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EDITORIAL CORPS

Eid. J. M. WOOD, Barnasville, Ga.

#### A FORM OF SOUND WORDS. The Scriptures.

The Old and New Testaments were writ ten by men divinely inspired, and contain the full and final revelation of God's will to man. To seek through "spirits" to pry into tae 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 Christiana 1 Tim. iii. 16. 2 Pet. 1. 21; iii. 18. Luke xxiv. 44. John xiv. 26. Is. vill. 26.

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

Is. ziv. 21, 22. Jar. x. 10. Ex. iii. 14. Dent. vi. 4 zzzii. 4. Ps. xxxvi. 5. Jahn I. 1, 13. Rom. iz. 5. 7mm iii. 16. Rov. t. a. John ziv. 28; zv. 28. Asta v. 8. 4. 1 Cor. iii. 16; zii. 11. Matt. zvviii. 19.

#### The Fall.

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

Gen. i. 27, 31; ii. 18, 17; iii. 1, 6, Fockes, vii. 29, Jonn. v. 12. Eph ii. 3, Esak, xviii, 19, 30, Rom. vii. 3, Jer. xvii. 8, 19, 1 John i. 8, Eom. vi. 29,

4. The only way of deliversnce 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 everlast. the path to glory is practicable, and he is ing life."

John i. 14. Luks i. 36, 35. Acts iv. 12. Rom. lif. 20, 36 John itl. 18. TRe Electian.

5. All who truly believe and obey the gospel were chosen in Christ "before the coundation of the world" by him who sees the end from the beginning; and in conse mence, not of their own merit, but of God own purpose and grace, they are regenerated by the Holy Spirit, without whose influence aone would ever be influenced to repent at the right hand of the Father, he was sent

Eph. 1. 4. Is. xivi. 10. Jahn Hl. 8, 8; 1. 12, 13, 1. Fet. t. 2. James i. 18 John xvi. 9. Eph. ii. 10,

# The Preservation of Saints.

5. Nothing can separate true believers transgressors." He has pleaded for us, he rom the love of God; but they will be "kept by the power of God through faith unto being true believers consisting in the con- you." tunuance of their attachment and obedience te Christ till the close of life. 1 Pet. L. v. Jahn z. 27, 28; viil. Si. Cel. L. 22, 28 leb. iil. 16. Matt. zziv. 13. 1 Jahn il. 18.

The Church.

7. A Church of Christ is an organised reciation 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 by his power and Holy Spirit, for we cannot ass committed the preservation of his be trusted for one solitary moment. He compel in its purity, and the promulgation of only chastens us in love, when he might it to all men by ministers bearing its com-

#### 1 Pet. if. v. Acts il. 47; vill. 12. Eph. i. 32. The Ordinatees.

8. The ordinances of a Christian church are Baptism and the Lord's Supper. Baptism as the immersion of professed believers in Christ, not in order to the remission of sins, but to declare their death to and freedom from a; 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 admimstered by her officers to those she deems qualified to receive them.

Participation in the Lord's supper should be confined to the membership of each local and openly marry us, and make us the partsharch, or to those members of other caurches specifically invited by it—their faith and walk being avouched as correct.

The supper, no more than baptism, may be administered by ministers to those whom they deem qualified.

Matt. Hi. 6, 13; xxviii. 19, 20; xxvi. 56, 36, 1 Cer. ziv. 23, 26. Acm viii. 12, 37. Bom. vi. 1, 12. Cel. H. 13. 1 Pet. Hi. 21. Acm ii. 37, 49. The Lord's Day.

9. The first day of the week is be observed we were put to shame. He will fill us with will be done. the Lord's day, or Christian Sabbath. John XX. 19, 28, 1 Car. Xvi. 1, 2. Acts XX. 7. Ray.

The Reserrection of the Rightsens. 10. There will be a resurrection of the mighteous dead prior to the advent of Christ who, with the living saints, will be changed in a moment, and caught up to meet the Lord in the air, to appear with him at his

coming and judgment and punishment of the persecuting nations. Dect. Exxiii. 2. 1 Thee. iv. 13, 18. Zecn. ziv. 6. Thee. i. 3, 13. Juda ziv. 5. 1 Oar. zv. 51, 52.

The Hillenstum. At the coming of Christ he will judge aim in return! and destroy the nations that have persecuted his people, take to himself all dominion and rule, and, sitting upon the throne of his father, David, in Jerusalem as King and Friest, will rule with his maints over all mations for one thousand years.

Dan. vH. 13, 22, 27; S. 44. Matt. xxv. 21, 44. Rav. 32, 1, 12, 1xv. 5, 25; linit, 1, 7. Pa. ii. Lake 6, 32, 4. lin. 6, 5. Joel Mi. Amos, ix. 11. Zech. xiv. Pa. exlix. Matt. v. 5. Pa. xxxvii. 5, 11, 23, 29, 34. In. lx. 31. Matt. 131. 29; xxv. 34. Pa. xxxviii. 5, 11, 32, 29, 34. In. lx. 31. Matt. 131. 29; xxv. 34. Pa. xxxviii. 29; xxv. 34. Pa. xxxviii. 29; xxv. 34. Pa. xxxviii. 20; xxv. 34. Pxxxviii. 20; xxv. 34. Pxxxviiii. 20; xxv. 34. Pxxxviii. 20; xxv. 34. Pxxxviii. 20; xxv. 34. Pxxxviiii. 20; xxv. 34. Pxxxv

The Heaven of the Sainte. After this earth shall have been pure fied by fire, and the new heavens and new shall have been fashioned and prewas a heavenly place for the final abode of it reciesmed, Christ will descend out of leaven with his mints and his tabornacie will be with these. Then conseth the end he shall have delivered up his to be Father; and all things will be conciliated and harmonious as him extered mas the



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. Jeresich

MEMPHIS, TENN., SATURDAY, MARCH 15, 1873.

Old Series-Vol. XXX.

THE PULPIT.

THE LOYE OF JESUS.

has proved it in a variety of ways.

"I have loved you."-John xv. 12.

He displayed his love before we knew

him, or were even capable of doing so, in

preferring our nature to the angels: they

fell as we did, but their nature was more

noble, their fall was from a greater emi-

nence, yet he did not assume their nature

to save them, but he became man to save

us: and why? He tells us, "I have loved you."

In making a full atonement for our sins, he

satisfied justice to the full He removed

the curse entirely. lie produced for ns a

the rays of the morning sun; and why? He

tells us. "I have loved you." In conquer

ing all our spiritual adversaries, that had

overcome our nature, and had taken captive

our entire race. No human arm was

strong enough to overceme them, no mere

creature could escape from them: but he

came, he fought, he conquered, he tri-

umphed in our nature, in our name, for our

sake: and why? He tells us, "I have loved

you." In going to heaven as our forerun-

ner, he has carried our nature into the

presence of the Father, he has shown that

now actively employed in heaven providing

places for us; and why? He tells us, " I

have loved you." In sending the Holy Com-

forter, who comes in his name, to quicken,

call, cleanse, and sanctify, by him, we are

converted to God, prepared for glory, ren-

dered useful in the present world, and com-

forted in our tribulations. He was sent by

our follies. He carries on his work within

ever. He will separate us from all sin and

sinners and everything that can pain,

trouble, or grieve us. He will clothe us

joy unspeakable and full of glory, and give

us to possess more than eye has seen.

Tune Book

When time seems short and death is near,

And I am pressed by doubt and fear, And sins, an everflewing tide,

This thought my refuge still shall be, I know the Savier diad for me.

ir grace were benght; I could not buy :

by grase alone I draw my breath.
Held ap fram everlasting death;
Yet, class I knew his grass is fram.

haew the Savier died for me.

If grace were coined, so wealth have I:

My faith is week, but 'tis thy gift; and then east my holaless seal salits.

And my, "Thy benefit of death are riven,

Thy size by me are all forgiven ; said of And then shalt live from suit too free, For I, thy Savier, died for thee."

Assail my peace an every side,

loved you."

ighteousness, sparkling with glory, beyond

#### WHO ARE THE PRIMITIVE BAPPISTS -- destinarians as are the "Antimissionary THE MISSIONARY OR ANTI-MISSIONARY?

No. 1. This question is both practical and import | States. Whom does Jesus love? Every believer ant. It can be easily answered by as appeal whatever his outward circumstances may be Every one that loves him, or loves his saints Baptists of this country are not all one peobecause they are his, or are like him, or ple. The main wing of the denomination is for his sake. How wonderful that Jesus called. in some places, "Missionary Baptists," should love us, who are so mean, so debased in others, "United Baptists," and in others, so ungrateful! It is; but it is a fact, and he " Baptists."

Whatever called, they are really the same people. The "Missionary Baptists" of one State are the "United Baptists" of another State. And in many places the term "Baptists" is rapidly gaining favor, and is used to embrace all Baptists who are, in principle, the "Missionary" and "United Baptists-" of other places. The term "Missionary Baptists" is the one we shall use in these articles by which to designete that people, for the principles and ancestry of whom we shall

Comparatively, the "Missionary Baptists" embrace almost all the denomination in this country, or in the world. They number in the United States one million and a half, and planted by Eld. William Wickenden. in all parts of the world, almost two millions. as a faction-who, in some places, style them selves "Regular Baptists," in other places Primitive Baptists," and still in other places one hundred thousand, and are the same people by whatever name they may be sions, and are therefore properly denominated "Antimissionary Baptists." They, with one accord, speak of the "Missionary Bap tists" as "New School Baptists," by which tists, came to this State in 1691. they would convey the idea that the Misthe "Missionary Baptists" are a new sect in Tract, in this State, in 1703. the denomination.

We have many times heard it affirmed Jesus into the church when first enthroned that there is much in a name, and we believe it. And there can be no doubt but that the by Jesus into our hearts; and why? He tells us, "I have loved you." In acting as misapplication of the names "Old School" our intercessor and advocate before the and "Primitive" as applied to Baptists, as ndicated above, is wholly subversive of Bar tist history on this subject. If the "Anti does plead for us, he will continue to plead missionary Baptists " are rightly denominate mivation," the sure and final proof of their for us; and why? He tells us, "I have loved ed "Old School" or "Primitive Baptists," then we must conclude that they are the He has displayed his love in his dealings only and legitimate descendants and successors of our Baptist fathers, the Eaglish with us. He found us cruel, determined. Baptists and the ascient Waldenses. But unfeeling enemies; but he reconciled us, these ancient Baptist communities were not made as friends, and filled us with wonder "Antimissionary," and neither were our at his love. He bore with us, while under more immediate Baptist fathers, the early cenviction of sin, when wa thought hardly Baptists of this country, Antimissionary of him, doubted him, and tried by all possi-It has been alleged that the Missionary ble means to do without him. He keeps us

> third decade of the nineteenth century. Could it be shown that this is true, then we could but regard its introduction inte justly punish us in wrath. He restores us the churches as an innovation, and its introfrom all our wanderings, and freely forgives ducers as innovators and as schismatics. In that event it would become the duty of every us, and generously supplies all our needs. true Baptist to rise up and oppose all such He rejoices to save us, though mean as innovations; and, finally, expel, as schisworms, and viler than the earth. He does matics, those who would be so presumptious all for us, and does all gladly, notwithstandas to to introduce them

doctrine is a production of the second or

ing our ingratitude, perverseness, and re-But the object of these articles is to show, bellion; and why? He tells us, "I have from testimony, definite and conclusive, that the Missionary doctrine is not a new doc-His love is displayed in what he intends to do for us. He will come in glory and maiesty as our Bridegroom, to fetch us home, tive Baptists." ners of his throne, triumphs, and glory for

In the investigation of this subject, it will be proper to ascertain the true missionary character of American Baptists, and then with glory bright as the sun, and lasting as apostolic churches and institutions, and, as eternity. He will bring us to reign where we go, develop the "missionary" character we served, to triumph where we suffered, of each preceding generation, and when and clothe and crown us with glory where this shall have been accomplished, our work

# 1. THE AMERICAN BAPTISTS.

or ear heard, or the heart of man has con-The great body of American Baptists are ceived: and why? He tells us, "I have Missionary Baptists." Allusion has already been made to this subject. In speaking of loved you." What will not love do? What those people who denominate themselves has not the love of Jesus done, or promised "Old School Baptists," Benedict very truly to do? It is, it will be, it must be matter of wonder throughout eternity, that Jesus and justly says: " Old School' and 'Primitive Baptists' are appellations so entirely should love us so; so freely, so constantly. out of place, that I cannot, even as a matter with love so pure, unbounded, and Godlike. Behold, how he loved us! Behold, and wen. of courtesy, use them without adding se der! Behold, and praise! Behold, and love called or some such expression. I have and ground. At least \$5000 ought so to be clergy occupies on an average an area seven. Two were baptized by Wm. McCombs at 19 the old Anabaptists, Waldenses, and other ancient sects; so vigorous and perpetual Hymns from the New Baptist Hymn and were the efforts of those Christians, whom we claim as Baptists in the early and middle ages, to spread the gospel in all parts of the world, among all nations and languages where they could gain access, that it is plain tists, pp. 935 and 936.)

to the of their fathers, at the proper time shall see.

T. T. Haroz. pleasant villes, has been converted into a two different things. Head religion and we shall show that they are so really pre
Chattanoogs, Tenh., Pobrancy 20th 1878. Seil infected by malaria, and sparsely infinite religion are two different trings.

Baptists."

We shall now briefly allude to the intro-

to history. It is a well known fact that the found in New England. At this date Han- a larger field. The association will miss will fast advance in the scale of prosperity. sard Knollys came over to this country. He Bro. Mays, and the West Tennessee Convended at Boston in the spring of this year, tion will miss him. We shall all miss him. Since I wrote you last, Mr. Van heler but was regarded an Anabaptist, and there. WHEREAS, Elder J. P. B. Mays, our pastor, has obtained permission to re upon one of the fore not permitted to remain in that city. feels it to be his duty to accept a call from schools lately closed by order; of the He found a home in Dover, on the Piseata- the church at Knoxville, and having accepted ernment. The authorities profess not to qua, where he preached between three and his resignation for that purpose; four years and returned to England. While We would warmly commend him to the ants or the Catholics, but are determined

organised at Newport in Rhode Island in Christian gentleman in the walks of life, the closing of a sensor opened by Romann in the walks of life, the closing of a sensor opened by Romann in the walks of life, the closing of a sensor opened by Romann in the walks of life, the closing of a sensor opened by Romann in the walks of life, the closing of a sensor opened by Romann in the walks of life, the closing of a sensor opened by Romann in the walks of life, the closing of a sensor opened by Romann in the walks of life, the closing of a sensor opened by Romann in the walks of life, the closing of a sensor opened by Romann in the walks of life, the closing of a sensor opened by Romann in the walks of life, the closing of a sensor opened by Romann in the walks of life, the closing of a sensor opened by Romann in the walks of life, the closing of the clos the year 1638. Rev. John Clark was one of its having the confidence of his annistering priests without authorization. The Bishopper founders and became its first pastor. Dr. brethren, of the community and of this of Bitonto, in the province of Rarial teliance. Benedict says that Roger Williams organized church. He deserves the highest commendation underwent his trial for having, without an a Baptist church at Providence, Rhode Island, tion a church could give to a paster that it thorisation, opened schools in that province in 1639. The Newport church is said to have loves so well. continued by succession until the present By order of the church at Jackson, Tenn.,

In the State and city of New York, and in the year 1669, Baptist principles were

In New Jersey there were Baptists as There are also Baptists in the United early as 1660; only, however, a few, scattered States-not a few, still they must be regarded here and there, among the early setlers: but in 1688 the first church was formed, and called Middletown

Pennsylvania comes next. The first com-'Old School Baptists." They number about pany of Baptists came to this State in 1684. Their minister, Thomas Dungan, was from Rhode Island. The second company was called. As a body they are opposed to mis. a colony of Welsh emigrants who came over in 1686, and finally absorbed the first colony. These last settled on the banks of the Pennepeck. A third company, of Quaker Bap-

We next pass to Delaware. In 1701 an sionary doctrine " is a new dostrine, and that entire church emigrated to this country from Wales, and settled, finally, at Welsh These facts and figures will be continued in article No. 2 R. S. DUESAE. Wright City, Mo., January 1873.

#### MORE LIKE GOD.

I did thee wrong, my God; I fretted at the rod-Against thy power I strove. Come nearer, nearer still; Let not thy light depart; Bend, break this stubborn will; Dissolvs this iron heart! Less wayward let me be, More pliable and mild; la glad simplicity More like a trustful child. Less, less of self each day, And more, my God, of thes;

O, keep me in the wey, However rough it be. Less of the flesh each day. Less of the world and sin More of thy Son, I pray, More of thyself within. More molded to thy will. Lord, let thy servant be ; Higher and higher still,

#### More and still more like thee! UNION UNIVERSITY.

BRO. EDITOR:-I wish to say to the readers of THE BAPTIST that, after counting out my the enly genuein "Old School" or "Primi- three months' actual service in the endowment enterprise for Union University.

I have visited only three churches outside

If the brethren will stick to the enterprise. final success is sure. Give Middle Tennessee defeat and ruin will be the consequence. I

TO THE ALUMNI OF UNION UNIVERSITY. Sus.

dowment, why cannot the Alumni raise a one-seventh of the whole area of the city; special sum to be expended on the buildings that is to say, each member of the regular called or some such expression. I have seen so much of the missionary spirit among expended. Now Bro. Alumnus, as you read times as large as that occupied by any private times as large as that occupied by any private. Two were baptized, at Hillaby, David ought to be done, and perhaps some of these the constitution of Rome is, and every one Cammings, native pastor. days when I have more money I'll give something," but send at once were you are willing to do either to Dr. Manly at Murfrees. The flat property of Rome and its terri

The Creeks and Chociavs, are waking to
the constitution of Rome is, and every one
The Creeks and Chociavs, are waking to
the importance of diversitying their craps.

The flat property of Rome and its terri boro, Tenn, or to the undersigned at Chat tory is divided as follows: one third to more tanooga : Your Alma Mater looks to you mains, one third to primogenitures and spring down to the constant of that those who merely preash up predestithat those who merely preash up predestination and do nothing, have no claim to be
the more efficient Union University, the
the balk of the citizens. Such a faulty dicalled by their name." (History of the Bap- more valuable will be your diploma a Noth. vision of property is by no means one of the George Stedham and Kata Ross so and ing you can do, then, should be left undone inferior causes of the miserable condition of week to Masonan Institute; Rest Teamestee. The genuine "Primitive Baptists" were that would continue to her prosperity. agriculture in the Campagna. To he strong Junes Golberts marin sio Bro. Phillips' Nonpredestinarian in doctrine, and so are the And if you are careless, who do you suppose and persevering action of many and industrial school, Mashville, Tana moon, ear the Missionary Baptists? of the present day, will be interested? But I do not believe trious, has been sub-tituted the slow and Make recomil to make re And insanistch as it has been alleged that you are careless. A mord to the wise is sluggled withing of few and too large proprior other tribus. Missis seignment of the wise is sluggled withing of few and too large proprior other tribus. Missis seignment of the content of the wise seignment of the wise seignment. Surely no one, who is not wise effort, and this, a territory which was formently have departed from this item in the has a diploma from Union University! We merly peopled by many rich towns and Talking religion, and Iving religion and

New Series-Vol. VI., No. 27

duction of Baptist principles into the United mere word, but in sincerity and truth. The nomic and social amelioration of becountry blow was stuaning to the church, and Bro. Let us hope that under the being usual and libe As early as 1638, a few Baptists were to be Mays felt that he should yield to the cell of eral government of Viotor Empirement Rosne as

in Conference on January 12, 1873,

J. R. CHAPPELL, THOS. E. GLASS, ABYSE LAWLER, JNO. E GLASS.

#### ATHEISM.

For a man to say "there is no God," he must have a knowledge that is infinite. Because if there is any part of the universe he does not know, then there may be in that unknewn part evidence of God's existence that is conclusive. If, however, he knows the entire universe, then his knowledge is infinite and he is himself God. So there is a God anyway. Atheism therefore is a con thoroughly convinced of the truth of Athe- and a school for the preparation of example ism. Men are inclined to say there is no God, because this is, if they can only believe judgment?" To be an Atheist, a man must fool hath said in his heart, there is no God." Chattanocga, Tenn.

# THE CAUSE AT PHILADELPHIA.

The church organised at this place is June last, under the labore of Dr. D. M. has more than doubled in the time, and there is a good prospect of further increase. The Sunday-school numbers one hundred and one, and is in a flourishing condition. There have been eight conversions among the scholars during the last quarten A large and beautiful house of worship has been erected, and will be dedicated on the second Sabbath in next month. C.

# MISSIONS.

[We devote this column to the cause of Missions-Foreign, Indian, Domestic and Home, i. c., State. While we shall write and select proper matter, we invite the friends of Missions and the Secretaries of Boards to contribute short articles calculated to make it interesting.]

