by the holy ghost; to such (whether of oge or infanta) council of God's own will, in his appointed time." The residence of the second

The Visible Church, which is also Catholic. consists of all those that profess the true religion, together with their children; and is the hingden of the Lord Jesus Christ, the house and family of God, eat of which there is no ordinary penbility of saistoon i

CAMPARLITE. The belief of one fact, [i e. that Jesus is the Messiah, Jis all that is requisite, so rar as faith goes, to salvation. The belief of this ens fact and enbmission to one institution [immersion into the name of the Trinity. | expressive of it, as all that is required of Heaven to admission into the

Every such parson is a disciple pardoned regenerated in the fallest sense of the word, the mt he has believed this one fact, and has submutted to the above mentioned insti-

If Beptist Churches are not churches Christ, then all Campbelliie ministers are nnbaptised and without authority to baptise

Sew; Camphellite ministers deny that Baptist Churches are the true churches of Christ visible, er that the design of their baptism is Scriptural. They are, therefore, all enhaptised and unordained. But suppose they grant that Baptist Charakes are the true churches of Christ; Jampbellites then manifestly are schismatica. having been excommunicated as heretics and

All can see if Baptists should receive the immersions of the above societies, they would indorse a vital error. Baptimal Salvation societies, bolding and teaching such a doctrine, cannot be commdered gaspel or christian cherches. The late distinguished Dr. A. M. Peindexter, of Virginia, declared with ref-

strance to all such: New, if the bodies to which reference has Som made are not Perspural thurshes their milabeter commat be Scriptonally ordained minsters. The estimation carr, have no force or ralidity beyon I that which is imparted by the body whose act it is; and if that body is not a certainly manifest some gratitude. Mr. Pos-Bot eanser Scriptural authority. | streammerever

the bodies themselves or their officers. The hurshes of Christ are to appose all departures rom the faith as delivered in the New Testament. They may not fraternise with or conaire at heresy. And the obligation thus rest-ing an Scriptural churches bears also upon every member and every officer of thuse churches. the winds body, and then the life. The wad a vody, and each less the annth to make appear by falcility to Uhrintand the annth to make an asleam, consistent and, anemaing protest against and amendal error, whether resains to destrine or to practice; and in the cases reswed, both dectrine and practice at the second state of consistently, reconsistently, reconsist as a Scriptural state of Scriptural viewed, both dectrine and practice are involved.

TERMS 1 10 hand and \$2.50 Per Teat

SPIRITISH-OTHER YEATURES. We have pretty thoroughly satisfied the

thinking public that two classes of "spirit nication with the spirits of the departed. These manifestations witnessed we have fectly understood by us, yet a positive force, by which all those manifestations, ascribed by mediums to disem'sodied spirits, are turned his attention to something else. really produced, even to the raps and the tipping of tables and the moving of furni ture. We can as easily, through Mr. Fosing rain to their souls if they believe hey were fer or any other well developed or acknowl edged orthodox medium, call up the spirit of a fea that died ten thousand years ago, or of s broken demijohn, and get every Foster declared to be the spirit of our departed friends or of our living relations This is done by psychodunamy. We notice that Dr. Nicholson, a scientific gentleman. and Fellow of the New Orleans Academy of Science, publishes an article in the New Orleans Pisovuns, in which he states that he tried our test with Mr. Foster in that city. after Foster had refused a test seance with a committee appointed by the Academy of Science. An extract from that article, furnished us by of our own, may not be without interest.

Every Spiritualist bosets that the maniestations which they assert come to them from the "world beyond the grave," cannot be explained by science. They urge upon you to witness their amazing so called spirit communications, and then, if you will not believe still, they call upon you to "acknowledge" or "admit" the "facts." Wizards. Indian jugglers, Egyptian magicians press upon you to do the same thing. But could these doubtful things they call "facts" be presented to a jury of conscientious, scientific inquirers? In such an inquiry as Spiritism, it is all one sided. You are made to believe what the medium pretends to reveal. Against the so-called "facta" of mediumistic performances we have many authentic reports of these spirit seers being detected and Poster himself is one of them, notwithstanding he is represented as being the very first test medium living. The British Quar tarly Remos, 1871, proves this fact, and I have verified it in my sitting with him last week. they are scoper subjects of haptiam; seeing in and so did the Rev. Dr. J. R Graves, of Memphis, Tennessee, a few weeks ago.

"I shall now proceed to give a description of my seance with the celebrated test medium.

"I went to the St. Charles Hotel, expect ing to meet Mr. Rollo Knapp and others, to ted by Christ; wherein, by sensible signs, have a sitting with Mr. Foster. I misunder-Christ, and the benefits of the new, covenant stood the time of our meeting; and as I was whom I can mention, who have detected are represented sealed and applied to belivers." about to leave I happened to see a well this self assuring test spiritual medium. Oz Barrisa, p. 144.—Baptism is a sacra- known lawyer in the rotunda of the hotel. ment of the New Testament, ordained by Jesus to whom I mentioned my purpose. He ment of the New Testament, ordained by Jesus seemed glad that I was disposed to investi-Christ, not only for the solemn admission of gate these startling spiritual phenomena stor in ir note how, a sign and seal of the cove- friend of Foster, and a real believer in the sent of grace; of his secretaing into Chrut; of creed of spiritism, which during the scance I found him to be. He wished me to make do, with a determination to use and deceive.

sons on three separate cards at the clerk's desk of the hotel, one of which he showed me. The cards were sealed in three hotel of this ordinance; the grace premised, is not only eavelopes which he handed to me to put in my pocket, and we started to Mr. Foster's room, No. 83. I requested my companion as that grace belongeth unte, according to the not to mention my name but to introduce

me as Dr. ******, a friend. Mr. Foster required me to sit in a chair close up to the table, and my companion sat opposite him, saying he had proposed some tests which he had given me. I thought by the Davenport Brothers, are surpassed this a little hesty on his part, but thinking by Barwick, the pincy-woods boy of Missisthe tests would be a fair illustration, I put sippi, who performs and explains all for "a them on the table. Mr. Foster seesawed consideration," and teaches the art for five them one after the other, in a conjuring consideration, and teaches the art for five cort of manner, across his forehead, and dollars a head. And, finally, we are con throwing one to me, he said, "that is Mrs. fronted with Nelson, who died in Tennessee. Open it and see." I found is to be true. This was said, "That is Mrs. Stephenson. Open it friends. What do you say to this? We and see." It was true. "And that is W. P. N. Open it and see." "He is standing by you," said Mr. Foster. Now I thought was my time for a genuine test. I told him I but intend to develop it fully in a full "Ex would write him the name of a dead friend position of Spiritism," a work for which we to see if I could get a communication from are gathering materials. We have before us him. Instead of doing this, however, I a letter of fourteen pages, from H. B. H., a wrote a note to my companion, stating that I intended to test whether P. N. was really photographer in Austin, Texas, to an uncle, there or not. I said in the note that I did giving his views of the rationale of the sysnot know Mr. N. intimately, but would say tem, substantially agreeing with ours, which that I was very intimate with him to Mr. give me some token of gratitude and tell spirits we are pleased to copy. He says: Mr. Foster my true name. I carefully folded the note and gave it to my companion to put in his pocket. I did this be-

the only one with Dr. prefixed to it. I my own name, which I did not.

"Handing the names openly to Mr. Foster, I remarked that if Mr. P—N—was munistely acquainted with me, and the services and kindness which I had rendered ma shurch, of course its erdination can. ter tore the names off the slip of paper separately, and rolled them, between his thumb a la view of these considerations it follows and finger, into pelleus, threw them upon has Surplurations less should not recognize the table, and picked up this one and that in say way, these unserfoldral organizations one, saying finally: "Is this it? Be sure. the litter by word or section, so to You say this is it?" He threw it to me, at the same time going off into a mediumistic swoon, spacmodically grasping my hand, exclaiming, with intense emotion: "Psays he will never forget your services and kindness to nim, and he will follow you, spiritually, to the grave to bless you." (!!!! Now, Dr. Wadsworth was not my name

both destrine and practice are in the second Mr. Foster too r and way and they watched the whole process, from the constraint of the world famed spirit seer I. "The fraudule to discover the length of the world famed spirit seer I." The fraudule to discover the length of the beganing John the Baptist acted as a minimal state. In the very our present daily receipts can be nousers. With the month of March before us, and the beginning John the Baptist acted as a minimal state. With the month of March before us, and the length of the length of the next quarter after the money is received, that all interest and dividends can be calculated by quarters of the year, and the length of the length of the calculated by quarters of the year, and the length of the second of the second of the length of th

nor had I ever benefited the lamented gen-

tleman whose spirit Faster pretended to be

ate its pretensions to truth.
"When I informed him of the description, oucketful of mental reservation.

but I wrote snother note to my companion, d-n who knew it." that I wanted to see if the spirit of Mr. Alford was present, a fictitious person I knew. manifestations" are impositions upon the the moon! Handing the note to my comignorance and credulity of those who wit panion, I folded up the name of Alford and understand the chemistry and philosophy in the hands of ruling elders, as in the whom we observed, as we were closely ness them, namely, the pretended commu- gave it to Mr. Foster, stating that if that of our art, and all the principles of light and a communication from him which would test the whole of these curious things. Well, demonstrated to be produced by mesmeric I got a splendid manifestation from my dear or psychomanic influence, however imper-departed friend, Mr. Alford! Mr. Foster told me a great deal of Mr. Alford's regards

ended. 'I "made out," as the children say, that it was all so, and Mr. Foster, I was ex ceedingly glad to see, thought he had gained a glorious triumph. I wrote another note a manifestation from Mr. Henly, a being as fictitious as the ubiquitous Alford, of spirit answer we may wish or determine in our unliame. My companion put it in his pocket. minds to obtain, as we did from what Mr. Giving the name of Mr. Henly, which was this spocryphal spirit. Foster told me he was standing by my side, and he says name is Henly." (!) Mr. Foster, will Mr. Henly select my true name if I write it among several others? "He says he will." said Foster. Very well, sir, I will write them. A few fictitious names were written, among which was my own. Mr. Foster treated them as ke did the others, and selected Dr. Thomas Nicholson! The inner temple of my being had generated to much humor that it was ready to burst. I could hardly proceed any further. The ridiculous-Dr. Nicholson, and, as he says, confirmatory ness of the thing was getting too Quixotic

managed, however, to get to my father. short whom I felt the awe of natural impulse. I proposed another note for my companica, telling him my father's name was George good reason to believe he died in Liverpool.

England. I asked Mr. Foster if my father were pres-

"Your father is standing by your side, selected Manchester. I told him no. the right place. I pledged him that I would. him that it was impossible that my father was dead or alive This ended the seance.

I had unconsciously made a complete cats paw of my companion, but Foster would not listen to the notes in his pocket.

