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INFERENCE-PREFERENCE-CHARITY .- No. 3

cause, just as zeal, devotion, courage, etc., does.

ion which exist among men. In other words, we compromise are to be so liberal toward the faults, errors and But then some will say "There are good men differences among men that we are to excuse who differ with you, whose character is spotless, with you?" Only in what I honestly disagree them upon the ground that we are all subject to whose wisdom is unquestioned." All very true; with them in, whether of the positive or the -like faults, errors and differences of opinion, onr. but wise and good men are the most fatal of all meral of the Christian religion. If a man is not selves being in a state of ignorance, inadvertence errorists upon all points of controversy. A wise immersed, I disfellowship him baptistically and and sin. We forget, however, that Paul says and good man, occupying a false position, is the eucharistically, and occlesissically, if he is, in charity "rejoiceth not in iniquity, but rejoiceth most dangerous of all. "He may be right and my honest belief, disorderly and violative of the in the truth;" that is, love rejoiceth in the truth, you wrong; what then?" Why, it is charity- laws of Christ which constitute the church and not in iniquity. Love can never "rejoice" in love-in me to make that man show me his error its ordinances. Morally, if a man does not bethe faults, errors and differences of opinion which or to discover mine. "But, then, suppose you lieve in the blood of Christ as the ground of all exist among men, Love abhors faults, errors leave off where you hegan-both of the same salvation and obedience, and claims no change of and differences. It is true that love has charity opinion still?" Then, if both are honest, we heart by the Holy Spirit in the belief of the toward those who are the authors of these things. must occupy our same opinion still, and contend truth, I disfellowship him in all that is vital and It judges no man, however much it censures his in the spirit for what we sincerely believe to be fundamental to the salvation of sinners, although wrongs. It leaves each man in the hands of his the truth, examining above all things the motives he may be a member of the Baptist or any other God; but the conduct of men is the subject of and surroundings which have led us to our con- church and a partaker of the ordinances them-God's severest punishment, especially when all victions. It is generally safe in God's word to selves. My faith is my life. If I am wrong in methods of restoration and correction fail. It is take the hard side of every truth which is contro- faith, so it will be all wrong unto me. But upon charity which tells a man his faults and errors, verted. Thousands do not believe in "uncondi- this hard and safe of the question I shall stand which seeks to correct differences of opinion tional election," because they dislike the doctrine, or fall. among men by a search and vindication of the or do not understand it. Thousands do not betruth. It is no charity to encourage sin and lieve in "immersion," because it is inconvenient error by smoothing it over, or to assign to dif- "indecent," and because it has the humiliation of ferences of opinion which divide and distract the the cross in it. Thousands do not believe in a world the character of non-importance and non- hell, because inconsistent with their views of essentiality. Charity rejoiceth in the truth.

two directions: (1) in the love of mon and (2) in construction, to take the "cross" side of all the love of law. He that loves God loves his divine truth. Whatever is popular, fashionable neighbor, and especially his brothren, no matter or pleasant to human nature, taught as God's Roger Williams?-Wm. Huff. how contemptible their natures or their charactword, is almost certain to be an error. The goster. In fact, a Christian is to love his "enemies." pel is a "looking-glass," which makes man look This love is to extend so far as to do good for ugly just in proportion as he comprehends the to take steps at an early day to establish school evil, to return blessing for cursing. It does not beauty of Christ. It is a bitter pill to sin-bitter of liberal grade within its bounds?-R. B. Freemean that we are simply to do good to our one- in the mouth, but sweet to the heart of him who man. mies in a state of distress, but to return good for takes this prescription from the Physician of evil even when they "despitefully use" us. This souls. is the chief and highest test of Christianity. But | Hence I am a Baptist. It is the hard side of this does not forbid us to hate the evils of the all that is controverted in the truth. If I had best brother on earth. On the contrary, we are followed my inclinations, my love of popularity, first to seek his correction, and in case of incor- my preferences or my inferences, my associations rigibility, then we are to expose and punish or connections, I never could have entered a Bapthem. This is love to God in our love to man. tist church. Charity-love-makes me a Bap-But John says in our love of God's law, his word, tist. Convenience and preference, and a dozen his truth, his commandments, is love perfected. It other things which follow the flesh instead of a

ences nor preferences. Love is jealous for its a difference of opinion upon the Baptistictorpre-God, and it seeks to know the truth, the whole tation of God's word. Immersion, a converted truth, and nothing but the truth. It is intolerant membership, the doctrines of a free grace, a dem-TYAVING considered the two words which are of an error or a violation of law. It is extremely ocratic form of church government, two orders the source of so much strife and error in the chary of a difference of opinion upon the truth, of the ministry-all seem to meso plainly taught ranks of Christianity, we come now to consider and it "suffers long" before it will give the least that a wayfaring man, though he were a fool, sanction to even a difference, and then only when could not err therein. But suppose there is a 3. Charity.—In the first place, it is a mis trans. the truth declared is decidedly obscure, vague of ground of controversy upon these interpretations lation of the word which ought to be rendered equivocal in its definition. It will be sure to give of the word which we hold so dear? One thing love. "Faith, hope, love, these three, but the the benefit of all doubt to the side of Christ, who, I see clear they constitute the hard side to hugreatest of these is love." Why not say "God is instead of man, is on trial before the world. man nature; that side is never chosen by the charity," instead of saying "God is love"? What Charity would prefer men to suffer, and to suffer humble seeker of the truth; they constitute a bitis the consistency in saying "Though I bestow itself, before according any compromise to a dif- ter pill to human pride, and pomp, and power; all my goods to feed the poor, and have not char. ference of opinion. However hard, unpopular or they exalt the people instead of the rulers, and ity ? etc. Bestowing our goods to feed the poor mortifying to human flesh the truth, or any part God above men; they give a strict interpretation is charity, and the present translation simply of it, may be, charity loves it, will defend it, and of Christ's law; they found nothing upon infermeans "Though I have charity and have not will always die by it. It never shrinks to con- ence; they choose nothing as a matter of prefercharity, it profiteth me nothing. Charity is trovert error in the spirit of Jesus, however ence; they make Christ and his word all and in simply one of the effects springing from love as a "kind" it may be to an errorist. It never, how- all; they constitute the safe side, granting there ever, controverts for the sake of controversy, nor is a ground for controversy. This is charity The word charity is frequently urged toward does it love mere contention and strife. It loves which rejoiceth in the truth, however hard and the faults, the errors and the differences of opin- peace and concord, but not at the expense of unpalatable, and not in iniquity, however casy

God's justice. So it is a safe rule, if the language Love, or charity so called, toward Jesus takes is just definite enough to place upon it a possible o'clock Friday.

is the hardest of all tests to obey the truth in love of the truth, would have made me anything

love. Here especially charity admits of no infer- else under heaven. I can conceive no ground for and plausible.

"Then you disfellowship all who do not believe

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Systematic beneficence. - A. J. Brandon. Church music. - Jno. H. Thompson.

Sanday-schools,-Jas. Arnold. Should a church state definitely how much it will pay its paster ?- R. C. Couch.

Design of baptism.-T. G. Mosely. Will God's ministry be supported ?-S. L Sandford.

Sunday-school music .- Geo. Reavis. Prayer-meetings -- Wm son Haggard.

Daily walk of Christians .- R. E Garrett.

Preservation of saints-John Harris. Deportment of churches toward their pastors .---W. Hester.

Deportment of pastors toward their churches .-- J A. Carleton.

The desconship .- D. S. McCullough. Exegesis John iv. 24.-W. W. Arnold Temptations -S. G. Blackman. Christian influence.-A. D. Trimble.

Other brethren are requested to select subjects and prepare casays thereon.

Brethren from sister Associations are cordially in vited to altend. JNO H. THOMPSON, Sec'y. Shelbyville, Tenn., April 7th, 1875

REVIEW OF "ARILL."-No.

BY DR. SEISS OF "PROPHETIC TIMES."

TF it was the negro who tempted our first parente, this while if "Ariel's" version of things be true? He the ides of social gathering.

used where it is said, "God saw the light, that is was Christians! good, the pleasing, the beautiful, the darling loves of in the cesh that walketh not in the counsel of the unthe highborn bloods of the early world, whom they godly," which we are weak enough to take as a word God had interposed, from taking to be the mothers is the negro. Ps iv. 2 pays, "O ye sons of cesh . . . avouch the possibility of thy story? Then preach it, and behold the upright, for the end of cesh is peace." but excuse us from thy baptism.

of a grandson of Adam (whom his father called by a God spoke several times. Or, if this is not sufficient, pel to one was not embraced." Will "Ariel" accept namo that "Ariel" says designates a mulatto), "then refer to Prov. viii. 4, "Unto you, O ceshim, I call." began men to call upon the name of the Lord." We Isalah (xxxii. 2) prophesics of Christ, saying, "An cannot say that we thoroughly understand the pass. cash shall be as an hiding place from the wind, and a age, or that anybody elso does; but" Ariel" says the covert from the tempest," etc., and we rather think "logic of facts plainly tells us that these men were ne. that God sometimes spoke to his Christ, and also acgroes," repeats his constantly recurring pasquinade cepted him as his Son. Jer. iv. 3, 4, "Thus saith the of translators, and propounds "the proper rendering of the exact idea" thus: "Then men (meaning negroes) began to profane the Lord by calling on his name." But unfortunately for his exactness, the to ber, and wrought a miraole at her importunate to original does not say "men" at all, whether whitee licitation, "and said unto her, O woman (then a mu of it.

Ps. cv. 17, "He sent an cah before them, even Joseph, We read in Gen. iv. 26, in connection with the birth who was sold for a servant;" to whom we believe or blacks. The literal Hebrew is impersonal, thus, latto is also a woman, Jesus, not "Ariel," being the

The advantages of the colporteur system. -J. H. Then it was begun to libro on the name of Johovah." judge), great is thy faith " (so that mulattors can The word likro is the Kal infinitive of kahrah, which have faith); whilst it is further written that "as is of constant occurrence in the Hebrew Scriptures, many as received him to them gave he power to beand means to call, to call out, to implore aid, to call any come the sone of God, to them that beneve on uis one to one's self, to call together, to convoke, to proclaim, to name." .. "Ariel" says "the Roman soldiers that crupreach. To profane is nowhere among its meanings cified our Lord were mulattoes;" but Jesus prayed That is a gloss of interpreters, and no part of the for them, that they might be forgiven, showing that literal sense of the word. So that our author's "proper in Christ's view, mulattees could be partakers of forrendering of the exact idea" puts one word in which givenness of sin, and if so expatle slee of divine conis not in the original, and falsifies the only other ship, resurrection, and eternal life. Did Jesus ever word about which there can be any difficulty. From pray for the forgiveness of a beast? John the revesuch rendering and exactness, good Lord deliver us! Inter also tells us that the time is coming when every Inserting then the true sense of likro, which our eye shall see Christ " and they also which pierced him translators have very well hit upon, two explanations which does not look much like regarding these nou present themselves, either, that, up to the time of latto crucifiers of Christ as mere bear s, without roul, the birth of Seth's con, mankind had not called upon for whom there is no resurrection "Ariel" says that God by that temarkable name, Jehovah, and only all the disobedient ones who perished in Neah's time then began to conduct their devotions with reference were nothing but negroes and mulattoes of one shade to this name, or, connecting the word with the New or another, mere beests, who were drowned, and that Testament karcoo and ckkreena, with which in sense it was the end of them. But Peter writes that Christ is in close affiliation, that it was only now that man "being put to death in the flesh, but quickened by kind began to have convocations for public worship. the Spirit, . . . went and preached unto the spirits In either case, the matter was worthy of the notation in prison, which sometimes were disobedient, when given, and either would harmon zo with the sense of once the long stiffering of God waited in the days of the words. We incline to accept both, and hence Noah, while the said and proparing in it we are to read. Then it was begun to call (assemblies for interpret this iderally of the under world, then there public worship and to worship and preach) on the mulattorn must have but could to be abre yet at the name of Jehovah." Jehovah being the fuller and time of Cnil a death, and "Ariel" is intatal or more specific designation of the Deity of Revelation. And if we are to interpret it as having occurred in At any rate the fact meant to be noted is not men this world through Christ's impired servants at the tioned with disfavor, and no invasion of sacred order time, then were these same mulattees regarded by I then it is of the negro that we must understand or propriety is at all indicated. It is in connection Christ as proper subjects to whom to preach and the sentence of mutual enmity between his seed and with Seth that it is introduced, and with the naming minister, and hence again not beasts, without soul, white folks. Where then has this cumity been all of his son Enos, which name in Arabic still carries and without capacity for divine things. He may take whichever interpretation suits him best, either will tells us that the one great sin which overrun the old We note but one more point, one which "Ariel" refute him If the aboriginal tribes of the countries world and brought on the flood, was an incurable seems to regard as the grand clincher of his whole of the earth were all ites - mulatioes - as our author love rasking between blacks and whites, that this argument that negroes and muintions are nothing but insists, those hving in Paul's time must have been drawing near to one another in the closest of all in- soulless beasts, and incapable of immortainty, to wit, imbraced in what were then called "barbarian." timacies was so strong that the awful recollections of that there is no account in the Bible of any of them But, in discoursing of the renewing and transforming the flood were not sufficient to restrain it among ever having been accepted as sons of God, or as wor-Nosh's children, and that all the greatest and shippers at the altar of God. Assuming that toth is neither Greek nor Jew, circumcision nor uncircummightiest judgments God ever sent upon the earth or the white and black man have sprung from the same cision, Barbarian, Saythian, band nor free," that it is any people, though known to have been provoked primeval parentage, it would be passing strange to equally potent for all such classes, and that "in all above all by this spirit of amalgamation, have utterly find God recording in his book that such and such of Chaist was. Was be ever in a beast? "And the failed to keep more than a mere minority of the his children had a lighter skin, and such and such a that the apostles of Christ "were in the undar of neworld's population from marriage and cohabitation darker one. Can any one point out in the New Test gross and mulattees when the commence : preachwith blacks or mulatives! Does this look as if God tament where the Lord's supper was ever adminis ing the cospet." Well, if negroes rud neglectors were had put perpetual "comity" between these two seeds? tered to women? Are women therefore to be con so plentiful and teaming every where, we would sup-"Ariel" muy call it a story of enmity, but it is very sidered rejected of God from the family table of his pose a few in the ship which carried Paul a presence like a story of marvelous love, quite equal to anything children? "Ariel" says that God anciently forbade of the sort between whites and whites, and so inno that any with broken or flat noses should ever be to Italy. But l'aul preached and ministered to "all," and wrote them down cont of what the Bible arms God anciently forbade to Italy. of the sort between whites and whites, and so inno cent of what the Bible says God put between Eve's admitted to his altar, that negroes have flat notes, descendants and the seed of nachash as to prove that the negro was not Eve's tempter.

"Ariel" holds as an article of his faith that the or still forces, or any having but one eye or any other defect of body or any one under heaven but women who so fatally captivated "the sons of God" other defect of body, or any one under heaven but before the flood, were negroes and mulattees. We the physically perfect sons (not daughters even) of the physically perfect so have seen that the Bible declares that they were the daughters of ha ahdahm, and that they were "fair." As much reason, therefore, might we conclude that The word touch here rendered fair is the same that is pone but male Levites are competent to become point to an instance in which the spostles ever used where it is said, "God saw the light, that is was Christians!

(touck) good." Take, then, "Ariel's" description of the negro, and imagine a set of beauties of this order, conce, and that was to curse him." We rather think beasts incapable of grace and balleton. We know kinkey-headed, fist-nosed, kidney-l'pped, gizzrd- that God spoke to Adam, to Moses, to the elders of that the spostles preached to, baptard, and retabfooted, leg calves on shin bone, leg mid foot, black Israel, to Elisha, to Daniel. Yet the Bible applies to lished churches of every class of beings capable of and chocolate skinned, low forehead, companions of each of these, and many more of their class, as we understanding and believing their message. And if herding brutes, and known to be more soulless beasts, have seen, the word eash, which "Ariel" says is the negroes and mulattees were so plentiful about them, accurated of God and hated of man. Were these the Bible word for a negro. The first Psalm says "blessed what is the reason we never hear of their refusing to preach to a negro or mulatto, or over rejecting one could not refrain, notwithstanding the "enmity" from God for the self-same cesh which "Ariel" says and as a sufficient offset to his challenge, "We defy from their assemblies? To adopt the style of " Ariei." all the doctors on this cart's now living, to point out of their children and the sharers of their bed and know that the Lord hath set apart him that is godiy a single instance between the covers of the New board! "Ariel," does thy taste and observation to himself." Ps. xxxvii. 37 says, "Mark the perfect, Testament, in which a negro or mulatto was ever rejected from hearing the gospel, or from baptism and church membership, because he was a negro or mulatto, or in which an opportunity to preach the gos the challenge?