# LETTER FROM ROME.

BRO. EDITOR:-According to the report number of inhabitants, including the Campagna, is 244,434, of whom 3798 are evangel trine, and that the "Missionary Baptists" are spell of sickness and my moving from East The chronological table annexed to the resemble them agriculture and the userul area. The chronological table annexed to the resemble them agriculture and the userul area. port goes as far back as the foundation of Rome, which is too remote a date for us to see clearly into it. To the year 683 of Bome, fering any loss. The Indians have claims on that is to end of the republic, the popula all the sisterhood of States—on all America of Murireesboro, and these three are feeble, tion is presumed to have been 630,000, in North and South are under like obligations. this time is \$7600 in good interest bearing era a census was taken, and the population cluding the slaves. In the first year of our Ours is a platform broad as all out-doors. of this city was found to be 450,000, which number diminished by 50,000, 260 years later time and a reasonable chance and she will under Aurelian. In 1193, we see it fallen send up a good report. But if distracting, and the Popes had emigrated to Alabsma. dividing, or sectional questions are sprung, Avignon. In 1795 it reached 166,417. At don't know how much of this there is to fear the time of the downfall of Papal Govern--I hope not much. "But a word in season ment, in 1870, the parish records noted 226 how good is it?" M. V. Norrsinger, Agent. 18,462 to that resulting from the late cen-

> The surface of ground built upon and oc While the trustees are raising \$100,000 en-

#### NEW RATES OF ADVERTISING Pirty Insertions in One Year.

the Lines Mosparelly on the thirds of an in MARY ALL CRAFGES OFFENER TRAN QUARTERLY STILL

| Sq. | 1.00 | 5.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1.00 | 1

JACKSON CHURCH. ited by peasants. The cleary have given proof of their total unfitness to administer. we know that these resolutions are not in their property and to contribute to the eco-

concern themselves about either tha Recieste Mr. Knollys was at Dover, a man by name church at Knoxville, and all others, as a enforce obedience to the laws of the country of Miles was at Swansley.

Kind and faithful paster, as able and suc Evidence of their impartiallity is found. The first Baptist church in America was oessful minister of the gospel, and a kind the fact that not long since they ordered He was sentenced to a fine of one hundred france and the expenses of the trial A Jenesi uit sahool at Fiorentino was shoot land for the same reason. It would the therefore at most unjust for any one to mocuse the ma-off thorities of being animated by a persecuting in spirit when they merely require tobedience to the laws enacted by Parliament on publication instruction.

Our right of holding religious meetings is fully guaranteed by the constitution of the kingdom, and is not limited nor regulated by any legislative enactment. With the legislative ception of open air preaching, which is for bidden by the police to both Cathofics and Protestants, we are as free in Rome as ynn are in Memphis. We are making arrange. tradiction. Yet men claim to be Atheists ation. From seven to ten thousand dollars will be needed to convert it into a charge ists. Let our dear Brethren of the South-

it, an easy solution to the great problem of Our church suffers terribly for want of a place west strain every nerve to raise this sum. the wicked heart. "How can I avoid the of worship accessible to all our mambers. Evacu believe a contradiction, and hence only "the in Italy are in a prosperous condition. Serery moment is precious. Our mission stations. eral baptisms have taken place in sonnes tion with the churches of Civita Vecchis. Bologna and La Tour in the Waldensian Valleyare der are now was ere pell reserved eat

Let our dear brethren remember using their supplications to the throse of grange Breaker, is succeeding well. The membership Yours, most sincerely, W. N. Company

Rome, December 27th, 1872

#### SHORT ARGUMENTS POB THE INDIANS. LUA No. 2

No tribe or people of babbling earth can present a just claim upon the benevalence and sympathies of American Christians that the Indians do not have. But mere than this, they have special claims; and, as il have them for r.y clients, I would be faist-to: my trust if I were not to mention them.

1. They are our neighbors, and con that mount count have a special claim upon our warraces sympathies. Whether we consider the sroul ar eighbor every man to whom we have an onportunity of doing good-Matt xxii 89-one that needs our help-Prov. iii 28-or one who dwells near to another -2d Kings iv. 3of the directors of statistics of this city, the they are our neighbors in every sense of that

(a) We have an opportunity. We can give " could take one tribe under its care, and give it all the advantages it needs, without and common interest, the center of a wide.

As, therefore, we have opportunity, good" unto the Indians. Send your contributions to Rev. M. T. Sumner, Secretary Domestic and Indian Mission Board, Marion, ... H. F. BUCKNER

Mico, Creek Nation, January 8th, 1873. a maria de la prolationis

#### CREEK ITEMS. . Timalingo The health of Rev. J. S Murrow is my

proving. Three converts were baptised at Ockofka." Wesley Smith, native pastor. Two were baptised by John McIntosh, native misson." ary colporteur.

there is great talk of planting cotton in the February came in "like a lion," the snow

being twenty two inches in places and in

in places by



GRAND GOLD MEDAL!

These is no shurch but a body of immerse believers who have been immerged by a daly appointed office: of a Scripturel church.

2. There are no Smipseral ministers but those who have been dely antherized by a Scriptural

2. Since mething is more evident than the fre thei we teach more effectually by example than he percept therefore en long as we appropriate car pulpita for the official preaching of the gassed by those whom we consider duly baptised and ordained to the ministerial effice, it is equalby evident that it is impreper for us to invite these teaches to occupy them when we know they are neither baptized nor erdained, and sepostally sines they claim to be and construct the setien on our part into a recognition of their

& Rothing can be more inconsistent than to admit these preceders into our pulpits who hold and teach doctrines on account of which we would excluse both from ear pulpits and churches Beplist Charak

E. That a body of immersed believers is the highest coslected authority in the world ther binding force over those of an Association emientica, Council, ur Presbytery-and no Ascontation or Convention can impose a moral ob-

& That sines each Church of Christ is an inchurch can restere him if it sees fit.

withdraw their fellowship from her nntil of character. Evil passions and meekness circumstances by which they are surrounded. come the partahere of her sine.

Ges asil, is a "Court of Appeal," or has any pride, treachery and deceit flourish. netherity over the churches, but is simply an advicery council; therefore, it has no right to distate to the churches, or to demand support rial wealth and of our liberties. Brokenfor any project or scheme which it may originnin, but may only recommend, advise and nrge to parformance of duty in subservience to the great Caristian voluntary principle.

9. When any church departs from the faith ce visiates the order, of the gospel, in the judgment of the Association, it can and should withherself until she repents. This is no interduraces with her internal regulation.

ests at asets that came out of her.

Ohrist, the saviers and preservers of the church. AXIOMS.

of them the church; hence all Pedobantist denominations are only religious societies.

2. That baptism and an official relation to a harch are prerequisite to a regular gospel minministry, are null and void.

before it in violation of the law of Christ. The known in this land. specification of the order to be observed is the prehibition of any other order.

vidually responsible to Christ for the faithful ebestvance of his laws.

rel shureh.

6. An anemstitutional or disorderly majority eannot exclude a member of an acknowledged senstitutional church.

7. No church should receive the letters of, or the members baptised by, a disorderly church. Her should it admit to its communion the mem here of such a church, or in any way countecompany with it that it may be sshamed. BAPTIME POLICY.

popularity.

8. To employ all the energies of the denomipetible with the Word of God.

4. Ts occupy every village sad city in the world with a suitably qualified, faithful, enerand desoted minister.

missisperies of the cross for every destitute reda, and to restain there.

4. The semminsian to evangelise the autions

# Louisiana Department.

Souther, That we at present eccept TEE BATTIES on State organ or the following conditions via.: to represent our local indusets.

2. Then the Ministers and other Reptiets of the

to invited to write for said paper. Businel, therefore, that we do pleige ears tend the circulation of the organ them selected. Busined, furthermore, that the ability with which Ta ing defence of casual gospel principles and literary merits uniantion on one of the best living

exponents of Baptist faith.—Louisiana State Convention.

#### "REDEEMING THE TIME BECAUSE THE DAYS ARE EVIL"

B. S. JACKSON.

L-THE EVIL DAYS. the prophetic pictures of the last days than good plan," said I. minister of eur own denomination. This, anything with which we have come in conpresent time are evil.

There never has been, in our experience. such a general demoralization of our country. In cirist eccardance with the laws of Christ. If point to the disastrous results. A district of educational facilities, is the want of coshe excludes to member exjectly, any other once cultivated, but afterward neglected, is operation between parents. more fruitful in weeds and thorns than ever 7. Wheaver any church acts in violation of before. We have seen, during the most part the directions of her only Lawgiver, as found of the war, churches, Sunday schools and season, to be replaced by similar efforts, in the New Testament, she becomes rebellious educational institutions, deserted and fail- until a better day comes. This is sheer -her sets nall and void; and all other churches, ing to exercise due influence upon our peomed Associations of churches, and Conventions, ple. War and religion develop opposite traits must know how to meet the extraordinary she repents and rectifies her order, or they be- with holiness form no lasting partnerships. Under the patronage of war, selfishness, lusts God, our country, ourselves and our chil-8. That no Association, or Cenvention, or of flesh, suspicion, hatred, revenge, jealousy, dren, see that they have good facilities for

In addition to these, we have experienced

after a hard struggle, the loss of our matespirited are many, very many of our people. Poverty-stricken, impatient, proud, the victime of oppression, many of our once richest districts are now almost desert lands. It is a hard, hard struggle against poverty, oppressive taxation, and the powerful temptadraw its fellowship from her and leave her to tions now offered to many of our people. When have such opportunities for dishonesty before been offered? Do you wish for 10. Esptiats are not Protestants. Since they cotton to replenish your empty purse? You above all, receive our continued support, with have but to perjure yourself and all your the Papacy, they are now, and have been, the temporal wants are relieved. Does the repudiators of the principles and practices of possession of an office seem likely to afford Paper y, whether found in Rome or in the Prot- relief to your bankrupt family? You have but to act the hypocrite, to degrade every Bath sistian of 1827, as based on the assumption | Perhaps you would rather have interest in that the prophecies and declarations of Christ some joint stock company. The bubble torching his church are false, thus making may be inflated by efficient lobby work, Christ an impester, and the reformers, and not bribery, rings and the like. Do you wish for a counterfeit currency, baffling the most skillful detectors? There are firms engaged at churches, ner are any privileged companies you please. And, beside, the argument is held out that Southern people have no interest in maintaining the credit of the that we shall enrich ourselves by despoiling rahaptised and mordained, although immersel our country's treasury! For money, we may indulge every evil propensity to an & He church has a right to hear a care orought extent and with an impunity never before

and is of the very best. speciles, she seamet delegate her authority at they evil with reference to the youth. Pa- storm? her responsibility to a hedy as a Beard catalds rental authority is almost universally disre-

II.—AEDEEN THE TIME.

more than ever you did before, of your time tected, and to stand near his General. Let and opportunities.

1. In material things. Not long since I Ware, who was anxious to know about the political turmoil that has so disturbed our State. At the recital of our grievances, he grew indignant "I am ready," said he, to take the musket again; if to do no better, we can fell trees in the road, and turn guerrilla!" "Well," said I, "Mr. Ware, what do you propose to do with the women and the youth of our land? Do you not think that it would be hard upon them, and that it would be a terrible thing to raise up One not well acquainted with the general our boys and girls in such a school? wickedness that has characterized the world "That is so," said he. "But I know what I since the days of Adam, would suppose that can-what I will do. I will plant double and thus canfirm their followers in Paul had this present generation in view the amount of corn and cotton I did last when he penned the third chapter of Second year; and what is more, I can and will work Timothy. Modern history can show us in it, too. I will live on less and make more; the details of the Inquisition, the great stay at home, tend to my own business, and reformation, the French revolutions, Mexi- pay my debts and taxes. I will not have can revolutions, realities, perhaps, more like any debts. That is what I will do." "Pretty

we claim, is one of the old landmarks of the tact. We know not the hour when the Son not to try too much, but to economize, pay of Man shall come. The thought of his our debts, exercise self denial, live on the coming need not disturb us in the considera- cash plan. It seems near like starving the tion of this topic. It ought not to lead ns first year, but it is the sure plan at last. to lose sight of our duties in contemplation Ware does his own work, has no servants, and the easy tribunal for the trial of cases of and in dreams. Whatever may be the gen- and is doing infinitely better than hundreds desipline; that the acts of a church are of supe- eral significance in its relations to prophetic who have twenty to fifty hands employed. fulfillment, we know that the days of the Aim at real, not fictitious capital and independence.

2. In schools. One of our chief losses by the war was in the destruction of schools-Egstisn spon the constituent parts composing The war gave license to evil passions. The loss of education. There are not a harriers of accountability were for four years dozen first-rate common schools in the - broken down before the robber, the mur- country districts and small towns of our dependent body, no one church can expect any derer, the thief, the seducer, the drunkard State. A sweeping assertion, but made to inderee its acts, only so far as they are and the profane. It is almost needless to from reliable data. One reason for this lack

> In some small villages we will find from two to seven mushroom like schools, lasting the folly. The young must be educated; they We ought, in truth and in justice to our the acquisition of at least a common school education. And ought not the youth of our land to value the present, their time and opportunities? Upon them depend the prosperity and stability of all our interests. Let them use the present in the cultivation of habits, in the acquiring of knowledge of which they will not be ashamed in the

> future. Let us bend all our energies to see that our educational institutions, and especially our college at Clinton, are properly supported. The ministry, to whose education we have contributed at Clinton, should,

time.

the Christian be found "redeeming the How can this be? To be this a great work Public opinion shares in the common cortime?" "See, then, that .ye walk circumruption. Years ago the occupation of bar- spectly-not as fools, but as wise." We are Savior, "what must we do to work the works 4. No member should submit to an arraign- keeper, the ownership of a grog-shop, dis- in the light, if we are Christ's. We know of God?" Said the Great Teacher, "this is the ment ar triel brought and conducted in viola- honesty in public office, to say nothing of the end of the wicked; let us look about us, tion uf the laws of Christ. Each one is indi- greater crimes, brought disgrace. Now not to be drawn away after folly that must perjury does not blush for shame nor banish perish, but to "walk as wise" "in the light, the guilty from social circles. Wealth, the as children of light" Evil days and evil manity. Christ has worked a perfection as & Since right saly, not might, is right, a congcd of the feolish and the wicked, protects things, though flourishing in their season, as perfect as God's, for he is equal with God. stitutional minority is in all cases the Scriptuexclusive circles, the groggery-keeper is the ment, a heaven, a hell; let us walk as those honored with special invitations to special know the responsibilities of them who are occasions; pays the preacher liberally; helps the light of the world? When the storm is sees no flaw in our moral character; for he the Sunday-school; marries among the elite, driving the mountain-like waves upon the sees us robed in Christ's righteousness. breakers, the vigilance of the light-house Politically we are woefully bankrupt. A keeper is redoubled. How his heart aches us. But the great, the perfect work (faith Challebart Springs Church are of seed a church, or in any way counter or spheld its disorder; it should keep no carpet-bagger, glutted with plunder from for the poor mariner, drifting before the in Christ) meets all; "Christ is our rightour public treasury, leading the chivalry of pitiless winds! He polishes the reflectors eousness, sanctification." Louisiana! A veritable war-moth. Allured anew, trims more carefully the lamps; he is ringiples, whather we gain or loss numbers or have twice accepted the leadership of the wide, over the waters, through the gloom. dishonest. And twice have they been Where are the light-housemen of our Mas- have this hope be careful to maintain good advessts them; and above all, by no act to and houses could be sold for. To visit some darkness, great is that darkness." When tian men. In observing these moral qualicountenance, recognize, aid or shet those who of our towns, one would not know it from the vessel plows the heaving deep and ties we show to the world a consistent deteach error, or to confirm those who are in the show of wealth we still keep up. But meets its terrible dangers, the officers and portment and prove our faith by our works. mortgages, of long years' standing, unpaid crew are unusually active in the discharge store accounts, the hand-to-mouth way many of their duties. Every nerve, every muscle, patien for the scaversica of sinners and the of our people get supplies, decaying houses is strained to the utmost, that the vessel Who is engaged as evangelist by the Exapbeilding of Christ's kingdom, through the and fences, tell us of a ruined, bankrupt may be properly rigged, the rudder rightly ecutive Board of the Grand Cane Association, country. The worst seems yet to come. turned, and the sails, yards and masts in Louisiana, and is quite successful, but finds Every day, every month, every year, adds to such condition as to be able to withstand so much traveling and necessary absence E. Ts furnish a pastor to every shareh, and to destroy not only our liberties as a State, transacted, the prayer-meetings kept up, the usefulness and our material wealth, but they are Sunday-school supported, the family prayers, gion, at home and abmed, under the whole making terrible havor of churches, Sunday- the secret devotions? These are the rigging schools and educational interests generally. of our "old ship of Zion," and will ye not can say, he is talented, educated, pious, ear-Churches, homes, old and young, will teetify use all diligence to keep the old vessel clear nest, sound in the faith, and if rightly loca-

things and to do all things for him "who That is to say, be diligent according to the loved us and gave himself for us." In times demand of the time. Make the best use, of danger the soldier oves so be well pro-

us imitate him and draw near to Jesus. 2. When the sailor experiences days of shared the hospitality of a gentleman named cloudy, dismal weather, and there is danger of losing his reckoning, he makes frequent position, latitude and longitude. How much more is it incumbent upon us who are marmers out on the boundless ocean of life to search the Scriptures, the great chart of our faith and practice. Errors are multiplying, infidelity taking new and more attractive shapes, vice hiding itself in more lovely forms, and we dare not be idle. Brethren, will we not read and study our Bibles more than ever?

3. More diligence in prayer. When Luther was crowded with work he said that he had need then to pray three hours daily. Spiritual strength is gaized in prayer. It is the great need of our church—the prayer meeting, the daily family worship, which is shamefully neglected, and the closet.

4. Practical Christianity. We need to have truthfulness of profession among usliving witness for Jesus-to let our whole character shine with heavenly light.

5. Patience. Reformations are usually of slow growth. The snow falls slowly and gent ly, until the mountain quivers with its mighty burden, then comes the avalanche. The sun, as with millions of unseen mouths, drinks sun, as with millions of unseen mouthe, unitable up the waters of the ocean; drops of moist clid TS Larkin 50 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, is colder currents gather them up and we have dense clouds and rain.

Jehovah. So let us not be impatient of re- Cypress Church. 50 or to hold more than \$2500, except by special that would accomplish everything in a day, G W Smith...... 50 premptly paid the dividend upon his stock dethat would have every meeting a Pentecost, D A Boddie. 50 elared at the annual meetings of the Society gin to revive, the interest will grow, the A J Peddy..... come upon us as the great Niagara supplied A J Simms. 25 tute a Board of Managers. 

The shortness of time admonishes us to heed this solemn injunction and warning. The sadness of our miseries almost makes us despair. But despair is not a Christian virthat promised.

Be Ye Therefore Perfect, Even as Your Father Which is in Heaven is Perfect."

A. HARRIS. moral and pecuniary.

3. The Press needs to be fearless and God has revealed in his word is important Grant Research for the Board of Managers C. H. Russers.

\*\*MEETINGS.\*\*

ART. 7. The Society shall meet annually, at such time and place as the Board of Managers.

C. H. Russers. honest in dealing with the times. The principal journals of our State and of some others devote much space to the encourage of God" as highly interesting. It of God as highly interesting. It of God as highly interesting. others devote much space to the encourage word of God" as highly interesting. It L A Wall.

11. We regard Protestantism, as well as the feeling of your manhood, and it is yours. ment of lotteries, patent humbugs and the word of God" as highly interesting. It L A Wall.

50 ELIGIBILITY. TO MEMBERSHIP AND OFFICE.

ART. 8. No Officer, Manager, Agent or Col-as if familiar with vice. Thousands of pages of the least of this paper is pre-eminently C A Thurmoad.

They speak gittly of correction of the Board of the Board of Managers, except he be a member in good of flash literature, illustrated novelettes.

Of the class of instructive revelations We in the class of instructive revelations. 1. The uninterested bodies of Christians are in the traffic. You may invest as largely as highly should we esteem The Barrist and posed at a previous Annual Meeting, or recom-ways"—fearlessly stard, as old Grecian as your Father which is in heaven is perfect.' E'd F Courtney....... 50 may be made at the Annual Meeting by a vate interest in maintaining the credit of the phalanx, though the enemy be named United States Government! A strong plea (?) legion! In every department of our tem-must be wrought. Said some of old to the work of God, that ye believe on him whom God hath sent." Christ has done for us all that God exacts of us. Christ is God in hu-When we therefore impose faith in him, we have done the great work of God, and the perthe Father) is considered ours, imputed to us as our own. God looks upon us, and he The law in its infinite and vigorous exac-

The man that possesses this absolute perparatively perfect. That is, he must possess a consistent moral character. "Let all who

# ELDER C. S. McCLOUD.

On the acquaintance of many years, we

of her The shirehes should select, send far garded. Rioting and drunkenuess, profanity, end sential missioners of the sense.