READING POLDED LETTERS OR SLIPS. But Mr. Foster, Mansueld, and other seeing mediums, read folded letters and slips the language which our popular savans use of paper, by the assistance of spirits, or, about it is perfectly candid. It is quite some convincing tests, which I decided to rather, the spirits present read them and possible that many of them would rather it forsake his word and follow our conjectures. communicated their contents to these medi were not true. If spirit and matter are as The reception of alien immersion smacks of ums. But we also deny that this is done by good many cherished, though unavowed the assistance of departed spirits. Dr. Von theories, are worthless. The only popular Viack, of New York, not only reads com- modern physicist who entered frankly and I answer, that the same reasoning is emmunications from the dead, and writing modestly into the question—though with ployed in recognizing the minister in his results very unfavorable to the pretensions work in the pulpit as at the font or in the through folded slips of paper, and far of the Spiritvalists—was Faraday, the Sanmightier wonders than Foster's pink letters, demanian. His successors prefer treating but after exhibition gives satisfactory explash the whole business as below their notice. nation of the tricks (trix).

THE TYING TRICKS, and all and more than the feats performed

as demonstrative and conclusive proof o answer, "trix."

We have not the space to explain it here,

"I learn that you have been buying 'Spirit Photographs'-patronizing that New names, one of which was Dr. Wadsworth- themselves any kind of philosophy or religion that may suit them, but when they I must protest; and at some leisure moment him were of such a character that he would several different ways it can be done, and some of them in the presence of the closest monthly journal, published in Philadelphia, Pennsylvania. See Vol. 6, 1869, June num-

> dosen, one of whom indersed photography in all its branches .. Mr. Bogardus did the same by no less a person than P. T. Barnum. All of these parties were informed that they

net to beid say the old give an entry one. It's who me, the best company who keep the features of the set discountry of the set of t form his duty in this partigular, is as much company with Chris - Course

Jones (all eminent artists), visited Mumler's Teaches whose authority was paramount to the first, favored this movement, and if so, place, on his promise made in court to take all precedents. There in turn acted he ha will come it will be all precedents. his face was blood trd, and he became very anybody's; picture with the "ghost" in it After, my companion quieted him We, however, did not succeed in having ours inspiration, instructed the churches, when that the first and the grandest enterprise to willing to let me proceed further. made; his partner, Gay, offered to go to any organised, what to do, how to do and when ever inaugurated by the Bantista of the little of the churches, when that the first and the grandest enterprise to will be the churches, when the first and the grandest enterprise to will be the churches of the churches of the churches when the first and the grandest enterprise to will be the churches of the churches of the churches when the churches wh but he tried to make it an absolute condi- gallery in the city, on a wager of five hundtion that I should sak questions that were red dollars, and make such, but backed septime I consented veguely, and with a out as soon as his offer was accepted, lost his temper and his judgment, and declared Again I assumed to be writing names, he was "on the make, and did not care a ordinances and of discipline, were com- and those who owe, pay at a sacrifice, and

"Please read Hull's article for yourself. Now, my dear uncle, I have read every book no more about than I do the gentleman in and journal of note that is written in our language on the subject of photography, and of one man, as in the Roman Church, nor gentleman were present I would surely get chemical action upon which it is based, and I tell you the possibility of photographing spirits' or 'ghosts' is an unmitigated humbug and imposition. Yet the so called held by Baptists. It would be as wise for Spirit Pictures' can be made by watural means, by several processes, in which the for me. I endeavored to get a description of spirit picture will be on the same negative my spiritual found friend, but alas! Foster with the person operated on, or the two can be made on separate negatives, and printed "I was afraid to say anything about this on the same paper, by a process called deception. If I had, my seance would have combination printing, well known to all good artista.

Mrs. Hollis, who made her master much gain when in this city, ky re-enacting the for my companion, saying I was going to get sights witnessed at Munrovia, New York. showing the forms an I faces of the departed to their living friends, was offered one hundred dollars to allow a committee of folded up several times. I soon heard from respectable ladies to search her room and her person. She declined the offer and left the city, as Foster did, for places less up to their arts. And yet we learn there are persons of intelligence, and professed Christians, in this city and county, before whose eyes these impostures have been unmasked, who still cling to the delusion of Spiritism! Are not these of that class we read of, whem God gives over to believe a lie? The following, from an English paper, is to the point: "SPIRITEALISM AND SCIENCE - Spiritualists

can found no claim upon the original pro-

scription and sterility of sciences now profit able and popular. If men, from time immemorial, had been trying to make use of Nicholson, and if he were dead at all I had steam, and had never apparently advanced beyond a change of names and phrases, the people who happened to be using the newest phrases would not make much impression by saying: 'Ours is a new science, and new sciences ought not to be despised. Please said he. Well, where did my father die, to look at what electricity was fifty years Mr. Foster? He gave me no answer, but ago, and what it is now. When the Spirit told me to write the name of the place he ualists talk this way-as they always dodied at among others, and he would select the obvious answer is, that their pretensions the time and place. I wrote several places seem very far from being new! Surely, the in America and Manchester, England He witches and the wizards, and the conjurors, "Did and all the rest of the fraternity, have had you put the real name of the place he died? their chance. Spiritualism should, in all No, sir. That worked him up to another conscience, he old enough to bear the light, rage. He demanded that I should write to do some work, and to be self supporting But these three things are precisely the He finally selected Liverpool, but had se things which it most conspicuously and conlected Mobile and Dublin before. I told sistently declines doing. Its professors always demand money for showing off their could have died at the four places pointed supernatural powers; they do nothing which out by him. He tried to throw the fault on could not be done by natural powers, in me for deceiving. As a desperate finality, cluding artifice, and they generally, we I said I did not know whether my father believe, act in the dark, or half dark. When we say that they only do what is natural we He got up from the table and paced up and do not, of course, mean that it is natural for a be called of God to preach.

down the room, very angry. He would not, man to float in the air, for instance, but only by any persuasion, accept my five dollars! that it is easy to suspend a man in the air. There are several gentlemen of this city, the difficulty being the concealment of the means. And, though not conclusive, it is never been baptized nor scripturally or Ardis, of Minden, the certificates of Breth. worth observing that whereas the madus operandi of all known scientific processes is intelligible up to a certain point, Spiritualism is entirely obscure. Nothing else that we persaits some men to build upon the founda through Bro. Ardis, and we will send cerknow supplies any key to it. We do tion (Christ) wood, bay, stubble, and while tificates to him. not say that it is, therefore, unworthy diverse as Spiritualism would make them, a the higher law theory. And public opinion will probably be on their side tell Spiritualism can be carried on a little more in the light, and without so many guineas and half crowns."

> Who lies the Right and Authority to Baptize Converts ?- No. 2.

In a previous article it was consluded that a church of Jesus Christ had the right and authority to baptize through agents-ministers properly set apart for the work. The the card shown to me before entering the the presence of the spirits of our departed the Scriptures and in relation to the dengers of any other theory, the more confirmed am I regarding the soundness of the conclusion. But it was proposed to discuss

several questions connected with this. 1. When authority is imparted by ordination, upon a supposed or real recognition of a be at the same time amenable to his church, not fail to receive their notes and sertificates. It Divine call, can a minister then go forward and that there should be no right and would put the Society to an unnecessary upon his own judgment and baptize at will? authority to do official acts complete with expense to pay agenta to travel with the letter is too lengthy for our columns, but the follows: (a) God speaks through his word, Foster, and that I had done such services portion alluding to the photographing of his truth; and his word is committed to his harm wherever practiced. The defections can get a draft on New Orleans or Mobile, people, his churches. If not so, when called among ministers who have troubled Zion if you have no express or Postoffice Order of God, in the heart preparation, he would are traceable to this, such as G. F. Pentecost, office near you. Bro. McIntyre, at Brenbe fully authorized to do such work with who baptized a lady who did not even pro- ham, will receipt for and forward all stock York huzzbug, Mumler. There never was a out the church's recognition. But Paul, by pose to unite with a Baptist church, and did due at Brenham, Texas; Bro Crane at Indecause I did not intend that Mr. Foster more bare faced imposition than the so inspiration, required that ministers should it solely upon the assumption of right and pendence, and Bro. McClelland at Bryan, should say that I would not acknowledge called 'Spirit Photographs.' I have no be ordained. (b) But again, the ordination authority, independently of his church, at and their receipts will be held good. The of a minister does not absolve him from Brooklyn, and of all other churches, and "old greys" will not balk at this first hill. church connection nor from church account then communed with her, and with Presby- VOLUNTARY NOTES -Eld, Lewis M. Stone, admit that Mr. Foster requested me to write attempt to prostitute so great and peautiful ability. If so, he may, upon his own judge terians and Methodists, and with one who Alabama, 50; Ann W. Denman, Texas, 50; an art as photography, to strengthen their ment, baptize spurious converts, or he may was not even a believer. Let us keep close E. P. Clevelaud, Georgia, \$50; F. M. Wood, sprinkle or pour for baptism. If his own to the word, for then we have but little to Kentucky \$50; G. W. Rotch, Mississippe, present he would select my name, for he was during the next thirty days. I will make judgment is to be his guide, there could be fear. When we proceed upon sympathy \$50; Wm. S. Turner, Plano, Texas, \$50; some spirit pictures and send to you. I no use in the first place to appeal to the and conjecture, we float out upon a danger- Jas. Green, Texas, \$50; G. W. Bearden, have never made them, but I know of judgment of the church. Ordination does ous sea. not propose to impart the ability to judge observers, and escape detection; nothing is more wisely than before. But how can you THE SOUTHERN BAPTIST PUBLICATION easier, and no spiritual agency is needed; if hold a man accountable for saying or doing you will go to any photographer of repute, what he has a divine right to do by a direct you will tind the Puladelphia Photographer, a call, or an acquired right by ordination to aging has been the payments and new sub- Tennessee, \$50; J. M. Phillips, Tennessee,

photographer, and correspondent of our art God is not the author of confusion.

lpublic schools of Italy.

all precedents. They, in turn, acted by he will crown it with success. It cannot be mitted to the churches. As I understand the point will be reached; and the next from the churches end put into the hands in our own house. us to attempt miracles on the plea of precedent, as to attempt to do as Philip did when he baptized the eugust. We are not commended to follow apostolic precedent, but we are commanded to obey God's word.

alien immersions lie. In this: It is assumed that the call to the ministry is direct from God, and that, thereauthority to preach and administer ordition. A surface view of this makes it appear a very specious, plausible proposition. It contains a most solemn truth, almost universally admitted—that God calls to the ministry and bestows the heart preparation. But it nevertheless contains a most erroneous, mischievous conclusion-that the right and authority to baptize and preach are complete without the church's recognition by ordination. God forms all the moisture which may end in refreshing rain, but atill it will not rain until certain conditions and intermediates concur He in his ewn way convicte, regenerates, and converts sinners, and enables them to believe, pardons and justifies them, and yet their privileges are not complete without the intervention of his shurches. A minister is called of God and impressed in heart to preach, but has no complete right and authority to preach until he has complied with the teachings of God's word. This teaching subjects him to accountability to some church. This is to my mind the Lord's ordained way, and God does not stultify himself.

4 What has this to do with open or strict communion?

Just this If it is admitted that the call, the right and authority to preach and administer ordinances are complete without church recognition, then we are bound to Howell, Carlton, Scott, Tucker, and Miss receive such work as of God. Who will Horn, to L. L. Tomkies, of Shreveport, who forces us to receive baptism and bread and for the Society. Will all our brethren in wine at the hands of all who may appear to reach of Shrevepert remit through Bro.

men to the conversion of sinners, who have collect on old ones. We have sent to Bro. dained, I know not. He is a sovereign, and Coyle, Killen, and Sister Burnett, and we doeth what he will. Nor do I know why he request all in and around Minden to remit thing I am sure, that we are not licensed to

5. How does it affect pulpit affiliation? work in the pulpit as at the font, or in the water, or at the table. It is that he gives evidence of a divine call to preach the gospel, and if so, the divine right and Cash received, and we have sent you certifiof our notions of regularity or irregularity; albeit, according to God's plainly-revealed i word, he may never have been baptized nor cripturally ordained.