> But we have already occupied more time and space with this production of "Ariel" than it deserves. Dr. Stuart Robinson has characterized it as a " miserabio piece of theologico-scientific charlatanry." In candor we cannot think much better of it or its author than Dr. Robinson thus expresses. "Ariel" somewhere speaks of "horse-dector divinity." We know not what that is, unless the two documents by him which we have been considering are specimens

(THE EED.)

THE MASS AND ITS MEANING .- No. 2. BY AN AMERICAN CITIZEN.

INCENSE, BOLT WATER AND HOLY INVESTMENTA

APRIL 24, 1875.

[AS3, missa, is in fact the consecration and change priests use it M as 3, missa, he so ince the consecutation and change prices use to of bread and wine, and the offering of them with The amice is a piece of linea cloth with two strings. Church. The unice is a piece of linen cloth with two strings.

The priest puts it over his shoulders, on which the dead. The Council of Trent informs us that in the sacrifice of the Mass the same Christ is contained the sacrifice of the Mass the same Christ is contained the sacrifice of the Mass the same Christ is contained the sacrifice of the Mass the same Christ is contained to the sacrifice of the Mass the same Christ is contained to the sacrification and sacrifice of the Mass the same Christ is contained to the sacrification and sacrification and the sacrification and

admitted, a tableau, a living picture of the passion Rebanus, the purity and cleanness of heart with which in the church of Ged, finally condensed and comand death of our blessed Lord. It is the acting cut, the priest ought to go to the holy altar, and repres bined in such way as to render another division inevby the officiating priest, of the sad drama which began sents the linen with which the Jews blindfolded our itable. The result was that these dissati fied elein the garden and ended on the cross, accompanied raylor, saying, in derision, "Prophesy unto us, O in each movement with prayous and reculations from Christ, who is it that struck thee?" (St Luke xziii) nomen of Missionary Baptists. (a)

ty ad and excommunicated were sent out of the or whiteness. Frequent mention is made, in the Old knowing of no other title or name that will properly derived the word from missis, "discussing," and missis, "discussion, "

the celebration. Low Masses are those in which the proper discovery and represents the cords with which which the proper discovery and represents the cords with which which the proper discovery and represents the cords with which which which which which with which was a special way which which which which which which which was a special way which was a special way which which which which which which was a special way which which was a special way which was a special way which which was a special way which which was a special way which was a speci the celebration. Low Masses are those in which the proper decency, and represents the cords with which In the next place we notice his remarks in referare omitted, and it being a day of mourning, the be close bound to the service of God. brant and the very Mass book are black; many parts desire to suffer with him. of the office are omitted, and the people are dismissed The stole, from the Latin word stole, is an ornament did not begin for enough back. If he had traveled ceased." there are likewise private Masses said for Stolen or strayed goods or cittle, for health, for tray dragged our blessed Savior to crucifizion. elers, etc., which go under an name of votive Masses "There is still a further distinction of Masses, denom inated from the countries in which they were used: thus, the Gothic Mass, or missa mestrabum, is that used among the Goths when they were masters of Spain, Before it has a pillar, representing the pillar to which But in vain do we look for something like a prosand which is still kept up at Toledo and Salamanca; Christ was tied during his fisgellation. Behind it has ent Missionary Baptist. Not a courch or Association the Ambrosian blass is that composed by St Ambrose, a cross, which signifies the cross which cur blessed has he found in America of his sort up to the time Romish communion."

used on different occasions :

White is used on all the feasts of our plessed Lord, addrage satisfies ought to be whole, clean and decent.

blessed lady, bishops, confessors not bish but at all times ought to be whole, clean and decent.

Our business is not to try to evangelize the world,

Red is used on the vigil of Pentecost, and during the octave, Trinity Sunday excepted. On the feasts of the holy cross, of the apostles, and martyrs, and octave Masses of the Holy Ghost.

Green is used on all Sundays, from Trinity Sunday till Advent, and on the Sunday, after the octave of the Epiphany, when Mass is said of the Sunday; but REVIEW OF MR. DUNCAN'S ARTICLES, PROPERSING TO SHOW

1. The Amice. 2 The Atba. 3. Girdie. 4 Mani Doited Baptists, — we were then called, than did the ple. 5. Stole. 6 Chasube, which is usually called Separates. Each of these parties set up for them-

It is a panoramic representation, or if the word be ered. Being clean and white signifies, according to which we have spoken.

The aire is a long, white linen garment, represent The word Mass, according to Baronius, comes from ing the white robe which, by Herod's command, was of United Baptists when considered in their respecthe Hebrew word misuch (ob'atum), or from the Latin put upon our Savior, in mockery and derision. It is nesse (missorum) because in former times the unbap called alle, from alba, which in Lat n signifies white denomination, not willing to sail under false colors, courch after the sermon, they not being allowed to l'estament, of white linen garments, made for and and trushfully designate us, are bound to regard ourand manners he ought to be adorned with.

and, as is supposed, contribute to bring the soul out represents because the cords or binding of our blessed real beginning of the so-called "Old School Bapof purgetory. 'At these Masses the alter is put in Lord. The priest, before he puts it on, kisses the monraing, and the only decorations are a cross in the cross which is in the middle of it, as offering himself Primitive order of Baptists, we are not astonished middle of six yellow wax lights; the dress of the cele to attend our Savior in his passion, with a will and that he has failed to find "the real beginning" of

without the benediction." "If the Mass be said for a of dignity and power, and as such it is taken in the while he, as an instrument in the bands of God. was person distinguished by his rank or virtues, it is fol eacred text, wherein it is said, that when Pharoah engaged in setting up the kingdom, then he neight lowed with a funeral oration: they erect a chapelle would honor Joseph, be put on himastole; and Mor. have found their "real" beginning; but short of this ardente that is a representation of the deceased, with decai was clothed with a stole for his greater honor. he never will find it. branches and tapers of yellow wax, either in the mid- The priest, when he exercises his functions, puts on a number of Baptist churches and Associations holding die of the church or near the deceased's tomb, where stole, as representing his dignity, quality, and the the "doctrine of election, predestination, the final the priest proncunces a solemn absolution of the de power of binding and loosing he hath received from persevereance of the saints through grace to alory."

and is put over all the rest, hanging down before and ever desus commanded them. These were the senti-behind it represents the scarlet or purple robe put ments entertained by the "churches and Associations upon our Savior by the soldiers in scorn and derisian and used only at Milan, of which city he was Bishop; Lord carried to Mount Calvary. This vestment is ap the Gallic Mass, used by the ancient Gauls; and the lt man Mass, used by almost all the churches in the when they say Mass, the amice, the albe and maniple extracts from his articles. That we do as he here being made use of by sub deacons and deacons. There charges, defend the principles which actuated our Father Pacificus Baker describes the colors that are vestments which the ministers of the altars are vest truth, and yet we stand aloof from all uncoriptural ed with, when they go to celebrate and offer up the church institutions, and cunningly devised oraltiness White is used on all the feasts of our blessed Lord, adorable sacrifice, are very rich on great solemnities; of men, by which they seek to deceive and lead astray on the feasts of dedication of churches, within the octaves of festivals, when the Mass is said of the octave; on all Sundays, from Easter inclusive, to Pentecost inclusive; on Trinity Sunday, and till the octave of the profoundest respect and veneration toward the sacred mysteries which one is to our power lies.

(God has not commanded us to do this) but to preach the gospel wherever divine providence may direct as in our power lies.

Instead of opposing the spread of the gospel, like our early fathers did, so do we preach the gospel and the other attend to."

TO BE CONTINUED.

Historical.

THE DISCUSSION.

till Advent, and on the Sunday, after the octave of the Epiphany, when Mass is said of the Sunday; but on Sunday, within any octave, the color is of the respective octave. Green is also used on all Ferias, or week days, unless within octaves or Sundays, from Septuages mo till Thursday in holy week, and during Advent.

Purple is used on all Sundays in Advent, and on all Sundays from Septuages mo till Palm Sunday, inclustive; as also on all Ferias during these times; and on all vigils and fasting days, when the Mass is of them. blank is used on Good Friday, All Saints' Day, and when the Mass is said for the dead.

The following is the description of the different uses and the Mass is said for the dead.

The withdraw a fat greater number from the Mass is of them that im the Bespits seeded and withdrew from us, and the Mass is said for the dead.

The following is the description of the different uses and the Mass is said for the dead.

The following is the description of the different uses and the Mass is said for the dead.

The following is the description of the dead.

The following is the d

the vostment, as being the chief and principal, and is also styled the priest's vestment, because none but priests use it.

The water is price of line and the circumstance of the course of the cours

and unbloodily immolated who once offered himself the two strings round the middle of the priest's body. these combined had their effect in contributing to Its name amice is from the Latin word amicius, or cov feed the fisme of this restless and turbulent spirit of

These discordant elements, so unsulted for a place ments withdrew from us in a body, and thus established one more religious order, and under the con-

tive parts, so that the term united has ceased to rending because in Mars the prayors of men on put the priest in mind of the unspotted purity of life we entertain, preach and practice according to the example given by our Lord, and practiced by his If gh Mass is when the service is sung by chorist The girdle, wove or made of linen thread, is to tie the church. So far as Mr. D is concerned, we are satis-

prayors are rehearsed without singing. Occasional our blessed Lord was bound when seized on by the ence to a fruitless search. He says, "The history Masses differ from the ordinary ones, as that of the dews, and may not unfitly signify the cords of love and principles of American Baptists have been in innocents, at which the gloria in execlsis and hallely the and duty with which all, especially priests, ought to there were Eaplist churches and Associations prior to altar is of a violet color. Masses are said for the dend, The maniple, which the priest puts on his left arm, a tranced up to 1825; and we have yet to find the the year 1800 and in some few cases we have

these people. The reason of this failure is that he

In his search down to 1800 he has found quite a The chasuble is the last vestment the priest uses, saints, and preaching for decrine all things whatsowhich he has found existing in America prior to the

vation in none other, save in Jesus Christ. As to educational institutions on a proper basis, this charge is known to be untrue, so far as we are concerned. On the contrary, we have been the advocates for education. But as for tract, Bible and Sunday-school societies, when concected with church affairs, (as in your ca e) we hold them in abhorence, so would our early fathers have done, had such things existed then

Missionary Baptists now support, is, to say the least of it, an exhibition of historical sum anco that we should not wish to assume. As to these old Associations of which he speaks, some of them since the early part of 1810 have adopted the present missionary system; but the others have stood firmly fixed on the same old platform on which they were originally planted, went off into missioniem, would have remained where they were to this day, had the early fathers of those old institutions (who adopted the Philadelphia con-Charleston became rich and proud, and of course discontented with the original simplicity of their church. most of other old institutions who went the same

something which will serve to mislead the mind of some reader.

duced from various considerations to remove to this country. Some of them came over, doubtless, in hope were seeking homes for themselves and families. where they hoped to be able to improve their worldly prospects in the way of gain. Their inducament was the same as that of others, who are influenced to ferred to our reply to No 5 search out for new countries.

They, however, found none of the present order of Missionary Baptists in this country when they got here, for at that time there was no such people, either in Europe or America. Modern missionism is

If they suffered persecution here, as they doubtless ing out persecution, but they never have been perorders of religion was freely tolerated, since which number where we shall notice it at some length. time there has been no legal persecution for con-

But we are encouraged by the promise that "all things work together for good to them that love God: to them who are called according to his purpose."

Medern Missionary Baptists have had no legal

purpos. After speaking of this persecution, he tells us that "God was well pleased with his servants, and will, etc. began to show them some of the results of their (c) Yes sir, we ransacked old histories and records ado about salary by the An imissionaries. snuerings and labor. He greatly revived his work, and from about the year 1710 churches began to to this time there was no such thing as a modern

extend their labors. In some cases they were provided for, and in many they were not. As it is now fend them in this discussion without the promise of

Answer to No. 19.

mislead anyone, but on the contrary, to give an im- tives, why does he and his recople set up any claim of partial account of the doings of the early Baptists of the country? Does not Eld. Fain know that upwards of this country.

and we doubt not but those other Associations who example of the oldest American Raptists in every had a Baptist academy in the bounds of Philadelphia minute particular, but, on the contrary, we have re- Association; also that the Georgia Baptists in last cognized differences between them; and such differfession of faith) been living, and in their prime, when ences we have shown are merely accidental, and do an institution of learning? Then, until his people this departure from original principles took place not, and cannot effect in any essential particular, shall have come back to these old custems of our But alas for poor human nature! Philadelphia and their character as a denomination. For example, we early Baptists, he cannot, except arrogantly, at up have shown that the Primitive Baptists promoted But our reviewer continues: "As for Treet, Bible them in show. And so they pitched in as early as societies—but that now the same people promote affairs (as is your case), we hold them in abhorrence. man can screw himself down to the sticking point so principle not involved in doing the same thing indirectly? as to be willing to impose such an error on a confiding through an Association? If so, we ask what principie? Mr. Fain knows that some of the present nation of truth. The ministry is an agency for good. Our friend Dancan is so here pressed for evidence leading antimission Associations once contributed given of God unto the churches. They must of neto sustain a bad cause, that he clutches at every passing breeze or shadow, in the hope that he may find money and sent our missionaries. Why did they be sent forth to preach the glad tidings, the church. cease doing so? Let him answer And further, after must, directly or indirectly, do so. If relatious traces, having departed from the old Primitive Baptists in or Bibles, are needed to help forward this gent north With this intent he has produced the ease of cmi- this practice, as his people has done, why claim iden- then the churches through their members and 'y 190 grants to this country in an early day. He does not tity with them. Truth, everlasting truth, demands aid of such instrumentalities and machinery as may tell us that there early Baptist en annut were in- that such a ciaim should be held up to the just and they do not, who will? We cannot expect wicked impartial sentence of the public mead

of finding an asylum of Liberty, where they could worship God unmolested; but the greater portion separated from the Autimissionaries," has been so ofton disproven that we decline saying more about it now. For the facts on this point the reader is re- strange, that a Baptist minister should be opposed

> Concerning the Separate Baptists, the realer is reheaded "Extra Remarks-The Separate Baptiets." lating to them

did, the Missionary Baptists should not complain, for and his people were called "United Baptists," and for ministerial support. The minister, he says, should it was not them who suffered. They are always cry- recognized themselves as such. And not until after trust God for that. This he should do in its proper the split did they assume the name of Primitive sense. I wonder if Etd Fain's churches ever elect secuted. They took their rise in an auspicious moment, when liberty of conscience to all sects and Order, etc. He makes the same admission in next stated times? I presume they do. But why not

You are quite mistaken, Bro. Fain, when you say exacting a promise from the minister? There would the term United has ceased to designate be just as much consistency in this at in requiring a The Primitive order of Baptists, it is true, have any particular order of Baptists, for that is ministers service statedly and not roomise him any particular order of Baptists, for that is edecaste tupper. Master has long since warned them that such things | quite a common term yet, among our people in al salary without the promise of the church, then let must and would come upon them, for "all who will most if not all the States where it was originally used the church trust God for pastoral labor without the live godly in Christ Jesus shall suffer persecution." Most especially in this so in church records. Inas promise of the pastor. If it is right in one case it is much, however, as your people—the Antimissionaries
—(this term is not used except to designate) have

man will promise them such labor. But as some as long since disregarded the terms of union, we think a paster among the Primitive Baptists asks the power over us since their origin, but their conduct the day not far distant when our people will use no churches to make him a promise of an adequate suppower over us since their origin, but their conduct the day not far distant what our people will use to port, he (Mr. Fain) raises a great cry, and say, proves to us that they would have persecuted us unto death if they could have done so.

The smaller Baptist communities, "Money-hunters." "Why do not the pasters trust ties, such as yours, and some others may need a God for their support," as if the promise of the Our friend D. has gone rather too far here for his handle to their name, as Old School, so called—Free churches would preclude the necessity of trusting

from garret to cellar, up to 1800, and in some cases abound much more rapidly 121 very soon they be up to 1825, and not a trace of your people could we Fain, "since the early part of 1810 have adopted the gan to provide for a still further extension of the gloty and kingdom of Christ, by sending the word of life into still more remote regions of this country."