To the steadfart and uncompromising adverse the sense, of what might benefit, are common among the steadfart and uncompromising adverse these principles and the policy this our young men. What shall we do in this sake, shall save it." Let us so feel; let us the willing to suffer, if need be, to bear all the surface of the steadfart and uncompromising adverse the stead of the 

SHADY GROVE CHURCH.

WHEREAS, our beloved brother, Elder M. Scarborough, is about to remove to Texas, therefore.

Resolved, That while we tender our deep-Resolved, That while we tender our deep endowment this year. We cannot visit you all est regrets to our beloved pastor, we deem it our privilege and Christian duty to bear our privilege and Christian duty to bear testimony to his unblemished Christian char- in its direction after you are no more. You of losing his reckoning, no mand the chart; acter. We are happy to say to our fortunate are not camed upon to give, but to invest as examinations of the compass and the chart; acter. We are happy to say to our fortunate are not camed upon to give, but to invest as you would in any other joint stock comment. Any of you can sell or transfer your stock to a child as you can any other stock. It is enenergetic worker in our Savior's cause. In pected that, when once in full operation, the word, we recommend him to the confidence society will declare a dividend of twenty to and esteem of all men, and especially to the annually, or twice a year, in the publications Baptist denomination.

Resolved, That Bro. Scarborough be fur-nished with a copy of these resolutions, and feature of this sacialy is that nished with a copy of these resolutions, and feature of this society is, that it makes every that the same be entered upon our "minute stockholder a distributor to the extent of his book," and published in THE BAPTIST.

Done in conference, this February 1, 1873. N. W. SLAY, C. C.

Sabine Parish, Louisiana.

Amounts Due from Louisiana Stockholders. So irregular have been the mails, that not dividends in its publications, to be selected by all in Louisiana received the call made by the committee, and we therefore adopt this way of reaching all. This list comprises only those who owe for one-half or a whole of March, to secure a great harmouth of March, to secure a great harmouth of March, to secure a great harmouth in a house to work in. share. We trust there will be but few names

left upon it at the close of the month: Geo W C Trezevant...... 5 50 A M Bridges..... F M Tucker..... 50 Geo M Mott..... Oak Ridge Church..... J L McBride...... 25 tue. When the waves and billows roll o'er M T Coleman ....... 50 (Provided always, They conform to this Constin-New Prospect Church...... 50 J W Burt 50 shall be under the direction of the Board; and 

> Antioch Church...... 50 W J Johnson..... 75 J E Meadows...... 50

Wm Maxey..... 25

I-aiah Ratcliff..... 50

John R Reynolds..... 50

Shady Grove Church..... 25

Fellowship Church...... 50

R R Hanks...... 50

Chalybeate Springs Church...... 50

Thos J Allen..... 50

J M Sawton..... 50

A J Fortson..... 50

D R Roach..... 50

Mansfield Church...... 50

Earl P Beddo..... 50

J B Moore..... 50

Mrs Clara G Alexander..... 50

G W Hartsfield...... 50

James R Riggs..... 50

Moses C Williams..... 50

Semuel D DeWitt...... 50

John B Pngh and W M DeWitt...... 50

J E Kirven..... 50

Keschi Church...... 50

A J Harrell..... 50

Dr B W Blahewood...... 50

Mary H Blakewood...... 25

Edward B Blakewood...... 25

G M Harrell.....

BOARD OF MARAGERS.

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BUSINESS CMNITTEE: J. R. Graves, President,

R. G. Craig Treasurer.

& from

#### Southern Baptist Publication Society OUR AGENT.

We have engaged this column to act as agent for us this year. We want to complete the endowment this year. We cannot visit you all

thirty per cent. annually. This you will receive of the society. These you can use, give away, dividend.

PRESENT TERMS - Whenever a subscriber pays up in full he will receive ten per cent from the first day of the quarter following fi. if he pays 10th of March, his certificate will date from the 1st of April), in the mblications of the society; and when the society goes into operation he will receive the annual himself. These he can sell if he does not wish

CONSTITUTION.

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

ART. 2. The object of this Society shall be to promote evangelical religion by means of 50 the Printing Press and Colportage.

ART. 4. The Officers of this Society shall be Secretary, Recording Secretary, Treasurer, and twenty-five Managers, who shall be elected ap-

BOARD OF MANAGERS. ART. 5. The Board of Managers shall have power to appoint its own meetings; elect its P D Scarborough 50 own Chairman and Secretary; appoint an Editor Mineral Springs Church 50 Special Committees; also, its Agents and Cal-J E Woodard 25 porteurs; fill any vacancy which may occur in its own bedy, or in the office of Corresponding Secretary or Treasurer; enact its own By-Law; Secretary: superintend all publications of the Society; establish Depositories; and in general Rock." Let us hold fast the profession of Mt Zion Church. 25 business of the Society. Seven members shall our faith without wavering, for he is faithful James A Hicks. 50 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 shall make an Annual Report to the Society.

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

J. H. Mills, N. C. M. P. Lowrey, Miss. J. J. D. Renfroe, Ala. B. W. Blakewood, La. W. M. Lea, Ark. J. B. Link, Texas. J. M. Wood, Ga. Treasurer.—R. G. Craig.
Corresponding Secretary.—M. W. Philips,
Recording Secretary. W. W. Keep.

J. L. Verser, Tenn., J. F. B. Mayes, Tenn., J. W. Dillard, Tenn., John Glass, Tann., E. M. Parks, Tenn., N. Flood, Mo., W. P. Bond, Tenn., E. P. Lucado, Tenn., J. B. Canada, Tenn., W. C. Crane, Texas, R. C. Burleson, Tex., W. D. Mayfield. Ark. M. S. Buckley, Ark. W. E. Penn, Texas.

1 One Lord one P w. 5. That an imme

Rantist Doctrines,

IMPORTA!

that one faith in th that one Lord. See 1 Cor. xv: 29; 1 Psti 1. The Grace of the Mene and Faith in C Instifi-ation. 8. The Word of Gol

Spirit of God the Ag

adnits.

4. Each visible Chu of scripturally immer believers and their im ere on probation,) aus nant to obey and ore Christ, having the In officers, and ordinane salem, and independe edging no lawgiver is mitting to no law he Rom. i: 7; 1 Cor. i: 5 Acta 11: 41, 42.

6. The "Lord's Su

commemorative or lin by a Caurch of Christ capacity), not as a te personal feeling of another, as Pedobapt only to show forth ( again; and being a ( dentally, a symiol of sequently, only those in this ordinance the tice. The member the same faith and o munion of another on and not by right, for t being made the guar sacred feast, is inves discipline those who gives the right.

6. Christian Paptia believer in water by in the name of the T the burish and rem fession of a death to consecration to his therefore, can answe fessien of baptism except " the children 16 and xxviii: 17; h Acts viii: to the clos Gall. ni : 26, 27. Burying in water

only action; since the only "likeness" in the world, for it is INFORTA

with human device has been, the religio 2. Positive laws (a of baptism, etc.) un in all cases require ; Or examples. 8. To divide thal

Christ into essentials how for Christ is to points we may nafe fase to obey one of amrements or to be in the guilt of violat 4. Every positive in the church, sof

pled, is positively for

of one thing is the or

all human inver ant baptism, spriz practiced for religie tural warrant can b sinful. 6. Christ gave no

authority to troffic " ization of his Churc or change his laws, another. To surrend ir treachery-to chan 6. Principles car compromised. IMPO1

1. All scholars, eri note, manimously de is, first) and leading is to dip or numerse, I scholars of any age, memng.- Liddell I 2. Standard histo primitive and aportal

by the immersion

name of the Trinity Wall. 3. Nearly all stim tors admit that the plain command for, and there is the uta diction among then what purpose it is i

4. All standard li that the government was purzly democra seople or members pundent republica. legislative powers. gevernments, (that or a few as a sessi mi-republican tyras lawfully countenas ba, in any way, churches, or their of the gospal.

5. No society, III ing from those of 1 Werent zubjects, are can justly be called Christ, or a branc things equal to il each ether." 6. Pretestant hi

Baptiet churches nities that have the Cheletian nocieties the doctrious af The Trilemma, p.

d this column to act as agent we want to complete the se offer you this opportunity children may have a voice on to give, but to invest as other joint stock commany. all or transfer your stock to a any other stock. It is exa once m full operation, the re e dividend of twenty anually. This you will receive a a year, in the publications Id for you by the depository in cash. The grandest ciery is, that it makes every

s -Whenever a subscriber he will receive ten per cent, of the quarter following (Le. d March, his certificate will st of April), in the publiciety; and when the society m he will receive the annual publications, to be selected by e can sell if he does not wish

pay one half at least, and re if he can, during the the re seems a great hav-to work in. WSTITUTION.

MAME me of this Society shall be the HET PUBLICATION SOCIETY."

OBJECT. bject of this Society shall be

palical religion by means of a and Colportage. CHMBERSHIP.

m of \$50, subscribed and paid one a member or stockhold... and entitle him to a certificate ite, personally or by pruxy, in ovided that no one shall be ent by ballot more than \$1000, han \$2000, except by special s Board of Managers. It is at each stockholder shall be dividend upon his stock demal meetings of the Society, h shall be transferable upon Society as the stock in any

OFFICERS. fficers of this Society shall be ice-Presidents, Corresponding ling Secretary, Treasurer, and gers, who shall be elected an-and-who together shall constianazers.

D OF MANAGERS card of Managers shall have its own meetings; elect its d Secretary ; appoint an Editor d publications; Standing and vacancy which may occur in in the office of Corresponding surer; enact its awn By-Laws; They conform to this Constituduties of the Corresponding ntend all publications of the Depositories; and in general interests and transact tha leciety. Seven members shall nm. who shall receive a liberal the time given to the Society's

THEASTRER. freasurer shall give bonds to as the Board may appeint; he direction of the Board; and innus! Report to the Society. WEETINGS .

ceiety shall meet annually, at pesial meetings of the Society the President or Carrespondpen application of the Beard of

MEMBERSHIP AND OFFICE. Meer, Manager, Agent or Col-sciety shall be eligible to office, the election of the Board of pt he be a member in good regniar Baptist Church wales specially granted, and annualvote of the Board of Managers. S OF THE CONSTITUTION. ations of this Constitution proous Annual Meeting, or recom-hirds of the Beard of Managers, the Annual Meeting by a vote the members present

ICERS FOR 1873. Vice-Presidents: Tenn. J. F. Cook, Ma. C. J. L. Rernolds, S. C. Miss. J. J. D. Renfroe, Als. oci, La. W. M. Les, Ark. Tas. J. M. Wood, Ga.

G. Craig.
Secretary — V. W. Philips,
relary - W. W. Keep. AND OF MANAGERS. Miss., Jos. H. Borum, Tenn., Ark., Dr. F. Courtney, La., Tenn., Dr. Babert Kulls, Miss., Tenn., J. F. B. Mayes, Tenn., Tenn., John Glass, Tann., Tenn., N. Flood, Mo., Tenn., E. P. Lucado, Tenn., W. C. Crane, Texas, Tenn.,

a, Tex. W. D. Marfield. Ark. Ark. W. E. Penn, Texas. L. Graves, President, J. W. Dillard.

G. Craig Tressurer.

to the order

fanuary, 1874 and a of the order of J. R. Publication.

R. Society,

Southern Baptist On First of 3. Nearly all standard Padobaptist commenta-

tors admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the nimost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.

4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people ur membership.) and all the churches indepmint republics. All religious societies having legislative powers, and clerical or erustocratical gevernments, (that is, in the hands of the clergy er a few as a session.) are enti-scriptural and (Ib.) anti-republican tyrannies which no Christian can lawfully countenance, nor should such societies say of his sufferings?" be, in any way, recognized as seriptural churches, or their preachers as official ministers

of the gospel. & No society, organized upon principles differing from those of the epostolic charches, having Afferent subjects, ordinances, orders in the ministry eas justly be valled a gospel church, or church of Christ, or a branch of the church of Christ, for "things equal to the same thing are equal to

Beptist churches are the only religious our mu-

Arkansas Department.

Raptist Doctrises, Principles and Facts.

IMPORTANT SOCTRIFES.

Mape and Paith in Christ, the only medium of

5. The "Lord's Supper" is a positive and

sommemorative ordinance to be observed only

by a Canrch of Christ as such (that is, in church

eapacity), not as a test of Christian fellowship or

personal feeling of one communicant toward

another, as Pedobaptists erroneously teach, but

only to show forth Christ's death till he comes

again; and being a Church act, it becomes, inci-

deatally, a symtol of Church relationship; con-

sequently, only those churches can participate

in this ordinance that agree in faith and prac-

tice. The member of one church (though of

sacred feast, is invested with the authority to

fession of baptism cannot be made by children,

except " the children of God by Faith." Matt. ii:

16 and xxviu: 17; Mark xvi: 16; John iii: 2,3;

Burying in water of one dead to sin is the

the only "likeness" or representation of death

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

IMPORTANT PRINCIPLES.

4. Every positive law, ordinance, or practice

pled, is positively forbidden, since the specification

one thing is the prohibition of every other. Those

ant baptism, sprinkling, pouring, etc., now

practiced for religious rites, for which no scrip-

tural warrant can be found, and are, therefore,

authority to traffic with the ordinance or organ-

or change his laws, and substitute one thing for

is treschery—to change them, treason.

all human inventions and traditions, as in-

has been, the religion of Baptists.

la the guilt of violating all.

Gall. in: 26, 27.

or examples.

1 Cor. xv: 29; 1 Pater iii: 21.

Instification.

Acte ii: 41. 42

adults.

1 One Lord one Faith, ane Immersion, Eph. The Christian should make everything bond to his rollgion, and allow religion to bond to nothing ... J. L. James. v. 5. That as immersion is the prefession of "There is no middle ground between Catholics and that ene faith in the buriat and reserrection of Saptists. All the sects practicing infant sprinkling are that one Lord. See Rom. vi: 4-6; Col. ii: 12; branches or offthoots of the Catholie slive tree, and they are with it partakers of its root and fatness" (i. a., Jadniem) .- Br. Bay. J. T. Tanvens, Bp. of Strasbarg. 1. The Grace of God, the only foundation of

ALLEGORY-No. 12.

The saying that one is known "by the 8. The Word of God the Instrument, and the company he keepa," is a good and true one. Spirit of God the Agent in the regeneration of Nor would it be right to bring the charge of vanity, simply because it becomes necessary 4. Each visible Church of Christ is a company in the course of things and men, even in a of ecripturally immersed believers only, (not of public way, to speak of our associations. Such were our feelings the other day, on balievers and their suconserted children and seekbeholding the company by which we were ers on probation,) associated by voluntary covesurrounded. There were Booth, Crawford, mant to obey and execute all commandments of Buck, Ripley, Pendleton, Graves and others: Christ, having the same organization, doctrines, all present, though there was no Foster to officers, and ordinances of the Church at Jeru- call up the living or the dead. Mr. Reverence and Mr. Anxious also dropped in. calem, and independent of all others, acknowl-Whereupon the latter, hardly waiting for edging no lawgiver in Zion but Christ, and snbthe formality of an introduction, propunded mitting to no law he has not enacted. Bead a question to the company, upon which the Rom. i: 7: 1 Cor. i: 2: Esh. i: 1: Col. i: 1-5: following lengthy discussion ensued:

Anxious.-" I have been very deeply interested in a certain vexed question, and would much like to have the views of this company upon it. The question is: Did the Divinity suffer on the cross?"

Reverence.- "I am willing to hear these gentlemen upon this point, but I wish them to understand that I would not give the testimony of Bible for them all." Several of them then spoke in a voice and

said: "Yes, Bible shall be the umpire." Anxious .- "This thing being understood I would like for Mr. Booth to give his view. Booth.-"For it was necessary he should have something to offer, that he should offer the same faith and order) can come to the com- himself. But pure Deity could not be

of Grace, page 252.) Reverence.—" But what about the human discipline those whose relationship ordinari'y nature of Christ, Mr. Booth?"

Booth.-"It was entirely free from all contamination, and thus that holy thing. 6. Christian Paptism is the immersion of s believer in water by a qualified administrator, which was formed in the womb of the virgin by the power of the Most High, was in the name of the Trinity, in representation ef constituted the second Adam, in opposition the burial and resurrection of Christ, and proto the first." (1b) fassion of a death to sin, union with Christ, and

Anxious.-" Would you think it just to consecration to his service. One mode only, predicate obedience or suffering of his divine therefore, can answer this design, and the pro- nature?" Booth.—" He could neither have obeyed,

nor suffered, if he had not possessed a created nature:" (Reign of Grace, p. 253.) Anxious - You see, then, gentlemen, that Acts viii: to the close; Rom. vi: 4, 5; Col. ii:12; Mr. B. does not believe that Divinity

suffered." Reverence.- "Mr. Pendleton now wishes only action; since the burial of a dead man is

Pendleton.-" Far be it from me to intimate that Diginity suffered and died." (Atonement, p. 71)

Anxious.- " May there not be a sense in 1. The Bible, and the Bible alone, unailoyed which the Divinity participated?" Pendleton.—"Suffering and death must with human devices or tradition, is, and ever be affirmed exclusively of the human nature

2. Pasitive laws (as baptism and the subjects of Christ." (1b.) of baptism, etc.) are not left to be inferred, but | Anxious.—" Are there any holding that

is all cases require positive and plain commands, the Divinity died?" Pendleton.-"There is, perhaps, no one A Te divide the positive requirements of who will affirm that it is possible for Divinity Christ into essentials and non-essentials, is to decide to die." (Ib)

how far Christ is to be obeyed, and in what Anxious - "Yet, is it not true that some points we may safely disobey him. But to re- affirm that Divinity suffered?"

fuse to obey one of the least of his positive re- Pendleton -"There are some who believe quirements or to teach others so, involves one Divinity capable of suffering, and that it did God." suffer when Jesus died." (lb.)

Anxious.- "Do you wish to be understood in the charch, not expressly commanded or examinterested in the transactions of Calvary?" Pendleton.-" I do not, of course, mean that the deity of Christ was not profoundly interested in, and did not most cordially sanction the objects to be accomplished by faith a heresy?" the sufferings of his humanity; but I mean 5. Christ gave no men, society or church the that his deity did not suffer." (Ib)

Anxious.—"You do not think, then, that the charge of heresy on this ground." ization of his Church or Kingdom, as to make Divinity could bear pain?"

Pendleton.-" To me it seems utterly in another. To surrender what he has established, consistent with the infinite perfection of the

divine nature." (P. 72) Anxious.—" Was it the intensity of his 6. Principles can neither be conceded nor

meaning. - [Liddell and Scott, Carson, Anthon, &c. | dured." (lb.) 2 Standard historians unammously agree that

and the world a perfect Savior." us on the nature of Christ's sufferings?" Crawford.—" Christ's sufferings were physical or corporal." (Paradoxes, p. 154.)

in the flesh?" Crawford.-" He suffered for us in

only?" Crawford -" His sufferings were mental.

Anxious.—" Have you anything else Crawford \_" Nis sufferings were penal and vicarious." (P. 157.)

Anxious -" What is meant, Mr. Reverence, by permi and vicarious sufferings?" Reverence.—" Penal sufferings are those

made his sufferings vicarions."

Christ's sufferings."

implication, to say they were not divise." from you, Mr. Buck."

would be impossible for a divine being to her in her loneliness, and re-unite them in suffer and die?"

Buck -"It was meet that the Mediator should be man, that he might be capable of suffering death; for, as God, he could not Ameuats Due from Arkansas Stockholders. die, and without shedding of blood, there was no remission." (lb.)

Revereace.-" Notice that Mr. Buck does not say that Divinity is not capable of snilering : he says it cannot die."

Anxious .- "Surely; but I understand the since it was the sufferer, and not some one corrected . 

the age, Dapuists and Processants, activities and Processa Calvary." (THE BAPTIST, June 1, '72.).

vicarious—that is, suffering for others— LE Morgan...... 50 musion of another only by an act of courtesy, offered. It was requisite, therefore, that he vicarious—that is, sunering for others—

Z J Wood.

Z J Wood.

Z S Wood.

Z S Wood.

Z S Wood.

So found; he cannot even be indicted to be denotes, besides this, the object or objects the denotes, besides this, the object or objects the denotes, besides this, the diaphragm—the floor of the stomach—the diaphragm—the floor of the stomach and the diaphragm—the floor of the stomach and the diaphragm—the floor of the stomach and the diaphragm and th

being made the gaardian of the purity of the men, as every other high priest was." (Reign suffering, and the intensity of it." thinkers' are."