I suppose that no one will claim that the pay and be certain of getting their communion is more important than preach notes. These notes are the capital stock ing. If, therefore, we accept a man in the of the Society, and cannot, be sent capacity of a true minister, in his capacity as out until paid. Our Society does as preacher, how can we reject him as a bap- other similar ones do. When any one sends tiser or as an administrator of the supper? a draft for the amount of his note, it, tothe Scriptures and in relation to the dan- Especially if we admit his right and authority gether with a certificate of stock, is at once to preach and baptise, how can we deny his returned to him; but when one pays the

right to sommuna? Father intended that there should be no by draft, express, or Postoffice Order, their parties claiming church privileges, and not money cannot fail to reach us, and they shall The answer is, he cannot, and is shown as out the expressed will of some church. The notes in hand to collect, when through contrary theory has led to confusion and almost any merchant you trade with you

SOCIETY.

do? To my mind there is an absurdity scriptions the past month, considering the \$50; E. B. McCoy, Arkansas, \$50; George L. ber, and you will find a full expose of the in the opposite process of reasoning. (c) weather and the waters, and so universal Huckalea, Tenn., \$50; W. M. Patton, Ark-Mumler trial, by Mr. C. W. Hall, the emi There would be no limits to the confusion and so hearty the approving sentiments of \$50; J. H. H. Bachelor, Tennessee, \$50; nent soap manufacturer. He is an amateur introduced by the opposite theory. But shareholders and friends, with the action of Mrs. E J. Batchelor, Tennessee, \$50. Total, journal. Mr. Hall says:

"'Mr. O. G. Mason humbugged full a half 2. What is to be learned from apostolic generally have all heard from, who owe the Naw stock substribed this year, \$5000. first call, assured us that during the month | Who will say that this is not encouraging, It must be remembered that the apostles of March they will be able to pay the half or deny that success is ahead? present and speaking through him.

All of these parties were informed that they were inspired men, and lived in the begin-due, it not all, that we have negotiated for them, ming of a new era. The Church of our Save sufficient time to raise the \$25,000, provided were inspired men, and lived in the begin- due, if not all, that we have negotiated for No hand Mr. Foster too? and way and they watched the whole process, from for was in a formative state. In the very our present daily receipts can be nousern.

read of a kin all the laws.

against the claims of spiritism as to annihit Mesers Rosardus, Mason, Predefic a and not follow his precedent. They had a We believe, in our heart, that God has, from to do. Here the matter ends until Christ South and West should fail, just on the very shall come again. In these instructions all threshold of its consummation. It cannot the questions of fellowship, of doctrines, of be! Let those who have paid pray for it, the Scriptures, these things were not kept quarterly meeting of the Board will be held

FIRM FOUNDATION -Said a gentleman, to Presbyterian Church, nor yet in the hands scrutinizing the walls of the grand building of precedents as in the Methodist Church, we are trying to collect the funds to buy, but committee to the churches as such, as "There is not a crack nor a broken brick in that wall, from the bottom to the topmost course! Do you know, sir, why? The excavations for that building were sunk twenty feet, and the foundation laid upon the blue clay; it was built to stand. So we say, let us lay the foundation of our Society 3 Where does the fallacy of receiving deep upon a rocky base, and build it to stand, unmoved by the fluctuations of the seasons and hardships of coming times. Wa have, therefore, advised, and do this day fore, a called minister has the right and advise to buy the House. We have not the money ourself, or we would secure it, by nances, independently of the recognition by advancing all that is necessary. If every a church or churches in the act of ordina- one who owes for a half or whole share will this week, respond with a part, if not allbut all, if any reasonable sacrifice will raise it-the Building is ours. Will not every one write us this week, and tell us when we may look for his part?

ELD. C. R HENDRICKSON, formerly paster of the First Church, of this city, and afterward of the San Francisco Church, California, in a private letter to us from Philadel. phia savs:

"You are engaged in a noble enterpriseenough to fire the holy ambition of an angel's heart Your Publication Society ought to have the sympathy and support of the one million of Southern Baptists, or two thirds of the Baptists of the continent. Your plans ought to be as broad as the whole country, and as liberal as the heart of the Savior of mankind. I once worked side by side with vou. I wish I could do so again. I would like to be identified with you in your great work; and when I return and get settled, I shall be glad to throw my pen, voice and means on the side of your Society.'

We would rejoice to have our Bro. H. settled near enough to assist with his personal presence, as well as with his pen and his voice; and we hope the day is not distant when we shall be so favored; but he can, by pen and by means, give us "aid and comfort," as do these few lines.

Ws have sent the certificates of Breth. refuse what God sanctions? This sacredly is authorized to receive and forward money Tomkies? Eld Hartsfield is also authorized As to why he blesses the labors of some to act as agent to procure new bonds and

Ta Bro Maxey, Homer, we have sent Bro. Lee's certificate, and we request all around Homer to remit this month through Bro. M. POSTOPPICE PERLICATION.-C. McRimmon, Louisiana. Bro. Hellman did promptly forward your fifty dollars, and we, through mis-

take issued the certificate to him. Knowing that he had taken one, we did not carefully read the letter. He has returned it, and we will issue it to you. We have entered the name sent, and you may send on as many as you can. Irvin McCullough, Mississippi. authority must be respected, independently cate to Erin, ten days ago. Has it not yet come to hand?

Norse -Several write us that they expect their notes to be sent to persons or collectors near them, to whom they can first call (half), a printed receipt against half Thus it appears to me that our Heavenly the note is returned. If stockholders send

J. M. W. Missouri, \$50; Martha Talbot, East Tennessee, \$50; Miss Martha M. McDaniel, East Tennessee, \$50 (\$20 paid); J. C. Sparkman, Tennessee, \$50; W. L. Coyle, Louisiana, \$50; Good News! Nuccess Ahrad!!-So encour- Susan Cheshier, Arkansas, \$50; Wm. Baker,

Receipts and certificates will be sent by mail before the close of the month. All certificates will be dated on the first day of

colored I Power is a

Mississippi

ELDER M. P. LO

should be addressed to the Edite NOTICE.-All money for sent to Bre. Graves, at Memphis for mency for the paper smill it will be responsible for all that I'r

THE ONE PHOO

Many Baptists who ads

ation with Pedobaptists

single passers of Script at course: " And John ans 'Master, we saw one cast thy name, and he follower ferbade him, because be But Jesus said, 'Forbid hi is no man which shall de name, that can lightly spe he that is not against a Mark ix. 35-40 Are well this passage of Scripture to give a public indorseme sect who claims to be a fri this passage requires us to recognition to Presby terial it requires us to do as Catholics, Mormons and U versalists profess, above a Jesus: for they say he is ciful to let the vilest man Now, if this single pass means all that some Antil claim for it, they certainly the point to which it would they claim the right to ref tion to a part of those who and honor the Savior, the demn Landmark Baptis same thing. And any rea for not believing that this them to hold pulpit affilial profess to love Jesus, we much propriety for not requires us to hold pulpit in Pedohaptists. In refusing with Pedobaptists, we do n we only refuse an official their baptism and churchtrue Eaptist, whether Las landmark, believes that a ety is a scriptural church membership have been scri To believe it to be a script believe the Scriptures furni example of an organizat believe that they have I baptized is to believe th teach sprinkling, pouring tism. Yet Pedobaptists understand that in pulpi indorse their baptism and But some one will say, "No. their piety." Landmark much confidence in their landmark Baptists do; 1 piety as the only qualification ministry? We believe the man Catholics, and perk would question this. Inde why the heresies in our py would prevent us from ward to preach the goerel the way of putting forward:

If one of our own minister in preaching apostacy, sprinkling and pouring for mal regeneration, etc., wa exclude him from both chi But if within one week he some other sect, and they il to the ministry, some of cur at once invite him into put him forward to preach While he stands alone as not invited, but as soon as i of heretics, he is most we may be consistent, but n La cannot see it. But a little in "the one proof text" Thou ferred to followed not with his twelve chosen apostles—1 with them from place to pl evidence that he taught an flicting with that taught by no evidence that he belongor that he was not in perfect them, both in faith and p not believe that Christ, or spostles, would have been openly oppose and conden any one professing to be would have presumed to te that a part of Christ's comm essentiale, and that it d whether people obeyed then could just satisfy their own

baptist societies. It seems

one's own family should fir

as strangers.

A GOOD EXAME Bro. It W. Hall, of Harris In accordance with your r et the claims of THE BIP brethren to whom I preach ceived the names of seven our paper." Then the next three more, making ten; m bying for every one. How in brother did this good wethren who subscribed for thank him for it, for all time my pastors in Mississippi mad example? What a ! pastor is to his church, and which he lives and le

Daiversity of Mississippi Department. It is generally known that

versity has new an agricultur and that Dr. M. W. Philips, I'lle Bouthern Farmer, as Ad agricultural Chemistry, It is not proposed to teach yo epartment to plow and lie the University will be direct it me improvement in

heart, that God has, from this movement, and if co. ith success. It cannot be al the arandest enterprisa by the Bantists of the brould fail, just on the very consummation. It cannot who have paid pray for it. we, pay at a sacrifice, and reached; and the next of the Board will be held

-Said a gentleman, to tveil, as we were closely valls of the grand building collect the funds to buy. raci: nor a broken brick in the bottom to the topmost u know, sir, why? The that building were sunk the foundation laid upon was built to stand. So we foundation of our Society thy base, and build it to by the fluctuations of the hips of coming times. We advised, and do this day House. We have not the by we would secure it, by at is necessary. If every a half or whole share will. with a part, if not allequable tacrifice will raise ours. Will not every one , and tell us when we may

MUNICESON, formerly pastor ch, of this city, and after-Francisco Church, Califoretter to us from Philadel-

red in a noble enterpriseholy ambition of an angel's blication Society ought to hy and support of the one ern Baptista, or two-thirds the continent. Your plans oad as the whole country, the heart of the Savior of uld do so again. I would with you in your great I return and get settled, I throw my pen, voice and

nes to have our Bro. H. agh to assist with his perwell as with his pen and ra hope the day is not dishall be so favored; but he by means, give us " aid and iese few lines

the certificates of Breth. Scott Tucker, and Miss bmkies, of Shreveport, who ecsive and forward money Will all our brethren in part remit through Bra. Iartsfield is also authorised procure new bonds and We have sent to Bro. the certificates of Breth. ad Sister Burnett, and we around Minden to remit dis, and we will send cer-

and we request all around ais month through Bro. M. MARATION -C. McRimmon, Hellman did promptly forollers, and we, through misertificate to him. Knowing gne, we did not carefully He has returned it, and we w. We have entered the you may send on as many n McCallough, Mississippi we have sent you certifidays ago. Has it not vet

write us that they expect be sent to persons or collem, to whom they can certain of getting their stes are the capital stock and cannot be sent Our Society doss as do. When any one sends nount of his note, it, totificute of stock, is at once ; but when one pays the printal receipt against half ned If stockholders send ar Pustoffice Order, their I to reach us, and they shall ur notes and sertificates. It ociety to an unnecessary agenta to travel with the to coilect, when through chart you trade with you n New Orlaans or Mobile, press or Postoffice Order Bro. McIntyre, at Brenfor and forward all stock Texas; Bro Crane at Inde-Bro. McCleiland at Bryan, s will be held good. The not balk at this first hill. Eld. Lewis M. Stone. m W. Denman, Texas, 50; Georgia, \$50; F. M. Wood, G. W. Rotch, Mississippe, furner, Plano, Texas, \$50; 138, \$50; G. W. Bearden, farths, Talbot, East Tennas-Martha M. McDaniel, East (\$20 paid); J. C. Sparkman, W. L. Coyle, Louisiana, \$50; Arkansas, \$50; Wm. Baker. J. M. Phillips, Tennessee, Arkanasa, \$50; George E. \$50; W. M. Patton, Ark-

pribed this year, \$5000. this is not encouraging is shead? certificates will be sent h close of the month. All dated on the first day of after the money is relinterest and dividends asn quarters of the year.