Hero is a tacit acknowledgement on his part that un Hero is a tacit acknowledgement on his part that up this time, we shall see in the future, when we inves in no essential feature differed from the manner of tigate the Baptist hatory of other countries. We promoting missions now, and as Mr. Fain has never How did they begin to "provide for an extension of the kingdom and glory of Christ?" (g) Not by any of their present operations, but honest and Godfesring ministors, moved by the Holy Spirit, began to extend their labors. In some cases the content of the provide for an extension of the kingdom and glory of Christ?" (g) Not by any think we shall find that they originated in this country, however, at a later period than 1800. Have patience and we shall see.

(d) Provide for an extension think we shall find that they originated in this country, however, at a later period than 1800. Have patience and we shall see.

Our neonle have never personned. On the collection of the countries.

Our neonle have never personned. On the collection of the countries we shall find that they originated in this country, however, at a later period than 1800. Have patience and we shall see.

Our neonle have never personned. On the collection of the countries we shall find that they originated in this country, however, at a later period than 1800. Have patients are considered to set aside said facts, it is useless to the countries.

(d) Provide for an extension think we shall find that they originated in this countries.

(d) Provide for an extension think we shall find that they originated in this countries.

(e) Much that remains in his No. 12, needs to notice from me whateoever.

Our neonle have never personned to the countries.

education." Perhaps be has as a man, as a citizen; Master, quietly listened to abusive epithets, such as with the Primitive order of ministers and chuches, so but not as a Baptist. If he and his people are in fa "money begging concerns," "Hagarites," "idolait was then; they went, whether they had money or not, and so they do now. Not so with these moderns, they must have the money, or the promise of it from men that they know to be good, or they don't move a peg, not they. Even Mr. D. cannot afford to defend them in this discussion without the promise of basis." Then why does he not tell us on what basis? When the Philadelphia and Charleston Associations for he has a hard cause to defend. The cause of error In fact, so far as we have been able yet to learn, they were engaged, in the middle of last century, in send-In fact, so far as we have been able yet to learn, they ing out missionaries, collecting mission funds, etc, have no schools on any basis. We have shown (see (for these facts see our Reply to Nos. 3 and 4,) there Primitive Baptists cannot afford to sacrifice princi- Reply to No. 11) that the Primitive Associations were were no other Associations on the continent. In ple. If they could have done so they would all have active in ounding schools and colleges, which they 1755 the only two Associations in America were enple. If they could have done so they would all have been numbered long since with our medern Germau fifth consins.

Mr. D. says, "But finally the conflict came, which showed them that some who were enemies to their prosperity had crept in among them." He alludes to the time when the division between the parties commenced; but he has no right to siander, as he has done, the precious memory of our fathers, by saying they had crept into the church, and were enemies to its prosperity.

Active in ounding schools and colleges, which they gaged in promoting missions. Where, we ask, were gaged in promoting missions. Where, we ask, were showed them that some who were enemies to their abuse of learning, one great object of which was the culture of young ministers. Eld. Fain very well knows that the people known as Antimissionaries have been, for some years, arrayed against all such measures. They have shown a particular spite at what they called "man made preaching the first Associations in America were enemies to their abuse of colleges, which they gaged in promoting missions. Where, we ask, were gaged in promoting missions. Where, we ask, were specified in promoting missions. Where, we ask, were specified in promoting missions. Where, we ask, were specified in promoting missions. The people the Antimissionaries ago, declared non-fellowship with ours on account of missions. Why do they not do the same thing with ago, declared non-fellowship with ours on account of missions. Why do they not do the same thing the first Associations in America were enemies and in promoting missions.

It is people to the important particular spite at what they called "man made preaching the process and the first Associations in America were enemies and in promoting missions. The people at that time? Let him answer.

His people the Antimissions are specified in promoting missions. The people at the peopl

brod preachers" Since they have declared non-fel (a) It has not been our aim in this discussion, to lowship for so many things practiced by the Primia hundred years ago the Baptists of this country founded Rhode Island College—that it was a Baptist We have not assumed that our people fellow the college, and that even earlier than this Mr. Eston ginia Baptists took steps toward the establishment of

and were not willing that others should outstrip missions through their Associations, and local mission and Sunday school Societies, when connected with church opportunity offered. And this tells the tale for the missions through Associations and general mission (Italics mine) This language implies that he is in missions through Associations and general mission favor of such societies, provided they are not corsociaties. In what particular, we would ask, does That the Primitive Baptists over encouraged and this fact affect their religious or denominational char- tion of some interest. It is this: Should not every sustaiced the present missionary cause, until they acter? Does the promotion of the spread of the gosinstrumentality for good be under the control and
had departed from the truth and left their first love, nel through a mission society of any kind involve any
direction of the churches of Caust, c ther directly or

Baptist churches, if gospel churches, are the execumen to form societies for printing Bibles, tracket Eid Fain's assertion, "that the Missionary Baptists Sunday school books, etc. Then who must do so ! Churches, or church members, of course But E.d. Fain objects to the churches having staything to do with the printing of Bibles, etc. Does not that sound to a good man's printing and circulating the word of God? This is the logical deduction from his promises, for he tells us in so many words that he "abhore a ferred to our chapter in "The Barrist Vol 8 No. 14, Bible Society when connected with church affairs' (Italica mine.) This is in keeping with his whole theory of In this are grouped most all the important facts re- evangelization. He seems willing that men should so and preach, but he is opposed to making them any promise whatever of remuneration. He does not (b) Our opponent admits that before the split he want the churches, it seems, to become responsible trust God for pastor and monthly preaching without adequate support. If the pastor trusts God for his

> much more sound than reason and theology in this (') "Some of those old Associations," says Eld.

> God. We have long since known that there was

(d) Bro. Fain says "we have been the advocate for hand they have meekly sat, and like their Lord and

The Baptist.

APRIL 2, 1875.

J. R. GRAVES, M. P. LOWREY (Rigiov, Minu.), J. R. GRAVES, Jr.,

Contributors: Flider GEO. W. GRIFFIN, Brownsville, Tant cases M. WOOD, Barnesville, Georgia. B. HENDRICKSON, Jackson, Tennessee. Civer T. T. EATON, East Tonnesses, Elder J. M. PHILLIPS, Middle Touncasco Elder W. G. INMAN, Nachville, Toun.

Business Office: 361 Maiu Street, Memphis, Zenn Torins, \$2.50 por annum, in advance, field Money by Postofice Order, Registered Letter, Express, or Draft, at our risk; otherwise, at the sender's. If snawer is desired by mail, send stemp or postal card.

OUR PRAYER-MEETING.

LUR Prayer-Meeting opens on each Sunday afternoon at three o'clock, and it is proposed that every Chris tian who reads this will consecrate that hour to prayer for the subjects present d in these columns. - Et. Bar From a mother

"Dean Brotner - My only son is a sinner and a drunkard; pray for lam."

Read the case of the Syrophurzician woman pleading with Christ for hor daughter.

1 R Graves-Dear Sir : I have been in church for about three years. I am afraid that I have never had the grace of God in my heart. If I have been a pre-

REMARKS - S n lies in the intention. If you did not do these acts to deceive others, knowing at the same time that you were quiworthy, you committed no sip, four million sixty-two thousand and sixty-eight ad- and for a few moments the bottom of the river where and the very fact that you are distressed about it and herents. Its administration is carried on by three the torusdo passed was laid bare, and the mud and desue pardon is priof that the tholy Spirit is still metropolitan bishops, nineteen archbishops, thirty- soil was blown into the tops of the trees. striving with you. Yield to its gentle influence, and feeling yourself a poor, lost sinner, cast yourself upon the mercy of Christ the Lamb, and he will save you just now. Let every Christian who reads this pray legates, and is thought the Society will receive from ambent of malarial emanations. About 40,000 trees for him at the hour of prayer-Sunday afternoon.

REVIVAL

fillERE is evidently a widespread desire on the 1. part of our town and city churches or their pastors for a religious meeting, judging from the multi- dictionary. plication of lay preaching and the eagerness to secure hearts of God's prople.

citements. We have observed their results for twenty | Episcopal Church, but having changed his views on | accommodations, advantages, facilities and privileges years, and they have been unfavorable. What were the subject of baptism, he was compelled to change of theaters and inns of the State. Such a denial is the substantial fruits of the great revivalists Finney, his church relations. In the course of his sermon he not one over which Congress can give this court juris-Massit, Fisher and Earle, who swept over the country gave a full, frank statement of the grounds upon diction." a few years ago? The churches have hardly recov- which his action was based. He was baptized by the THE POPE TO THE EMPEROR OF AUSTRIA.—Paris, April ered from the effect of excluding by far the larger Rev. J. Quincy Adams. portion of the "converts" taken in.

The passion of the present hour is for preaching laymen. It must be distinctly understood that they are laymen; there would be no charm in it if they were ordained ! And it is all the better if it is not known to what denomination they belong, so they belong to the Young Men's Christian Association, and of course in all their preaching only a part of what Christ enjoined his ministers and church to preach is presented. And another feature that characterized the preaching of the spostles, and our fathers fifty years ago, the great duty of repentance is largely shaded, and the evidence of it, "a godly sorrow that needeth not to be repented of," is not required. In thousands of instances but little more than signing a covenant is accepted as sufficient evidence of regeneration.

Now the tendency of these new and progressive methods is, 1, to disparage and degrade the regular ministers of the word whom Christ has appointed, to teach the masses to undervalue the office and work of preaching as ineffectual; and who can tell what will meeting of that body once in four years. be the state of things a half score years hence? for this lay preaching will soon have its run, and no lon-shipped from Nashville, to be used on the Nicholson dination? Yours, etc.,

| DOES a deacon have a right to baptise and preach by the voice of the church without further or dination? Yours, etc., ger attract by its novelty.

churches? Are they to give place to the simple ques- on the different roads about the country."

tion, Have you signed the coverant, to give heart and stand ready to approve every method warranted by ber to pay taxes without penalties or costs. holy Scripture to truly lead sinners to Christ, we more seriously doubt the propriety, the safety and Scriptu. Association give the number of Baptist churches in rainess of the prezent popular methods—lay preaching Missouri at 1392; ordained ministers, 780; church and union meetings, with their questionable and emo members, 87 569. tional machinery.

We will give a valuable recipe for a genuine revival of religion in our next issue, by J. M. Pendleton.

RELIGIOUS ITEMS.

himself a Baptist, and is also a teacher of Baptist are to be executed. views. He has convictions, and he does not smother them. He believes them to have been revealed for a purpose, and therefore he teaches them to others. Not all who teach in Baptist schools are Baptist teachers, but they all should be. Otherwise we cherish under own roofs that very elements which are to divide the house against itself, and we consent to an English fortune, being the reputed heir to onean unfaithful presentation of the word of God.

THE Presbyterian church of the North is just now agitated about a reform which proposes that the elders shall be chosen for a limited period and not for life or during good behavior, as is now the case The contest indicates the advance of the Democratic George Washington spirit in that Conservative church. That sturdy A BILL that makes Shrove Tuesday (Mardi Gras) a tender, is there any chance for me to be saved? Does Democrat and far-seeing reformer, John Knox, said, legal holiday in the cities of Mobile and Montgomjoining the church and taking the Lord's supper with "elders should be elected yearly, lest they presume ery has just received the signature of Gov. Houston, out the grace of God in the heart, close the door of upon the liberties of the kirk" Some among us of Alabama. mercy on such a being? Please let me hear from you think that a similar rule should govern the election

The orthodox Russian church, in 1873 had fifty- water went up, he thinks, a hundred feet in the air, five bishops and thirty-seven vicars.

\$50,000 to \$75,000 from the estate.

medium in Alabama, not long since, and wrote on a greatest of blessings to the South, and all chill and slip of paper; "It is tite times." Nosh was right, fever countries. Every yard should be filled with but we are corry to see he has gone back on his them.

the n. The desire of the pastor and church for an interest was held in the First Baptist Church of New- | Court, in this city, March 22d, delivered an elaborate ingathering of numbers is often mietaken for a desire burg. N. Y. The house was filled to its ulmost and exhaustive charge to them in reference to civil for a revival of religion, which must always be in the capacity to hear a discourse from the Rev. J. G. rights. He said: "You ask whether it is a crime for Shrive, and to witness his baptism. For more than which you have the right to find an indictment that a We exceedingly fear these great overwrought ex- twenty years he has been a preacher in the Methodist | negro has been denied full and equal enjoyment of NO MORE.

> This is the burden of the heart, The burden that it always bore; We live to love; we meet to part; And part to recet on earth no more; We clasp each other to the heart, And part to meet on earth no more

There is a time for tears to start-For dews to fall and larks to soar The time for tears is when we part To meet upon the earth no more; The time for tears is when we part To meet on this wide earth—no more,

SECULAR ITEMS.

Mn Cox, of Taylor county, Ga., has a stalk of cotton from which he gathered five pounds of the staple. He should save the seed of that stalk.

Tor Tennessee Legislature has submitted to the the gospel minister, and to turn away from their people a constitutional amendment, providing for the

pavement in Pittsburg.

Tan Legislature of Tennessee, a few days before its self to Jesus and never to take it back? While we adjournment, passed a law giving to the 15th of Octo-

THE official statistics of the Missouri Baptist General

IT is estimated that sixty five million bushels of wheat will be marketable within the next ninety days. At present eastern prices, this would bring eighty millions of dollars.

Bartist Teachers -Ray. G. A. Peliz says, in start a newspaper, and will engineer the editorials in Tus King of Burmah announces that he is about to the Baptist Teacher: The true Baptist teacher is person. Those of his subjects who do not subscribe

DR STRONG, fresh from Palestine, says the Turkish Government has ordered the walls of Jerusalem to be torn down, and that ten years hence there will be nothing of them but a heap of rubbish.

A CALIFORNIAN named Gilbort is the latest legatee of sixth part of much real estate in the city of Norwich, and a bank account of \$3,000,000.

A Colored woman named Lucy Hawkins died in Washington on Monday at the advanced age of 115 years. It is not claimed for her that she nursed

A RESIDENT of Milledgeville, Ga, who saw the recout whirlwind strike the Ocones river, says the

The Mayor of New Orleans has advertised for prop-DEACON P. H. Cassady, lately deceased, made the ocitions to cultivate the growth of the encalyptus tree, American Baptist Publication Society his residuary which is believed to possess so much virtue as an abwill be required. This is a wonderful tree, and if half The ghost of Noah Webster came to a spiritual the British Government say of it be true, it will be the

Unconstitutional..-In response to questions by the On Sunday evening, March 21st, a service of deep grand jury, Judge Emmons, in the United States

> 12 -The Union says the Pope has made representations through the Patriarch of Venice to the Emperor of Austria that his position in the church has become more intolerable, and if the unreasonable demands of Prussia are not resisted by the Catholic powers, the latter will lose all their influence and become subject to the German Government, which is endeavoring to bring German nationality under one scepter. The Emperor replies that he deplores the struggle between the Church and State, and advises ; rudence. It is rumored that the Pope may come to America

> Southern Baptist Convention.—Delegates proposing to attend the meeting of the Convention to be held in Charleston, S. C., on Thursday, May 6, are requested to give early notice of their intentions, in order that arrangements may be made for their recoption and entertainment. C. L. BURCKHTER, Chairman Committee of Arrangements.

Charleston, S. C., March 4, 1875.

QUERY.

Answer.—He has no more authority than any pri-Then the discredit put upon old fashioned experi- A Baingerost, Conn., company have just finished a vate member. He is no part of a minister though ences of grace, which were characterised by deep con-refrigerator car, to be used in bringing strawberries he may aspire to the office. He was never orviction for sin and deep felt sense of guilt, with the from the South, and the Standard says: "This is the dained to discipline the church either, nor to be the unreserved trust in Christ, to the joy of the soul. Are first refrigerator car of this kind over huilt, but will spiritual advisor of the pastor, or pastor ad interim, these precious relations no more to be heard in our probably be followed soon by thirty more, to be used but to raise and disburse the finances of the church according to its direction.

Brieb Otken and Musgrove.-En. BAP.

before our readers; and we know that it will give

reject such immersions. Now we scarce know of one

within the four States of Tennessee, Louisiana, Mis-

is becoming yearly more "liberal" and "loose,"

BRO. GRAVES:-In answer to your kind letter, I

would say that every day I desire to have more and

more of the heart of a child sitting at the feet of

Jesus. In uniting myself with the Episcopal Church,

minister to baptize me. I thought I could remain in

that church; but, while politics is the science of com

so easily rectified. Still, I have doubted whether the

church to require a haptism, not only valid, but free

PERSONAL-THE INDEX'S ATTACK.