Graves .- "Prepense, the greatest thinker of France; H. W. Beecher, in his 'Life of Christ; Dr. P. Church, in 'Seed Truths: and Alvah Hovey, President of the Newton Theological Seminary, in his new work on J T Brown Hampton 50 fact! Our sins have gone before us to judg- exhaustion about the disphragm or pit of the 'Atonement'" (Ib.)

able to the production of wild theories. H. W. Beecher is the man who contends for infant baptism on the oxyoke principle. trine, does it not?"

Graves - " May not this be an old doe iutors are seeking to set up?" (lb.) 

longer than the pulpit question." Graves -" Were the sufferings of Christ vicarious?"

Anxious -" Yes." Graves .- " Was the Son of God consid ered, separate from his humanity, 'the

Christ' of prophecy?" Anxious.-" No." Graves - "Was his humanity, separate from his divinity, 'the Christ'?"

Anxious.—" Na" who was the priest?"

Anxious.—" He was both priest and offering; he 'offered himself without spot to G T Mullen...... 50

Anxious .- "We think so." the sufferer on Calvary. We know no other. E M Lowrey...... 50

Anxious.—" May you never know any DH Toltison..... other, never preach any other. Never fear

Reverence.-" Did not your answers, Mr. 

Anxious.—" Very true; yet without the EJ Hogan & Son..... sufferings that gave the atonement its consequences you mention. It is said in W D Garder...... Sufferings that gave the accommendation.

IMPORTANT FACTS.

1. All acholars, critics and lexicographers, of any note, smanimously declare that the primary (that and humanity in the person of the Research to the blood of the commendation of the Research to the blood of the commendation of the Research to the blood of the commendation of the Research to the blood of the commendation of the Research to the blood of the commendation of the Research to the blood of the commendation of the Research to the blood of the commendation of the Research to the blood of the commendation of the Research to the blood of the Research scholars of any age, affirm that it has no other than the intensity of the sufferings he en- existence. And how do we understand all Corinth Church. this? Of bis divinity. Why do we thus SA Keene.... Anxious - Mr. Pendleton, we are satis conclude? Because, first, we know that G H Pettns..... primities and apostolia baptism was administered fied with what you have said. Your reason Deity could not hunger; and, second, that Heprebah Church. by the immersion of helievers in water, in the ing is very fine. The Divinity is the altar; the humanity could not claim eternal existname of the Trinity.—[Stewart, Robinson and the humanity the sacrifice. The altar sance ence. Now, take this reasoning to Calvary. St A Nabors...... tifying the gift gave to it an infinite value, Here we see Jesus Christ, our adorable Savior, the Son of God, suffering and dying Reverence.—" Will Mr. Crawford now help But as we look upon this grand, though affirm that the two natures participated, Eld P B Smith..... than that the two natures were included in Anxious .- "Why was it that he suffered the hungering, weeping, fasting and eternity of existence. When we say that all suffered the that was capable of suffering, is this not Eld Alex Causler..... lesh, because we are in the flesh." (P. 155.) enough? The humanity of Christ was Allen..... Anxious—"Were his sufferings physical holy, harmless, undefiled. It was this that H G P Williams enffered.

OBITUARY.

in Mineral Springs, Hempstead county, Ar- JF Stedman..... kansas, February 2, 1873, aged thirty-aix DR H Andrews..... years, one month and twenty five days. He was hopefully converted to the religion of Jesus about eighteen months before his

have said so, in the minute investigation of last illness, which was partially protracted through more than ten weeks, he manifested the dead at his appearing?"—J. B. Scarcy, R is certainly great incommittency to lavish all cur Anxious - Yes, to say that they are a most devent and patient spirit. Though in No. 25. physical, mental, penal and vicarious, is, by he was cut down in the vigor of his manhood, he expressed himself, on various occa-Reverence.—"We will now gladly hear cions, as entirely submissive to the will of God. As a citisen, he was honored and Buck.—"It was proper that the Mediator respected; as a friend, he was faithful and hould be capable of obeying the law broken true; as a Christian, he was sound, sealons by the sin of man, as a divine person could and devoted. Oh, may his mantle fall on not be subject to the law, and yield obe- some other member of our church here! dience to it." (Theo. Dictionary, p. 268.) The deceased leaves a heart-stricken widow Anxious .- "Mr. Buck, do you think it to mourn his loss. May the Lord comfort

> heaven. Mineral Springs, Ark., February 18, 1873.

Owing to the state of the roads and the weather, a great many did not receive the the dead; and ["I charge thee," under is originated, results in death as sure as poicall sent through the mails, and we there- stood] by his appearing and his kingdom son, or the opening of a small vein to flow fore publish the sall and the amounts, on preach the word." which we rely to secure the house, and to emark to apply as well to his suffering, are any mistakes, let them be promptly questions that arise for settlement are:

Cedar Grove Church....... 50 brought again into judgment.

John C Britton...... 50 W W Pettus ..... 50

A Lovelace..... 50 J J Rogers..... 50 G M Farmer.... T H Broome..... 50 Pleasant Hill Church...... 50 John C Walker..... 50 J B Hill...... 50 J A Rogers..... 50 E J Wallace.... 50

C C Hogan ..... 50 Mrs Rachael W Smith..... 50 M 8 Buckley ..... 500 W A Welch...... 100

we preach no other. To whom is such a Ft Smith Church...... 50 Eld F L Koegel..... 50 Eld W W Crawford..... E M Pettigrew...... 50 M M McGuire..... 50

W S Young..... took both natures to constitute 'the Christ?' TH Robinson....

T R McAnally..... Pleasant Grove Church..... A M Jones..... 50 J A McClendon

Daniel Jones.....

HALF SBARS DUS JANVARY 1, 1878. A Lamer.....

J H Howard..... J Ritchey...... S C Buckingham.....

Total..... Sixtery churches in Arkansas are pledged, death, and immediately united with the by one or more of their members, of course, imposed by law. Jesus was under law. The Baptist church in this place. In a short to take one share each. How easily can they of faith, which were read and unsuimously fact that he died for others—as a substitute— time he was made descon of the church, do it, the next Sabbath they meet, by adopted the day following; after a sermon and, up to the time of his fatal illness, he making an effort to raise it by individual on the unity and communion of the church Anxious - Mr. Crawford, then, does not lived an exemplary Christian life. Though members paying five dollars, three dollars, congregation, large and attentive, it is & Pretestant historians frankly admit that say anything positive about the Divinity his life, as a follower of Jesus, was abort, he two dollars, one dollar, and fifty cents. Try believed good was done. showed himself a faithful and useful ser- it brethren who pledged; make a speech without that have stred since the spectles, and as Beyersonce.—"Nothing directly. Yet we want. We know of no member of our and rama the share. If the church will not, occupy a central position between three Signatures should teach in four things: Christian societies, which have preserved pure feel authorised to may that he agrees with church whose loss would have been more jet one, two or three brother church and the world is; what a vile

"Will not Christ judge the quick and

No. he will not, and for the following reaeons: First, the Scriptures, our unerring guide, nowhere says that Christ, to whom all judgment is given, will judge the "quick' - c, the living and the dead-at his appearing; and, second, they positively contradict it. The passage Bro. S. embodies in his the original, and has evidently misled him. shall judge the quick and the dead at his gold. appearing and kingdom." The original reads thus: "I charge thee before God and should be placed upon the same list of crimes, Christ Jesus, who will judge the living and for a voice ruthlessly injured, until disease

We all agree in holding that Christ will commence operations thin spring. If there judge the living and the dead; but the

1. Do these terms refer to the same class, 

subject to its condemning power, how can abuse, cost them what it may. one can be tried until a charge can be and the result is, a slight prolapsus of the abfound; he cannot even be indicted to be domen takes place, which produces a sag in until a charge of some sort can be alleged. produces tension of the vocal organs, and Eld J T Marshall 50 But against the believer a charge of no sort thus sore throat, hoarseness, then large of the sore throat is the sore throat thus sore throat the sore throat the sore throat the sore throat the sore throat throat the sore throat throat the sore throat t Anxious - About Presense we know T H Roberson ...... 50 more to be seen by us, nor even to be re- hips, and you will find a hollow into which John Roberson ...... 50 upon the docket—no charge recorded there

Bro. Craig's doctrine is the doctrine of Mt Plessant Church....... 50 of the sainte with sinners is the doctrine of 

> WORKING WITH GOD. Forth in God's name gladly going

In good time thy seed be sowing Whatsoe'er is dons is done. Leave the distant to his keeping, With the nearest do thy best !

To thy work with seal begun,

Without cowing is no reaping; Oaly busy hands shall rest. Danger lies is idly llving. Health in labor freely done;

Sweat of toil is honor-giving To the brow, at set of sun. Know'st thou not, whate'er the ending, Whether failure or success. That God's favor, still attending,

All good deeds of thine will bless ?

IS MASONRY SCRIPTURAL? Bro. Epiron: - I write for information. I

my understanding. 1. The object of our creation is God's ders and head will be thrown slightly beck, glory. That is the sole purpose of our being. and the chest outward. Whatsoever ye do, do it heartily as to God, The horn pad or hand of tha brace in

and not unto man." 2. It is written: "Unto him be glory in the church by Jesus Christ." "The specificatien of one thing is the prohibition of

another." 3. If this be so, and God's glory is in the formance of their arduous duties, the loiss fruit of his Holy Spirit (Gal. v. 22, 23), then of the muscles thus girded for great efforts, how dare we go outside the church relation or to feel no fatigue from amail ones-and

to manifest these fruits? Any new scriptural light thrown upon swagging, the lungs are also held up, and the

this subject will oblige yours, in Christ, W. E. T. REMARKS.—Will any Baptist Mason answer

A CHEBCH CONSTITUTED.

this ?- ED. BAP.

Bao. EDITOR:-The seventh and eighth of December were days of peculiar interest to those who suffer from weak backs, horsewith the brethren and sisters in the vicinity back riding, prolapsus of the bowels, known of Beanhouse, in the northern part of Ashly by languor and a sense of drawing down, nothcounty, Arkansas, as they had previously ing can equal the advantage of this Brace. met in convention and determined, by the In ordinary cases, the Brace need only be help of God and ministerial aid, to be organ- worn when you speak or take exercise. I ized into a church of Christ at that time, say to all ministers who would preserve their and invited a number of ministering breth. strength and voices until old age, try this ren to come to their assistance. Bro. W. C. valuable instrument. Kimbrough and the writer being in attend. 50 Braces .- On condition that a certifiance, we proceeded in the following order: cate is given within 60 days after maing, First, a sermon, preparatory to the occasion, by Bro. Kimbrough, on the origin of the I will sell 50 Braces for \$10 cack. A fit is church and the nature of its mission. guaranteed, If directions are followed. (See mendation from sister churches; right hand grand testimonial advertisement. Remem-Second, the reading of the letters of recomof fellowship extended; appointed a com- her, the first fifty orders alone win. Barrow mittee to draft church covenant and articles the twenty and mye \$5. I never expect to

This little hand of brethren and sisters

To Ministers About the Voice.

care and attention in storing the mind with knowledge, and yet make no provision for cultivating the medium by which this knowledge may be made ovailable to others .- (Dr. Mack-

ness, in his Dysphonia Clericorum. No man will take care of his voice m he should until he is brought to appreciate its value in some good degree. Speech s a diquestion—2 Tim. iv. 1—is but a travesty of vine attribute, next to resson the most distinguishing gift of the Creator—the faculty In the version made by King James' trans- by which man stands superior to, and prelators it reads, "I charge thee, therefore, eminent above, all other animals. It should before God and the Lord Jesus Christ, whe be valued above gold, yes, above much fine

To abuse the voice, and to commit suicide, 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 consumption? How is it that half of our ministers with really sound voices can be found

Having lost my voice estirely some eight-plain how I recovered it, and overcome, perhaps, as severe a case of laryngetis and 1. I had my wouls cut off-it was prolonged

> 2. I had my shirt bands and collars made an inch larger than my neck. 3. I bathed my loins and my throat in

cold water. 4. I turned out my beard. Finally, and best of all-I put on Banning's Lung and Body Brace, which I have worn now eighteen years, and would not part withit for thousands of dollars in gold, if I could not procure another. This Brace I recommend to every preacher, and to every man or

woman suffering from a weak back. or prolapsus of any kind. Such were the benefits I received that I have been willing to do as a distinguished Episcopal minister in Virginia-act as agent in putting them upon my ministerial brethren; and it is a pleasing fact that I enjoy the gratitude of hundreds whom I have thus saved to the pulpit. But teuching the struc-

ture of the brace-There is not a strap or buckle about it. It is made of horn, and the finest steel, padded and covered so as not to gall. Four parts of it rest on the spinsl column in the am a minister of the gospel. For months small of the back, which tends to throw it is, past I have desired to become a member of and thus preserve this column erect. Here the Masonic order, but I have the Scripture is the shoulder brace of the most approved before me against such an act, according to kind, all others are unscientific and humbugs If the spinal column is held erect, the shoul-

> front fits the pelvis, and gently lifts the abdomen up to a diaphragm; supporting both, and operates by its double spring like a large super costal or outside muscle, assisting the abdominal and intercostal ones, in the perthe floor of the diaphragn thus kept from vocal organs firmly sustained. It is the most admirable, scientific, and beneficial arrangement I ever saw or heard of.

> Dr. Stone, the most distinguished surgeon of New Orleans, La, pronounced it the perfection of mechanical invention for the purposed designed. Besides public speakers,

> whether the brace is valuable or invaluable. Advertisement.) This is done to prepare a make this offer again.

> Address J. R. GRAVES, Ageni. Any Minister sending \$10, shall have the Brees, and he allowed to retain \$1 on cask one of the next the substribers he sends us. Send money with order.

the dostrines of the gospel through all ages.— the other two gentlemen; for, if he believed heavily felt. He was ready to take the lead themselves; but let the honor of the church responsibility of their situation, and will thing ain is; what a poor thing man is; the Divinity suffered, he, doubtless, would in every good word and work. During his be preserved.

a Trave is he shellenge that is not columnary. by love and accompanied by faith. to meny act of ebolimics in like baptism

ti ste moure of a good conscience toward God. ib a Prom the above all une on that infant ber stine in not's religious out, because it is not and can in no sense be considered an act of obedie many. There is no lawifer it ; and if so, the law could not be known by them; nur can infants (criffith, for Editor Wayland has no knowlreligion love or faith; nor have they edge of us, and this interest may have its a good conscience to be answered by baptism base here, its back in Richmond, and its a good sensetable with a net only destructive of head in Dilladalia. Inia we clip from Alm fastismental principle of Christianity the National Baptist, the organ of the society eledience but it effectually puts it out of the

power of the ana sprinkled in unbelief to obey in Memphia, to organize a stock company, to be known as the Southern Baptist Publishmg Company. With great thoughtfulness, troduces the unregenerate and non-believers infants, could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

1. Is Christian hantism a perentalduty-i. e., enisined upon parenth, as wes circumcision, or to be administered to their children? 2. Is Christian beptism the personal duty of

a penitent believer? If a parental duty, like circumcisien, it can never be the duty of the shild, though its par-THE STATE OF THE PARTY OF THE P

tion is not essential to salvation, let him be accursed. In bantism, not only are our sins remitted, but also the punishment of sins is gracours are of as the gate of heaven, which before, through sin, was shut." - Coun. of Trent, highest enthanty.

Bringor's Every person confirmed is re

patred to enswer these questions: Q. "What is your name?" Q. " Who gave you this name?" A. "My sponsers in baptism; wherein I was

mada a member of Christ, the child of God, and an inharitor of the kingdom of heaven."-Prayer Book Cutrchists. Marsenter .- What are the ban-fits we receive affairs alone. Manufacture 1. Part of these is the washing away the guilt of original sin by the application o

By beptises we are admitted into the church. and sensequently are made members of Christ,

In all ages the sutward baptiam is a means ier the inward." As "By water, then, as a means, we are regenerates or born again."

"If infants are guilty of original sin, then

Tracts, pp. 246, 247, 248, 249, 250, 251. Passarrenians,-See Confessions of Faith.

" 193 What is a Eacrement?" "A sacrament is a holy ordinance institu-Christ, and the benefits of the new covenant are represented, sealed and applied to belivers." the party baptised into the vissible cherch, but in this month: the to be unto him, a sign and seed of the cove- RESOLUTIONS PASSED AT JACKSON, TENN., FEB manit of grace; of his ingrafting into Christ; of regeneration; of remission; of one."

" Which sacrament is, by Christ's own appointment, to be sentinged natil the end of time." Lad The fience of baptism, (p. 148) is not tied to that moment of time wherein it is adminisdered : yet, netwithstanding by the right use of thin erdinance, the grace promised, is not only effered, but really exhibited and conferred by the hely short; to such (whether of age or infants,) would insure the co-operation of all West as that grace belongeth unte, according to the ssunmil of God's own will, in his appointed

"The Visible Church, which is also Catholic, censists of all those that profess the true re- he may visit. ligion, together with their children; and is the hingden of the Lord Jesus Christ, the house and family of Godf, out of which there is no ordinary possibility of salvation ?"

CAMPARLEITE. The belief of one fast, [i that Jesus is the Messiah ] is all that is requisite, as far a faith goes, to salvation. The belief of this one fact and submission to one institution [immersion fato the name of the Trinity, I expressive of it, is all that is sensired of Heaven to admission into the

Byery such person is a disciple pardoned regenerated in the fallest sense of the word, the mmant ha has believed this one fact. and hea submitted to the above meationed institation, [ - Alex. Compbell.

If Bentist Churches are not churches Christ, than all Campbellite ministers are nnhantised and without authority to baptize. lew. Campbellite ministers deny that Baptist se see the true charakes of Christ visible.

or thee the nessen of their baptism is Scriptoral. They are, therefore, all unbaptized and unor-tained. But suppose they grant that Baptist Shurches are the true churches of Christ; pholitics then manifestly are schismatics. having been excommunicated as heretics and better for their sturdy adherence to the All can see if Baptists should receive the

societies, bolding and teaching such a doctrine,

whose set it is: and if that wow is not a loyal to his denomination, and loyal to the true spirit of Christian unity also.

The above is from the Examinar and Christian in the control of them set. It would be difficult to find so much of truth and error mixed up in so short an article.

How a man could do as the certain Rep-

The Truth in Love."

TERMS, :::::: \$2.50 PER ANNUM. Advice from Philadelphia.

profound interest Mr. Griffith, or the North ern Publication Society, takes in our Publication affairs down here ... We say Mr "An effort is making which has its centre

the managers issue certificates of stock on into the church—if these secieties that sprinkle the first of each quarter following the last payment for stock, in order to 'facilitate the payment of dividends,' a most praise worthy object. We have an impression that there is a large amount of stock in the late Southwestern Baptist Publishing House that might be bought at a rate that would leave a handsome margin of profit, if the stock should ever rise to one per cent. on the par value"

Wonderful, disinterested friendship, to tender such unselfish and such profoundly sage advice as this! We never knew before ents were derelict in theirs and infant bap that there ever was, or is to day, a South ties effectially destroys believers baptism western Baptist Publishing House in this from the earth. But if it is the personal duty of a city! The house to which Mr. Griffith ponitent believer, then it is not a parental duty. refers, is owned by gentlemen of the Christian or Campbellite persuasion, is not, and Carros m. - If eny man shall say that bap claims not to be a Baptist house, but a general job printing house.

Suppose the Southern Baptist Publication elously personal of Ged. Bastisss spens to Society should prefer new to half-worn type, and new presses and machinery to ones that have been broken and badly worn, though these latter could be bought at a discount, of what concernment is it to the society in Philadelphia? We tender this bit of advice to them, and to all others who have no stock in the Southern Baptist Publication Society: Mind your own business and mind your own affairs, and let your neighbors'

Shall Tennessee Have a College !

We referred in our last article on "OUR COLLEGE" to a spirited public meeting held in Jackson, Tenn., and to a series of resolutions passed. We have been favored with s copy, which we publish with pleasure. Jackson has resolved to be represented they are subjects of beptism; seeing in there, and why will not every church in the erdinary way they cannot be saved unless. West Tennessee send one representative to that meeting? Are not West Tennessee Beptists interested in the question of a denominational college in the bounds of the grand testimonial advertisement will be State, or shall we, 70,000 streng, with more prepared, to be sent to every minister in the ted by Christ; wherein, by sensible signs, wealth than most of our sister States, de South. If you ever intend to get one, do it pend upon them for the education of our sons and our young ministers? Can we not. Of Barnsu-p. 14. Baptism is a sacra- upon some plan and place, build up a col-Ment of the New Testament, ordained by Jerus lege? Remember the meeting at Humthrist hat enly for the solemn admission of holdt on Saturday before the fourth Sabbath

RUART 9, 1873. WHEREAS, The Baptist Education Society

of Tennessee has commissioned Eid. G W Griffin, D. D., to canvass West Tennessee in the interest of Union University, at Murfreesboro, to raise an endowment fund for said institution, and also to increase its means for immediate use; therefore, Resolved. That it is the advice of this

meeting, in order to develop a plan which Tennessee Baptists in the great work, that a jected to a church trial for believing what general educational convention be called, to he abundantly proves in this pamphlet; i. c., meet at a suitable place and time, as shall be designated by Bro. Griffin, with the advice of brethren in the different localities

Rosolved, That the people of Jackson shall be represented in that convention Resolved. That we will do what we can

aid in the present necessities of Union University. Resolved, That the above resolutions be

published in THE BAPTIST at Memphis. G. W. JOHNSTON, J. E. GLASS, Cont. J. L. LANCASTER

Real and Sham Union.