Bachelor, Tennessee, \$50;

eler, Tennessee, \$50. Total,

Mississippi Department. ELDER M. P. LOWREY, Editor.

should be addressed to the Editor at Ripley, Mineissippi. SET HOTICE.-All money for subscriptions should be sill is responsible for all that I receive. M. P. Lowser.

THE ONE PROOF-TEXT.

Many Baptista who advocate polpit affi ation with Pedobaptists seem to rest on one single passage of Scripture to justify their course: " And John answered him, saying, 'Master, we saw one casting out devils in thy name, and he followeth not us; and we ferbade him, because he followeth not us.' But Jesus said, 'Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me; for he that is not against us is on our part." Mark ix 33-40. Are we to understand from this passage of Scripture that we are bound to give a public indorsement to every man's sect who claims to be a friend of Jesus? If this passage requires us to accord an official recognition to Presbyterians and Methodists. it requires us to do as much for Roman Catholics, Mormons and Universalists. Uni versalisis profess, above all men, to honor Jesus; for they say he is too good and merciful to let the filest man on earth be lost. Now, if this single passage of Scripture for not believing that this passage requires them to hold pulpit affiliation with all who with Pedobaptists, we do not "forbid" them: we only refuse an official indorsement of their baptism and church-membership. No true Baptist, whether Landmark or Antilandmark, believes that a Pedobaptist soci ety is a scripturel church, or that their membership have been scripturally baptized To believe it to be a scriptural church is to believe the Scriptures furnish precept for or example of an organization like it. To believe that they have been scripturally bentized is to believe that the Scriptures teach sprinkling, pouring and infant baptism. Yet Pedobaptists and all the world understand that in pulpit affiliation we indorse their baptism and their churches.

But some one will say, "No, we only indorse their piety." Lendmark Baptists have as much confidence in their piety as Antilandmark Baptists do; but who regards ward to preach the gospel, would not be in me way of putting forward members of Pedobaptist societies. It seems that a member of one's own family should find as much favor. M strangers. sprinkling and pouring for baptism, baptis mal regeneration, etc., we would certainly exclude him from both church and pulpit. But if within one week he should unite with some other sect, and they should ordain him

to the ministry, some of our brethren would st once invite him into their pulpits, and put him forward to preach to their people While he stands alone as a heretic, he is tot invited, but as soon sa he joins an army d heretics, he is most welcome. All this may be consistent, but a Landmark Baptist mnot see it. But a little more in regard to "he one proof text" Though the man rewith them from place to place—there is no eridence that he taught any doctrine sonfaing with that taught by them. There is to evidence that he belonged to a rival sect, withst he was not in perfect harmony with hem, both in faith and practice. We cannot believe that Christ, or any one of his sporties, would have been very alow to my one professing to be a disciple, who would have presumed to teach the people that a part of Christ's commands x 200 aonmentials, and that it did not fratter thether people obeyed them or not, if they unid just satisfy their own consciences.

A GOOD EXAMPLE. hra R. W. Hall, of Harrisville, writes us: in accordance with your request, I have the claims of THE Parrier before the tree more, making ten; money accomparing for every one. How easily this faithbrother did this good work! How the sthren who subscribed for the paper will tank him for it, for all time to come! How my pastors in Mississippi will follow this example? What a blessing such a me to his church, and to the commuin which he lives and labors.

sensity of Mississippi-Agricultural Department

KIND WORDS.

Bro. Boykin's little banner still floats in mitted to dwell on the earth. same thing. And any reason they can give they find information from the word of God whose top should reach to heaven. But the condensed and made plain, so that they omnicient God, seeing what was in their cannot fail to be profited, if they will just hearts, confounded their language and scatprofess to love Jesus, we can give with as give these lessons a few of their Subbath tered them abroad upon the face of the much propriety for not believing that it hours. The more we examine the Lesson earth; and there are the ruins of what cost requires us to hold pulpit affiliation with any Papers, the more we are inclined to believe them so much labor of the mighty tower of Pedobaptists. In refusing pulpit affiliation that all the Sunday-schools should adopt Babel. them. Reader, have you children who can You ask: "What mean those blackened and the Lesson Papers would afford them.

THE VOICE OF TIME.

BY A YOUNG LADY. seated myself to indulge in a quiet reverie. Let my story be too long and wearisome. piety as the only qualification of a scriptural before me, with its gorgeous panorama of down the currents of passing events. It said: "Maiden, thy wish is granted. I

centuries before" spealy oppose and condemn the course of golden light, increasing the loveliness of the willsbe thine. May Gou be thy safety and Now let us look at the College. We have scene. All is peace and harmony. Nothing heaven thy home. is there to mar the happiness of the inhabitants of this delightful place. But, alas! the scene is changed. The tempter enters, and, with seducing words, tempts the woman to were adopted by Salem Church, Benton I Am. Adam, too, partakes of the forbidden third Lord's day in December, 1872: fruit, and thus death and the long catalogue of man's woes are brought into the world. Knowingly, willingly, have they singed

ing his various duties in life, happy in the community in which he may labor can fail At the lowest reasonable estimate, we all these different eases and under all these ebedience he ever rendered to his Maker; to award to him the same.

led that all the young usen who attend loud chashing peals of thunder, and see the in December, 1872.

and their rifects on the turious crops will be est mountains remain uncovered, for those Durant.

10 00 pay our teachers a salary of \$2000 per year.

10 00 pay our teachers a salary of \$2000 per year. different crops and raid a of cultivation will ark! that great vessel which the aged Noah, New Prospect, Lauderdale causty,...... 15 00 and the tutors for a less sum—their salaries Surely, it is as important to have the sous above all danger, the pious Noah and his Percy Creek, Fort Adams and Woodville Although this department is in its infancy, precious freight, upon the towering peak of and has but an asjunct professor (we think Mount Ararat; and Noah, anxious to know he ought to be a full professor), the general whether the waters have subsided, sends interest in regard to it is increasing. And forth a dove from the ark; but she returns Shiloh, Chickasaw county,............. 20 00 certainly Dr. Philips is the right man to set to him wearied and exhausted, for she has on foot and develop this important branch found no place where she might pause in her of education in our State University. He flight After seven days the dove again goes Friar's Point (Bro. Ball's churches), ... 57 50 \$8000, and this amount added to the tuition that it will improve, and continue to do so her mouth the clive leaf, as a token that all Hebron, near Egypt. (How much?)... is peace and safety; and Noah, having been County Line, Crystal Springs,........... 25 00 In the light of these facts and figures, one expectation; and "hope that is seen is not

read, and are you yet without these papers? ruins youder?" Maiden, this, too, is a sad, It is too bad to deny those aspiring young warning story. These were once proud and minds the great advantages that Kind Words lofty cities, but thei. 'nhabitants tecame sinful and rebellious, so much so, that even ten righteous men could not be found there. the many little annoying toils and trials of them in their wickedness. That murbleweman's lot, which to the lords of creation like piller that you see in the plain is the Enterprise, use in the practice of medicine develop themselves from day to day. Alcohol, in its Paul says: "We are saved by hope," which bland breezes, the bright sunshine and na and two daughters, by looking back upon Midway (Abbeville), still noids, a prominent place in the practice withers, a number courses expresses himself of medicine. But its ablest and most "To ground hope on a false supposition in

Insensibly I seemed transported to other let us pass only with a glance at the grand Old Tewn, Cuba Station, Alabama, 10 00 doubt, that it can and should be dispensed fast.

man Catholics, and perhaps few, if any, old cities, its magnificent palaces, its stu-summits, whose rock bound faces look exclaimed: "Would that I could know the holder with sublimity and terror, and sent history of all these!" The silence was a thril of deepest adoration and love to broken by a voice, deep, majestic, grand, thousands, who wandered by their frowning which filled my soul with irrepressible awe base. Further on, we saw the towers of Greece, which offered their voice and passed If one of our own ministers should persist am the Voice of Time. My locks are heavy from away, leaving a bright gleam of glory to be in preaching apoetacy, infant baptism, the lapse of ages, yet my step has lost viewed and admired by succeeding nations. naught of its elasticity, and while genera- And now comes forth the nation of iron. tion after generation passes away, the same whose marled arm and powerful energy events transpire before me that were enacted crushed the tribes of earth, and rendered them passive subjects to the tyrant's man-Turn your eyes for a moment to the date. O! Rome! greatest of cities; grandof trial. Beautiful and rich are the valleys heavy tread of the avengers of tyranny. along the bright, clear, mountain streams of cruelty and blood. Thus, maiden, scenes answer it. Eden. Delicate flowers bloom in wild pro- open, events thicken, as we pass conward; sweet fragrance. The golden fruit, in its the last requiem to departed greatness. The The last bright rays tinge every object with Judge of nations, be no more. Eternity is a success financially.

ELD. W. W. PINLEY.

disobey the positive commands of the great county, Mississippi, on Saturday before the

this youth was accevely engaged in perform of which he is worthy, we believe that no would retain them.

he new an agricultural department, and, tempted by him, the wicked Cain raised ciation are due to him, and that these reso-this large amount of money to come from? vinous or malt Equors." that Dr. M. W. Philips, the able editor his impious hand and destroyed the life of lutions be recorded in our church book, and Will the income from tuition cover it? Let

great want of the South. We are an agri- heavens, rendering the scene far more ap Pledges for the Future Support of the What are the facts in the ca e? Some forty duty of every one exercising the profession cultural people, and our climate and soil are palling. And now the rain begins to fail. Orphans? Home—Is it Correct? of this number are young numbers, and of medicine, to unite with the moralist, the

Pleasant Grove, Pontotoc county 25 00 close of every collegiate year. New Prespect, Randin county (25 cts.

West Station,..... 11 00 Concord, Winston county,..... 25 00 Midway, Calboun county, 25 00 ren who are able will help.

Bethel (Sonora),..... 12 00 Autisch (Pine Bluff),..... 15 00

> at your next meeting. Report success to Rev. A. D. Trimbie, Lauderdale, Miss. W. H. T.