TT has been a long time since anything of a personal

grateful in being able to say more, never, never did

anything of the kind appear, unless it was in notice

of, or reply to something aimed at us; and the older

we grow the more are we convinced that it were bet-

ter to let the most bitter things pass unnoticed, "for

the beginning of strife is like tho letting out of waters."

The following appeared in a recent issue of our paper:

with "the sect everywhere spoken against."

BALTIMORE, Mp., October 10, 1871.

A GRAND PROJECT.

THE CENTENNIAL ENDOWNERT OF THE SOUTHWESTERN BAP-TIST DELYCREITY—FULL ACCOUNT OF THE PLAN FOR THE PROSECUTION OF THE WARE

HE proceedings of the Nashville Advisory Com- D., Montgomery. L mittee of the American Baptist E lucational Commission, in the First Baptist Church of Nashville, on Tuesday, are given as follows by the Union and Ameri can of Wednesday:

The resignation of Rev. 1. T. Tichener, D. D. of Alabama, having been presented and accepted, Rev. E T. Winkler, D. D. of Alabama, was elected to fill

The following preamble and resolutions were then presented, and, after thorough discussion by members of the Advisory Committee, they were unanimously adopted:

Wurners, We have already recommended that there be established, in each of the States, a Central Centennial Committee, whose duty it shall be to take im mediate steps toward organiz ng, directing and repre senting the collection of funds for the endowment of such institutions of learning as the Convention or General Association of such States shall designate;

Resolved, That we make to the Baptist Conventions and Associations of the States represented by this committee, to wit: Kentucky, Tennessee, Alabama Mississippi, Missourl, Arkansas, Louisiana and Texas, the following additional recommendations:

First-That in prosecuting their work, that the Central Centennial Committee of each of the States and as many subordinate agents as may be found the pastor, Dr. Landrum. necessary to the full prosecution of the work.

ant points, in all parts of the States, centennial meet his people. ings, at which the general agent and others shall deliver popular addresses on the progress of our deinstitutions of learning, and other kindred subjects, tention. so as to awake an enthusiastic interest among our people in reference to the great objects to which our labors are directed

Third-That each of our District Associations appoint an Association Committee for the purpose of co operating with the Centennial Committee of each of the States, that, through their aid, the great objects had in view may find access to each of our churches, and all our people have the privilege of participating in the noble work.

Fourth-That the committees and agents of each of the States proceed to collect funds for the endowment Creek College, East Tennessee. Thank you, young can's reviews and reply to them we will publish them of our institutions of learning by the two methods gentlemen. We send you a copy of each of our books with Bro. Duncan's replication in this paper. We suggested by the Executive Committee of the American Bapt'st E fucational Commission; first, according THE SOUTHERN FARMER for April 15th is a beautful to our numbers, and secondly, according to our means. issue and justifies our judgment of the new publisher. The first method, to be called the "Dollar Roll," soli. S. C. Rogers. Let every farmer patronize it-it will FIME funds were sufficient last month to pay all the cits one dollar each from all the members of our pay him one hundred fold in this life. Price \$2.15 churches and congregations, and gives, in return, an per year. engraved certificate, with appropriate memorial de- NEW SUBSCRIBERS.—We shall commeuce all with vices, to each of the donors. The second method, the the first number of THE BAPTIST in the new form priate the money to the support of Bro. Davis, and subscription according to our means, solicits the free- until the extra numbers are exhausted, unless sends \$1.25. Bro. W. C Doyle, of Dyersburg, Tenn., will offerings of all our people according to their abil. otherwise directed. Let every friend work for a sends, through Bro. J. II. Borum, \$20 to the Board. ity and as the Lord has prospered them.

Fifth-That our people enter upon and prozecute

On motion of Rev. S. Baker, D. D., of Kentucky, a committee of three was appointed to prepare an address to the Baptists of the Southwestern States, to accompany the above resolutions, setting forth the Christian Union, and looks very handsome indeed. It blood and merit. Therefore, look not so much on Winkler, D. D., of Alabama, Rev. J. Pope Yeaman, D. D., of Missouri, and Rev. Wm. Shelton, D. D., of Tennessee, were appointed on the committee.

Central Centennial Committees having already been Texts, on motion of Ray. W. A. Nelson, of Tennessee, ter. He is an untiring worker, and his labors last thy "looking unto Jesus." Let not thy hopes or for the other States of the Southwest, whose duty it year were greatly blessed. Let his brethren all pray fears come between thee and Jesus: follow hard after thall he to organize their respective States for the work of the Educational Commission, by calling a convention, or otherwise, and appointing a Central Centennial Committee in each of the States. These spe- dues. We find a large number of names on our books cial committees were appointed as follows:

Louis; Hon. John B. Wornsli, Kansas City; Rev. have run a whole year, The amount due is not a great

Belle Air; Prof W. R. Rothwell, Liberty.

Gov. P. H. Leslie, Frankfort; Rev. S. Baker, D. D. complish moch, and we respectfully ask all our present Russellville; Rev. J. L Burrows, D. D, Louisville; subscribers to help us by recommending the paper at Arthur Peter, Esq., Louisville.

For Louisiana-Rev. W. E. Paxton, Shreveport; Mt. Lebauon; R. H. Browne, Esq., New Orleans; R. Furman, Erq , New Orleans.

For Arkansas-Rev. T. P. Boone, Searcy, Rev. T. B. Espy, Searcy; Rer. J. B. Searcy, Warren; A. J. Jarman, Esq., Helena; J. P. Esgle, Esq., Roanoke.

On motion, the Secretary was instructed to notify the members of these committees of their appointment, and to urge upon them the importance of their taking immediate steps toward organizing the Baptists of their respective States for the work of the American Baptist Educational Commission, by the appointment of a Central Centennial Committee in each of the States.

EDITORIAL BREVITIES.

Following the serial on the Romish Mass will com mence the great discussion held in Rome, and Bro N. M. Crawford's articles.

Tue work has again commenced upon the edifice of Price \$2.65 per year. sppoint a general agent for the collection of funds, the Central Church. We congratulate the church and

A MEETING of interest is still going on in the First Second—That there be held, at central and import Church, Etd. Lofton's. May the Lord greatly revive have heard from, Missionary or Antimissionary,

twenty cents per line-ten words make a line the shadow of a doubt that the first Baptists in nomination, the value of education, the wants of our Money must be sent with the obituary to secure at America, in England, in Europe, or Asia, were Mis-

Execusion—Our exegetical articles on Revelation xvii. will not commence before our return from the Christ. We hear for the first time for years of Anti-Southern Baptist Convention, in May, we fear, but they will appear.

HONOR-We have been elected honorary member of the Philomathean Literary Society of the Mossy as an evidence of it.

new subscriber.

this noble enterprise in the spirit of self-corsecration my family, the paper for my Sabbath school, the paper \$3.00. Many thanks Bro. J. Other young ministers to the service of Christ, and in grateful acknowledg- for my neighbors," remarked a brother. What paper are waiting to enter the University, but are without ment to God for his goodness to the Baptists of the is this you so much prize? "Why, sir, Kind Words! United States during the first century of American It never was surpassed." It is even so—such is the sentiment of the denomination.

great objects of the centennial commemoration and now comprises sixteen well-printed and compactly thy hand, with which thou art grasping Christ, as to

ELD S. K. Tigrerr, of Dyersburg, Tenn., has accept and finisher of thy faith. We shall never find happied the pastorate of the Chelsea Church in this city, ness by looking at our prayers, our doings, or our and entered upon his work some weeks since. He feelings; it's what Jesus is, and not what we are, that appointed in the States of Tennessee, Mississippi and reports progress, and is greatly encouraged. He has gives rest to our souls. If we would at once over-

for him and for Chelsea, that this may be the day of him, and he will never fail thee.

We earnestly urge subscribers to remit us their with "d" against them. We sent the paper to these J. R Graves, sixteen dollars and fifty cents, for For Missouri-Rev. J. Pope Yeaman, D. D. St. upon their promise to pay within thirty days. Many Foreign Missions.

Chas. H. Hardin, Jefferson City; Rsv. Geo. B. Hyde, debt, but the aggregate of unpaid subscriptions is a serious hurden for us. Remember, our terms are pay-For Alabema-Rev. E. T. Winkler, D. D., Marion; ment in advance. We are now sending out cards John Haralson, Esq , Selma; Gen. L. W. Lawler, Mo- which we hope will receive attention. We also atk bile; Col. J. L. Murfree, Marion; Rev. D. W. Gin, D all friends of the paper to do something to help inrease its circulation. We need the aid of 1000 vol-For Kentucky-Rev. B. Manly, D. D., Georgetown; unteer workers. "A word in season" will often acevery suitable opportunity. We shall need 150 new and renewed subscribers weekly, to keep up this size Rev. W. W. Landrum, Shreveport; Dr. F. Courtney, -all help. See our Easy Terms for the hard times, and resolve to win a nice premium.

APRIL 24, 1875.

FORD'S CHRISTIAN REPOSITORY for April is a valuable number. The Church discussion still rages, but it is interesting. The article of the number is from the pen of the editor:

THE AREURDITIES OF LOWER LAW BAPTISTS -The heads of it are

1 The Acknowledged Law of Baptism

2 The Law of the Supper.

3. The Lower Law of Omission.

4. The Lower Law of Pity for Ignorance. 5. The Lower Law of Charity.

6. The Lower Law of Conciliation and Popularity. and we will add when we give it to our readers at an

7. The Lower Law of Open Communion in the three Divine Ordinances of Preaching, Baptizing and Celebrating the Supper. It richly deserves support.

THE HISTORICAL DISCUSSION will close in our columns with the review of Bro. Duncan's number on Ameri-Omissionary or Nomissionary, that Bro. Duncan has OBITUARIES -Seventy word; free; for all over, send no opponent; that he has made out his case without sionary, and substantially like those of this day, dif-RECEIPTS.—The Home Mission Board has received fering only in the means by which they carried out since January 1st, from Tennessee, \$80 25, from Mis- | the commission given, not to the apostles, but to the sissippi, \$32 50, from Louisiana, \$166 45, says the Church. If the Church only furnishes and controls the agencies by which the gospel is preached it is the Church that does the work, and, by so doing, obeys missionaries yielding the question and uniting with the Missionarles. No one can tell the good the discussion has already done both within and without our churches. If Dr. Fain will now publish Bro. Dunwait to hear.

MINISTERIAL BOARD.

L expenses. Let all pay up promptly and there will be no lack this month. Sister Fouche, of Alamo, has wisely resolved to give up "dipping" and appro-This is generous. Will not every church in Central "THE SABBATH-School Paren"—" It is the paper for of Greensboro, Miss., sends a full years subscription, Association do something? Bro. E. F. H. Johnson, the means.

CHRIST ALL IN ALL -Remember that it is not thy THE Appeal of this city thus speaks of our new | hold on Christ that saves thee; it is Christ; it is not filled pages, creditable alike to editors and publishers." Christ; look not to thy hope, but to Jesus, the author

> RICHMOND, VA., March 20, 1875. Received from Big Creek Church, of Tennessee, by H. A. TUPPER, Cor. Secretary Foreign Mission Board.

RICHARD FULLER ON ALIEN IMMERSION. WE publish the following from our files of 1871

question now before our readers. It will be seen that maintained (5):

Bro. Fuller advises the candidate and the church to ment The Index with a paper published beyond our duly baptize one who was immersed by the various bounds, we would recommend as deserving of patron valuable monthly), St. Louis, Mo."

each of them the liveliest satisfaction. We have had our Brethren Faller's and Jeter's views quoted cially aimed at this paper. We knew not why. We the money. Will the reader jurn to the advertising against our teachings on alien immersion for the past were not conscious that we had ever given The Index | columns and read what ministers say of it, and decide twenty-five years, and we have felt it our duty, at any gound for such a back handed blow at our liber- | if we are "worthy of stripes or of bonds," because we divers times, to review and expose the unscripturalality or lack of editorial courtesy. We know that offer such an invaluable article for fifteen new ness and unreasonableness of them; and how unwe have said more kind things of The Index than of subscribers, when they could not have one fitted to measured would be our delight could we but chroniany other paper in the South, and received less cour- them in New York city for less than \$25? cie, even at this late day, a similar change in the lesy in return for it. We had not the remotest views of our Bro. Jeter. We are unwilling for him impression that Bro Baker, whom we have ever ree- ago, a Georgia physician, stopping at the same hotel, to pass away and leave the seal of his indorsement pected and loved, was the writer of the above paraupon irregularities, that virtually destroy the ingraph, nor could we believe that he would consider pense with them as I have done, use Foote's eyetegrity of the ordinance, and seriously misimpresses it a favor to receive our paper, because when he cupa." Of course we consented, and he took us over and misleads the candidate. It is refreshing in these advised us to discontinue it to him some year or and introduced us to the Doctor, and we bought a days of apostasy from the truth and departure from more ago he gave it as a reason that he was too blind pair, and used them, and did dispense with glasses for the "old paths," to see so frank and cordial an acto read and too deaf to hear with comfort. If we three years, did consent to admit an advertisement ceptance of them in his last years, by a name that ever charged Bro. Baker for the paper more than for the good Doctor, and did "peddle" them by offer can never die. We thank God for this noble testiwhat he saw fit to do for it, we are not aware of the ing them as gifts for new subscribers. First class Banmony. The cause of strict communion has gained fact. We have ever sought to do him kindness. We tist papers, North and South, do still advertise the Fuller, than it has lost by the departure of Elder had no right to expect such a hurtling shaft from eye cups, but no one blames them. To effer a good such a source as the full column, less two lines, hurled | thing as a gift for a new subscriber is "peddling," ac-Hooper, of North Carolina, and Swinburn, of Virat us through The Index of which the following is a cording to the Index! ginia. Sound views and consistent practice are gradusample. We select it because it is a virulent per- 6. We have received a large salary from a Society ally gain ng in the South. Twenty years ago we were sonal assault, and we suppose the very worst this while laboring to extend the circulation of our paper. the only editor in the South who protested against the acceptance of Protestant and Campbellite, any twenty five years, could think to eny of us. We ought serves. It is a poisoned shaft from "Parthian's backmore than Catholic immersions. Now, thank God, to be grateful, and we are, that he thought nothing ward bow," and strikes twice, both at the Society and there are only two men connected with a Baptist more could be said. The figures refer to tho o in our ourself. "Large salary!" Not so large, for all the inpress in the South who advocate or apologize for it-Eids. Jeier and Dickerson, of the Religious Herald. article: Then, we knew not of a Baptist church t'at would

(1) If the editor really believes he needs aid to lower conception of his own intellectual ability than

sissippi and Arkansas, in which our paper generally most persons suppose him to have. (2) Of course it does. Does it require a LL D. to -circulates, that would accept of them. If the North

discover that fact. is becoming yearly more "liberal" and "loose," (3) Our editorial corps are, probably, as far removed tion, and financially \$1000 worse off than the day we state of pauperism as is the editor of The undertook that work, and of course all we deserve is more Scriptural, consistent and united, and bless Barrist, though they have never proclaimed to the God for it. were due them, nor peddled in lung braces, eye glasses, etc, nor received a large salary from any upon us by the most thorough going business men of society for obtaining subscriptions for it, while labor-

Such language from such a source strikes us dumb baptism was plain, and I requested the Episcopal with amazement! We have been an editor twenty- salaries, and all the money in any way given us for nine years and we never saw anything one-half so preaching does not amount to \$2000! We acted as promises, conscience can not be thus paltered with if unkind and virulent, and unwarrantably personal in agent and founded the Mary Sharp College without a we are sincere. So, after awhile, I identified myself any Baptist paper, and to their credit be it spoken. salary. We raised \$25,000 to endow the Cheological The We have not one bitter word to return. Bro. B's. Chair of Union University without fee or reward, and Baptist Church in South Carolina left the question of re baptism to me, and I felt dissatisfied with the for mer immersion on two grounds. First, I was concicus that, however sincere, I had not then been truly and make honorable mention of his long years of the \$130,000 for the Publication. Society, we deserve converted; and secondly, I questioned the regularity of the devotion to the Master's cause, it would give us pain act when performed by one not himself baptized. I was therefore immersed by a Baptist minister. I have always advised persons to leave nothing irregular in word of him. This, then, is our reply to the charger, The word of him. This, then, is our reply to the charger, The word of him. The charger, always advised persons to leave nothing irregular in word of him. this solemn act, especially as the irregularity can be direct and indirect, that affect our character.

baptism was so void as to justify our insisting on a re baptism when the candidate for admission is perre paptism when the candidate for admission is per-fectly satisfied. After patient thought, however, and looking to the integrity of the ordinance; and the test we have not, nor did we have him in our thought During the four years of our sgency for the society spiritual welfare of the candidate, I would now advise a when we wrote the above repartee to the Index.

from any disorder. Very sincerely in the Lord Jesus, —that we had many thousands due us that we great— num; and this was not the heaviest loss we suffered ly needed to meet the expenses of the paper. We by. The only word of censure we ever received from never dreamed before that there was anything crimi- the Board was because we did not make it a point to mai or even reprehensible in this until now. We sup present the claims of the paper to our congregations pose there must be, or Bro. B. would not mention it. and swell the list, as the extended circulation of the L character appeared in this paper, and we are Have not the publishers of the Index done this 28 paper helped the Society. We could say more—let

3. We could say more on this score in vindication will give us all the credit we deserve. of our present depressed condition. Our books show that our brethren, when the war broke us up, owed us over ninety two thousand dollars for books and papers, and not one we owed to ourself. We certainly believe there thousand of this has been paid or ever can be collected ! This is was nothing in our notice of The Index's article to the reason why we are now struggling with debts, for justify such a personal onslaught as this; indeed, WILL THE INDEX EXPLAIN?—(1) The following editorial in The Index means something and somebody.