Amalgamation is one thing, Christian union is another and very different thing. Every little while earnest men get together and try to effect an erganic union among denominations. A series of union meetings were got up in Brooklyn and New York to bring ministers and people together. They ended in a violent and bitter discussion. which blew the thing up. One of the New York pastors, in a heated discussion, openly charged upon the Baptists and Episcopa lians the great crime of keeping Christians apart. Since then, he has preached for the Psalmist. men he so abused, and likes them all the

A council was called to settle a Congreimmersions of the above societies, they would gational minister. It was proposed to make one-half if not the entire interest of that inderest at vital error. Baptemal Salvation it very catholic, and have represented all evangelical sects in the council. The Bapcannot be considered gospel or christian evangelical sects in the council. The hap class distinguished Dr. A. thurches. The late distinguished Dr. A. Curistian brother, but declined to take part can be made a faithful exponent of the M. Peindexier, of Virginia, declared with ref- His bigotry was very apparent. Yet when views of the great body of Missouri Bap-New, if the bodies to which reference has been made are not Scriptural courses, their ministran course be conjugated and to hold his prayer meetings in, he cordially gave him the use of his lecture made him the use of him th The ordination can have no farce or preached with him night after night in a validity beyond that which is imparted by the season of religious interest, shewing that but whome act it is; and if had you've a man can be loyal to his denomination, and

> Chrenels, New York. It shows how some of printed. so much of truth and error mixed up in so that Elder D. M. Cochran was shockingly ton this? Where in the Word of God does

How a man could do as the certain Rep.

How a man could do as the certain Rep.

We learn that the Baptists of American, without an accepted sacrifice. If, as the consistently not to do have done, and the sale of the consistent o How a man could da as the certain Bap 13th inst. Particulars not given. to do, I am unable to divine. To the writer dollars on their house. Well done A man-in Christ slone suffered for us, then five dollars. Now are there not one thouman—in Christ slone suffered for us, then live dollars. Now are there not one thou it follows that we are saved by a west—that such the true spirit of Christian union, appear gis cannot bost.

The general meeting of Friendship Asso—self, well as held state were saved by a west—that such sufferings as one mortal man, like our month—send their notes and one half or a like our part of it? Brethren, put a shoulder to the paid; James M. Hickney, Ill., \$50; S. H. occupy it accordingly. J. V. McContoon. what a precious thing an intermetia Cirriet in

Brookhaven, Mississippi; and, while he will preach to the church one Sabbath (the vention and \$5 for Dr. R. C. Hill, for Rome second) in the month, he will travel to raise missions H. A. Turrer, Cor. Sec y. funds to build a first class Baptist female college in Summit, Minissippi. The City Counsil has voted \$5000 toward it, and the ern Oregon. eitisens pledge \$5000 more.

ELD E H. OSBORKE has accepted the call Our readers will be delighted to see that of the church at Gallatin, Tennessee. Eld. versity.

ELD. L. M. STONE goes to Meridian to take charge of the Female College there. His

correspondents will remember this. ELD. LEAVELL, of South Carolina, goes Jackson, Mississippi. He is a young man of is no allegory, but facts. great promise.

ELD. HACKETT takes charge of the churches

East Tennessee. Da Lewis, of New Orleans, goes to Jeffer son, Texas.

A New Proposition.

shade larger than the present, clear, bright to us. and beautiful. It will cost us fully \$1000. renewing, and getting his brother to renew or subscribe this month.

this year, and offer to receive and forward saliva. the money for all who will subscribe or renew, and report the result to us, shall have his paper gratis this year. Show this to your minister.

Belay of Paper.

We are delayed but will lose no number and we must let the paper man tell our eaders why, and the prospect for the future. Floods and breakages cannot be helped:

DEAR SIR :- Find inclosed bill of lading for above invoice, which goes forward to day We have had such unprecedented rains and consequent high water, that it has materi ally interfered with our production, and hefore we had made a stock of your size. Will hereafter keep one or two week's sup ply on hand, that we can ship promptly. ours, truly, A. S. Edmonston, Agent Paper Mills. Marietta, Ga

Ten Dollars.

A LARE CHARCE.—The Lung and Body Brace will be sent for \$10 to thirty ministers (the first thirty that apply), on condition that they give a certificate as to its value, or otherwise, after using it thirty days. A as this offer will never again be made

Appointments la Southern Indiana.

Ellettsville, Saturday and Sabbath. Provi-

BREVITIES.

"THE CLOCK STRUCK TWO," by S. Watson. and this second stroke knocked Mr. Watson out of his church, if not out of his 'senses. We understand that he was left but the alternative to renounce Spiritism, or be sub that Mr. Wesley, the father and founder of Methodism held and taught, as well as A. Clark and R. Watson, standard writers, these self same sentiments indorsed by Mr. Watson, and that the church authorities have been publishing them for years! While we regard Mr. Watson as in grievous error, he has proved himself as orthodox as the father of the church he has left.

OUR SPIRITISM -Our pleasant critic, Prof. Martin, of Mississippi College, finds, indeed, gross Spiritism in the "Southern Psalmist," but it is in the Rogers' edition, and not in any Psalmist that bears our name. The plates of the Psalmist were lost to us by having our name where it ought not to have been; and the new owners revised these hymns to suit their tastes and theology, and we protest against such sentiments being laid to our selection. The new and genuine Southern Pealmist" will contain no such doctrine. It is high time for Baptists to quit singing such and teaching their children to sing such. Send for the new

THE CENTRAL BAPTIST (Missouri) has an agent in the field, raising funds to enable the General Association to purchase at least paper, and the agent meets with good suctists, if it is not now.

A Request.—Several subscribers request preached with him night after night in a Judge Harris, of Quincy, California, to comleason of religious interest, shewing that plete his article on the "Equality of the Races." May we hear from you. Your paper was dropped through mistake; now cent over the fact of a suffering Christ! "The again, and the numbers of your articles Divinity is the altar, the humanity the

of Bro. Wm. Borum, of Locksburg, Arkansas, fect Savior." Who told him of Mr. Pendle-

Ein B. C. Eager, Sa. has femoved to the State in pre-paying on the bonds. 724

RECEIVED of J. R. Graves \$5 for Bro. Ste. Our paper is bringing money into the lect for our Publication House. If our treasury of the Southern Board from West-

WE have not relected all the poetry that has appeared in THE BAPTIST the past year, and we regret that those lines pointed out Griffin takes the field to endow Union Uni- by Bro. Martin should have crept in. More watchful in the future.

WE call especial attention of our readers to an article from the pen of one of the profoundest thinkers of the North-the editor of the old New York Chronicle. His article

LITTLE ROCK, ARKANSAS.-We invite the attention of our readers traveling at Little at Crystal Spring; and Hazlehurst, Missis- Rock to the card of Messrs. Boon & Rock. Taey are worthy brethren, and intend to ELD. Mars, of Jackson, goes to Knoxville, deserve patronage by liberal terms. Give them a call.

Ir we give a liberal space this month to Publication interests, do not find fault with us, for our whole soul is in it, and its success the prayer of every moment. If the breth-We propose, during next month, to bring ren will only respond this month, we will but this paper in new type throughout, a be the happiest man living, it now seems

and we appeal to every friend to help us, by several, asking what we know about his the eye of some who think it useless to own success, we say this: had we a cancer, we a house, and have even suggested to hire a know of no man on earth we should sooner Every minister who will state this fact to apply to for relief than Dr. J. He uses his to his congregation on any Sabbath in this father's remedies, and we know what they manufactured by Northern booksellers! We or next month, and make an honest effort were-no arsenic-nothing the patient could did not begin, to reach any such end as this, to get every family in his church to take it not use upon his tongue, swallowing the and if it comes to it, it will be without us.

PASTOR LOFTON delivered two of the strongest sermons last Sabbath morning and denomination-worthy of the principles night we ever heard from a city pulpit which Baptists represent-worthy of Brethren struck hands as they passed down the aisles, and an intelligent country Baptist remarked: "I never expected to hear such a sermon from a city pulpit." We have collected them for publication in this paper. Bro. L is growing in spiritual strength and developing a very high order of talent, which is evidently appreciated more and more by his church and congregation.

A NEW SERIES.-We have engaged Bro. R. S. Duncan, of Missouri, to prepare a series all paid in after this in the putting to press of historical articles upon this question: sionary or Antimissionary?" The first brethren; and we can now announce that words calculated to stir up sectional strice article of the series commences this week. the Finance Committee has authorized the Every Baptist, at least, should read these publication of the life and unpublished articles with care, and post himself np writings of Dr. A. C. Dayton, which will be touching the history of this unfortunate put into the hands of the stereotyper on necessity for it. We cannot be faithful to division. We invite any representative the first day of April, and several of the the interests committed to our charge withantimissionary brother to disprove any fact, little works that comprise "The Anti- out making it a success. The untiring agent and in saving this. we especially mean our Catholic Bettern" esteemed Bro. Fain, editor of the Baptist Watchman, Nashville, Tennessee. If your we learn, was received by a brother to be sufficient to drive it back. When have time is out, renew in time not to lose one of handed over when the order arrives-\$7.20 seen so much success in an enterprise so

spondent of the Central, "still preaches at hardest hill before the Society is reached. We have consented to open the spring Athens and Salvisa, Kentucky. Mr. Lard, canvass in Indians, and appointments have the Campbellite, preached at Athens when first responses come from the very place been published for us at Freedom 26th. Brother Ray came, but has left there. Bro. where we commenced our commenced by one man within a few months, settles the been published for us at Freedom, 26th; Brother Ray came, but has left there. Bro. where we commenced our canvass there, question "beyond the possibility of a reason-Ray has baptized some of his members, and Bryan. That patient, ever true and working able doubt." is successful in most of his debates with the brother, McClelland, sends us in one draft hold your peace, for "the people have a Ellettsville, Saturday and Sabbath. Proviis successiul in most of his depastes with the
dence permitting, we will fill these and 'Reformation.' His 'Key to Cempbellism' \$150, and Bro. Throcker, of Blenham, forreport results.

\*\*Reformation.' His 'Key to Cempbellism' \$150, and Bro. Throcker, of Blenham, forurge them on; and when you permits that
this work was of God," you will not like to and do a good work, which is shown by the the drafts roll in all along up the long line be numbered with the Sanballats and Tofruita." It was a great loss to the denomi-nation when Bro. Ray left West Tennessee: a battle line until Lefferson and Marshall tors, truthfully says: "All the Sanballstand but he is appreciated in Kentucky, and is leading the van in the noble battle Kentucky Baptists are waging against Campbellism and Ritualism. His books are valuable. and should be secured for the standard worthless will be made ashamed of them. me to add, that some editors are equally cation Society.

THE Bristol (E Tenn ) difficulty, we learn, has been amicably settled. Bro. Talbert in their religious promises as their notes sends us a lengthy article, correcting several to this great work are. A crowning success things that appeared in Bro. Crouch's com. is before us. munication. 1. lle gives evidence that he (Bro. T ) was recommended by the Jonesboro Church for ordination. 2. That he was regularly ordained, two regular ministers acting as presbytery. 3. That Eld. Thrasher has never pronounced it all wrong, and, touching his church connection, he was once own request, without a letter, but subse- over \$1000 in cash-nobly done! The first quently restored and dismissed with a letter, letter we opened on the first day of this in full fellowship. 4 That the Goodson month was from a devoted sister in Arkan-Baptist Church in Bristol is recognised as a sas, Eliza M. Batcliff, with a check for fifty regular church, by associations in Virginia dollars and these cheering words: and Tennessee. 5. And best of all, "we Please find inclosed fifty dollars, for have buried the tomahawk in the grave of lication Society. Oh! save that house to fraternal affection." If the brother means the Society. No one can be much less able that the tomahawk alone was buried, and than ourselves, but my husband, whose heart fraternal affection survives, let there be is also in the work, has kindly made a sac peace. The history of such events does not rifice to gratify me in this request, preferring profit the world nor the cause.

8-P, of the Arkansas department, must certainly be trying to amuse himself by his allegory (?) this week. Suppose Mr. Pendleton does not agree as touching the sufferings of Christ-he once did not touching alien immersions and pulpit affiliation, but he is very sound on these and other subjects now-he and scores of heavier names do not agree with S-p touching his views of John til. 5. If names constitute an argument, what then, S-p? Suppose we do not see any solution or truth in the sentence by which S-p and his Bro. Pendleton get sacrified The altar sanctifying the gift gave Muspeass.—We learn, from a private note to it an infinite value and the world a perPublication Reports.

MARCH IST .- This day opens grandly for this month—the last month we have to colbrethren will not respond to our urgent endeavors, we will be compelled to see i pass into other and more fortunate hands. and our Society be thrown back at least two years in its operations. To buy and put a steam engine and machinery into another man's house, at a heavy cost for alterations and a crushing rent, would simply be a piece of folly. We never undertook this enterprise to become a mere renter : and we have noticed that a "renter" seldom ceases to be a "renter." With a \$4000 leak for rent in the profits of the Society, a small dividend will be left to the shareholders. We notice. on passing to our office, the new, magnificent building erecting by Bruce & Ce., upon the ruins of one recently consumed by fire, at a cost of \$75,000, for a carriage and wagon manufactory. Such a building gives character, confidence and credit to that firm. If is was good policy to rent for manufacturing purposes, those men would do so, for they are among our very best business men and close financiers. Their business could a hundred times better be accommodated in reated buildings than a book manufactory CANCERS AND DR JANUARY -In answer to and steam presses. We say this to meet Society up the long hill. When once uproom in the second story of some house and and the last hard pull over. The load is begin with a wheelbarrow full of books We commenced and planned and have thus far labored for something worthy of the

ONE WILLION SOUTHERN BAPTISTS!

and thus far it has been a success, and the light of a crowning success is breaking into speaks nobly, and he knows what he is the darkness shead of it. The 2240 stock talking about. There never was a great holders will, by act and word, during the enterprise undertaken, never did a company month of March, set their broad, bright of faithful brethren have a mind to do a seal of approbation upon the action of the great work for the Lord, that was not oplast Board, in ordering the purchase of this posed by Sanballets and Tobias, men who will house, and to invest the first \$25,000 of the not work themselves, and try to keep \$12,000 due, to meet the first payment, and others from working. new publications. We expect to meet the Who are the Primitive Baptists, the Mis- first payment in March, by the help of our

We put into the bank \$470; \$250 more, vigorously, no current of opposition can be Let it only average this every day this ELD. D. B. RAY, says a Kentucky corre- month, and all is well, and the top of the says, "Nothing is so successful as successful TEXAS is just beginning to pull, and the leave no trace behind; but one hundred and

a battle line, until Jefferson and Marshall Tobiahs are not dead yet. \* \* This fault, close it with crowning responses, as they did finding is not confined to the lay brethren, our subscription list in 1872 Before thirty but ministers have caught the strain,"—wor days have passed, those in this city who have der if the "lay brethren" didn't catchit been saving that these subscriptions are publications of the Southern Baptist Publi- selves, if they are susceptible of the emotion. guilty, like Sanballat, of impugning the mo-Our noble brethren will vindicate our work, the wisdom of our plans and our confidence

Our New Agent.

Since the fourth of January last we have employed a new agent-THE BAPTIST-in ardent a friend of its interests as if I had canvassing for new notes and cash, to help fetch" the old stockholders up the hill by a hearty push. Within the past forty-three dismissed from the Jonesboro Church at his days it has secured \$5000 in new stock and gigantic labors and unprecedented success

my name attached to it to his own. May kind Providence smile upon the efforts made to secure this grand and noble enter-Sincerely yours, ELIZA M. RATCLIFF.

A thousand thanks for this example, this but will send printed receipts to all who will word and this deed, with which to commence pay first call. this month. Its influence will be worth thousands of dollars to the Society. The in your letter when it reached this office. It widow's two mites were more than they all may have "dropped out" on the way. Hope cast in, because it has already influenced you have found it. millions to the Lord's treasury, and it will JOEL C. MESTAINT, Virginia.—We com influence millions more. Are there not one mend you to the series of articles touching thousand sisters, who read these lines, that the relative claims of Missienary and Astiwill de likewise, and pay, if not all, one-half or missionary Baptists. less? But send your notes and be enrolled | Wr. T. Lrws, Mississippi.—Thanks to a among the "noble women" as one of the kind Providence, our music book is finished founders of the Society!

The next letter is from Bro. S. W. Stoker, your original music. Mississippi, with these words:

murdered in the Choctaw Nation, on the he find it? The tree was the altar; had he not been offered upon that the world of God does to he find it? The tree was the altar; had he not been offered upon that the world of God does to he find it? The tree was the altar; had he not been offered upon that the world of God does to he find it? The tree was the altar; had he not been offered upon that the world of God does to he find it? The tree was the altar; had he not been offered upon that the world of God does to he find it? The tree was the altar; had he not been offered upon that the world of God does to he find it? The tree was the altar; had he not been offered upon that the world of God does to he find it? The tree was the altar; had he not been offered upon that the world of God does to he find it? The tree was the altar; had he not been offered upon that the world of God does to he find it? The tree was the altar; had he not been offered upon that the world of God does to he find it? The tree was the altar; had he not been offered upon that the world of God does to he find it? The tree was the altar; had he not been offered upon that the world of God does the world of not been offered upon that, we would be dollars for that object. I want one share; I

He Baptist an manual or consistently, recommendate for a short time were part of it? Brethren, put a shoulder to the paid; James M. Hiskers, and the goal of consistency names on the Friday before the sins of the whole world we wall this rejecting to the paid; James M. Hiskers, and it will be a pleasant gathering. Christ old of promise style to beg you Ark, \$50, paid; S. W. Sickes, Ark \$50, " we would "I every good word and work During his be preserved

Anericus, Georgia, is leading all places in Southern Baptist Publication Society for anything again. If our breturen will only secure this prize, we are willing to con-

sent never to disturb them, as an agent, while we live! We will feel that tre have something to show for baying lived some thing worthy the life of any one man If you intend ever to help in this, put your trust in God and HELP YOW, WHEN YOU ARE KEEDED-when every friend is needed. Dan't come into the feast after the logs are rolled I cannot consent for my name to made enrolled on your books as one of those wie hindered you from securing that property and success to our Society. If you fail, it will be those non-paying names who defeated your well-laid plans. So I have borrowed all my fifty dollars, that I may be one of helpers and founders. Who poorer than I! a poor Baptist minister, with my unpaid; and cannot each one do as well if they really desire to meet their promises to you? I say this because I hear some hunt ing for an excuse, and it grieves me.

Those are strong words, and places to matter in its true light. We withhold name. for those hunters might blame him; but we know the writer to be a poor minister and in debt, but "true as steel" If every stock. holder would only do likewise!

Words and Deeds.

We cannot forbear publishing, from week to week, the words and deeds of the "old grays" of the great Baptist team, who are pulling the Southern Baptist Publication the first payment on the Publication Build. ing paid—the road will be smooth and ear, worth the hard pull it may cost just now, and no one will ever regret it, but forever rejoice that he or she was allowed the honor of helping to "fetch" it up. (See article hat week. "The Old Gray."

We clip the following from the Georgia Index, and it is from the pen of Eld R C. Buckner, of Paris, Texas, brother of the apoetle of Creek Indian Missions. Bro R has acted, and has a right to speak, and he SOUTHERN BAPTIST PUBLICATION SOURT

Bro. Renfroe's article on this subject is ad mirable. He gives satisfactory reasons for a Southern Publication Society, without using There is not only room in this rich and growing part of the nation, peculiar in some of its customs and interests, for such an enterprise, tion, and if its friends will work the side ours friend, Dr. Burleson, of Waco University A thousand words may float away, and even Speak gently, brethren, or from them ?-" and do not hesitate to publish each other's faults to the world." Permit tives of good men, and, like Tobish, of making light of great and laudable under-takings. "Even that which they build, if a fox go up, he shall even break down their

ELD. R. S. JACKSON, of Louisians, forwards funds, and says: "When you come, I shall want stock in the Southern Baptist Publication Society. I hope I shall ever prove as taken stook sooner. Words will be but vain expressions of the gratitude Southern Baptists in particular, and the whole denomination generally, feel are due you for your in the up building of the Publication Society. It must grow in favor, as its success is more and more evident."