ENDOWMENT OF MISSISSIPPI COLLEGE.

and done within the last twenty years with itself in the confidence and esteem of the regard to the endowment of our Joilege, yet reflecting members of a great and learned I find in my perambulations among the peo- profession. A modified, improved, regenerple, that there are many who do not see the ated practice, based upon common sense soul calm and secure in the day of adversity. comb High School," they say, "with its two its place, and thus carry healing and bless. tains the soul in time of trouble. The excellent teachers. It has no endowment, ings upon its wings to the nations of the anchor does not dispel the storm, quiet the beautiful garden of Eden-a paradise on est of nations! where now are found thy and yet these teachers are making money. earth." earth—prepared for man's abode. Man was splendor, glory, victorious armies—thy pal Why cannot Mississippi College be run in created innocent, with a disposition to do aces, kings and emperors? The Voice of the same way, without so much cost to the the will of God, and placed there in a state Time says: All gone, all perished under the denomination?" Well, why not? The question is a rea onable one, and I will try to

students, with four professors and three tu tors. We could not possibly get along with The following preamble and resolutions a smaller number of teachers. You must remember that in a college we must furnish facilities for pursuing such branches of study as are taught in the best institutions in the adequate substitute, we are equally assured WHERBAS, Eld. W. W. Finley has for land. Our professors have spent from six that as long as there is an exception allowed, three years served us faithfully and effi- to twelve or twore years in qualifying and men are permitted to use it as a mediciently as pastor, and his labors have been themselves for their present positions. They cine, so long we shall have invalids and against high heaven, and now behold them crowned with gratifying success, and he now have also had much experience in teaching drunkards among us." The to whom I preach, and have rean analysis of some substitute of the fair home which toral services from us to labor in another for the stations they fill. They have a right lieve that there is no curable disease but to demand of us a salary of at least \$2000 may be treated and cured better without object that could charm the eye and satisfy Resolved, That we do highly appreciate per year. It is a maxim in commerce that alcohol than with it." his sacrifices in attending us so long, riding an article is worth all it will bring in a le-Go with me a little farther down the so far and encountering such obstacles; and gitimate market. These men can secure stream of time. Behold that object lying while, under the circumstances, we cannot \$2000 per year in other institutions. Why on the ground, the body of a man, motion- complain on account of his course in leaving not let them go, then, you say, and get cheap twenty one years I have not made fewer less in death. Ah! you shudder as you look us, we give him up with deep regret, and er teachers for the College? Such a course than one hundred and eighty thousand that the hundred and eighty than one hundred and eighty thousand than one hundred and eighty thousand that the hundred and eighty the hundred and eighty thousand the hundred and eighty the hundred and eig upon his gheatly and distorted features; and our prayers and sympathies follow him. would ruin the College. Our students would visits, and 1 am free to say that the recoverwell may you, for there you see evidence of Resolved, That he is an able and efficient leave us and go to institutions where they less have been more numerous and more willful, malicious murder—the first instance pastor; and, as he has won the esteem and could enjoy the instruction of the best teach rapid than they were during the five years of herible fratricide. But a few hours ago confidence of the people of this community, ers. We must furnish them the best if we I followed the usual practice and gave

furnished the editor of the anisassippi as see. Of the one managed the students now here, many have just enas I have already transcended my limits for Bot proposed to teach young men in this murky clouds overspread the sky, shroud.

Done by order of the church in confertered. Some will leave before the close of this article, I will make just one to the pright; for the end of the name of the students now here, many have just end as I have already transcended my limits for hold the apright; for the end of the name of the name of the students now here, many have just end as I have already transcended my limits for hold the apright; for the end of the name Parlment to plow and hoe, nor is it sup ing the carth in gloomy darkness. Hear the ence, on Saturday before the third Sabbath the session. The average attendance for extract: Prof. Chapman, one of the bright. the collegiate year may be safely put down est ornaments of the medical profession, As THE flint and steel attractor together.

ministers and of ministers' sons can be paid evils that surround him, none seem to be Thomsston. 25 00 ing to surrender them for the good of the voyage, scarcely desired, and hardly, per-Meridian, 200 00 College, there will be a similar denote at the haps, to be borne. But hope infuses strength

one hundred thousand dollars. This at 8 hopes to get well; his condition in life is a revenue of \$11000.

Now, if this single passage of Scripture may an endowment, or we must ap and starts in that direction. He does not the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the great joy of the thousands the breeze, to the churches every year to make up desire only to go, but expects to get there; means all that some Antilandmark Baptists the oreese, to the great joy of the thousands of children who read it. And will Bro that you are anxious to learn the history of the deficit of the tuition; or we must con thus, with staff in hand, he hastens to satisfy the point to which it would lead them It Boykin complain: If the grown people read it the grown they claim the right to refuse pulpit affilia too t well, then, just let mim complain, for they will do it. Where the Lesson Papers descendants of this same Noah. They had policy importance they will do it. Where the Lesson Papers descendants of this same Noah. They had of their alternatives does the denomination longer desires to go, nor does he expect to W. S. WEBB.

Clinton, Mississippi, February 13th, 1873. Arswan -We believe the denomination have hope; so may he have an expectation Beulah, near Brownsville,...... 25 00 but when the facts are fully known and con together, and he is in possession of it— Crystal Springs,______ 55 00 sidered, the thinking and intelligent breth which must be built upon a foundation. EDITOR

TEMPERANCE-4.

Pleasant Ridge, Chickasaw county...... 10 00 That entire abstinence is a duty is also feed their consciences with false hope, viz.: Center Hill, until, alas! they are snatched from time Dry Creek, _____ 25 00 and have proved, beyond the shadow of a it an anchor to the soul, both sure and stead Mulden, 10 00 to a few extracts from our most eminent we consider that the world is like a tempes-Summerville, 12 50 here appeal. The following resolution was the Christian, the voyage; heaven, the port would question this. Indeed we cannot see pendous monuments, its master works of grimly toward heaven? These are the why the heresies in our own members, that art falling into decay. As one by one these mountains of Sinai, in the decert, on which Reader, has your church made any pledge Jefferson Medical College, before the Medi gain. Sometimes, when a ship rides at would prevent us from putting them for passed before my mental vision, I inseasibly were enacted to nes which filled the te for the Home? If not, please urge the matter cal Society of Pennsylvania, at its nine anchor, dreadful storms arise; the wind teenth annual session, June, 1868

"Resolved. That the present terrible practice of stimulation, which sends its victims if the ship be what is termed seaworthydaily by thousands prematurely to the grave, and which fills our land with drunkenness the same time, the cable be strong and the Although much has been said and written and crime, cannot much longer maintain anchor strikes its finke deep into good necessity of this endowment. "There is Bun- and a sound, clinical observation, must take Hope does not remove troubles, but sus-

ton, and others as eminent, stand in support | the vessel to outride the fury of the gale; of the following from Prof. Davis: "It were it keeps her from being driven on the rocks easy to fill a volume with facts and statistics of death. The most pious Christian does showing that in every relation of life the not find himself exempt from the cares. fusion there, loading the air with their the Voice of Time utters her decree, and sings of sixty pupils. These at \$40, per year capacity to endure both mental and physical Christian life. He often finds himself tred to followed not with the Savior and copious luxuriance, adores the branches empire of Charlemagne 1888, Coo, per gent, an income of \$5000. Then and shortens the average duration of life, the "anchor of the sonl," proves to be both birds, seeming to feel the influence of voice is heard to d. clare Napoleou for which with the usual incidental charges directed to this subject for thirty years, we And although we have had our attention "sure and steadfast," it inspires him with such surroundings, sing their songs of mer. glory and France for tumult, carnage and will add perhaps a thousand dollars to his have not found, either in the records of riment from every bough; and in the death. He, too, has passed, and France, of income, over and above the support of his medicine or of general literature, a single evening after Eve's creation, these two sin- boasted name and prostiged has mourned own family. This will enable him to pay a statistical item calculated to prove the conless beings wandered together, as the sun, beneath the tread of stion soldiers. Yes, thousand dollars to an assistant and save at trary. * * It is very common to hear in all its splendor, sinks to rest, reductantly, maiden, all shall pass and fine, the great least \$3000, clear money. That is very that some sick or injured person has been as if loth to leave a world of so much beauty. avenger, shall himself at the flat of the good for Buncomb. Buncomb High School kept up, or kept alive, on brandy or whisky or wire. But do those who testify have any reliable means of knowing whether the sick here now, say, one hundred and seventy five person was actually kept alive by the potion, or whether he lived in spite of it?"

Prof. Seward, M. D., of Washington City, writes: "While we are convinced that there is no case in which ardent spirits are indispensable, and for which there is not an

Dr. R. L. Barclay, of Stonebridge, writes "I have banished them (ardent spirits) from

bat Satan again exerted his direful influences Resolved, That these expressions of appre- with the College, say, \$11,000. But where is once necessary to prescribe either spiritous,

In December, 1312

angry flashing of the lightning, as they almost limprovement in agriculture is the increasantly dark athwarf the darkened Morgan and A. Hewett.

So each, we should have an income of \$6000. The state of the s

ELD. W. L. SKINNER

There is not a passion more natural te Unless, therefore, the tuition of our young man than hope; and, considering the many into the mind, and, by so doing, the burdens But suppose we had a cash endowment of of-life are greatly diminished. If sick, he

reach the city, for he is unable to behold it. Again: A man may have a desire and not

Hence, worldly hope has always some supposed foundation on which it relies. The wicked rely, probably, apon long life, and

blows with fury, the tempest howls, and the waves roar and beat against the vessel. But that is, firm, strongly pat together-if, at ground, all will be well, and she will outride the gale. By this we see the proper use of hope to the Christian, which is to keep the roaring waves, arrest the rolling thunders. Dr Berjamin Rush, Dr. Frank H. Hamil. nor bid the winds be still; but it enables fortitude and beldness in the cause of his Master, for "hope maketh not ashamed, because the love of God is shed abroad in

> unto us." "On Trath's substantial rosk Hope takes her While waves tumaltuous dash against her

the heart by the Holy Ghost, which is given

laffeet; The sky with blackness now becomes ourspread,

The tempest threatens her devoted head Londer and Isader still the thunders sound, The lightning flings its fearfal glare around; Creation trembles - hat fast anchored there, Hope sits unshaken, never in despair; With eyes turned upward, whence her halp

descends, She waits expecting, till the tempest ends."

Clinton, Hinds county, Mississippi.

OBITUARY.

Richard Anderson died December 31, 1872 The deceased had been a Baptist about forty-five years; served in the capacity of deacon a great portion of that time. He emigrated to this State from Georgia, and which he was a usefal and worth; member, possessing the unbounded cosndence of all who knew him. He died sometime during the night, after retiring at the usual nour apparently as well as usual; was found in the morning, sleeping that sleep that awakens not till the trumpet calls. Although thus suddenly cut down, his friends feel that their loss in his sternal gain. He was born October 28, 1796, and was in his

1. at 120. If there were an income of \$6000. medical experience, said: 'It is the sacred elicits truth flame at a said of the sacred elicits truth elicits

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

A STRANGE GUEST.

One summer afternoon Mr. Malcom An-

town. Putting up at a little inn, he pro-

ceeded to dress himself in a suit of sailor

well knew, and then through a shady lane,

dear to his hasel-nutting days, all strangely

unchanged, he approached his mother's cot-

open window he caught a glimpse of her,

sitting alone at the spinning wheel, as in the

old time. But alas! how changed! Bowed

was the dear old form, once so erect, and

At length he knocked, and the dear re-

next town. The twilight favored him in his

after giving him the information he desired,

hae ye lost the Scotch frae your speech?"