(2) We send our paper regularly in exchange, but if it has a helpiess or indigent corps, and therefore asks for and expects other papers, why, pass round the hat. (3) We give our paper to every theelogical atuation the South, and North, too, (4) and we have

not the heart to withhold it from the helpless, indi- without money and without price, a Body and Lung WE publish the following from our files of 1871, as the testimony and example of our Bro. R Fuller, of Baltimore. It bears directly upon the creditable to the character The Index has heretofore for the act. We have thus saved them to the minis-"Should any of our subscribers desire to supple- try; and many a poor old brother, broken down in the back and laid up helplees, is now able to make a societies, but one who had been immersed while in a see (not only on account of their intrinsic merits, crop, like Bro. Herndop, of Georgia. We have offered state of unregeneracy—the point now discussed by but on account, also, of the liberality of their editors them, and do still offer them, as a premium for fifteen in sending their papers gratuitously to the most aged and helpless of our editorial corps), the Religious Ford, of Missouri, and J. B. Link, of Texas, "ped-It gives unusual pleasure to lay the following letter Herald, Richmond, Va.; Western Recorder, Louisville, from our distinguished and highly esteemed brother, Ky.; Central Baptist, St. Louis, Mo.; Florida Baptist. dles" (if Bro. B. will have it so) them in the same before our readers; and we know that it will give Jacksonville, Fla., and the Christian Repository (a way for thirty new subscribers, and they do not imagino that the act is in the least discreditable. We We regarded that paragraph as invidious and cape have sold them to oblige parties who preferred to pay

5. "Eye Glasses." When in New York seven years seeing us put on our glasses, said: "Would you dis-

aged Christian brother, who has known us over Were this not Bro. R., we should answer it as it decessant, exhaustive labor and journeyings we underwent, as one of the Baptist pastors of this city reenable him to understand what 1 virote in as plain ceives! "Large salary!" when it took all we received English as I could command, he must have a much and more than \$1000 more yearly to make good our absence from our office, and keep up the paper! It was all used for this purpose, and when we laid down our agency, we were almost broken down in constituto go down to our grave with infamy for having received a salary less by \$2000 than what was urged the Board. We appeal to Dr. M. W. Philips, of Mising to extend the circulation of their own paper, etc. eissippi, in proof of this.

We have been preaching thirty years, and all our bore our own traveling expenses—we were able then

my paper. Let facts decide if we were indeed guilty of base malfcasance in our cfilce as this language im-1. We have never, in the most distant manner, ale plics. Before entering the field for the Society our our average loss from the list was 1000 per year, to We may have mentioned—and what editor has not? us, financially, equivalent to the loss of \$3000 per anthis suffice. When we have passed away posterity

To our readers we offer an apology for this lengthy notice. Our friends here decided it was a duty

Mississippi Department.

BLDER M. P. LOWREY. Editor sor All commanications designed for this Department a tould be

MOTICE.-All money for subectiptions should be sent to Bro Graves, at Memphis. I cannot be responsible f a money for the paper until it comes into my hands, but will be responsible for all that I receive. Mr. P. Lowest.

EDITORIAL PARAGRAPHS.

PERSONAL REMINICENCES OF GENERAL R E LEE book written by Dr. Wm. Jones, of Virginia, has been were soldiers together. We have no doubt it is a

Paor. L. M. Stone, of Meridian, writes April Sth, "L series of union prayer meetings began here last Monday night, as preparatory to the coming of Eld A. P. Craves, who is to be here about the 14.h. The Prosbyterians, Methodists and Baptists have united their labors in these meetings, and they are held as each church successfully every night. The interest seems to be growing, and I augur a large and general revival in our city when Bro. Graves shall have been with us a few days."

THE RELIGIOUS INSTITUTE AND SABBATH SCHOOL CON-VENTION, of Mississippi Association will hold its next meeting with Union Church, Franklin county, com mencing on Friday before the fourth Sabbath in June. Ministers and other brothren of the Conven tion are requested to take notice.

ALL RIGHT, IF YOU WILL LET MY CREED ALONE .- A brother gives us an illustration of the spirit that generally prevails among the sects. A Presbyterian gave him a lecture on controversal preaching, "discharging a flow of moderate invective against its advocates." The brother replied that there were so the Bible without coming in contact with some of as thou, Father, art in me, and I in thee, that they must not preach against the Universalists. An aflirmative answer was received. The conversation having proceeded further, I said, I am the paster of a church and feel it my duty to look after the spiritual wants of my people. Now I have been thinking about preaching on the presevation of believers, and if I do, it will clash with the doctrine of apostacy. Now shall I preach or not? He replied, "yes, preach; that doc trine out to be promulgated." So it appears that the ordinances appointed by Jesus as trifling defferences. preaching of doctrinal sermons is all right "if you Would Mr. Benson consent to the idea that infant don't touch my creed."

OUR PAPER -A sixteen page paper at last, thank the Lord; and will not all the breth; en who love the old ban nerrespond Amen? It is a splendid paper, isn't it? Bro. Graves has had a hard struggle, in which he has had the sympathy of many true friends. Surely ell will rejoice with him in in the consumation of his purpose But brethren, the struggle is not over. The present circulation of the paper will not support it in its present form. Help brethren, and help now! Re new your own subscription if your time is really out, and get at least one new subscriber. Those who have complained that they did not receive what they bar gained for, because the size was reduced, can complain no longer. It will be made up now, for they are plain no longer. It will be made up now, for they are perseded a rito that all admit was both taught and then fell out about a load of rotten shucks? Will any dare to say it is a trifle? And are Christians to be dencunced as big ats, and called by other hard g string more than they bargained for. Show the paper to your neighbors. It is the very paper we need let all come make the latter of the paper we practiced by them. need; let all come nobly to its support.

required a great desl or our personal attention, both But if our Pedobaptist brethren do sincerely regard men, especially toward Christians; and baptism by day and by night. But he is better now, and we it trifling, why do they not give it np? Not many of makes no one a Christian.

How strange his reference to "the effects of centu they cannot set it aside. Does Mr. Benson regard the rapidly in the future

TRIFLING DIFFERENCES.

WE find in the Associate Reformed Presbyteria. "an address to the clergy of all denomination," by Lawrence S Benson, of New York, from which we extract the following paragraph :

"You are collectively obligated to the acknowl edgement of an overruling Providence; and you are likewise committed to the destruction of false gode, false worships, false theories and false beliefs of every combine in solid phalanx to resist your common multiforms and in divers ways."

We believe, with him, that all Christians ought to "set aside all trifling differences" and unite against atheism. The division among Christians is their weakness. How earnestly should all Christians labor and sacrifice as well as pray for the answer of the Savior's prayer, that his people might all be one. How the carnest words of Jesus should affect our for these alone, but for them also which shall believe many religious sects, that it was impossible to preach on me through their word; that they all may be one: their teneta. He continues: "I then asked if I also may be one in us: that the world may believe counteract their denial, and bring the world to believe, they should be one; and in order to this, they should "set aside all trifling differences and combine

> shall be agreed upon as triffing. Many speak of the mere circumstance, but we insist on baptizing." baptism is a trifling difference? If so, he will doubtless do what he says it behooves others to do, set it aside. Baptists are not prepared to regard it a "trifling difference." They would reason about it this way: Believers' baptism is unmistakably taught in the Scriptures; no one questions that; but if infant bastism is right all aught to practice it, and if all should practice it, in a century or two the whole human family would be baptized, and all in the church -Christians, infidels, profane swearers, drunkards-

Our correspondence must have patience. Several queries and other inquires are on hand, and we have not had time to snawer them. Our oldest son has been for a long time in bed of pneumonia, and has required a great deal of our personal attention, both hope to be able soon to give prompt attention to all them, outside of Roman Catholic and Episcopal folds, believe that it does children any real good. It does The votton of the National Baptist has recently been not "cleanse them from original sin," as many used talk a great deal about charity seem to have an idea to Richmond, Virginia, to attend a Sunday-school to teach; it does not make them better; it does not that great volumes of the holy principle must be meeting. Writing in regard to the Richmond Instiadmit them to a single privilege, for it cannot be exercised toward creeds, but they have but little of meeting. Writing in regard to the anomalous insti-"The work is advancing decidedly. But we must terians enjoy one privilege in their churches that the immersion is the only baptism taught in the Scrip-"The work is advancing decidenty. Dut we must not expect too rapid results. children of Baptists do not enjoy in Baptist churches tures, and that such baptism is a prerequisite to the There are obstacles, e-pecially perhaps in the homes It does not take the "little lambs" out of a storm mi Lord's supper. Why not exercise charity fully and of the students. And we must realize in regard to some teach by a familiar illustration that it does freely toward men, and let creeds stand or fall by the colored people, that the effects of centuries of What, then, does it do for them? To recur to the

rics of slavery." Will he tell his readers how much difference between Baptists and Pedobaptists on the the freedmen of Virginia are inferior to their arces oction of baptism a trifling difference? To use the 1072? Will be tell us how much the freedmen of the language of Dr. Broadus in his excellent little tract South generally are inferior to native Africans? It on baptism, "It is not an inquiry as to the mere would require a heavy outlay of his great talent to manner of performing a duty. The popular phrase, make a common negro of the South believe that he 'mode of baptism,' seems to us to beg the question is not superior to a negro fresh from Africa, and we The real question is, What is baptism? Compare the suppose it would require a greater effort from a greater case of the Lord's supper. No Protestant insists man to make the editor of the National Baptist himself strongly on any particular mode of observing the believe it. Why all this cant, about the "effects of Lord's supper. We may have our preference, and slavery "upon the negroes? when every man, both may recommend it, as sitting around a table, kneelread by Eld. J. A. Hackett, and he refers to it in North and South, who knows the a, b, c, of the history ing around a railing, sitting in the pews, etc., yet we highest terms of commendation. He and Dr. Jone of the negro knows that Africans have improved more do not insist. But when the Romanist gives only the n American slavery than they have in African 'r e- bread to the laity, reserving the cup for the priest, good book. Elitors further East speak well of it dom (?) God grant that they may improve more all Protestants cry out. The Romanist might say. Why, does not the bread really represent the great 'act that Christ gave himself for us? Does not the body include the blood? May we not get all that is essential to the ordinance in taking the bread alone? We-all who are commonly called Protestantsanswer two things: First, to take the wine also makes a more complete and expressive representation. Second, our Lord told us to eat bread and drink wine in remembrance of him; what right have we to alter that which he appointed, as if we knew better than kind; hence, your common purpose and object be- he? Now, just the same ground do Esptists take as noove you to set aside all trifling differences, and to to baptism. They do not insist strongly on the mere enemy-Aineism, which, hydra like, opposes you in manner and circumstances of its administration Thus, it is a mere question of taste and convenience whether it shall be performed in a stream or baptistry. Dr. Judson preferred to baptize face foremost Even the practice of trine immersion, which was once very common and still exists in some quarters, while it is in our judgment unwarrantable and improper, may be considered a matter of no great importance. The question is, not what is the most hearts and influence our actions: "Neither pray 1 appropriate manner of performing baptism, but what is the act to be performed? And when any think proper to alter this act, we object most carnestly, and for the same two reasons as in the other case. First, the act enjoined gives a more complete and expressive that thou hast sent me." Atheists deny that God has representation of those things which baptism denote: sent his Son into the world; and if Christians would in fact, without it, the representation is grievously defective. Second, our Lord told us to baptize; what right have we to alter his appointment. * * * * Ife did not tell us to be baptized in Jordan, or in a river in one solid phalanx to resist their common enemy." as he was, but he told us to be baptized; and we do But a difficulty arises here as to what differences not insist on the Jordan, or any river, or any other

Whatever the Scriptures teach as the action of baptism, that is baptism. Immersion and sprinkling are not in any sense alike; they cannot represent the same thing; if one is baptism the other is not. To "set aside" immersion, then, would, in the judgment of Baptists, be to set aside baptism-to set aside a positive command of Jesus Christ. The action of baptism cannot be considered a "trifling" matter, unless we charge our Lord and Master with folly. We have heard comparisons on this subject which seemed to us to savor of blasphemy. One man said. the controversy between Christians on the subject of names because they insist on the observance of what Baptists believe that the church is for God's peo- charity answer. And, after all, we do not see why they honestly believe Christ commanded? Let

As well might we talk about exercising charity for slavery canno? be remoded in a day, nor in a general question again: Is the difference between Baptists the word of God? He who sake for charity for his tion. We must be grat field if after the patient toil of half a century, we shall be permitted to see an approach to the full real safer of Christian membood."

What, then, does it do for them? To recur to the the word of God? He who sake for charity for his creed shows a want of confidence in it. We are opposed to quarreling about creeds; that is uncharitable, for the quarreling about creeds; that is uncharitable, for the quarreling about creeds without quarreling? Why do some people hold up their hands with holy horror a "memorial forever" of that remarkable event. Our Faculty, the best the College has ever had, and when you call their creed in question? Is it to save What memorial aball we erect that shall stand as a equal to that at Oxford or anywhere else, will be their ored by creating prejudice against incividual perpetual reminder to all future generations, of God's broken up and scattered. They cannot make brick Christians who dare to disbelieve it? Do some per- providential goodness and care for the peculiar peo- without atraw; they cannot live on stavation selaries ple do this, and then boast of superior charity and ple with which we are connected? liberality? Charity to ward what? Liberality toward li has been thought by wise and good men that we meet, this interest? Many of you once lent amal

sin cast the tirst stone. We heard a Methodist people? were cast at Baptists who were present), who believed liberal learning?—now we have thirty four, besides an loves and honors. they were right as I everybody clee wrong! He indefinite number of academies and high schools, and I am not blinded by my position when I assert that pric scal intent baptism, did he believe it was right? an ample supply of theological seminaries. Then the the work of sustaining the College is the most import-He practiced sprinking; did he believe it was right t number of Professors and students was too insignificant work in which we as a denomination are engaged. He breached falling from grace; did he believe it cant to be counted; now we have thirty eight theolog. It is the foundation of all our other enterprises. Last was right? Then did he not believe those who op- ical Professors and the students in theological schools; year we sent out six edicated young ministers; this posed his views were wrong? Where was the man 278 college Professors, teaching 4850 students, 562 of year we shall send out six more. Let this number be who believed he was right and everybody else whom are preparing for the Christian ministry; 312 increased to ten or fifteen annually, as it easily may, wrong? It Nathan had be n there he doubtless academical instructors, teaching 4795 students, 330 of and what a power we shall be some. Who can estiwould have said to him as he did to David, "thou whom are looking forward to the ministry-a total of mate our influence and position ten or fifteen years

Let those who plend for union search for truth and ing the ministry in view. committe! to the destruction of false theories and false "memorial." bold, Christian like declaration.

THE CENTENNIAL CELEBRATION,

fillE readers of Tue Barner have, of course, ali L heard of the approaching treat Centennial cele-bration. The event to be celebrated is the one hun-offering to the Lord to aid this most worthy cause? dredth anniversary of our nation's birth. It is fitting A book will be kept, or some arrangement by which and right, Bro Lowrey, that an event so interesting archives of the College.