Postollice.

GEORGE A. LOGAN, Mississippi-Ail safe. Note was payable 1870-71. L. L. BRITTAIN, Mississippi.—The paper is

not sent to any one as interest on shares T. Howell.—We have sent to George T. Howell a certificate of stock. Is this right? WM. W. PATTISON, Louisiana - We find all amounts correct, and have sent certificate to Mrs. G. ELD. JAMES McCLELLAND, Bryan.-We can-

not send the notes, because only half det, W. G. BUCKNER, California,-No \$5 bill was

and now being printed, and we cannot see

CHARLES H. OTKIK, Mississippi.—Dr. Quin I have never subscribed anything to the goes all right from this office. We have thanks for the rest.

Folentary Aoses.

#### Mississippi.

ELDER M. P. LOW

should be addressed to the Editor at 1 for money for the paper antil it on

# MISSISSIPPI LETT J. G. Wallace, Canaan .--

with your requests. A. S. Baugh -Names and of Dr. Murry, received. The ordered.

W. W. Finley, Lafayette letter and money receive dered to f. E Murphrey. W. J Wilson, French

package and letter of the IS and papers ordered accordi tion. Many thanks. On w Wm. Hood, Shannon -1

five dollars received and p A. W. Hancel. The paper vour grandson, J. C. Hood, R. W. Hall Harrisville -nered letters, ten names in received and names duly for thanks to von. A few our would soon secure a sixt You will be credited twelf

#### THE SOUTHERN BAPTIST SOCIETY. It certainly is a matter of

gave our views briefly on the

of the sixth chapter of fire

THE EAPTIST of the 20th of

for our Publication Society of its own. We are gratified of the splendid Waldran home. There is a thrill of out the country for which been specially organized Many hearts would be si should fail to secure this Many would feel greatly dil there can be no failure, have subscribed fail to pe tainly will not do, in view portance of the matter. vote, and vote at once, to the Society? It has cost something to vote aye, but that is gone to record the regretted. Certainly a fail home would leave deep re cation on many hearts.

on the night of the 2 buildings were destroyed These buildings embraced of Messrs. Rogan & Leutl A. J. Suggs. Also a sad shop, dentist's office and t

FIRE AT RIP

Falkner. No insurance.

BESIGNATIO WHEREAR, our beloved ! Hackett, feels it his imper sign the care of this chur sincerely regret the nece resignation, we find it usels farther endeavors to retain

Cantain W. P. Stricklin at

Reselved, That we suffer! deep pain and unfeigned Resolved, That as a mun! a preacher we admire hira

we love him. Resolved, That his pure tion, eminent spirituality enabled him to succeed affections, in re-kindling th our religious devotion and

to Jesus. Resolved, That we compare whole heart to those among future labor, assuring them one who will faithfully stri of the Lord, and who will ple of practical rodliness v

tation Resolved, That we part praying heaven's choicest ! him and his

Resolved, That copies of furnished Bro. Hackett, thi THE BAPTIST. Done by order of the thi

Jour Jackson, Miss., February CHOCTAW ASSCI

The Executive Board will meet at Summerville, Mississippi, on Saturday Sunday in March. As bus portance will claim the Board, the attendance of

sarnestly desired. A meeting for the nurpos Sunday-school Convention the same time and place. and Baptist Sunday-school the association be repres one delegate. Each Son requested to send up a sep and, if possible, a short his

ration and progress. Cooksville, Miss., Febru

GEARTIAN WILLIAMERS. be willing so the day of they Are you, therefore, 1. every known sin? 2 every known daty? & every burden he shall Whiing to be what he wor Jon are one of his

PERMAPS our consolate when immediately deriv sain head. Springs fail; - or will.

again. If our breiteren will prize, we are willing to condisturb them, as an agent, We will feel that we have show for baying lived-some the life of any one man ever to help in this, pu's your and HELP NOW, WHEN YOU ARE n every friend is needed. Don't feast after the logs are rolled ansent for my asme to stand your books as one of those wh from securing that property and Society. If you fail, it will n-paying names who defeated plans. So I have borrower all rs. that I may be one of the founders. Who poorer than ptist minister, with my salary cannot each one do as well, it esire to meet their promises to his because I hear some hunt use, and it grieves me. strong words, and places the

true light. We withhold name. ters might blame him, but we ter to be a poor minister and true as steel" If every stock. only do likewise!

Vords and Deeds.

forbear publishing, from week words and deeds of the "old great Baptist team, who are nuthern Baptist Publication long hill When once upest on the Publication Buildroad will be smooth and easy. hard pull over. The load is pull it may cost just now, or she was allowed the honor e fetch " it up. (Bee article last Old Gray."

following from the Georgia from the pen of Eld R. C. Paris, Texas, brother of the Indian Missions. Bro R. has a right to speak, and he and he knows what he is There never was a great lertaken, never did a company ethren have a mind to do a r the Lord, that was not opfallets and Tobias, men who will hemselves, and try to keen orking.

BAPTIST PUBLICATION - SOCIETY. article on this subject is ad gives satisfactory reasons for lication Society, without using ed to stir up sectional strike. only room in this rich and grownation, peculiar in some of its nterests, for such an enterprise, by Bro. R., there is an actual it. We cannot be faithful to committed to our charge witha success. The untiring agent friends will work the aide cars correct of opposition can be frive it back. When bave we success in an enterprise to short a time? And, as my Burleson, of Waco University, no is so successful as success rds may float away, and even behind; but one hundred and dollars in good bonds," secured within a few months, settles the ond the possibility of a reason-Speak gently, brethren, or uce, for "the people have a "and have a "Nehestinh" to and when you perceive that s of God," you will not like to with the Sanballats and To-Allen," one of your contribui dead yet. \* \* \* This fault. matined to the lay brethren, sve canght the strain,"-won sy brethren" didn't catch i mid do not hesitate to publish at some editors are equally men, and, like Tobiah, of of great and landable under en that which they build, if a shall even break down their

cksox, of Louisiana, forwards "When you come, I shall Ithe Southern Baptist Publica-I hope I shall ever prove as of its interests as i mer. Words will be but vain the gratitude Southern Bapisr, and the whole denominafeel are due you for your and unprecedented success ng of the Publication Society. i favor, as its success is more

Pustofilce. LOGAN, Mississippi - All sale. ble 1870-71.

y, Mississippi.—The paper is one as interest on shares. We have sent to George T. ficate of stock. Is this right? TISOF, LOUISIAUN -We find all pt, and have sent certificate to

Id Thellayd, Bryan -We canotes because only half due, rinted receipts to all who will

w, California,—No \$5 bill was hen it reached this office. It pped out " on the way. Hope

MEAST. Virginia.-We comuseries of articles touching im of Missionary and Anti-

15, Mississippi - Thanks to a our runnie book is finished printed, and we cannot ose

Ozxis, Mississippi.—Dr. Quin

from this office. We have red into it. Do you take of amounta sent, and then

einntary Notes. Teanessee (for his danghier, ingn), \$50; N. T. Lumpis Hickney, III., 450; 8. H. DO; W. G. Harrington, Toxas, IL, \$5; Mrs. Eliza M. Ratellif, S. W. Stokes, Ark 450. aut

# Mississippi I Department.

ET.DER M. P. LOWRET, Editor. should be addressed to the Editor at Ripley, Mississippi.

SOTICE -All money for subscriptions should be amt to Bro. Graves, at Memphia. I cannot be responsible for money for the paper until it comes into my hands, but will be respensible for all that I receive. M. P. Lowest.

MISSISSIPPI LETTER-BOX. J. G. Wallace, Cansan.-I have complied

A. S. Baugh -Names and money by hand of Dr. Murry, received. Thank you. Papers W. W. Finley, Lafayette Springs.-Your

letter and money received and paper or-

dered to 6. E Murphrey. W. J. Wilson, French Camps.—Express package and letter of the 18th inst. received,

tion. Many thanks. On with the club! five dollars received and paper ordered to universe itself was brought into being and and finally destroyed, upon all holy beings,

R. W. Hall, Harrisville.-Your two regisnered letters, ten names and the money, all received and names dnly forwarded. Many thanks to you. 'A few such faithful workers would soon secure a sixteen-page paper. You will be credited twelve months. We gave our views briefly on the first six verses of the sixth chapter of first Corinthians in THE EAPTIST of the 20th of April, 1872.

# SOCIETY.

of its swn. We are gratified with the hope majesty supports the universe. of the splendid Waldran Block for that home. There is a thrill of interest through- creatures and worlds we call Providence. out the country for which this Society has been specially organized on this subject early in life or when full of years, rich or Many hearts would be sad if the Society poor, bond or free, Christian or heathen, should fail to secure this splendid home. Jew or Gentile, or by the fiery thunder Many would feel greatly discouraged. But bolt, famine, sword or pestilence. It is there can be no failure, unless those who manifest that we know but little of the cation on many hearts.

#### FIBE AT RIPLEY.

Falkner. No insurance.

# RESIGNATION.

Reselved, That we suffer him to depart with men whereby we must be saved." deep pain and unfeigned sorrow.

we love him

tion, eminent spirituality and sound views make his soul a propitiatory sacrifice." \* \*

one who will faithfully strive to do the work sun before me."

him and his.

Done by order of the church.

JOHN T. BUCK, Clerk. Jackson, Miss., February 17, 1873.

# CHOCTAW ASSOCIATION.

The Executive Board of this association vili meet at Summerville, Noxubee county, Essissippi, on Saturday before the fifth wnestly desired.

Cooksville, Miss., February 11, 1873.

INFANT SALVATION. KLD, R. D. MILLER

by request

11" (Pa cui. 19) A. W. Hancel. The paper was ordered to invested with laws by an immanent act of his and the ages of eternity, perhaps, we would God created the heavens and the earth." the providence of God that future ages Buch majesty, such glory, such dominiou, would not only admire, but declare unthan himself! In his presence, therefore, reputed as nothing. He must "do se means to produce the grandest of all results mock. cording to his will in the army of heaven, -the greatest possible good. If this can be and among the inhabitants of the earth; and none can stay his hand, or say unto without foundation. THE SOUTHERN BAPTIST PUBLICATION him, 'What doest thou?'" (Dan. iv. 35)

The dominion of Jehovah, then, reaches every created thing and all worlds-notes for our Publication Society to have a home our heads," " paints the lily," and in awful

But this government and disposal of all With us it is providence, whether we die

have subscribed fail to pay; this they cer- philosophy of the government of Jehovah. hinly will not do, in view of the great im- What do we know of the harmony between portance of the matter. Now who will infinite wisdom and benevolence on the vote, and vote at once, to save the home of one hand, and the existence of moral evil the Society? It has cost many brethren on the other? It is certain that Omniposomething to vote aye, but that is one vote tence could have prevented it. The existthat is gone to record that will never be ence of moral evil, therefore, must be, in regretted. Certainly a failure to secure the some way, consistent with infinite benevohaps the mystery is increased when Death These buildings embraced the grocery store it down to his dreary, desolate dominions. Wereas, our beloved brother, Rev. J. A. torial kingdom of Jeeus Christ. It its eternal have none on the nope of the necessity causing his increased by the laws of this kingdom, then there is no promised Deliverer when they left the increased the necessity causing his increased by the laws of this kingdom, then there is no promised Deliverer when they left the increased by the laws of this kingdom, then there is no promised Deliverer when they left the increased by the laws of this kingdom, then there is no promised Deliverer when they left the increased by the laws of this kingdom, then there is no promised Deliverer when they left the provision in the universe to which we may world. God was with them. Their sine, which he begat sons and daughters! "In other name under heaven given among

But the mediatorial kingdom exists to Renised, That as a man we esteem him, as destroy sin and death. It is a kingdom

same basis as adult salvation. The only destroyed, what can the righteous do?"

the heart of the saved gray-headed sinner. has been the sacrifice of human life in occupy to mankind. A sermon on the death of an infant, published The work performed is the same in both Europe in the late brief war! What a vast 2 While both were perfect men, neither had the ability to repent, what have they instances—a radical change of heart by the revolution, too, in her ecclesiastical polity! came into the world by the Grdinary law of done of which to repent? They have never "The Lord hath prepared his throne in Holy Spirit. They are both made "new God is speaking to the "curse of kingdoms generation. the heavens; and his kingdom ruleth over creatures in Christ Jesus." I panse here a and scourge of ages"—Catholicism—"Touch 3. In both were centered influences which They have never either perpetrated an and moment to consider a grave doubt which not mine anointed and do my prophets no affected the whole race. It is difficult to form an anequate concep. haunts the minds of some pious souls. It is harm." How terrible, too, have been the No others ever did or ever could occupy There is clearly nothing. Their only fault is tion of the sublime idea contained in this this: whether God is absolutely benevo- events, and how vast the changes at our own the same relations or produce such effects that they were born of sinful parents, with text. What majesty, glory and dominion lent; or, rather, whether this can be shown doors in the last ten years! Who of us can What these effects were, in the first instance, minds which are "ennuty against God" does it set before us! If David, in this from his providence. If he is not absordetermine the effects of these events apon we have already seen. In Christ, these sad Shall they repent of this? Then their acceptance. psalm, contrasts Jekovah, even in thought, lutely benevolent-delights not only in all future ages? with heathen divinities, the contrast is doing good, but the greatest possible goodoverwhelming. The throngs of the gods of we might as well pause here forever; for all tion is swept away in the short space of event I sum his active and passive obe- How strange would the language of Jean the heathen may be in temples, embellished our thoughts concerning the future happi about thirty-three years by the ordinary dience—he destroyed not only him "who sound in that day, if any little infant sheet by art, but that of Jehovah "is in the nees of any class of our race would be but agents of mortality. In one of these periods had the power of death," but death itself. be driven away: "Suffer little children to heavens," surrounded by ten thousand idle conjecture. What a gloomy, dreary hundreds of millions of infants go down to In precuring the death of Jesus Christ, sin come unto me." But suppose even the brilliant suns, whose effulgent rays illumidoubt is this! With a pretty prevalent idea the grave by the hand of disease. Does this reached its highest point, and by that act some infants were sent to hell; for what is nate ten thousand times ten thousand concerning the demerit of sin, rebellion fact indicate a want of benevolence in our placed him "who knew no sin" is the great me ask, would they suffer? They are guilt worlds. There, amid those radiant spheres, against God's government, wickedness per-"Jehovah has prepared his throne" of petrated in the face of heaven, perhaps it government, whence he gives law, motion would be difficult to remove this doubt. and papers ordered according to your direct and determination to all worlds, and to But could we see the demerit of sin, reevery creature in his vast dominions. More: bellion and wickedness, as they are in them-Wn. Hood, Shannon - Your letter and The idea has still a sublimer height. The selves, and in their effects, if not restrained pre eminently one of benevolence—grace. written: "He tasted death for every man. described, "the unbelieving," the idea has still a sublimer height.

Let not your minds, then, run gloomily ancient world with a flood of water is true, actual sin. home would leave deep regret and mortifilence. Still the permission of sin in this But examine the instances referred to Is influence are opposites, the nature of Christ's in Adam all die, even so in Christ shall all cold, to baptize their dying infant. world, and its final consequence—death—there no reason on the side of benevolence kingdom, which is the kingdom of life, will be made alive." From these passages of this monatrons superstition. Their ablest ment tell us: "It is to be retained at on the night of the 26th ultimo four relentlessly seizes the young and tender in spread was this awful wickedness! (See the race. This is the argument of the apostle of believers, but for the whole world. It that "clear example or precept for it! find buildings were destroyed by fire at Ripley. fant of only a few days, or months, and drags of the race. This is the argument of the apostle of believers, but for the whole world. It that "clear example or precept for it! find buildings were destroyed by fire at Ripley. There is always the best of research." of Messrs. Rogan & Leatherwood, the dry Why, we ask, was it brought into being? the living God. It was a crisis in the history and so death passed upon all men, for that does not in the least, of itself, affect the disgoods stores of Messra. Lowry & Graham and What purpose did it serve here? We follow of the race—a seeming defeat of God's all have sinned—i. e., in the one, Adam. In position of the sinner to receive it as the reverence) sending an infant to hell, became A. J. Sugga. Also a saddler-shop, a bootthop, dentist's office and the law offices of
liquiries there: "Is it happy or is it misers

and of the woman." No flood, no Cal
Some position of the sinner to receive it as the description of the sinner to receive i Captain W. P. Stricklin and Colonel W. C. ble?" No answer is returned, no consola- vary! was the desperate alternative when sages it appears that the first sin of the first destroyed temporal death, he "forever per their wet fingers? "Though infants are not tion is given, save from "the throne that is God looked upon the earth, and behold, it Adam was the sin of the race, "the mother feeted them that are sanctified." His resurestablished in the heavens, and the king was corrupt; for all fiesh had corrupted his of all sin." It opened the way to death of rection is the surety of the resurrection of ioin in the song of the Lamb in heaver down that ruleth over all "—i e. the prodict way upon the earth." Then, what would every kind of every form, it separated his all who "die in Adam" both saint and "Thou wast slain, and hast redeemed us to dom that ruleth over all "-i e., the media way upon the earth." Then, what would every kind, of every form; it separated his all who "die in Adam," both saint and God by thy blood, out of every kindred, and WHEREALS, our beloved brother, Rev. J. A. torial kingdom of Jeeus Christ. If its eternal have become of the hope of Abel, Enoch affections—the heart of Scripture—from his signer, infant and adult, but none others, tongue, and people, and nation."

upon the ages of eternity, he is absolutely

credit." To this awful extremity are we reduced a preacher we admire him, and as a pastor based upon a solemn covenant between God by those who see no benevolence in this On my defenseless head; both death and I the Father and God the Son. The eternal terrible punishment. Satan must triumph, Am found eternal, and incorporate both-Resolved, That his pure life, sincere devo Son covenants to become "incarnate," "to not only in this world, but in heaven itself, Nor I on my part single-in me all and drag down those who had "died in Posterity stands cursed; fair patrimony mabled him to succeed in winning our "to pour out his soul unto death," etc. (See hope." The doctrine of God's judgments That I must leave ye, sons. O were I able Mections, in re-kindling the dying flame of Is. liii and Ps. lxxxix.) The eternal Father the inspired Paul has given in Rom. i. 18-25, To waste it all myself, and leave ye none! tur religious devotion and in bringing souls guarantees that "he shall see a seed which which we would do well to study. But, if I So disinherited, how would ye bless shall prolong their days," or as in Pa. should be asked, why not have chosen some Me, now your curse!" Resolved. That we commend him with our Ixxxix, "Once have I sworn by my holiness other way in which to chastise that ungodly whole heart to those among whom he will in that I will not lie unto David. His seed age? I would reply that the inquirer himber assuring them they have gained shall endure forever, and his throne as the by its consequence, death, selects the period question, assuring them they have gained shall endure forever, and his throne as the by its consequence, death, selects the period question, assuring them they have gained shall endure forever, and his throne as the by its consequence, death, selects the period question. Is their salvation of the blessed." of the Lord, and who will furnish an exam- In view of this covenant, the eternal Son mind of God. Then he chose the best, or ple of practical godliness worthy of all imi- of God was "born of a virgin," "suffered he did not. If he did not choose the best,

portance will claim the attention of the innocents would appear in the world, and seed shall all the families of the earth be vain to tell us that death is not a curse. We believe not that I am he, ye shall die in need. We are, then, shut up to the doctions Board, the attendance of each member is the circumstances attending their early de | blessed." 2 Lot, his nephew, is actually have seen too much of it for this. parture. They number, too, about one third dwelling in one of these cities. 3. The A meeting for the purpose of organizing a of our race. O, how dependent are they meeting of the uncle and nephew would sin did my mother conceive me," does not repentance and faith, but alone by the any purpose to save them.