"Ay, then, it's likely ye ken something of

"Anderson?" repeated the visitor, as

be many of that name in Calcutta; but is

brown, curling hair, sae thick and glossy,

and cheeks like the rose, and a brow like

them like the light of the evening star. Na.

na, ye are a gude enough boy, I dinna doubt,

and a decent woman's son, but ye're nae my

Here the masquerading merchant, consid-

us. Margery, come down and let us set on

The two women soon prepared quite a

tempting repast, and they all three sat down

to it, Mrs. Anderson reverently asking a

blessing. But the merchant could not eat.

He was hungry only for his mother's kisses,

only thirsty for her joyful recognition; yet

he could not bring himself to say to her, "I

asked if he could suggest anything he would

he answered, "it does seenr to me that I

"Porridge?" repeated the widow. "Ah.

he means paritch. Yes, we hae a little left

frae our dinner. Gie it to him, Margery.

so, Mrs. Anderson gave a start, and bent

flirt. Ah! gin ye were my poor laddie!"

"Weel, then, gin I were Malcom," said

the merchant, speaking for the first time in

the Scottish dialect, and in his own voice;

or gin yer Malcom was as braw, and gray,

come him to ver arms and love him as in

All through this tonching little speech the

widow's eyes had been glistening and her

breath coming fast; but at that word "mith-

and bent, and as old as I am, could ye wel

the anld lang syne? Could ye, mither?"

But, mon, I guess it is cauld."

"In India-in Calcutta, madam."

my son, Malcom Anderson."

head?"

Malcom."

the supper."

novels?"

twenty years ago.

STOP AND WEIGH.

One morning an enraged countryman came into Mr. M.'s store with very angry looks. He left a team in the street, and bad a good stick in his hand.

"Mr. M," said the angry countryman, "I bought a paper of numers here in your store, and when I got home they were more than half walnuts; and that's the young villain that I bought 'em of," pointing to John.

"John," said Mr. M., "did you sell this man walnuts for nutmegs?

"No, sir," was the ready reply. "You lie, you little villain," said the countryman, still more enraged at his assurance. "Now, look here," said John. "If you had taken the trouble to weigh your nutmegs, you would have found that I put in

the walnuts gratis. "Oh, you gave them to me, did you?" "Yes, sir. I threw in a handful for the children to crack," said John, laughing at

the same time. "Well, now, if that ain't a young scamp," said the countryman, his features relaxing into a grin as he saw through the matter.

Much hard talk and bad blood would be saved if people would step to weigh things be fore they blame others.

"Think twice before you speak once," is an excellent motto. - Christian World.

A WARNING.

A man can never recover from the effects of such a seven years' experience as that I suffered, morally or physically. Lessons learned in such a school are not forgotten; impressions made in such a furnace of sin are permanent; the nature so warped in such crooked ways must retain in some degree the shape; lodgments are made by such horrible contacts and associations, that nothing but the mighty Spirit of God can eradicate. Young men, I say to you, looking back at the fire where I was scorchingthe bed of torture where the iron entered my soul-yes, looking back at the past, standing as I trust I do under the aren of tke bow, one base of which rests on the dark days, and the other on the sunny slopes of Paradise, I say to you, in view of the awful evil spreading around you, Beware! Tamper not with the accursed thing, and may God forbid that you should ever suffer as I have suffered, or be called to fight such a battle se I fought for body and soul.—John B. Googk's Autobiography.

ASKING GOD'S BLESSING.

Charlie was going home with his nucle. They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. Those little beds are called bertha When it was time to go to bed, Charlie undressed himself.

"Make haste and jump into your berth, boy," said his uncle. "Mayn't I first kneel down and ask God

to take care of us?" asked Charlie. "We shall be taken care of fast enough," said his uncle.

"Yes, sir," said Cha-lie, "but mother always tells us not to take anything without first asking."

Uncle Tom had nothing to say to that, and Charlie knelt down, just as he did by his own little bed at home. God's bounty and goodness and grace you live on day by dsy, my children; but never take it without first asking.

THE TOUCHY COWS.

"I learned a lesson when I was a little girl," says a lady. "One frosty morning I was looking out of the window into my father's farmyard, where stood many cows and oxen and horses waiting to drink. The cattle all stood very still and meek, till one of the cows, in trying to turn round, happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minntes the whole herd were kicking each other with great fury. My mother laughed and said:

"'See what comes of kicking when you are hit' Just so, I have seen one cross word set a whole family by the ears on a frosty morning. Afterward, if my brothers and myself were a little irritable, she would

"'Take care, my children, remember how the fight in the barnyard began. Never return a kick for a hit, and you will save yourselves a great deal of trouble."

Newport, R. L. 1711, received a grant for seven years, of funds derived from the importation of slaves, for the purpose of paving some of its principal stracts. The fand was created by a duty of \$15 on each slave imported.

The true motives of our actions, like the sed pipe ruf au organ, are usually concessed;

her lips, and her hands, and the big tears slid down his bronzed cheeks, while she clung about his neck and called him by all the dear old pet names, and tried to see in him the dear young looks. By-and-by they came back, or the ghosts of them came back. The form in her embrace grew comelier; love and joy gave it a second youth, stately and gracious. The first she then and there buried deep in her heart, a sweet, beautiful, peculiar memory. It was a moment of solemn renunciation, in which she gave up the fond maternal illusion she had cherished so long. Then looking up suddenly into the face of the middle aged man who had taken the place, she said:

breast. He kissed her; kissed her brow, and

"Where hae ye left the wife and bairns?" "At the inn, mother. Have you room for us all at the cottage?"

"ludeed I hae-twa gude spare rooms wi' large closet, weel stocked wi' linen I has been spinning or weaving a' these lang years for ye baith and the weans."

"Well, mother dear, now you must rest."

rejoined the merchant, tenderly. "Na, na, I dinna care to rest till you lay me down to take my lang rest. There'll be Genuine Powders time enough between that day and the resurrection to fauld my hands in idleness. derson arrived with his family at his native Now 'twould be unco irksome. But go, my son, and bring me the wife. I hope I shall and offer it in like her; and the bairns, I hope they will clothes, then walking alone by a by-path he like me."

woman's hopes were realized. A very happy | Sent by mail______104 family knelt down in prayer that night, and tage. He stopped for a moment on the lawn many nights after, in the widow's cottage, outside to curb down the heart that was whose climbing roses and woodbines were bounding to meet that mother, and clear his but outward signs and types of the sweeteyes of a little mist of tears. Through the ness and blessedness of the peace and love within .- Rural Home.

DIDN'T CARE TO GO.

silvered the locks once so brown, and "Prayer-meeting and lecture as usual, on dimmed the eyes once so full of tender Wednesday afternoon, in the lecture-room. tific to know that the fair f-maie, the pride of the world, brightness, like dew-stained violets; but the Dear brethren, I urge you all to attend these must remain the unhappy recipient of bedily ille and voice, with which she was crooning softly meetings. 'Forsake not the assembling of suffering which strike at the beauty and intelligence of to herself, was still sweet, and there on her vourselves together." cheek the same lovely peach bloom of

themselves in this way:

Bro. A. thought it looked like rain, and con- peculiar to her sex. membered voice called to him, "Coom cluded that his family, including himself, of ben!"-come in. The widow rose at sight course, had better remain at home. On large experience in the treatment of all female affections, of the stranger and courteously offered him | Thursday evening it was raining very hard, | who has succeeded in effecting a peculiar combination a chair. Thanking her in an assumed voice, and the same Bro. A. hired a carriage and of rare substances, which acts altogether upon the great somewhat gruff, he sank down, as though took his whole family to the Academy of principle of amidian nature it all her demands upon the wearied, saying he was a wayfarer, stranger | Music to hear M. Agassiz lecture on the eystem. This is the great and grand secret of to the country, and asked the way to the "Intelligence of the Lobster."

him even as one she had ever known. But promised to make for Billy. Sister C. thought the parements were too slipshe asked him if he was a Scotchman by pery, it would be very dangerous for her to arrived at or passed the age of puberty. Although

"Yes, madam," he replied; "but I have down the street to get her old bonnet "done medical profession, yet the honor of accomplishing this been away in foreign parts many years. I up." She had an old pair of stockings drawn grand result has been claimed by the gentleman alimbet doubt if my own mother would know me over her shoes.

a dozen people at the prayer-meeting. She does that prove a terror to female life. The combination "Ah, mon! it's little ye ken about mithers not like those little meetings, so she didn't alinded to is known as ye think sae. I can tell ye there is na mortal | go. If she had gone there would have been memory like theirs" the widow somewhat thirteen. I met her the next evening at a social gathering where there were just ten warmly replied, then added: "And where folks. She said she had spent a delightful evening.

Bro. E. thought he might be called upon to lead in prayer or make some remarks. He staid at home. Next day he went around praying though striving to remember. "There may Congress to repeal the tax on beeswax. His name headed the list of petitioners, and he your son a rich merchant, a man about my spoke eloquantly, and waxed warm as he urged age and size, with something like a figure. his reasons in favor of repeal.

Three-fourths of the members staid at "My son is a rich merchant," replied the home. God was at the prayer-meeting. widow proudly, "but he is younger than you | The pastor was there. One-fourth of the by many a long year, and, begging your par- | members were there, and God blessed them. don, sir, far bonnier. He is tall and straight. The persons who staid at home were each wi' hands and feet like a lassie; he has represented by a vacant seat. God don't bless emply scats.

the snow, and big, blue een, wi' a glint in THE RUMSELLER'S PROPOSAL TO THE DEVIL

DEAR SIR: - I have opened apartments, fitted up with all the enticements of luxury. for the sale of rum, gin, wine, beer, and all erably taken down, made a movement as their compounds. Our objects, though difthough to leave, but the hospitable dame ferent, can be best attained by united action. stayed him, saying, "Gin ye hae traveled a' I therefore propose a copartnership. All I the way from India, ye maun be tired and want of men is their money; all else shall be

hungry. Bide a bit, and eat and drink wi' yours. Bring me the industrious, the sober, the It is harmless to the mast delicate child. It respectable, and I will return them to you drunkards, paupers and beggers.

Bring me the child, and I will dash to J. N. Harris & Co., Prop's, Cincinnati, O. earth the dearest hopes of the father and

Bring me the father and mother, and I will plant discord among them, and make them a cursé and a reproach to their chil-

am your son." He asked himself, half dren. Bring me the young man, and I will ruin grieved, half amused, "Where are the unerring natural instincts I have read about in his character, destroy his health, shorten his life, and blot out the highest and purest His hostess, seeing he did not eat, kindly

hopes of youth. Bring me the mechanic or the laborer, and be likely to relish. "I thank you, madam," his own money, the hard earned fruits of his toil, shall be made to bring poverty, should like some oatmeal porridge, such as vice and ignorance to his once happy

my mother used to make, if so be you had home. Bring me the warm-hearted sailor, and I will send him on a lee shore, and make shipwreck of all his fond hopes forever.

Bring me the professed follower of Christ, and I will blight and wither every devo-"Never mind; I know I shall like it." he tional feeling of his heart. I will corrupt rejoined, taking the bowl, and beginning to the ministers of religion, and defile the stir the porridge with his spoon. As he did purity of the church.