What plan can be divised by which every member what plan can be divised by which every member is not all should be appropriately commemorated. The republic is by no means all that it should be, but of our churches may be reached? Much will deper d we nevertheless have much to thank God for.

bration at Philadelphia in 1876? Nothing at all, to Associations. We propose, however, to have a reprefer as I can conceive. That is a national affair, and sentative at every Association in the State during the licetions. I have no propose and some of the stock and sold some of its publications. as citizens we may take an interest in it, but as Bap- coming an umu, to say the matter percent the pastors. The terprises, that when I reached Corinth, I could not tists we ought to have a celebration of our own. As next step will be to have a canvassing and collecting resist the temptation to go on to Memphis and have a "peculiar" and "exclusive" people, I think this committee appointed in every church. This comwould be quite becoming. We have our own way of mittee, under the direction of the pastor, must do the doing some other things; why not have our own way work. If the paster can get his own heart on fire, ment is worth anything, and I have had long expeabout this? As our other peculiar ways have been mittee, the work will be accomplished. pleasing to God, let us hope that our course in this Centennial matter will be equally pleasing to him tional Commission. Can we carry it out in this State?

We have fought a good fight, we have kept the faith Why not? It will require much hard work to We have fought a good fight, we have kept the faith, achieve success; but is it true that our people appreand now let us celebrate in our cwn way. By a long ciate so little the advantages of education, that they conducts the business on strictly business principles. and not bloodless contest for religious liberty, we have will take no interest in it. I have a better opinion His book keeper makes no mistakes or delays in fillnow the privilege of wearing the honorable name of ot them than that. now the privilege of wearing the honorable name of "Close Communion Baptists," not without sneers and reproaches, it is true, but without the pains and penalties of law. And while winning this glorious fight, we have grown from a more handful to a mighty hose.

ot them than that.

The Trustees of the College have appointed the following to take charge of the work in this State, and busy. There is no idle bread eaten, and no occarries of law. And while winning this glorious fight, to push the work into every corner of the field. Bro. This is a remarkable growth, when it is remembered that we count neither "infants" nor "probationers," and receive none except upon a profession of personal

faith in Christ. Is it not, then, as fitting for us as for the nation to calebrate the centennial of our national birth? It is Tamall outstanding debt, will be \$10,000. To meet such a good cause, one so dear to all of us. lived and prospered. Republican institutions are a ing resource, viz : income from tuition, \$3500; income Joshus, they erected an altar to God, which was to be what will be the result if this should prove true? Shuqualak, Misa, April 3, 1875.

what-Christians or creeds? and what are men will- could not do anything better or more acceptable to sums, and you may imagine that your little amount ing to give up who talk so much of union? Do they God, than to secure, if possible, an offering from every would not be missed. But you see, from the above, believe their tenets are right-Scriptural? Then how Baptist in the land, to lay upon the alter of Christian | we shall need every dollar. We have depended upon education. This would be an imperishable monument. you, and now will you disappoint na? I beg of you, There is a great deal said these days' about those a "memorial forever," of our gratitude and of God's brethren, make one more effort, an extra effort, to who believe they are right and others wrong. Is that marvelous blessings to us. What object could be send us the amount still due. One brother writes that bigotry? Is it sin? Then let those who are without more worthy the regard and effort of an intelligent he borrowed the amount of his interest, paying at the

628 teachers, 38,506 students, 1352 of the latter have hence, if the work of the College continues? My

toward theories. Let them not condemn Christians God has helped us. But none of these institutions But Low much grander things we may accomplish for practicing what they believe the Bible requires of are fully endowed, many of them have nothing with a better educated and a more consecrated minthem, but let them show them their error, if they be worthy of that name. An offering, greater or smaller, listry. Let us pray and labor; let us be willing to in error. And we will close with the language of Mr. from every m mber of our churches, would place make sacrifices to secure such a ministry. Benson, as quoted above, which we heartily endorse them all upon sure and permanent foundations. How All Caristians are "committed to the destruction of vestly will our power as a denomination be increased pay the same as ether students, \$2000 of the above false theories and false beliefs of every kind." Not if this can be done. Our Baptist Centennial contem- deficit would be met. If, however, the teachers have to conde mu, or to injure, or to abuse Christians, but plates this grand achivement. This is to be our to lose this \$3000, it will be requiring them to pay

> have a specific object, in harmony with the general Brethren, it is wrong, it is a great wrong, and you plan. We wish to secure at least one dollar from ought not to permit it. Pay us the little sums you every Baptist in the State towards the endowment of owe us; send us something, though you may never Mississippi College. Some few will doubtless give a thousand dollars, many others will give a hundred, the names of all donors will be preserved in the

upon the interest the pastors take in the work. The L the South. I have been traveling agent for this But what have we, as Baptists, to do with the cele- the masses cannot be reached at the meetings of our

This is the plan suggested by the National Educa-

we have grown from a mere handful to a mighty host. One hundred years ago, when it was no honor to be called a Baptist, we did not number in this country more than thirty thousand members; now we have a ject, through THE BAPTIST. Other members of the membership of more than one million seven hundred committee will also be heard from, and we invite our and fifty thousand. God has wonderfully blessed us brethren throughout the State to give us the aid of their pens and voices in this Christian and patriotic work. W. S. Webb, Ch'n. of Cen. Com. for Miss.

by the blessing of God upon the nation that we bave these expenses, the Board of Trustees have the follow | Permit me. Bro. Editor. to take this occasion of congenial soil for the growth of Baptist principles from interest on endowment notes, \$6500. We shall I have visited for the kindness extended to me. They We owe a debt of gratitude to the nation that has foe therefore need every dollar that is due us to bring us cordially welcomed me to their bouses and made me tered and protected us. We have grown with it; out even at the end. The tuition is certain; our only feel perfectly at home. I rarely had occasion to go growth, and have even outstripped it in its amazing fears are with regard to the interest. We are com- into a hotel, and then was sometimes taken out by prosperity. God has been with us. Why should we pelled to conclude that little more than half of this friends. Even when I remained in a hotel the pronot erect our "Ebeneser"—some memorial to com- will be paid. We judge from the payments already prietors treated me, not merely politely, but as kindmemorate his wonderful goodness to us? When the made. If our judgment is correct, there will be a ly as if I had been an old acquaintance. Israelites crossed the Jordan, under the command of deficit at the end of the year of, ray, \$8000. And

half paid. Brethres, have you done your best to rate of 20 per cent. for it. Thank God for such a prescuer once presch a very earnest and a ravagant And what could be more appropriate, especially man! He is worthy of a crown, and he will wear one sermon on "talling from grace." During his sermon when we remember that one hundred years ago we by and by, bought not with money or noble deeds he often referred to those people (and sharp glances had under our control but one institution of high and like this, but with the blood of the Savier whom he

heart swells with pride when I think of what onr exercise true charity, enacity toward Christians, not This is a glorious and honorable record. Ebenezer! denomination is now doing, especially in Mississippi.

If the young ministers who are here now were to \$2000 this year toward ministerial education. By beliefs of every kind. Thanks to Bro. Benson for this Now what can we do in Mississippi? Here we what law of ethics can any one make this right? the obligation), and all will be well.

THE SOUTHERN BAPTIST PUBLICATION

S now a prominent interest before the Baptists of work must in some way be done through the churches, house, as well as Hoppy Home, for several months past, and, depoits the universal "hard times," have lications. I became so much interested in these enand then kindle a flame in the hearts of this com rience in the sffalrs of this world, I must say I never was so perfectly satisfied with the workings of any establishment. There was no place to find fault. The Business Manager is prompt to a minute and exact to

Brethren and sisters in the South, give it your patronage; give it all your jobwork; send it all your book orders; pay np your stock as fast as possible, and thus put your hand to this noble work. I expect to continue in the field, and shall certainly come TO THE FRIENDS OF MISSISSIPPI COLLEGE, after that stock that may be in my line of travel, and

returning unspeakable thanks to friends in all places

INDULGENCE

AM fully convinced, dear Bro. Editor, that one of the greatest of evils that exists in the whole family coonomy is an excessive indulgence of the child because of the love of the perents. If statistics could be accurately taken from every family in the land, showing the resurts of an indulgent and loose government of children, "I venture the assertion that these results would be astounding to every one. Why? Because such a system is contrary to the rule of Him who "chasteneth every son that he loveth." The parent'v olates the rule of wisdom and 'order," while it indulges a natural feeling of love in letting the child go nneorreoted, or do something wrong and sinful. This feeling has gotten to be a principle or doctrine with a great many people, and that not only in the raising of children, but in the economy of the church. Many churches indulge their members contrary to the rule of the Lord, just like parents indulge chil dren. This works harm and sadness to the church in as many instances comparatively as it does to parents in their children. Churches act from this feeling as if it was a fundamental doctrine of church economy And still further : many members of the church, and sometimes whole churches, make this feeling, which is hardly namable or describable, a religious doctrine that supersedes all church rules in extending the scientiously pious. Bro Funk delighted him elf in I visited A to ka, Choctaw nation, last week, and bership of the church as such. What a strange in dulgence. The members of one church, with its own peculiar and distinctive constitution, with its condi tions of membership defined and made law in accordance with the Scriptures, invite those who stand not indifferently without, but those who oppose the con stitution and conditions of membership of said church so intently as to join, and use therein all their power, influenced his mind. on organization with a constitution and conditions of membership unlike the said church extending the laborer in the prayer meeting, Sunday school, and in without immediate relatives or support. No greater

the role of order does this natural feeling of peculiar asaw Association, serving with Bro. Joel H. Berry, school, for which I labored and plead so long, but

burt of the denomination as such. And, brethren, if worthy successors. we are not proud of and concerned in preserving the denominational character of our church, let us then give it np and throw our mighty strength in with some other body of Christians, that power may be added to power for greater results. What say you to this? L M. STONE

Meridian, Miss., March 16, 1875.

THOUGHTS OF JESUS FOR CHRISTIANS.

Jesus is our Savior. 1 John iv. 14.

Jesus is our interbessor.—Heb. vii. 25.

Jessa is our brother.—Matt. xii. 50 Jesus is our sufficiency.—2 Cor. iii. 5.

Jesus is the "author and finisher of our faith."

Heb. xii. 2.

-пер. 17. 15. Непое

Jeans knows how, and "is able to succor them that are tempted."-Heb. ii 18.

Jesus was afflicted in all our affliction.—Isa. Ixiii. 9.

Jesus is our hearty sympathizer.—Heb. iv. 5.

In Jesus is our life.—John i, 4, vi. 33.

In Jesus is our righteousuess.—1 Cor. i. 30.

Through Jesus comes glory with the Father. -Col

With Jesus we shall live and "reign FOREVER and FOREVER."-Rev. xxii. 5. "Unto you therefore which believe he is precious."

Ob, how precious is Jesus to the Christian. "How sweet the name of Jesus sounds In a believer's ear. It souths his sorrows, heals his wounder

And drives away his fear." Reader, does it sooth thy sorrows? Does it driv away thy fears? JOHN H. EAGER

DEATH OF A. W. FUNK

more gifted, but I think I never knew one more con- "on the first day of the week." Bible doctrine. With him it was a matter of great times moment to ascertain clearly the ground of his hope. I may mention, as sad coincidents, that during my

short, in all the work of the church. For some years charity could be thought of, nor one promising more Such enormities of inconsistency and violation of he w. 3 a member of the Executive Board of the Chick good to these poor Indians, than a Baptist orphan whose death has recently been noticed in The BAP- which Baptists do not seem to appreciate. I can but I believe that this indulgence over rule and law Tist. That Board was an exceptional body. It is my wash my hands in innocence on this subject, and will lead to ruin anywhere, be it in the family, in the impression, that for prayer, faith and general effi- appeal from the verdict of the denomination to the State or in the church. I believe also that the pre ciency, it has not been often equaled. Those breth- Father of the fatherless." dominancy of this feeling over the will among the ren, whose labors have been so much blessed, are

count of the nature of his disease and the opiates 3007 sheep drowned by a sudden rise in Elk creek, administered by his physician he could say but little. about twenty miles from me. An accident occurred His life, regulated by the principles of piety, gives us yestarday on the M. K. & T. R. R. this side of Red an assurance of his future blessedness. It is pleasant river. A pier was washed from a bridge which caused to have our friends speak comfortably to us in their the death of the engineer. last moments, but it is always far more to the purpose to inquire how they lived than how they died. Bro. Funk lived right, and hence he could feel and say in his last hours I am willing to die. He leaves a wife and one child, who, so far as this world is soncerned, are well provided for. But the one will sorely miss the kind and gentle husband; the other the doting father. Oh, that that boy, the child of prayer, cept she repented and did the first works, her "canmay escape the snares of the world and make his die stick would be removed out of his place." It Jesus has been tempted "in all points" as we have strengthen the Christian wife.

Oxford, Miss, April, 1875.

OUR aged and beloved sister, Mrs. Louisa Morris, | economy which had its runniment in the time died at the residence of her brother, E. G. White the glorious revelation which has been completed in bead, near Winona, Miss., on the 26th of February, these last days. They had only "a shadow of good things to come;" but to these shadows the Hehrews were yet deeply attached. Hence the warning and In Jesus is our righteousness.—I Cor. i. 30.
Through Jesus is our pardon.—lea lv. 7; Eph. iv. 32.
Through Jesus is our justification.—Rom. iv. 25.
Through Jesus is our acceptance with the Father.
—Eph. i. 0.
Through Jesus comes peace, a peace "which passeth all understanding."—Phil. iv. 7.
Through Jesus comes "joy unspeakable and full of glory,"—I Peter i. 8
Through Jesus comes rest, present and eternal.—Matt. 21. 28.

Matt. 21. 28.

Matt zl. 28.

Many dear relatives and friends will feel her foundation of the Apostle not to build again the old foundation.

The perfection to which they were urged onward samples on the particular one was far away, and was not present to give the parting kiss and receive the dying blessing of the dear daugh ter in the far off land of Texas, but said, "Marths, tell Ann I am going home, to try and meet me in heaven." Through Jesus comes hope, "an anchor to the soul, sure and steadfast."—Heb. vi. 19.

Through Jesus comes happiness, here and hereafter.—John xill. 17.

Through Jesus comes happiness, here and hereafter.—John xill. 17.

Through Jesus comes happiness, here and hereafter.—John xill. 17.

Through Jesus comes rest, present and eternal.—

Att zl. 28.

Many dear relatives and friends will feel her in the far off land of Texas, but said, "Marths, tell Ann I am going home, to try and meet me in heaven."

Through Jesus comes hope, "an anchor to the soul, sure and steadfast."—Heb. vi. 19.

Christian, she died a Christian. What can be said more? Oh, that I may die the death of the right-eous, and that my last end may be like hers.

The translation of the Apostle not to build again the old foundation.

The perfection in Christ. A perfection to which they was perfection in Christ. A perfection in Chr five years ago she gave her heart to that Savior who exhortation of the Apostle not to build again the old

Arkansas Department.

APRIL 24, 1875.

The Christian should make everything head to his religiou, and flow religion to bood to nothing .- J. L. Janus "There is no middle greead between Cathelics and Baptists. All

the sects practicing usant sprinkling are branches or offsheets of the Catholic clive tree, and they are with it partakers of its root and fat. Boos" (i. e., Judaizon).-Br, Esv. J. T. TREVERE, Bp. of Stranburg.