Sunday school Convention will be held at upon him! He only knows their subject too far in sanday-school Convention will be held at upon him! He only knows their sufferings, doubtless be frequent. 4. In this way Isaac, sound much like infant purity. "Who can blood of Christ. "His blood cleanseth order to cover parental neglect, parental are the same time and place. Let each church he only knows their grief. God takes care the future patriarch and inheritor of "the bring a clean thing out of an unclean? us from all sin." But we have just said that in not religiously teaching their children. Baptist Sunday school in the bounds of of young lions, and " hears the young ravens promise," would have been exposed to the Not one." Original sin, however, is not to the death of Christ in itself does not in the and in praying for them and with them. be represented by at least when they cry. They seek their meat from heaviest temptations. How powerful these be viewed as a personal sin. In this sense, least affect the disposition of the sinner to am here with no message of consolation less than the sinner to am here with the sinner to am here wit delegate. Each Sunday-school is also him." Yes, he opens his hand and satisfies temptations would have been may be more Adam alone is accountable for the first ain. receive it as the ground of pardon and after reaching the age of accountability. the wants of every living thing. Shall he than conjectured from their sad effects, But he stood not as an individual to the felicity. At this point the Holy Spirit fear that this is much earlier than some

Thy people shall in short, all these great events pointed to Calvary and my theology, either. His people shall in short, all these great events pointed to Calvary and my theology, either. His people shall in short, all these great events pointed to Calvary and my theology, either. His people shall in short, all these great events pointed to Calvary and my theology, either. His people shall in short, all these great events pointed to Calvary and ber and in every moment of time of each in these great events pointed to Calvary and ber and in every moment of time of each in short, all these great events pointed to Calvary and ber and in every moment of time of each in these great events pointed to Sec, the other day, the way for the coming of the individual's existence.

In this realm of Death, shrouded in dark flesh is flesh; that which is born of the salw to anger and full of compassion." But there, however, viewed as a whole, that many known ain? 2 Willing to bear who with the salw to anger and full of compassion." But there, however, viewed as a whole, that many known ain? 2 Willing to bear who with the salw to see, the other day, the convention in St. Louis: "Brethren, I meas, Christ appears, the second Adam, the great Head of a new spiritual race, to convince of sin," and to my theology, either. His people shall be all the second as a whole, that many individual's existence.

In this real is guilty of original sin, in every mem it is the office of the Spirit, in the scheme of time department of time of each in the convince of sin," and to my theology, either. His people shall be all the second as a world in the same purpose and end. In short, all these great events pointed to Calvary and promotion of the Lord. In this stence.

In this real is guilty of original sin, in every mem it is the office of the Spirit, in the scheme of time department of time of each in the convince of sin," and down are all the second as a world in the convince of sin," and to my the large in the second as a spirit with a second as s

upon the heart of the cying intent as upon kingdom throughout the earth. How vast 1. In the central relation which the two command infants to do either. He require

Maker? Ah! it does indicate that the race central relation of life to the race. And in of no offense in the government of Gof. is laboring under a heavy curse. That is all. his resurrection he proclaimed a new and This could be said of no other class there

make these remarks in vindication of the fully in these two events—dying and rising great and heinous sins often committee benevolence of God, because this subject is from the dead for mankind. Hence, it is All others who are there of our rate are While any suspicions are entertained of the Behold the Lamb of God that taketh away "the abominable," "whosoever lovelf and character of God being wanting in benevo the sin of the world." And in the passage makethalie," "he that believeth not," "the your grandson, J. C. Hood, 22d of January. will with infinite ease. "In the beginning conclude that there is such benevolence in lence, we will either betake ourselves to before us we have the effect of the one sin murderer." "the sorcerer," "the filther" some contrivance, at least in times when of Adam compassed by the love-prompting etc. These are "the goats" who are death is imminent, to prepitiate Deity, or death of Christ, "Therefore, as by the dered to the left hand of the Judge, and cannot be less than absolutely sovereign, bounded If, however, the present provi else we will be the slaves of fear and doubt. offense of one judgment came upon all men away "into everlasting punishment." unless Jehovah created something greater dence of God produces unbounded good I, too, have purposely avoided repeating the to condemnation, even so by the righteous. I tell you that there is no epithet in the declarations of God upon this point con ness of one the free gift came upon all men Bible descriptive of infant damnation. The "all the inhabitants of the earth" must be benevolent, and manifests it in the choice of cerning himself, lest the objector should unto justification of life." By the phrase, is an invention of man, alike repugnant to

shown, then it is clear that this doubt is impenitent dead who have rejected the the dead. mercy and contemned the law of God; yet there is, in my view, ample ground of hope, in advance and lurk amid the ruins of the both in the nature and laws of the "king. It is a "free gift," too. It will raise from when they speak of "infant faith," at Nozchian flood, or hover over the watery dom that ruleth over all," and in examples the dead and "justify" this life in Judas Luther, or "imputative infant faith," It certainly is a matter of great importance "a falling sparrow," "numbers the hairs of wastes of Sodom and Gomorrah, or utter of infant salvation in the Bible—for the I-cariot, Pilot, Herod and Nero, the chief lamentations over the graves of the seven unconditional salvation of all infants dying murderers and prince of persecutors of the the Romish church. These great men see nations of Cansan. That God destroyed the in infancy, or before they have committed Son of God. It will be a higher order of that everywhere in the New Testament fate

> surgeon to amputate a limb to save a man's they did, in their respective relations, is man had he never been born." life? for a city to quarantine a ship infested declared to have been done by all in them. In 1 Cor. xv. 22, the apostle expresses the Pedobaptist parents send for their mixister

was prospective. Or, as Christmas Evans mentation in Milton: Comes thundering back with dreadful revo-

lution

ways of chastisement were present to the from Adam to Moses, in which there was no unconditional? If conditional, i. e. made to The opinion that David meant by "I can written law, and yet then "death reigned" depend upon faith, or some rite or ceremony go to it "-the grave-is unworthy of notice \* \* \* "even over them who had not performed upon them or for them, then it is It is one of those esemingly incidents." the just for the unjust," "poured cut his it must have been for one of three reasons:

\*\*Resolved, That we part from him in tears, soul unto death." "And for the joy that either I, he could not: or 2, he did not of positive law—"of Adam's transgression." for belief with them is physically and rently designing it. Every pious parent. Faying heaven's choicest benedictions upon was set before him," in this covenant, "he know the best; or 3, he did not prefer the This language, as I understand it, refers to morally impossible. And how few are made who has been called to give up a tender endured the cross, despising the shame, and best. If the first, then be is not omnipo adults. They died, though they had no the subjects of the saving rite! But if un. infant, can, with the utmost confidence him and his.

| endured the cross, despising the shame, and | best. If the first, then be is not omnipo adults. They died, though they had no the subjects of the saving riter but if unsading the shame, and best. If the first, then be is not omnipo adults. They died, though they had no the subjects of the saving riter but if unsading the shame, and best. If the first, then be is not omnipo adults. They died, though they had no the subjects of the saving riter but if unsading the shame, and best. If the first, then be is not omnipo adults. They died, though they had no the subjects of the sorting riter but if unsading the shame, and best. If the first, then be is not omnipo adults. They died, though they had no the subjects of the sorting riter but if unsading riter but if the second, then he is not omnipo adults. They died, though they had no the subjects of the sorting riter but if unsading riter but if the second, then he is not omnipo adults. They died, though they had no the subjects of the sorting riter but if the second, then he is not omnipo adults. They died, though they had no the subjects of the sorting riter but if the second, then he is not omnipo adults. They died, though they had no the subjects of the sorting riter but if the second riter is not omnipo adults. They died, though they had no the subjects of the subjects of the sorting riter but if the second riter is not omnipo adults. They died, though they had no the subjects of the sorting riter but if the second riter is not omnipo adults. They died, though the subjects of the sorting riter but if the second riter is not omnipo adults. They died, though the subjects of the sorting riter but if the second riter is not omnipo adults. of God." (Heb. xii. 2) In his sacrificial cient; but if the third, then he is not death, therefore, we must find the redemp-infinitely benevolent. Consequently there period, and every age since. tion of every saved soul of human kind. is no certain hope of future happiness, even ever, is the sum of all punishment. It must, there is hope that they belong to the order them net, for of such is the kingdom Infant salvation, then, rests upon the very for the virtuous. "If the foundations be therefore, be decisive of the sinful disposi. of the regenerated. tion or nature of infants, or else it is decisive With adults, repentance toward God and bearing. If infants are saved, as we firmly question here is, are they-i. e., those dying | Concerning the destruction of Sodom and that God inflicts the sum of all punishment faith in Jesus Christ are conditions of salva. believe that they are, unconditionally, ton, in infancy—included in the covenant of redemption? So far as reason can determine and point out, in addition, these conclusion reached by the logic of Pelagius Bible in many instances. They are right a part of "the travail of his soul," in the this question, there seems no doubt but that circumstances: I. Here is Abraham in close and his followers, who plead for infant and proper in themselves, and can and ought council of eternity. But this is the elections this class is included and saved. The Son proximity with these cities of unsurpassed purity, which, we will see presently, must to be exercised. Where these are wanting of grace. They were chosen in Christ before anday in March. As business of vital imof God always knew when these hapless wickedness, who has the promise, "In the result in their perishing forever. It is in there the wrath of God is abiding. "If ye made hely spirit in the heart want and shall all the families of the cert heart and s

be so careful for the wants of beasts, birds, and progress. L. C. Kellis,

Sec'y Executive Board.

Sec'y Executive Board.

Cookself and progress of children being converted at six years old. The isjunction of the Canaanites was for morally and physically. In this sense, the cookself and conscience.

The destruction of the Canaanites was for morally and physically. In this sense, the cookself at six years old. The isjunction of God is:

And ye fathers, prevoke not your children being converted at six years old. The isjunction of God is:

And ye fathers, prevoke not your children being converted at six years old. The isjunction of the Canaanites was for morally and physically. In this sense, the cookself at six years old. The isjunction of the Canaanites was for morally and physically. The isjunction of the Canaanites was for morally and physically. The isjunction of the Canaanites was for morally and physically. The isjunction of the Canaanites was for morally and physically. In this sense, the cookself at six years old. The isjunction of the Canaanites was for morally and physically. In this sense, the cookself at six years old. The isjunction of the Canaanites was for morally and physically. In this sense, the cookself at six years old. The isjunction of the Canaanites was for morally and physically. In this sense, the cookself at six years old. The isjunction of the Canaanites was for morally and physically. In this sense, the cookself at six years old. The isjunction of the Canaanites was for morally and physically. In this sense, the cookself at the co infancy? This is not the judgment of reason, the same purpose and end. In short, all race is guilty of original sin, in every mem. It is the office of the Spirit, in the scheme of to wrath, but bring them up in the nurture.

burden he shall lay upon you? 4 glorious sufferer of Calvary. Every manifers to be well have you be? [festation of favor to our race from the mind of the youngest aimers as well as the oldest. Then could we join with festation of favor to our race from the gates Redeemer. In them was seen God's hand ness into which the first Adam had thrust born of the Spirit—born from above," is our Sunday schools in singing of those when Jon are one of his people.—Destitle of Eden till now is made in Christ. Hence, in leading the choses; in them, too, was mankind by the "one sin." To show how just what every infant needs to make it have "passed over the river" from our Christ is everything for salvation, to our heard his voice, saying, "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mumber: "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mumber: "On earth they sought the Savier's grace—
The same is a same in the saints in manufacture of the saints in mumber: "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mumber: "On earth they sought the Savier's grace—
The same is a same in the saints in manufacture of the saints in mumber: "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mumber: "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mumber: "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mumber: "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mumber: "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mumber: "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mumber: "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mumber: "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mumber: "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mumber: "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mumber: "Touch not mine death is destroyed by Christ, the angestle, in meet for an inheritance with the saints in mine death is destroyed by Christ, the angestle, and the saints in mine death is destroyed by Christ, the angestle, and the saints in mine death is destroyed by

effects are arrested; yes, more than arrested: rows will be because they were born at at But aside from all this, a whole genera they are destroyed. In his death—in which Shall they be adjudged to perdition for time? l'have selt it due the subject before me to higher life. H's vicarious character appears "The devil and his angels" are there for "unto justification of life," I understand no reason and revalation. It involves the

fied this life in every soul of human kind these infants in this monstrous absurdir. life, too, than they had when they perpe preceded baptism. It is written: "Believe That he overthrew the cities of the plain is Among other passages of Scripture teach trated the deeds which will damn them to and be baptised; if thou believest with also true. That it was his decree that the ing us the nature of Messiah's kingdom and all eternity. That the apostle Paul did not thy heart, thou mayest; then they ties Hebrews should destroy the Canaanites, some of its great laws, we refer to Rom v mean by this phrase a universal restoration receive the word were baptized," etc. There both men, women and children, you have 12-21. In order to make prominent the to felicity is evident from Rom. ix. 1-3, for, could not understand how infants could be but to open the Pentateuch to see. But what nature of Christ's kingdom, and to develop in that event, this language has clearly no everywhere in the New Testament preceded of all this? Did God act arbitrarily—destroy some of its great laws, the apostle, in this force at all; and, also, where he says: "If baptism; hence, their invention of the differ. for the sake of destruction? If not, may part of his letter, introduces Adam and in this life only we have hope in Christ, we ent kinds of infant faith, and the tribe these not be links in the great chain of Christ, not as mere isolated persons, but as are of all men most miserable." And again god-fathers and god-mothers. And if are Providence, indissolubly connecting them representing in themselves the family of "Woe is me if I preach not the gospel" with the scene around the great "white man—the one corporally or physically, the And how, too, if universal felicity is the Not from the Bible, surely, for it is silent throne," and the anthem of "worthy the other spiritually. This representative rela result of Christ's death, could be himself about infant faith. Lamb that was slain!" Is it cruelty in a tion in them both is so complete, that what have said of Judas Iscariot, "good for that The secret of infant baptism to day in the

with the plague, cholers or yellow fever? As what they did in these great centers of same idea of this 18th verse, thus: "Fer as at any hour of the night, through strong or What was their character? How wide kingdom of death, into which Adam plunged Christ is not only a propitiation for the sins means in the church." They tell us, too Gen. vi.) Amid this universal wickedness in the twelfth verse: "By one man sin brings the whole race in such relation to God There is always the best of reasons for there was but one family that worshiped entered into the world, and death by sin; that he can show favor, bestow grace, but it what God does or permits. But who

resignation, we find it useless to make any look with any hope. Than the name of bowever, were not atoned; their sins had the day that thou eatest thereof thou shall in Christ; for it is only the dead in Adam ersted. I now go beyond this language further endeavors to retain him; therefore, Jesus Christ of Nameth, "there is none been pardoned, it is true, but the pardon surely die." How pathetic is Adam's la-that are made alive in Christ. There is no which was designed to be but modest, and promise, therefore, upon the scheme of affirm that their salvation is certain, whether infant purity, that one will ever be raised from the dead. But not to be raised from the dead. But not to be raised from the dead is to perish forever.

rection "every man" is raised "in his own order." I understand here again that a the opinion of David; it is the revelation universal resurrection, as our Lord also the Holy Spirit on this subject, and under taught, in John v 28, 29. By "every man very peculiar circumstances, too. If David in his own order," must be meant moral condition. There can be but two "orders" ceived in unholy wedlock, but its existence in the human family, viz.: the regenerated is intimately associated with murder, and Having shown the onenessof the origin and the unregenerated. To which of these the "sword which should not depart from

have seen too much of it for this.

your sins, and where I am ye cannot come." of election, "according to grace," or to the But believers are not saved because of their view that God saves these children without immediately derived from the founseed Springs fail; the fountain never
species for the fountain never
species from the fount

impossibilities of none. Beside, if infants in a single instance, rejected Jesus Christ of rebellion against the government of God.

There is no hope of future felicity for the more than the universal resurrection from necessity that they shall perform an impact sibility, believe Luther, Calvin and there The vicarious death of Jesus Christ justi- followers, and the Romash church involu-Calvin, or "the habitual infant faith" at infant dies unbaptized, after all these inves tions, it is lost. Where did they learn the?

in some way, entirely nnknown it saves fire child if it dies in infancy. For this reason

dead, wherefore should I fast? Can I hries We are distinctly told that in the resur- him back again? I shall go to him, but be

God." Two remarks, then I have done. 1. This subject has an important doctrina

The above is taken from our "Little Seraph," a collection of the Sweetest Carols ever rang, 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

THE TORN GARMENT.

O. Sis Patty! Sis Patty! what wie mamma

say! what will mamma say!" cried Neddy

Foster, as he came running as fast as he

could to his sister, who sat beneath the old

"O, look here, Sis Patty! what shall I do?"

and Ned turned himself so that Patty could

see the fearful rent, while he looked over

his shoulder all the time, rubbing his stream-

ing eyes with one hand, while the other was

Ned to the cook, old Aunt Dinah; "but gen-

uine gray, just as nice and smooth as you

Mrs. Graves had had a great deal of trouble

sample after sample from the village stores,

going with her to visit his grandparents and

only son and named for his grandpa.

much trouble and many tears.

I have attended to little sister."

room into the kitchen.

her mother.

you for her boy."

to get the egg.

tears.

yon, Sis Patty?"

rent to stitch it up a little.

me:" and Ned cried afresh.

clothes; ain't they splendid?"

and down the floor with his hands in his

"Look here, Aunt Dinah, at my new

"La, Massa Ned, you look like a ra'al

woman, holding up both her dripping hands

in characteristic admiration of the little fel-

low. "I tell you, them sitty aunts of yourn

will be mighty proud of you; that they will."

Ned grew two feet taller, in his own eyes,

under this grand speech of Aunt Dinah, and,

thrusting his hands far down into his pock-

ets, he disappeared through the kitchen

door in search of Patty. Patty had taken

her little chair and work basket and seated

herself under the shade of the grand old

"Well, it is nice, Ned," said Patty, turn-

ing him round and round to get a full view

grandpa will want to steal you away from

Ned grew another foot in self-estimation

While Patty was feeding his vanity with

praise-speeches, a hen cackled in the barn-

loft, and Ned, forgetting new suit, and moth-

er's admonition, and all else, scampered off

He reached the stable, mounted the ladder

as nimbly as a young squirrel, and climbed

over the hay on all fours until he reached

dominicker's nest, just under the eave of the

house. He put his hand into the nest, and

lo! there were two eggs instead of one. So

hitched on a nail in the roof, and oh.

fear, and hastened back to his sister Patty.

say, Sis Patty?" cried the affrighted boy, as

he gained his sister's side. "She told me

not to run round, and now I've torn my new

pants," and Ned burst into a fresh flood of

"Come here," said Patty, soothingly,

and let me see. Here, I ll tack it together

must go right away and tell mother."

"No. Ned. you must do it," said Patty.

pockets, looking as seli-important as a newly

uniform. Ned could stand it no longer.

elm tree in the back yard.

witness Patty's investigation.

SATURDAY NIGHT.

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must I

Here it is. Here is the whole story of a wellmanaged household and a good housewife on Saturday night:

Flacing the little hats all in a row. Ready for church on the morrew, you know! Washing wee faces and little black fists, Getting them ready and fit to be kissed; Putting them iato clean garments and white; That is what mothers are doing to-night.

Sewing up holes in the little worn hase, Laying by shoes that are wern through the toes; Looking o'er garments so faded and thin-Who but a mother knows where to begin? Changing a butten to make it look right-That is what mothers are doing to-night.

Calling the little ones all round her chair, Hearing them lisp forth their saft-evening prayer,

Telling them stories of Jesus of old, Who loved to gather the lambs to his fold; Watching, they listen with weary delight-That is what mothers are doing to-night.

Creeping so softly to take a last peep, After the little ones all are asleep; Anxious to know if the children are warm, Tacking the blanket round each little form; Kissing each little face, rosy and bright-That is what mothers are doing to-night.

Anceling down gently beside the white bed, Lowly and meekly she bows down her head, Praying as only a mother can pray, "God guide and keep them from going astray."

Reading the Bible.

Reading the Bible daily and in course through once a year is on the increase in our shurches. As all scripture is given by inspiration of God, and is profitable, once a year at least all its truths should be brought before the mind. Spending a night a few years since with William Crane, of Baltimere, that man of God, who) has passed to eavenly rest, and whose or the churches, he gave me a division for every month, by which, reading three or four the name every day on week days, and four or are chapters on the Sabhath, one might read through the Bible once a year. How wash better than to spend all the leisure time or isvouring worthless trash that can do no good" I will insert Mr. Crane's divis-

January, read Genesis and Exodus. February, to the 10th of Deut. March, to the 15th of the 1st of Samuel. April, to the 12th of the 2d Kings. May, to the 15th of Nehemiah. Jine to the 10th Palm. Julyain the 5th of Issiah. Amgust, to the 20th of Brakiel.

September, to the end of the Old Testament October, to the end of Luke. November, to the end of the lat of Co-

nathians. December, to the end of the New Testa-

The Three "Tentions."

L INTENTION.—If a boy had a sum to work out, or a lesson to learn by heart, he will not be spt to succeed unless he goes at it with a will, or unless he "intends" to do it.

2. ATTENTION.—If be is to succeed, a boy must withdraw his thoughts from tope, balls, kites, and such like; he must not chatter with his school fellows, but must for the time give his whole mind, or "attend" to the lessons before him.

3. Revestion.—It is of little use to learn anything, unless we remember it, or " retain" it in the mind.

Leaves.