Bring me the patronage of the city and of eagerly toward him. Then she sank back the courts of justice; let the magistrates of in her chair with a sigh, saying, in answer the States of the Union become my patrons; to his questioning look: "Ye mind me of let the lawmakers themselves meet at my my Malcom, then; just in that way be used table and participate in violations of the to stir his paritch—gieing it a whirl and a law; and the name of law shall become a hissing and a by-word in the streets.

Bring me, above all, the moral, respectable man, If possible, bring the moderate prevalence of the temperance man; though he may not drink, yet his presence will countenance the pre text under which our business must be masked. Bring him to our stores, oystersaloons, eating-houses and hotels, and the more timid of our victims will then enter without alarm.

MEDICAL.



For over FORTY YEARS this PURELY VEGETABLE Liver Medicine has proved to be the

GREAT UNFAILING SPECIFIC for Liver complaint and its painful offspring-Dyspepsia, Constipation, Jauudice, Billous attacks; Sick Headache, Colle, Depression of Spirite, Sour Stomach, Heartharn,

Chilis and Fever, etc., etc. After years of careful experiments, to meet a great and argent demand, we now produce from our original

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a Liquid form of SIMMONS' LIVER REGULATOR. containing all its wonderful and valuable properties.

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Buy ne Powiere or Parpassa Simmont' Livra Brot Laton nuless is our engraved wrapper, with Trade mark Stamp and Signature unbroken. None other is genuine. J. H. ZEILIN & CO., Macon, Ga., and Philadelphia. SOLD BY ALL DRUGGISTS.

WOMAN'S WRONGS AND RIGHTS

Rather a sad commentary on the claims of the scienthe land. And strange to say, these ills appear to to on Some of the "dear brethren" deported the increase, for over half of our entire female population are complaining of some derangement or suffering,

There resides a medical gentlemen in the South, of such wonderful success of the article, heretefore Bro. B. thought he was too tired to go, so he nnknown to the world. Hely nature! Yes, that a little ruse; he saw that she did not recognize staid at home—and worked at the sled he had the word. This prouliar combination possesses the happy power of arousing, restoring and regulating the dormant energies of all females who have venture out. I saw her next morning going this has ever been the constant aim and desire of the to. The effect of this principle, is to relieve all and now, though she was very fond of me before | Sister D. thought there wouldn't be more than young females of all chronic troubles and anacyances

English Female Bitters, PARTARED BY

DR. J. P. DROMGOOLE,

Memphis, ::: Tenn. He also publishes a book called WOMAN'S MEDICAL ADVISER,

giving causes, symptoms and freatment of all ordinary diseases, afflicting the female sex, mailed to any address on receipt of 25 cents. All sickly and feeble female, should make a note of the above valuable information vi.15 vii-14.

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neasee any of Ailen's Lung Balaam: SPRINGFIELD, TERM., Sept. 13, 1872.
GRETLEMEN.—Please skip us six dozen Allena Lineg
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TO THE PUBLIC.

AN EXPERIENCE OF VIFTEEN YEARS AMONG horses and cattle in the Northern States, and about eight years in the South, embracing the period of the war, justifies me in saying that the

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Condition Powder,

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PRESENT EPIDEMIC

among our herose, its use will be attended with the greatest benealt to these horses suffering from or likely to be attacked with the disease. 2R. VAN BROCKLIN.

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The merits of this valuable preparation are so well known that a passing notice is but necessary to remind the readers of this joistoil of the necessity of always having a battle of this archeine among their stock of family necessities. caretries among their successive and item many leading Physicians, Ministers and heads of lemmins throughout the both, endorsing in the hybrid terms no land frauent of to a 'al 's.

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ays the hastised it in eases of berof-i a and other diseases with much sat-The ion.

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longielie, Va., ray it never has failed to gre satisfaction.

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For Fever and Ague, Intermittent Fever, Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, &c .. and indeed all the affections which arise from malarious, marsh, or missmatic

No one remedy is londer called for by the necessities of the American people than a sure and safe cure for Fever and Ague. Such we are now enabled to offer, with a perfect certainty that it will eradicate the disease, and with assurance, founded on proof, that no harm can arise from its use in any quantity.

That which protects from or prevents this cusorder must be of immense service la the communities where it prevails. Prevention to better than cure, for the patient escapes the risk which he must run in violent attacks of this baleful distemper. This "CURE" expels the misamatic puson of Fever and Ague from the system, and prevents the development of the disease, if taken on the first approach of its premonitory symptoms. It is not only the best remedy ever vet discovered for this class of complaints, but also the cheapest. The large quantity we surply for a dollar brings it within the reach of everybody; and in bilious districts, where Fever and Ague prevails, everybody should have it, and use it freely, both for cure and protection. It is hoped this price will place it within the reach of all—the poor as well as the rich. A great superiority of this remedy over any other ever discovered for the speedy and certain cure of Intermittents is, that it contains no quinism or other injurious effects whatever upon the constitution. Those cured by it are left as healthy as if they had never had the disease. nine or mineral, consequently a placetes upon the constitution. Those cured by it are left as healthy as if they had never had the disease.

Fever and Ague is not alone the consequence of the miastantic poison. A great variety of disorders arise from its irritation, among which are Neuralgia, Rheumatism, Gout, Headache, Blindness, Toothache, Earache, Catarrh, Asthma, Palpitation, Painful Affection of the Spleen, Hysteucs, Pais in the Bowels, Colic, Paralvsis, and derangement of the Stomach, all of which, when originating in this cause, put on the intermittent type, or become periodical. This "Crke" expels the poison from the blood, and emeganently cures them all alike. It is an invaluable protection to immigrants and persons emsequently cures them all alike. It is an invaluable protection to immigrants and persons reacting or temporarily residing in the malarous districts. If taken occasionally or daily while exposed to the ofe tion, that will be exactled from the system, and cannot accumulate to spill near constant to ripen into disease. Home at the even more calmide for protection than cure; and ten will ever suffer from Interspitents if they avail themselves of the protection thus reme by affects.

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the blood is purified, the corruptions of the system expelled, obstructions removed, and the
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cause it.

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As a Dinner Pill, take one or two Pills to As a Dinner Pill, take one or two Pills to

As a Disner PHI, take one or two Phils to promote digestion and relicion to manch and bowels, restores the appetite, and invigorates the system. Hence it is often advantareous where no serious derangement exists. One who feels tolerably well. often fads that a dose of times PHIE makes him feel decidedly better, from their cleansing and recovating affect on the digestive apparatus. Dr. J. C. AYER & CO., Practical Chemists

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Cura Piarrhose, Pynning and Summar Complaint in Children of all age.

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haustion in 15 or 20 minutes, giv.
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Ty classing the blood and aroung the live said secretive organs to a healthy action, Dr. Heart Root and Plant Pills cure many complaints which is would not to supposed they send track and in the file. Frain in the file. Dynamics. Januardice, and other kinded mulphing of its functions.

Deing free fr. an Mercury and other poisons thy can be taken at all times and under all circumstates, without regard to diet, business or pleasur.

Ther stimulate the weakened and distemped parts into healthy action, giving them strengthy.

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Steever & Co.'s Small-Pox Prevestire. Steever & CO.*8 Simall-FOX Prevenire,
It was used extensively during the nortical tha many power aged in the Northern cits, after having received the indorsement of the physicisms and the recumulation of the Board of Public Schools. It is to be used and the process of the neck, and constantly wors. When numbers of childs a argathered together, as abstoning persons riding to the passenger cata, the name it cannot fail to dimit such the chances of infection. The public lab came is a process of the control of the public lab came receipt of price and postane stamp.

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New and Valuabl Vegetables. New and Valuable Vegetables.

This acason I have a new soi exceedingly last squarh, new verter on of corbit. In money as a squarh, new verter on of corbit. In money as a squarh, new verter or of corbit. In money and the square of the square JAMES J. H. GREGORY, Harblehad Mar

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GREAT WESTERN GIANO PITTSBURG APL ouble, Single, Muzzle and Breech-L

CONSTITUTION OF BAI

The church of Christ is stitution is divine, same allwise and perfect in its injure it; but it is more. wisdom, to interfere vi Popery began. Caurch assumed new powers; new new rules laid down; all received, the ungoaly w will was exalted, God Change followed change, c and at length the Man of on his throne .- Galatian +

ians v. 1-13; 2 Thersalouis ii. 17, 18; Revelations xi The question, therefore importance: What consider to his churches? It is in views on this subject the differ in their constituti churches. The points on them, and their reasons for

illews: I. The Baptist churches vill that all church man erted persons. When Sit amself to the disciples teclined to receive him, be sot that he war a disciple." ascertained this, from b "neen the Lord in the way," boldly at Isamascus," the to be "with them, coming Jerusalem."-Acts ix. 26 bers, also, of the first chursmats.—Romans i. 7; 1 cm

gians i. l. But in Pedobsptist chi are members who are not r In the Episcopal and Pr ments, and some of the bo who have seceded from received to full communion their conversion; and the nonal Pedobaptists requir before receiving persons to to full membership, they m and unconverted persons, members of inferior degree Venfession of Faith, which resbyterians, and of man a this subject, says that re themselves members, bo ome Independents differ ery many of them regard nconverted, when baptis Dr. Wardlaw and Dr. Cam

Baptist churches, on the members those only who g of their conversion; they either infants or the uncon visible connection with the Acts ii. 47; 1 Cor. iii. 16, 1 II. Baptist churches regard it as Christ's wil received to membership shi The New Testament church of baptized believers. Pon the day of Pensecust, "I of you." and they "were

88-41; see alse, x. 48.

shurches of God," as tre and his apostles .- 1 Thess. But in doing so they thurches; from the Quake dam; from the l'edobapti another rite for the immer from all open communionis or Pedobaptists, who six being baptized at all; inst the aposiles and first chi believers should be bay received to membership and has given to his churches n set aside his laws; no legis new ones; but was enjoined all things whatsoever' he has

xxviii: 20); and, if even III. Baptist churches will that all church mem members; that none should sither against their will knewledge. God is the Sp worship him must do so (John iv. 241: their serv love, faith and obedience.-xiv. 28; Rom. xvi. 26. Th selves unto God as those wil dead. - Fom vi. 13. In service, they must have "!

-2 Cor. viii. 12-must fire the Lord, and then to the c Ged.—2 Cor. viii 5. But this roluntary member compulsion used by many nat and to the fines, imprisoum ties, by which is mecrahip. it is equally opposed to the

trious infants by haptism;

by Lirth.