INDIAN ITEMS

TYURING our recent visit to the Seminoles we dedicated two new houses of worship, built by the Indians themselves, constituted one church, and ordained two deacons. The new house of worship THIS good man was born in what is now Laurence among the Seminoles, built chiefly by John Jumper L county, S C., September 21, 1815, and died Feb- is twenty-five by thirty-five, with basement for Sunruary 26, 1875. He was consequently in his sixtieth day-school, and two stoves, and cost about a thousand year. He prefessed religion when he was fourteen dollars. The other new house of worship among the years old, but from entertaining a very high opinion Seminoles, built mainly by James Factor, a native of the Christian character, and fearing he could not preacher, is neat and comfortable, with but one main honor a profession of Christ as he ought, he lived out room, and cost six hundred dollars. The Creeka of the church till 1856, when be was baptized into the have built two new and comfortable houses of worfellowship of the Mt. Pleasant Church, Union county, ship recently, one at Eufaula town, about three miles Miss. From that time, and even before that, his con- from the railroad station of the same name, and one duct was circumspect and his conversation such as be- at We-wo-ka, both were built without aid from comes the gospel of Christ. I have known Christians abroad, and by collections taken from the members

the Lord. The Lord was his meditation day and preached five times in Lrother Murrow's new chapel, ural feeling rises up in the heart and overcomes the night, and like all devout people, he loved to talk built by the liberality of brethren abroad. It is a will, when a constitutional and divine rule of the about religion. The word of God bound his con- lovely structure, as is also the residence that he has church is violated, and persons invited to enjoy the science in everything, and it was one of the principal had built for himself. This year, besides my labors "rights and benefits" of the church without having employments of his life to study the lively oracles among the Creeks, I have visited the Seminoles The result of much study was well defined views of twice, the Caerokees twice, and the Choctaws four

> and the result of his investigation was the cordial re- absence each time a neighbor woman has died. In ception of what are popularly called the doctrines of January while I was gone Rosanna Herod, sister of my grace, which leave the sinner helpless in the hand; of old interpreter, died. While I was among the Servi God. Next to the Bible, I am inclined to think the noise Jemima Sanger, daughter of Joseph Islands. works of Carson, which have been helpers of many, our first native preacher, died; and while I was at Atoka Mrs. Patterson, a near neighbor, died, leaving Bro. Funk was an active Christian, an efficient six or seven children without father or mother, and

This is a year of great scarcity and suffering among Baptists is one of the great evils that now exist to the passing away, and we shall miss them. God grant us these Indians in consequence of the drouth, the grasshopper and the severity of the past winter. Ma Bro. Funk's last end was peaceful, though on ac- jor and Brother E. R. Roberts, our former agent, had H. F. BUCKNER. Eufaula, Creek Nation, April 9, 1875.

THE PRINCIPLES OF THE DOCTRINE OF

T cannot be that the Apostle commands any one L to leave the fundamental truths of the cospel, for these we are in various places commanded to hold fast. The charge brought against the church of Ephesus was that she had left her first love, and exfather's God bis God. The God of all comfort to Hebrews, and the first two verses of the opening chapter contain the key that u The "time past" and "these last days" are set before us in contrast. The principles which the Apos-ANOTHER MOTHER IN ISRAEL GONE HOME the exhorts his readers to leave all belong to the economy which had its fulfillment in the "time

in which these once important observances were to be left is clearly set forth in the ninth and tenth chapters. The daily and yearly recurrence of the imagine they can be. They seem just now to he sin offering, the trespass offering, the burnt offering, abounding. We are having an epidemic of santiment, etc. continually spoke of the necessity of "repen But if the difference between inside and outside be a eto, cantinually apoke of the necessity of "repen-tance from dead works, and of faith toward God;" times from dead works, and of faith toward God;" sentimental difference, or if sentimentalism can but the fact that they were thus repeated told the sad truth that these "could not make him that did the service perfect, as pertaining to the concerne, which stood only in meats and drinks, and divers which stood only in meats and drinks, and divers weakings, and carnal ordinances, imposed on them not relentless logic ask what is the use of your inside?

The above from the difference between inside and outsize be a sentimental difference or if sentimentalism can be selected told the really remove the wall that excludes as well as includes, and put the "manly" pagan side by side with the "manly" Unitarian on the same footing as the honest churchman, will not relentless logic ask what is the use of your inside?

The above from the difference between inside and outsize be a sentimentalism can be following condition, viz.: 1. A rescental portion on the same following condition, viz.: 1. A rescental portion on the same following condition, viz.: 1. A rescental portion on the same following condition, viz.: 1. A rescental portion on the same following condition, viz.: 1. A rescental portion on the same following condition, viz.: 1. A rescental portion on the same following condition, viz.: 1. A rescental portion of the following condition, viz.: 1. A rescental portion of the following condition, viz.: 1. A rescental portion of the following condition, viz.: 1. A rescental portion of the following condition, viz.: 1. A rescental portion of the following condition, viz.: 1. A rescental portion of the following condition, viz.: 1. A rescental portion of the following condition, viz.: 1. A rescental portion of the following condition, viz.: 1. A rescental portion of the following condition, viz.: 1. A rescental portion of the following condition, viz.: 1. A rescental portion of the following condition. until the time of reformation." The doctrine of ban tisms, closely joined with the imposition of hands. comes next. These can surely have reference to sacrificial colemnities of the Auronic institute. To the Exminer and Chronicie, who says by way of comi upossible. The word is plural, and is nowhere used twice in the gospel by Mark, vii. 4, 8, but they all article and still practice pulpit affiliation? have reference to the past conomy. These "divers

The doctrine of the resurrection of the dead, and of the eternal judgment, follow in their natural order and connection; the one, presented as the hope and reward of repentance and faith toword God; and the other as a warning to those who failed in these re-

washings and carnel ordinances are imposed upon

them until the time of reformation." Thus they were

continually reminded of the necessity of personal

cleansing and a vicarious atonement.

These are the rudiments or principles upon which

the doctrine of Christ has been established. The difference between the judiments of truth and the Truth himself is now apparent as the sunlight, for the Sun of Righteousness has arisen. He receives, and pardons once for all, every one who casts away his filthy rags and dead works, and reposes in him a living faith. In place of the repeated washings and laying on of hands, Christ now makes the guilty con science clean in his own blood, and imparts neweternal—life He is now revealed as the resurrection cated this theory, and their teachings have been reand the life, as well as the eternal judge. But let it not be supposed that these truths find no application to us They were written to the llebrews, and yet for us. There may be some even now who are trust- seed. The Christian Messenger brings us the intelligence ing in a shadow, and failing to recognize Christ as that the Temple Baptist Church, in Chicago, has come "all in all" He that hath the Son hath life, and out in favor of receiving members baptized "in any Sunday last, five were received for baptism; three he that both not the Son of God bath not life.

The above, from a correspondent in the Economic and Chronicle, is, in my judgment, the best ex sgesis of Heb. vi. I I ever read. The plurality of baptisms and the laying on of hands has doubtless been sadly misunderstood I once knew a preacher who took this text and undertook to sustain pouring, sprink ling and immersion from it. The "laying ou of hands" has been thought by some to support the Episcopal practice of laying on of hands. With the key used in the above article the mystery of this passage is easily unlocked. J. B SEARCY.

HF fact is; every Christian church has a faith and an order. Even every smallest last year's sect has It is bound to guard its faith and its order. If they are not worth guarding, let it cease to be; the sooner the better. . . . While a man is in the church or sect, common decency as well as common sense, While a man is in the church its faith.

That there are good men, outside both, honest men, "manly men," champions of human rights, sincere men who are heathers, honest men who deny every truth he has pledged himself to teach, manly ragans if you please, and splendid Mohammedans, is not anything to trouble him unless he is a sentimentalist. If he be a man with reason in force, and a clear head, he sees that he is not called to deny any of this outside honesty, sircerity, or as the fashion is to say, this "manliness." He is glad it exists, recognizes it wherever he finds it, does not socially catracize it a bit, or religiously, if it claim to have a religion. But he never dreams, not being a sentimentalist, that in order to avoid "ostra cising" somebody socially or religiously, he is bound to have him preach in his pulpit of officiate at his altar. He may be very glad to recognize a deposed bishop, or a degraded priest, as the champion of hu man rights, may be very glad to give him a platform on which to championize them, but he does not feel that to do this he must break the law of his church, or make light of the denial of the inspiration of the Bible. Nor does he drop sentimental tears, nor misBible. Nor does he drop sentimental tears, nor misoffense of the cross cease."

J. B. Skarcy. Bible. Nor does he drop sentimental tears, nor misuse the sacred word charity, because he cannot.

There are difficulties in the Caristian position with reference to those outside Christianity. There are difficulties and no more nor greater, in the church

But these difficulties, and indeed no difficulties, are ever settled by centimentalism. There are men who

The above from the Church Journal, an Episcopal paper, is a well written document on the Landmark one of the best living exponents of Eaglist still.—Le. Siete Conception. nothing else than the ceremonial cleansings and the question, and secures the approbation of Dr. Bright of make "haptisms" refer to believers' immersion seems | ment, " but a charity, that he has no use for rules and texts, finds logio equally superfluous." And I would the verse quoted above from the ninth chapter, and ask Dr Fright how he can accept the logic of this middle aged lady was received into the Baptist J. B. SEARCY.

LIBERALISM GONE TO SEED.

TAL E theory surely leads to false practice. Men may ad coate false theory a while with apparent in her views of church polity, and says she had long ly no design, but like children playing with edged felt it her duty to be baptised. Her daughter was tools, they are apt at last to get fearfully wounded. baptized with her. Both are valuable sequisitions. There has never been one tenet of doctrine, held more uniformily by any denomination, than that immersion only is baptism in the estimation of Baptists, Some in their great liberality, however, have admitted and witnessed a case until to day. Day before yesterday, contended that immersed bodies of Christians, are a soung lady in this town joined the Baptist church true churches of Christ." That all who really believe and was to have been baptised with a number of in the Lord Jesus Christ are members of the church others this morning. She did not appear, but a note of Christ, irrespective of baptism.

able and otherwise consistent brethren have advogarded by many—who did not adopt their views—as Some one, I know net who, hearing the lashes she being harmless. But finally this doctrine has gone to mode "all who "believe in the Lord Jesus Christ." Methodists, one Luthersn and one Catholia. On All are ready to say that this church has ceased to be Tuesday morning eight were baptized, including some a Baptist church, as she "teceives members baptized that had been previously received by the church for in any mode." This is as liberal as any Pedobaptist baptism. The church is in vigor of youth, and promorganization can be. But is only liberalism gone to ises to be strong in numbers. They will soon begin seed. The principle is precisely the same as that ad. work on their house. Eld. Shirk, the pastor, preaches vocated by all who teach that Pedobaptist societies with great acceptance. are churches of Christ. If Pedobaptist societies are true churches, and they "receive members baptized in any mode," Baptist churches can be no more than to the Southern Baptist Convention, the followtrue churches-without becoming untrue churchesand since whatever is lawful for one true church to do is lawful for another, therefore upon the hypothesis plication for return tickets: that Baptist and l'edobaptist societies, are true place on sale a through ticket, good to return, from churches since Pedobaptint "receive members bap. coupon stations on our line-Memphis, Grand Junctized in any mode "Baptists may do the same. tion, Corinth, Decatur and Huntsville; properly But I imagine the Religious Herald would say limited, at a rate of six cents per mile for the round that while we recognize Pedobsptist societies as demand that he shail live by its order and stand by churches of Christ, yet we regard them in error on the subject of baptism, and we also regard the Temple Church at Chicago as in error on this delegates tickets to Meridian, Miss, at one fare the subject. But I would ask, how great an error? round trip."

Enough to destroy its right to be called a church of Alabama and Chattanooga Railroad—" Will in Christ? If so, that conclusion would destroy the claim struct agents to sell delegates and friends excursion But on the other hand if with all its errors, the tickets over our line. Return free." of Pedobaptist societies, to be called churches of Christ, Temple Church at Chicago, which "receives members baptized in any-mode," is still a church of Christ we trip tickets to conventions." should recognize it by receiving its members into our Mobile and Montgomery-Railroad—"Ticket agents churches who may be dismissed from it by letter, and of the road will be instructed to sell excursion tickets in that manner of course we might receive some of at the rate of six cents per mile going, and return those "members baptized in any mode." And if it would be lawful for us to receive members from the Temple Church of Chicago, who had been "baptized in any mode," would it not be lawful for us to receive round trip tickets to delegates. Delegates must proany other "members baptized in any mode?" And vide themselves with tickets from the station they if we can lecome thus liberal, why have Baptist start from."

churches av all, as they have been for the last eighture of the last eigh

MISSION WORK.

TETILE following is a report of the two first quarters of the Mission Work: I have traveled 1514 take certificate of your appointment as delegates to There are difficulties in the position of every man who has a faith, a doctrine or an order, with reference to those who have another or have none.

L. of the mission work: I have traveled 1514 the meeting of the Southern Baptist Convantion, to miles, preached 43 sermons, organized 2 churches, meet at Charleston, S. C., May 7th, 1875.

The number of delegates to those who have another or have none. those who have another or have none.

Every truth is exclusive. Every religious faith cuts oil. The wall that includes is a wall that excludes.

The wall that includes is a wall that excludes.

These difficulties are as old as the fall. They innered in the covenant with Abraham and in the covenant in Chrits. They were in Judaism as they are in Christianity. Even in man-made religions that God's blessing may rest upon me and the work for a time, with cout they exist as well. They belong also in Buddhism sud Mohammedanism. To every inside there must be also an outside.

Treceived from the Board \$49 60, collected myself the number of delegates to the Southern Baptist Couvention for 1875, to which each State will be entitled upon the basis of their contributions to the Homo work is truly encouraging, but I must say that I will be compelled to suspend the work for a time, without the influence of a great extent. Brethren, pray for me influence to a great extent. Brethren, pray for me that God's blessing may rest upon me and the word that God's blessing may rest upon me and the word that God's blessing may rest upon me and the word that God's blessing may rest upon me and the word that God's blessing may rest upon me and the word that God's blessing may rest upon me and the word that God's blessing may rest upon me and the word the Holy state of the Holy and the course of the Holy state of the Holy state of the South for the foundation, in the foundation of the South for the foundation of the foundation o

Louisiana Department.

ITEMS FROM AMITE CITY, LA. BY ELD. S. A. WAYDEN.

A PECULIAR CASE-Last Sunday (11th of April) a

transpired that she was the last of a Methodist church, of which she had been a member for many years, all the others having been baptized into the fellowship of Baptist churches. She was pronounced

I HAVE read in various books of parental persecution and coercion among Catholics, and have never was clandestinely conveyed to her friends, stating that While this view has been exposed a hundred times she had been looked up all night, and was not peras both illogical and unscriptural, yet many of our the word of God; but hoping to be relieved by the received, has cautioned the cruel father against repetition of his crime.

Tuz church at this place is prospering greatly. On

THE SOUTHERN BAPTIST CONVENTION.

ing from the railroads to which we have made an-

From Memphis and Charleston Railroad-" Will

Mississippi and Tennessee Railroad-"Will sell

Alabama Central Railroad-" Will not sell yound

Western Railroad Company, Alabama-"That this

Selma, Rome and Dalton Railroad-" Will sell

mileage tickets to delegates."

Be careful to remember terms of each road, and

the time of the property of th

VALUE OF SOUL-REST.

in his work he is too brittle-tempered, too burried in grantly feel our dactitation, your help will be gratefully 1. For \$1.10 we will send the paper for five months overything; as for onjoyment it really seens that if he acknowledged. And it will again give us a sanctuarycould be a persuaine happiness might be numbered a place for the assembling of the people of God. among his possibilities. "It is said that animals council Dr. F. Courtney, of Mt. Lebanon, and our paster upon a prisoner by keeping him continually awake. mittee at Arcadia, Bianville Parish, Lat Steeplesaness is sometimes a terr bie disease. Continued anxiety toon wears one out. But sout unrest is more grawing, more corroding in its nature, surer and more dasdly in its results than any todily all aent. If unrest of the bedy is parent of many ills, destructive of happiness and usofulness, that of the soul unterly unfits man Let every Baptist in North Louisiana send one dollar formasse of duties toward him. Rest, according to the should help them - ED. best medical as well as postical authorities, is the great restorar of nature. Why, then, should men not only undervalue soul-rest, but even charge that the very idea sf such a thing is pernicious and immoral? If Jeaus not effort; it is a state of being, not coing. The child A. D. 1867, aged 4 years 5 months and 5 days. resting on its mother's bosom struggles not. The tired . H. ELLA L LINDSEY was born the 5th day of Sep paper before their people, and we will make to all mariner, tossed by the fierce storm, confides for safety in and 23 days. the strength of his versel.

within human reach adequate to the demands of his soul? If he has no resource within himself, wherein shall he find strength, renewal of strength? One of old says, "their etrongth is to eit still" They rest in the Cleft Rick, Christ Jesus; they build not upon the sand of human merit or human effort, but upon the firm founda-An store. Over and over again it has been urged that the presence of Jesus and angels Christianity coasists in being rather than in doing. Inward growth, then outward eviden es of growth, is gotten. the rule of nature. We mourn because we do not feel as others say they feel. We sigh deeply because our works show not so favorably as others' works do. We are disquieted because of outward things. So, instead of rest, we have discontent. We listen to the censure and teoldinge of well-meaning preschers who misunderstand the gcapel, and feel unfed, unrested. We doubt the love of Jesus for such sinners as we. We doubt ear own Christianity. Can such a state be envied? Is there joy in God therein? Certainly not A state of peace, of rest, alone is a state of enjoyment, of blice. Rest, con-. rmity with that on which we repose. No man can rest n Jesus and fail so besome more and more lake him.