There is no more valuable waste product of those farms which possess wood lots than forest leaves. They make excellent bedding all stock, are one of the best absorbents, decay very rapidly, possess valuable fertilising proprieties, and cost nothing but labor to gather them. They should be raked up before snow falls, gathered inte heaps, loaded by means of large barn baskets into haymeas with the open sides closed up by light boards, and stored in & shed for use during winter.—Agriculturist.

A Home In Heaven.

A little girl about four years of age said to her mother; who was a Unrustian woman-Mother, shall we have a home in heaven?" Her mother being busy at the time, replied, "ON! no."

A young sister said. "I think yes, mother, 'In my father's house are many mansions; if it were not so, I would have told you."

The was beautiful idea expressed by and for the destished, in reply to a remark of her brusher, who, taking leave of her to his distant residence, said that he should probably said meet her again in the land of the 1 ... Brother, I trust we may mest in the lasid of the living. We are now in the haid of the dying"

tears from his eyes. "Mamma will whip

"Whip you for what, Ned? Because you have torn your pants? "No; but because I didn't mind her.'

"Well, you ought to be sorry for your disobedience, Ned. You are crying because you are afraid of the whipping, and not because you have done wrong. You are not sorry for your wrong-doing, but you are afraid of the punishment. Well, come with me; I will go with you to mother;" and Patty took the hand of the weeping boy and led him into the house. Mrs. Graves had just placed the baby in

the cradle. "Why, what is the matter, Eddie?" said the mother with surprise, as she beheld the red eyes of the boy. The little culprit could not speak a word.

Patty said: "Tell mother, Neddy." The mother waited for the little fellow's conies- Liver Medicine has proved to be the

didn't."

"Where have you been, Eddie?" asked Mrs. Graves finally.

In broken accents the poor, frightened child sobbed out his tale of sorrow.

Mrs. Graves took her guilty boy by the hand and led him into the parlor. Placing him before her, she told him of the sin of disobedience, and the misery it always brought to him who disobeys. Then she and little Neddy knelt down, and the kind mother prayed to her Heavenly Father to forgive her wayward child. The prayer brought an early blessing; for no sooner had the mother risen from her knees and resumed her seat than Eddie threw his arms around her neck, and, kissing her, said:

held out so as to enable him the better to "Mamma, I mean to mind you alwaysas long as I tive—and I mean to try and be Eddie's mother, Mrs. Graves, had only the a good boy, too."

evening before finished, with her own hands, "God bless you, my son," was the motha nice spring suit of beautiful gray for her er's answer, as she kissed her boy and wiped little boy. Ned was very fond of it. "It is a tear from her eye. no 'pepper and salt' goods, I tell ye," said

Neddy has lived many years since this painful event: but the lesson taught him by the torn pants, and by his mother's earnest prayer, has never been forgotten.

Little reader, whenever you are tempted to get just such material as she desired for to disobey your parents, just say to yourself: the new suit. Mr. Graves had brought out 'The Bible says to me, 'Child, obey your parents," and you will find that obedience aluntil he began to think Ned's new suit was ways brings its own blessed reward.-Philrather too much trouble. At length! Mrs. ing Southern Farmer. Graves got just the right thing. Ned was

TOO LATE.

aunts in the city, and she wished him to appear exceedingly genteel, as he was her Some peorle are always too late, and therefore accomplish, through life, nothing As Ned was the only son, he was much worth naming. It they promise to meet you indulged, in consequence of which his will at such an hour, they are never present till had quite outgrown his reason, and he was thirty minutes after. No matter how imwhat we call quite "heady." Now, children, portant the business is either to yourself or it is a bad thing to be "heady." It leads to to him, he is just as tardy. It he takes a passage in the steamboat, he arrives just as "Now Eddie, my boy, don't run round in the boat has left the wharf, and the train has your new clothes," said his mother to him started a few moments before he arrives. the next morning after she had put themon His dinner has been waiting for him so long to see how they fit. "Just be as still as you that the cook is out of patience. This course can, and I'll take them off again as soon as the character we have described always pursues. He is never in season at church, at a "Yes, ma'am," said Ned, as he strutted up place of business, at his meals, or in his bed. Persons of such habits we cannot but despise. Always speak in season and be ready made "Metropolitan" in his brass-buttoned at the appointed hour. We would not give a fig for a man who is not punctual to his "I'll just run out and show it to old Aunt engagements, and who never makes up his Dir un and Sis Patty while mamma is rocking mind to a certain course till the time is lost. baby asleep," he whispered to himself; and Those who hang back, hesitate and tremble quick as lightning he was through the dining -who are never at hand for a journey, a trading, a sweetheart, or anything else-are poor sloths, and are ill calculated to get a living in this stirring world. gem'an; that you does!" exclaimed the old

ADVICE FOR A DINNER.

At the restaurant of a wealthy and jolly old caterer in Hamburg, a gourmand who had not a shilling in his pocket, feasted sumptuously on all the delicacies the bili of fare afforded. When he had finished his repast and also drank his bottle of Rudesheimer, he quietly said to the landlord: "I have no money to pay your bill, my

friend; but if you will let me do so, I will elm to hem some pocket handkerchiefs for give you a piece of advice that is worth more than the money."

The landlord, though taken aback at the cool effrontery of his impecunious guest, laughed and said to him:

of every part. "I tell you, Aunt Jane and "Well, sir, if you have no money to pay for what you have eaten and drank, let us

us; you know aunty has always claimed have your valuable advice." "All right," replied the stranger. "Now

listen: if ever you should be sent to the penitentiary, and have there to walk on the treadmill, always be sure to choose the left side; you will find it much easier."

RUSKIN'S VIEW OF WRITING.

Mr. Ruskin now writes: "I was obliged to write too young, when I knew only half round to squeeze out, when his pants can't write at all; because, for instance, if I think anybody house is on fire, I only say: horrors! Eddie heard them tear. He let 'Sir, your house is on fire;' whereas formerthe eggs fall on the hay, scrambled down ly I used to say, 'Sir, the abode where you alluded to is known as as fast as he could, crying with shame and probably passed the delightful days of youth is in a state of inflammation,' and everybody "What will mamma say! what will mamma used to like the effect of the two p's in 'probably passed,' and of the two d's in 'delightful days.''

HOW TO WIN.

Be industrious and frugal: labor hard to accomplish your ends; don't be ashamed to swing causes, symptoms and treatment of all ordinary wait upon yourself or your family; live diseasee, afficting the female sex, mailed to any address with my needle and thread, and then you within your means; don't ape rich people on receipt of 25 cents. All sickly and feeble females must go right away and tell mother." in the follies of fashion; never be idle, but should make a note of the above valuable information.

"But I can't tell mamma, Sis Patty; you in the follies of fashion; never be idle, but should make a note of the above valuable information. go with me and tell her yourself. Won't do that which has to be done without delay. Procrastination, the old adage says, is the thief of time. He that allows idleness to steal hours is responsible for a waste of time threading her needle and taking hold of the for which God will hold him responsible.

"But I can't, Sis Patty; mamma will whip A GRAIN of sand is a small thing, yet it "But you must, Neddy dear," said Patty, will destroy the intricate machinery of a encouragingly, as she stitched the torn edges watch and convert a truthful time-piece together; "you should not hide anything into a treacherous friend. A lie seems small, from mother." but it will destroy the communication of "O. Sis Patty, I am afraid;" and Ned the soul with its Maker, and prevent the looked over his shoulder and rubbed the 'usefulness of God's noblest work,

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ditution is divine, sacred in its nitre it; but it is more—it is to eisdem, to interfere with his r ropery began. Church officers, sumed new powers; new rites wer sew rules laid down; the unear neived, the ungodly were order hange followed change, corrupties and at length the Man of Sin was his throne.—Galatians iv. 10-20 17. 18; Revelatione riit. 8-17. The question, therefore, is of importance: What constitution has his churches? It is in consequence in their constitution for their subject that Bapt their in their constitution from the purches. The points on which the dem, and their reasons for so different 

hurenes. The points on which the I. The Baptist churches regard Hows: till that all church members at gred persons. When Sant "ess imself to the disciples" at Jen colined to receive him, because the jot that he was a disciple." It was secretained this, fram-hearing seen the Lord in the way," and let boidly at Bamascus," that they to be "with them, coming in and journsalem."—Acts ix. 26-28. A hers also, of the first church are Romans i. 7; 1 Counthian cians i. l.

But in Pedobaptist churches a are members who are not received in the Episcopal and Presbyter. ments, and some of the bodies for to have secoled from them, received to full communion without their conversion; and though the goal Pedchaptists require proof before receiving persons to the Louise full membership, they mostly re and unconverted persons, when members of inferior degree. The perfession of Faith, which speak hesby terians, and of many Const a this subject, says that the child re themselves members, born with ome Independents differ from ery many of them regard both is monverted, when baptized, as me degree, with the church of I Dr. Wardlaw and Dr. Campbell.) Baptist churches, on the central members those only who give or of their conversion; they do not ather infants or the unconverted visible connection with the church Acts ii. 47; 1 Cor. iii. 16, 17.

received to membership should be the New Testament churches of of baptized believers. Peter sal on the day of Pentecest, "Be bap of you," and they "were hapt a 38-41; see also, x. 48. So the thurches are, in this respect, "fo hurches of God," as first found and his apostles.—1 Thess. ii. 14 But in doing so they differ murches; from the Quakers, w ism; from the Pedobaptists, snother rite for the immersion of from all open communionists, wa or Pedobaptists, who admit placing baptised at all; instead of the aposites and first churches believers should be baptised received to membership and combas given to his churches no di set aside his laws; no legislative new ones; but was enjoined on to

II. Baptist churches (strict)

regard it as Christ's will that

xxviii. 20); and, if ever tem his laws, "to obey God rather Acts v : 29. will that all church members the mesbers; that none should be cither against their will, or knewledge. God is the Spirit, worship him must do so is (John iv. 24); their service move, faith and obedience.—1 Cs ziv. 23; Rom. xvi. 26. They melves unto God as those who ar dead."-Rom. vi. 13. In ever service, they must have " first

all things whatsoever" he has com

-2 Cor. viii. 12-must first git the Lord, and then to the church God.-2 Cor. viii. 5. But this roluntary membership |

sompu'sion used by many nations and to the fines, imprisonment, ties, by which membership bas it is equally opposed to the initial mous infants by baptism; and IV. Baptist churches maint

requires holy activity in every nones," forming part of "a shich is devoted to God.—1 P young are to be instructed, (a he unruly warned, the feeb) tried, the weak supported, (1 H); those who rejoice rejoice sho weep, sympathized with tereaved, visited.—James i. polly the gospel is to be made! alonians i. 5); and good dor Galatians vi. 10. In some part all the members of Baptist chur But the dead members of worldig baptist churches. They can line

is the matter. I.V. Esptist churches believe will, that what is spent in his be given with ready will, and samber, who is able, should making a collection for the pasalem, the apostle says: "As I to the churches of Galatia, eve the first day of the week let er

by him in stere, as God hath -1 Cor. xvi. 1, 2. This injunction shows that every church member to contables him. And the Apost is trat a willing mind, item ac

that a man hath;" showing God. Church members are to pace" of rich and liberal gi of Christ .- 2 Cor. viii. 1-15. not thus give; and psyments is a State churches, are not a VI. Baptist churches regar will that all his churches thou stinct from the world and arrors the world."—John xv. 19.

house only who have been bat deire, en a profession of fund visible distinction petween world; but infaat rembers from this rule, blends the thu ogether. The beptism of in verted connects the men. those who are still members if the spestie says: "What item with darkness? and what so with Belial? Wherefore item Hem and be ye apparate and back not the unclean thing; 124, etc.—2 Cor. vi. 6, 14-15 it is clear that comy systematically and the sign of Christianity and that extent, also obliters the church and he

Beating the churches can churches can speakle, "Ye, as lively a without house, a holy provided house, acceptant "—I Peter ii. 5.

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STITUTION OF BAPTIST CHURCHES.

intion is divine, sacred in its authority, speed and persect in its plan. To alter is to sight it is more—it is to slight God's dom, to interfere with his reign. Then gan. Church officers, by degrees. med new powers; new rites were introduced, rules laid down; the uncenverted were seived, the ungoily were ordained; man's seived, the ungoily were ordained; man's was exalted, God's will left undone.

ange with the Man of Sin was firmly seated at length the Man of Sin was firmly seated. this throne.—Galatians iv. 10-20; 1 Corinth-asv. 1-13: 2 Thessalonians ii. 3, 4; 2 Timothy 17, 18; Revelations viii, 3-17.
The question, therefore, is of the greatest

portance: What constitution has Christ given portation: Walt consequence of their fer in their constitution from all other arches. The points on which they differ from

I The Bapust churches regard it as Christ's d that all church memoers should be sended persons. When Saul "essayed to join graph to the disciples" at Jerusalem, they blined to raceive him, because they "believed that he was a disciple." It was not till they ained this, frem hearing that he had the Lord in the way," and had "preached lifty at Bamascus," that they permitted him "with them, coming in and going out, at Acts in 26-28. All the memalen of the first church are addressed as -Romans 1. 7; 1 Corinthians i. 2; Ephe-

Bet in Pedobaptist churches many persons ==embers who are not received as converted. in the Episcopal and Presbyterian establishand some of the bedies formed by those the have seconded from them, persons are the have secreted from them, persons are THOMAS, GROSS & CO. ber conversion; and though the Congregainal Pedobaptists require proof of conversion receiving persons to the Lord's table, and still membership, they mostly regard infants al unconverted persons, when baptized, as abers of inferior degree. The Westminster pikis subject, says that the children of member themselves members, born within the church. me Independents differ from this view, but ar many of them regard both infants and the

Wardlaw and Dr. Campbell.) Santist churches, on the centrary, receive at | Wash S. Taylon, W. L. Badrono. W. E. M'Grian. mbers those only who give credible evidence their conversion; they do not acknowledge wie connection with the shurch of Christ .iss ii. 47; 1 Cor. iii. 16, 17.

Il Buptist churches (strictly so called) served to membership should be first baptized. In New Testament churches consisted wholly Id haptized believers. Peter said to believers inthe day of Pentecest, " Be baptized every one fyou" and they "were baptized."—Acts ii. Saw. Both Press and Gim Warranted.

341; see also, x. 48. So that the Baptist
inches are, in this respect, "followers of the (will remove Oct. 1st to corner of Gayoso & Shekhr suches of God," as first founded by Christ zi his apostles.—1 Thess. ii. 14.

but in doing so they differ from all other arches; from the Quakers, who reject bepin from the Pedobaptists, who substitute unther rite for the immersion of believers, and re all open communionists, whether Baptists r Pedobaptists, who admit persons without So. 38, Perdido St., (Facters' Row), N. Orleans baptised at all; instead of requiring, as m tposiles and first churches did, that all misvers should be baptised before being mande his laws; no legislative power to make mande his laws; no tequestive power to make my ones; but was enjoined on them to "observe if things wantevers" he has commanded (Matt. myin: 20); and, if ever tempted to neglect its laws, "ta obey God rather than men."—

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III. Baptist churches regard it as Christ's vill that all church members should be scientary sasters; that none should be made members, nther against their will, or without their nawledge. God is the Spirit, and those who worship him must do so in spirit, in truth— John 1v. 24); their service must be that of bre, faith and ebedience.- 1 Cor. xiii. 1. Rom. nv. 23; Rom. xvi. 26. They must " yield theniesd."—Rom. vi. 18. In every part of their grvice, they must have "first a willing mind" ervice, they must have "first a willing mind"

—2 Cor. viii. 12—must first give themselves to (either Bank Check or Postoffice Order), must pay the he Lord, and then to the church, by the will of Express Company for the return of money in settlement of their bits.

ind -2 Cor. viil 5. But this voluntary membership is epposed to the spulmon used by many untional establishments. m to the fines, imprisonment, or worse penalme by which membership has been enforced;

IV. Baptist churches maintain that Christ mires holy activity in every member. Church mahers are spoken of in Scripture as "lively rich is devoted to God.—1 Peter ii. 5. The ang are to be instructed, (Ephesians vi. 4); a maraly warned, the feeble-minded comthat the weak supported, (1 Thessalonians v. The weep, sympathized with; those who are meaved, visited. James i. 27. To the un-

Cor. xvi. 1, 2. his injunction shows that it is the duty of church member to contribute as God that a willing mend, ithis accepted according tad is needful to make such aid acceptable to
Church members are to "abound in this
Church members are to "abound in this
First of rich and liberal giving to the cause
Christ.—2 Cur. viii. 1-15. But infants can-

VL Baptist churches regard it as Christ's that all his churches should be separate and werld."-John xv. 19. The reception of saly who have been baptized at their own sn a profession of faith, makes a real hewarld; but infant membership, by departing this ruls, blends the church and the world The beptism of infants and the un-Period sonnects the members of Christ with The are still members of the world. But mestle says: "What communion hath light wrkness? and what concerd hath Christ Belia!? Wherefore come ont frem among

and be ye experse saith the Lord, and not the unclear thing; and I will receive Cor. vi. 6, 14-18.

It clear that every system which extends first of Christienity and of initiation into treb to these who are not new born, done at extent, also obliterate the distinction in the church and the world. None hat churches can realise the statement of the church and the world. None hat churches can realise the statement of the churches can realise the churches can real --- Cor. vi. 6, 14-18.

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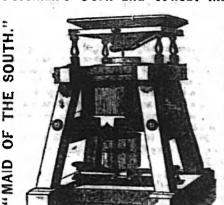
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The Beripts The Old and New Tor ten by men divinely ins the full and final revelst man. To seek through " the unrevealed things is 1 as the sin of rebellion sa New Testament is the pe and practice for Christian

2 Tim. iii. 16. 2 Pet. 1. El; John Elt. 26. 1s. viii. 20. The Oadhe 2. There is only one Go finite in every natural an He has revealed himself the Son (or the Word), ii the same in respect to Div ever distinction there =

spects. 

3. Man was created hi disobedience, fell from t morally defiled, and beg in his likeness; hence, by us no holiness; but we sevil; and, all are childre exposed to death, and oth ral, spiritual and eternal. Gen. 1. 27, 21; 4i. 16, 17; 4ii.1 Rom. v. 12. Eph ii. 3. Exek. 2 12. Jer. xvii. 9, 10. 1 John I. 8.

4. The only way of deli state of guilt and condervicarious suffering of Chr of God, who miraculous our fiesh, and whom Go be a propitiation through having "so loved the work only begotten Son, that w in him should not perish, John 4, 14. Luke 1, 26, 35. Ac The Blest

5. All who truly belie gospel were choses in foundation of the world" the end from the beginni quence, not of their own own purpose and grace, to by the Holy Spirit, with none would ever be inf and believe.

Eph. i. 4. Is. xivi. 10, Jan Fel. t. 2. James i. 18 John 11 The Preservation 6. Nothing can septrificm the love of God; but by the power of God mivation," the sure and being true believers con timuance of their attachr

to Christ till the close of

1 Pet. i. v. John x. 27, 297 Ros. (ii. 14. Batt. xxiv. 18. 1 The Chur 7. A Church of Chris selection of persons reli spirit, baptized upon a co with Christ, and covenant faith and keep the commi Divine Head. To his ch has committed the pr cospel in its purity, and t

it to all men by minister mistion. 1 Pet. ii. v. Acts il. 57; viii. 1

8. The ordinances of a tre Baptism and the Lord' is the immersion of profi Christ, not in order to the but to declare their death t sin; and is a prerequisit of the gospel, church met munion at the Lord's t nances belong to the c only be administered by I the deems qualified to rec

Participation in the Lo be confined to the member church, or to those I churches specifically invit and walk being avouched The supper, no more be administered by minis they deem qualified.

Matt. III. 7, 12; xxviii. 19, 40 ziv. 23, 26. Acts viil. 12, 27. Lo I Pet. iii. 21. Acts ii. 37, 48. The Lard's 9. The first day of the ts the Lord's day, or Chris John xz. 19, 24, 1 Cor. xvi. 1

The Reserrection of

10. There will be a registeous dead prior to the who, with the living sain in a moment, and Lord in the air, to app coming and judgment the persecuting nations. Dout, xxxiii, 2, 1 Ther. is, 1 Then, i. 2, 18. Jade xiv. 5, 1 [c.

The Hillen 11. At the coming of Q ted his people, take to hi and rule, and, sitting oper father. David, in Jerusa Dest, will rule with h nations for one thousand Da., vn. x, 27; tir 44.

22. 1, 7. 1s. 1xv. 8, 28; lwiii. 1, 4.

2. kz. 6, 8. koel iii Amee. ix 1

Pa. xxxvii 0, 11, 2

12. 29; xxv. 54. Pa. xxv. 12,

The Heaven of 12 After this earth sha and by fire, and the n perod as a heavenly place I Le redeemed, Christ heaven with his saints will be with them. The when be shall have cepter to the Father, be conciliated at Decre an entered into i

Ber. 12', Cer. 17. 14, 28,