IV. Baptist churches m requires holy activity is commended are spoken of in S stones," forming part of " which is devoted to God .-young are to be instructed, he naruly warned, the bried, the weak supported, M); those who rejoice re who weep, sympathized w perenved, visited .- lames godly the grapel is to be ma Salatians vi. 10. In some all the members of Bartist But the dead members of wo cannot, nor can the infant in

baptist churches. Ther call in the matter. V. Baptist churches belli will, that what is spent in he given with ready will, as member, who is able, should making a collection for the salem, the apostle savs: " to the churches of Galatia, the first day of the week la by him in stere, as God lin

-1 Cor. zvi. 1. 2. This injunction shows t every church member to enables him. And the Apr be first a willing mind, it is to that a man kath;" show mind is needful to make suc God. Church members are grace" of rich and liberal of Christ .- 2 Cer. viii. 1-15. not thus give; and paymen In Stats churches, are not

Cor. viii. 4. VI. Baptist churches m will that all bis churches ab the world."-John zv. 10. at only who have been b desire on a profession of and visible distinction bets the world; but infant memore from this rule, blends the g egether. The haptism of caverted connects the man those who are still members the apostle says: "What ca with darkness? and what i with Belial? Wherefore on and be ye separate wach not the unclean thing Jeu," etc.—2 Cor. vi. 6, 14-1 It is clear that every sys the sign of Christianity an church to those who are to that extent, also obliter

neptist churches can reals the apostle, "Ye, as lively a spiritual house, a holy pri-Carist"—1 Peter M. 5.

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K TO TOUR CHILDREN THE GREAT thing Remedy!

TOURS SUOT CHILDREN.

Clares Celle and Griping in the Enwels, and facil area the process at Teathing. Convolsions and over I decident to and Children.

COMB'S Curse Plarrhoes, Pventisry and Furnmer Complete,
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In 15 or 25 minutes, graand power to the system.

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Co Infants' and Children's Great Southing plar in calling for MRS. WHITCOMRE mid take no sther.

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CONSTITUTION OF BAPTIST CHURCHES.

The church of Christ is his kingdom; its conallwiss and perfect in its plan. To siter is to injure it; but it is more—it is to slight God's wisdom, to interfere with his reign. Thus Popery began. Canroh officers, by degrees, menmed new powers; new rites were introduced, new rules laid down; the nncouverted were received, the ungodly were ordained; man's will was exalted, God's will left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly scated. on his throoe .- Galatman iv. 10-20; 1 Corinthiansv.1-13; 2 Thersalonians ii. 3, 4; 2 Timothy ii. 17, 18; Revelations xiii. 3-17.
The question, therefore, is of the greatest

importance: What constitution has Christ given to his churches? It is in consequence of their views on this subject that Baptist churches differ in their constitution from all other churches. The points on which they differ from them, and their reasons for so differing, are as

erted persons. When Sanl "essayed to join muself to the disciples" at Jerusalem, they H C West, Mountain, J. I. Davier, Crocket Co., Teas Reclined to receive him, because they "believed J. I. West, Mamphia, J.J. M. Waight, Paris, Tenn., not that he was a disciple." It was not till they ascertained this, from hearing that he had "seen the Lord in the way," and had "preached boldly at Bamascus," that they permitted him to be "with them, coming in and going out, at Jerusalem."-Acts ix. 26-28. All the mem-

who have seceded from them, persons are received to full communion without evidence of THOMAS, GROSS & CO. their conversion; and though the Congregatigzal Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard infants and unconverted persons, when baptized, sa SADDLERY Penfession of Faith, which speaks the views of m this subject, says that the chiklren of members rs themselves members, born within the church ome Independents differ from this view, but ery many of them regard both infants and the monwerted, when baptized, as connected in some degree, with the church of Christ. (See

Dr. Wardlaw and Dr. Campbell.) Baptist churches, on the contrary, receive at members those only who give credible evidence of their conversion; they do not acknowledge visible connection with the church of Christ .-Asts ii. 47; 1 Cor. in. 16, 17.

II. Baptist churches (strictly so called) regard it as Christ's will that all believers received to membership should be first baptized. It has been in practical use for Four Years The New Testament churches consisted wholly and has proven a success. of baptised believers. Peter said to believers Also Winship & Bro's Improved Cotton an the day of Pentecest, "Be baptized every one Gin, with Patent Scif-Olling Box, \$4.00 per of you," and they "were haptized."-Acra il. sow. Both Press and Gin Warranted. \$8-41; see also, x. 48. So that the Baptist thurches are, in this respect, "followers of the thurches of God," as first founded oy Christ (Will remove Oct. let to corner of Gayoso & Sheeby ste and his spostles .- 1 Thess. ii. 14.

But in doing so they differ from all other murches; from the Quakers, who reject bap-ism; from the Pedobaptists, who substitute from all open communionists, whether Baptists er Pedobaptists, who admit persons without being baptized at all; instead of requiring, as the aposiles and first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to his churches no dispensing power to set saide his laws; no legislative power to make new ones; but was enjoined on them to "observe all things whatsoerer" he has commanded (Mstt. xxviii: 20); and, if ever tempted to neglect his laws, "to obey God rather than men."—

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**Annual 20

** set seide his laws; no legislative power to make new ones; but was enjoined on them to "observe

III. Baptist churches regard it as Christ's will that all church members should be veluntary either against their will, or without their kaswledge. God is the Spirit, and those who love, faith and obedience.—1 Cor. xiii. 1. Rom. xiv. 23; Rom. xvi. 26. They must "yield themziv. 23; Rom. xvi. 26. They must " yield them-or English, French, or American manufacture. We will saless unto God as those who are alive from the pay Express freight ov all purchases from us amounting to dead."-Rom. vi. 13. In every part of their

But this voluntary membership is apposed to the compulsion used by many national establishments. and to the fines, imprisonment, or worse penalties by which r. mbership has been enforced; it is equally opposed to the initiation of unconmoss infints by anptism; and to membership

IV. Baptist churches maintain that Christ requires now activity in every member. Church members are spoken of in Scripture as "lively stones," forming part of "a spiritual house," which is devoted to God.—1 Peter ii. 5. The which is devoted to God.—1 Peter ii. 5. The sungare to ke instructed, (Ephesians vi. 4); has unruly warned, the feeble minded combridge of Conference of Con bried, the weak supported, (1 Thessalonians v. M); those who rejoice rejoiced with; those who are also weep, sympathized with; those who are coreaved, visited.—James i. 27. To the unmionians i. 8); and good done to all men .valstians vi. 10. In some part of these labors all the members of Bartist churches can engage out the dead members of worldle establishments manot, nor can the infant members of any Pedoaptist churches. They can have no part nor lot

in the matter. V. Baptist churches believe it to be Christ's will, that what is spent in his service should on given with ready will, and that every church member, who is able, should thun give. When making a collection for the poor saints at Jeruselem, the apostle says: " As I have given order w the churches of Galatia, even so do ye; upon is first day of the week let every one of you lay Jaim in store, as God hath prospered him."

very church member to coatribute as God mables him. And the Apostle says, "If there hirst a willing mind, it is accepted according to her a man hath," showing that a willing wind is needful to make such aid acceptable to J. H. SEADLES. Church members are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii. 1-15. But infants canlet thus give; and payments by compulsion, as State churches, are not a "gift" at all __ 2

VII Beautist churches regard it as Christ's
VII that all his churches should be experate and
defined from the world and errorists. "Ye are not of
BOOTS AND SHOES, he world."-John Ev. 19. The reception of wire, on a profession of faith, makes a real world: but infant membership, by departing this rule, blends the shurch and the world parerted connects the members of Christ with who are still members of the world. But sportle says: "What communion bath light whi darkness? and what concord hath Christ this Belial? Wherefore come out from among

Belial? Wherefore come out from among and be ye separate saith the Lord and not the unclean thing: and I will receive at a 2 Cor. vi. 6, 14-18.

It is clear that every system which extends the clear that every system which extends the distinction into the durch to those who are not new born, does that sytems also ablitants the distinction. that extent, also obliterate the distanction the charch and the world. None but the charch and the world. None but the statement of the BUSINESS CARDS.

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Jerusalcm."—Acts ix. 25-28. All the members, also, of the first church are addressed as smits.—Romans i. 7; 1 Corinthians i. 2: Ephesians i. 1.

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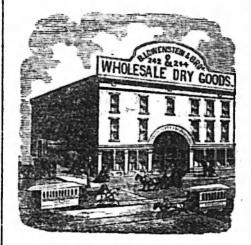
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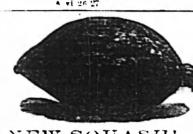
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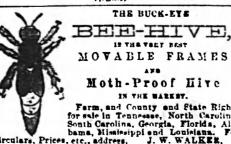
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The Sc The Old and New ten by men divinely the full and final :ev man. To seek throug the unrevealed things as the sin of rebellion New Testament is the and practice for Chris 2 Tim. iii. 16. 2 Pet. i.

2. There is only on anite in every natural He has revealed hims the Son (or the World the same in respect to ever distinction ther -pects.

Is. xiv. 21, 22. Jar. 2. 10 zxxii. 4. Ps. xxxvi. 5. Jai Tim. iii. 16. Bov. 1. 8. Jau 6. 1 Cor. iii. 18; xii. 11. 3 3. Man was created disobedience, fell fro

morally defiled, and in his likeness; hence us no holiness; but evil; and, all are chi exposed to death, and ral, spiritual and eterr Gen. t. 27, 31; il. 16, 17 Som. v. 12. Eph il. 3. Est. 2. Jer. xva. 6, 14. i Jons 4. The only way of

state of guilt and convicarious suffering of of God, who mirac our flesh, and whom be a propitiation thro having "so loved the only begotten Son, in in him should not per ing life." John i, 16. Luks i, 28, 35. | 90 John iii, 18.

The 5. All who truly gospel were chosen foundation of the wor the end from the begin quence, not of their () own purpose and grao by the Holy Spirit, w none would aver be

and believe. Eph. L. 4. Is. zivi. 10. Pet. 1. 2. James L. 15 John

The Praterval 6. Nothing can ser from the love of God; by the power of Go salvation," the sure in being true believers tinuance of their at to to Christ till the close 1 Pet. 1. v. John x. 27,

The Cl 7. A Church of Ch association of persons Spirit, baptised upon with Christ, and coven faith and keep the cor Divine Head. To his has committed the cospel in its purity, an

it to all men by miri mission. 1 Pet. it. v. Anta it. 47 : w The Ordi

8. The ordinances are Baptism and the I is the immersion of Christ, not in order to bat to declare their dest of the gospel, church a munion at the Lord's nances belong to the she deems qualified to

Participation in the be confined to the men church, or to those churches specifically inv and walk being avoud The supper, no mor

be administered by mi

they deem qualified.

Matt. iii. 6, 12; mwiii. 12 niv. 23, 24. acm viii. 12, 37. I Pet. iii. 21. acte ii. 37, 48. The Lar 9. The first day of il as the Lord's day, or C John xx. 75, 28. 1 Cor. 1

The Resurrection 10. There will be righteous dead prior who, with the living as in a moment, and ca Lord in the air, to as coming and judgmen the persecuting nation Dent. xxxiii, 2. I Thes. i. Thes. i. 3, 12. Jude xiv. ft.

The Mill 11. At the caming (and destroy the nation and rule, and, sitting in father, David, in Jan Pricet, will rule with nations for one thousas

12 After this earth a 12. After this earth a feel by fire, and the feerth shall have been as a heavenly plot the resident with his annual beautiful to the shall have been with them. When he shall have been with the feel beautiful to the Palmonton and annual to the palmonton annual to percise mit entered -BOY, ER!, COR EY, EE M

Dan. vii. 18, 22, 27; M. 44,7 2. 1. 1r. ixv. 2, 25; iii. 2. 1x. 6, 8. Joel iii. Ames. w Matt. v. 8, Ps. xxxvii, 0, 11; 12, 29; xx. 21; iii. The Beaven!