Look at a tired man lying fast asleep on rugged rocks. His body accommodates itself to that whereon he rests. So in machinery where the parts rest in each other, all work together without enough friction to make disagreeable noises, or to destrey the engine. Commit all your ways to Christ and see what gain will come of it. Rest for the soul, no anxiety for the morrow, grace to help in every time of need, joy in Ood even amid devious and troublous ways, strength equal to doing all things, wisdom, rightecusness, sanctification, redemption, every thing.

He restores the soul as a skilled physician would the body, he renews its strength. He directs, supports, de- to occupy it. The Methodists of Tennessee, Missis- ary subjects. To relieve the paper this year of the livers, helps, gives eucoess. All this while we are resting in him. Our lives here are much like that of the
The Presbyterians have one. The Catholics have reof four or five sermons each week to such churches we work with danger and difficulties above, around, have started a Witness to maintain their views in expense. We should be delighted to visit our brethbeneath us; but if we rest in the arms of Josus who holds the Southwest from this point, and even the Spiritual. ren without being a burden to them, but we cannot. ns while we labor for him we are safe, and therefore the isis have started an organ here. Is there a possible Those wishing a visit will correspond with us. The more sure to perform our daties fearlassly and snocess. doubt that we ought to have a strong, sound, aggres- month of March is free. fully. 8, 5, J.

ITEMS.

Rev. Thos. S. Lansdell, pastor at Clinton, La, is preaching with great ecceptance, so we learn.

Rev. L. S. Piker, recently ordained, is pastor at . Jackson, La , and is quite acceptable.

one. This is a large field for's minister; but the sup- droughts, to this present time. In proof of onr port is scanly, 💯 :

River Association that are now without regular at a sacrifice of some of the inxuries, or even common presching, and the supply of others for the future is ly regarded necessaries of life, such as poffee, tea. en en e<mark>statio</mark>ne de la company

THE BAPTIST. BRETHREN HELP US.

ie aethlag which satisfies him, or any member thereof. instant, left our cauren house a mass of ruins. We casy offers for hard times.

thrive where continuatty amnoyed; they do not digest Eid. W. C. Moreland are requested to solicit and retheir food, are feverish and wear out seen. Rest is an ocive subscriptions to aid us in rebuilding our house of essential of health a Most oruel was the torture inflicted | worship -donations may be seat to the undersigned com-

Dr. W. C. Patterson, Eld. D. H. Burt, J. J. Hiser, A. Barkedsle. Josiah Taylor,

A. M. Oden. Arcadia, La., April loth, 1875.

for the enjoyment of the friendship of God and the per- to help the brethren rebuild-they are poor, and you

OBITUARY.

LUCY C. LINDERY was born the 12th day of March, A. restores my soul, he does it by giving me rest. Rest is D. 1863, and departed this life the 17th day of August,

soldier reets sweetly behind the etrong fortress that pre- tember, A. D., 1867, and departed this life the 29th Baptist ministers this proposition, in addition to usual tects him from the enemies booming cannon; and so the day of January, A. D. 1875, aged 9 years 4 months premiums.

MRS. MARY J. (WILLIAMS) LINDSEY WAS born the 5th Effort is useful, is necessary, but what amount of re-day of June, A. D. 1832, was married November 2d who will send us the largest number of \$2.70 - ubaisting power could the child, the soldier or the sailor A. D. 1853; was baptized and received into the fellowbring against the difficulties and dangers of their ros-ship of Salem Church in 1859, in which she remained 1 estive lives? Let me ask, then, what resource is there until her departure from this life, which occurred sends the second largest list, and after a protracted illness of thirty two months, March 18th, 1875. Suffice to say, she died as she lived-a Bible Baptism will be sent to each yew subscriber Christian. She left seven children to mourn over their loss, to be with two, who rejoice, knowing their gain, and happy reunion with their mother in

Lucy, Ella, Mary-names ever dear and never for-

"Forgive, ye blest, the tributary tear

That mourns your exit from a world like this; Forgive the wish that would have kept you here. And stayed your progress to the seats of bliss." 'Absent from the body and present with the Lord. These few words describe your joy

"Worlds would not bribe you back to trend Again life's dreary waste, To see again your sky o'erspread With ail the gloomy past."

world, you are not lost.

EASY OFFERS FOR THE HARD TIMES AND NICE PREMIUMS.

TIE know that the times were never more stringent, W and money so scarce, but we know also that it your paper to keep it up to its present size and apwas never more important for a strong, sound Bap- pearance rather than to have it go back to its halftist raper to be kept up, and kept up in Memphis, sheet? Send that amount this week without fail, than at this time. Memphis was considered one of and you will keep it there. the most important of the military posts in the South during the late war. Catholics and Protestants regard it sive, well supported paper here to antagonize the teachings of all these? There is no Baptist interest 1. THE CHURCH OF CHRIST AS REVEALED IN THE OLD of more importance than a weekly Baptist paper in TESTAMENTthis commercial metropolis of the Southwest

We have established, and through eight hard years of toil and sacrifice, without calling upon the denomination fer one dollar, or without one dime's help from private brethren, we have conducted the paper through Greensburg church, as yes, has no pastor. She needs the fearful viscisitudes of pestilence, floods and confidence in the good will of the Southwestern Bap-There are at least six oburches in the Mississippi tlats, and their willingness to support this paper, even sugar, tobacco, etc., if necessary. We have enlarged it to its present beautiful form, that so delights the Only to naw authoribare will the Bible Baptisse be eye and heart of all who have seen it. We have done sent frae, and to each person who will precure one. so because we believe that its friends will find it easier

to support it in this form than in the half-sheet-O fret'ul man can amomplish much; put him where WE are now desitute of a house of worship. The though the weekly expense will be fully treble. Thus you please it is all the same; in his family there would be tornade that aweps ever our village on the 8th, placing the matter before our readers we make our

APRIL 24. 1875

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> The following are the more important as to religious opinious:

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Baptists hold that immersion, dipping, or burying the candidate in water, is the only way of administering that ordinance, taught apostles and firet Christians.

Consequently the mode is essential to the ordinance, and nothing but dipping or immersion is baptism. Therefore, spriakling, pouring, or wkatever else may be resorted to, are not baptism at all, but substitut's for it, as bistory affirms.

On the contrary, Pedob ptists hold that ription is very strongly recommended by | while immersion is valid baptism, sprinkling and pouring will answer.

2. SUBJECTS FOR BAPTISM. Baptists assert that the only proper subjests for this ordinance are those who have exercised and professed a saving faith in Christ, and are already saved.

On the contrary, Catho'i :s and Protestanta unite in teaching that unregenerate persons may and should be baptized as a means of grace, while all Pedobaptiste claim that uncoascious infants, unregenerate and incapable of faith, should receive baptism Sir :- I have not words to express my on the faith of their parents or sponsors, gratitude to you for your advice and sa- torin some way secure their salvation. sistance in my case. There is not one Both of which Baptists declare to be plainwho has used your medicines sines they ly contrary to the word of God, and a part

8. BUBURCES FOR COMMUNION.

Bantists assert that those only who ir regenerate, who have been baptized en a profession of faith in Christ, and who continue steadfast in the apestles' dootrine disease is mine. You do not knew what a and fellowship, as members of the church, have a right to or can properly partake of

the supper. Of course, then, baptism is prerequisits to the communion. Of course, also, the church is to judge of the qualifications of the candidate, and of osures no church is any more warranted to extend an invitation to the members of other churches to commune with her, than to vote in her shurch meet-

On the contrary, some believe and teach that baptism is not prerequisite to the communion, and therefore unbartized persons may rightfully come to the Lord's table

All Pedobaptists invite to the commun-

Baptists hold that only regenerated per-sons, properly baptized, and living godly lives, should be admitted as members of the Church of Christ. And that all others, even within the church, should he cast out, and if without, should be denied admission.

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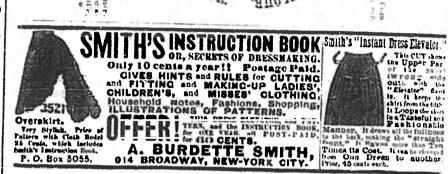
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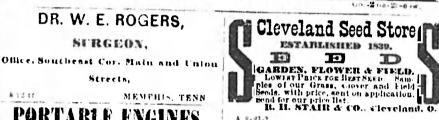
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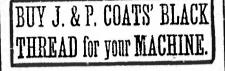
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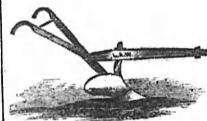
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J. W. PALMER. charm. And though I preached on through the entire month, presching twice a day in all fally three hours, my threat has not troubled me in the least." In this connec is to preachers. I know a sister who, withis able to attend to all her household duties A word to the wise is sufficient.

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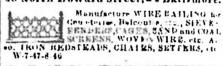
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Old Serles-Vol. XXXII.

MEMPHIS, TENN., SATURDAY, MAY 1, 1875.

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INTERENCE-PREFERENCE CHIRITY - No. 3

s conclusion, let me say that my discussion of L these words is not designed for mere contro versy. It is true, controversy cannot be evaded upon any subject which in this life involves the truth of find and the duty of man. Truth is ever on the offensive and the defensive in its onward and inevitable march to the final triumphs of the reign of grace. The gospel seems to have it uses and its declines; but from each apparen decline it towers higher and grander than eve before. Through each successive decleusion the spirit of true controversy with sin and error has ever been extinguished, but in every successful traumph over periods of decadence, like the bacst of a volcano, the slumbering and smoldering fire of truth have streamed over the world amid the most fearful convulsions of controversy and ago tation. It is only in times of peace and prosper ity, it seems, that nations and churches, flourish ing for awhile, go down first in decay and ther fall into the fatal clutches of ritualism and des potism. In times of peace and prosperity there is an overflow of generosity and liberality which assimilate, without principle and without observation, every discordant element of evil and error to those of piety and truth. Indoctrination and vigilance-the price of purity and liberty-are either forgotten or deemed non-essential. W are thrown off our guard, and the imperceptible leaven of corruption stealthily and rapidly works its temporary ruin. For the time progress i more rapid upon the broad and smooth surface of the magnificent and beautiful overflow of spin

Looking over the broad surface of Christian progress to-day, the eye beholds a glorious display of the spirit of the gospel. " Christ and him crucified" is the universal theme of almost every church. Thousands of souls are being converted and added daily to the great fold of the "Good Shepherd." Truly it is refreshing, and it makes glad the hearts of the children of God. It reminds us of the days of the apostles, when the foxes," the true religion of Jehovah, and finally stroyed many an ecclesiastical landmark and corgospel achieved a universal success over the empires of Rome, of Greece, of Persia and of Baby lon in their consolidated form and under th scepter of iron and persocution. But alas! where now are those venerable and simple democracies of Christ? The affiliations and usurpations of error, so subtle and rapid in their stealthy grasp upon the churches of Europe, Asia and Africa, were far more powerful in times of peace and prosperity than the hand of Pagan and Jewish persecution in the former days of trial and insu- self-righteousness of Phariseeism and the infidel- essential to anything, even to duty! How are perable aggression. Antichrist bogan to work ity of Sadduceeism. Oh, wonderfully perverse ecclesiastical lines broken down or substituted by right early; and when her scheme was accom- generation! How comparatively few in all ages worldly and human inventional plished by the almost imperceptible insinuation of the Jewish dispensation came out unscathed But Christ is everywhere preached. I am glad of her deadly doctrines, the hand of a far more by the awful errors and evils of which we speak! of that. Glory be to God, in the highest! It is fatal power and persecution swept away the first Let us beware and take warning in this age. the sublimest of all work to save souls. But let churches—and they are still swept away. Scarcely All these things are types, and written aforetime us beware that the tributaries of false doctrines the seeds of truth remain. Inference led to pref. for our instruction and guidance. The antitype to day do not contaminate the great atream to.

its, but evil takes then the deep undercurrent

and the great channels of truth are diverted er

the inundation subsides. We must never forget

the channels of the gospel-to keep them clear

and in the true line of an onward and an upward

crence, and preference to a broad and liberal has been, so far, more fearful than the type. At charity, so called, and the towering temple of present, however, we are in the golden age of a the church fell into the gospet ruins of Roman-splendid success. The wanderings of the wilder-

alism converges, and from which every shade about closed. The gospel flows like water on the and modification of it diverges, until you reach surface of the great deep. There is a general

It is true the churches of Christ in every age elements. The spirit of persecution has almost sprang up somewhere, in every country, and disappeared from the surface, but it may be boilunder various leaders and names, but the same ing and seething in the undercurrent of error and fatal mistakes --ever accruing by inference, pref- evil. There is a mighty letting down of creeds erence and charity-led to declension and disas- and conditions from all quarters, and the univerer in times of peace and prosperity. So long as sal cry is heard in the camp: "Down with doche Albarenses, the Waldenses, the Menonites, trine-down with theology. Preach Christ and the English, the Welsh and the Dutch Baptists him crucified, and let all else be either non-essen--nay the Anabaptists of every century -- were tail, or else a more difference of opinion." Infera the fire, they seemed to keep pure, even when cuce has taken a new departure, according to the heir golden faith was worn out by persecution shifts of error in all ages. Formerly inference, and annihilation. Any long period of quietude with a mailed hand of iron, fastened opposing and success almost inevitably divided and cor- creeds upon all the alienated sections into which rupted them until only a remnant, in each and she had split the world, and made each persecute every ease, was left to propagate the truth un- the other, and all to persecute the truth; but now mixed and to give to the original apostolic she shifts her policy and teaches us to dispense churches their true ecclesiastical succession against with all creed, except as a mere preference of the "gates of bell." Thus the church has been opinion, or indifferency as to essentials, consida wanderer in the wilderness for centuries, when, ered non essential. Error, most plausibly guised but for fatal inferences, unwarranted preferences in the broad mask of charity, stretches out her and so called charities, she might, like the He- beautiful wings and mantles the whole; and ritubrews, have reached the "promised land" in a alism and rationalism, while they alike proclaim

Did Israel, when the promised land was subdued, Christian progress. remember her fatal inferences, preferences and slevish exile.

ism -the commination of every step of ritualism ness seem to be over. The first great step in the central point to which every form of ritu-subduing the promised land of the churches sooms commingling and flowing together of all kinds of a crucified Redeemer, and while they seem to Have we yet reached the promised land? Will ignore creed, are commingling their evils and we improve upon our mistakes when we do? their cold formalities again in the broad river of

Doubtiess we shall roll on to greater and charity in the wilderness? By no means. Did grander triumphs still for the blessed Savior. she ever obey God in the all-important command The end is not yet. But who can tell what terto exterminate everything Canaanitish, even to rible storm lies ahead of this calm and glorious the women and children? Nover. Adultery, sail? Who can tell what breaker we shall strike idolatry and covetousness were their ruin for in the storm? We may, like Israel, go into spircenturies. Affiliation and intercommunion -- how- itual idolatry, as we have done in the past; or, ever small-invariably corrupted the elect of God. like Israel from captivity, degenerate into a cold Achan must have his wedge of gold, Samson his formality. In both cases destruction followed Delilah and Solomon his strange wives; and so of the awful declensions, and Israel has been often all, more or less. It was not charity to extermily trodden down for centuries. It is by stealth that nate, it was not wrong to prefer some of the good crror, pretending to abandon her creed, or practically things of Canaan, it was legitimate inference that | deprived of it by the success of the truth, falls into our God surely did not mean all he said. Even Jehn, ranks. We feel no fear from assimilation by affilwith all his zeal for God, must retain a little of liation, forgetting that error affiliated always leavthe service of Baal in the groves and high places, one instead of the truth. Open communion and and so leave enough to destroy, by the "little promiscuous pulpit interchange have already doude. Babylon, like Rome, became the towering under the plausible inference that so Christ is mother" of the church in captivity, while the preached, that is sufficient. Why, everybody walls of Zion lay shattered and broken, with preaches Christ, even to the Universalist and the scarcely a remnant left to serve the Lord, save Unitarian. Everybody has a church, even to the by the willows of the Euphrates, where the Spiritualists. Every church has the ordinances. daughters of Zion wailed their far-off songs in even to the Mormons. But how few preach the doctrines of grace as Paul delivered them, even And did captivity cure Israel? It eradicated up to the sublimest heights of election! How are the idolatry of Canaan, to be supplanted by the the ordinances perverted, or clse held as non-