

COMMUNICATIONS for publication, or in any way relating to the Editorial Department, should be addressed to the Rev. J. J. JAMES, or "Editor of the Biblical Recorder," Raleigh, N. C.

LETTERS relating to the business of the office, must be addressed to J. J. JAMES & Co., Raleigh, N. C.

ALL orders not attended to in a reasonable time should be repeated, and all remittances not duly received should be inquired after—that errors and oversights may be promptly corrected.

REGULAR CORRESPONDENTS. ELDER W. H. JORDAN. ELDER JAMES McDANIEL. ELDER A. McDOWELL. ELDER T. W. TOBEY. ELDER J. B. SOLOMON.

THE length of the Report this week crowded out several other articles which will appear next.

Financial.

We again call attention to the financial condition of the Recorder office. To arrange and supply the publication office, so as to provide against contingencies, and be in readiness to execute orders of such job work as may be sent us, we have already had to anticipate our receipts by several hundred dollars, which we have advanced out of our own pocket.

If any one who does not intend to pay us, can refer to the list of names which we have forwarded to the cash principle, we have found more conscientious, safe, and economical, and if our subscribers will only try it for a short time they will be most likely induced to adopt it for the same reasons.

New Subscribers.

Our subscription list is much too small for the number of Baptist in North Carolina. We want to add at least one thousand to our present number within the next six months.

Queries.

We find on our table this week quite a number of queries, accompanied with requests that we should answer them. Some of them would have received answer before this, but for other paramount duties. We proceed now to give our views of several of them as follows:

1. We as Baptists believe that the church of Christ is composed of true (immersed) believers; it is right to exclude immersed believers belonging to other denominations from communing with us? ANSWER.—We think it is the duty of the churches to invite to the table of their Lord none but regular orthodox Christians—that is, persons who have been regularly baptized upon a profession of their faith in Christ, and who are in good standing in regular gospel churches.

Individuals, however pious in other respects, who choose to pass by the regular churches of Christ and connect themselves with societies not organized according to the Gospel plan, and who thus refuse to be under the watchcare and discipline of regular Gospel churches, have no right to expect the latter to invite them to the table of their Lord.

2. Do the souls of the people of God go directly to Heaven when they leave the bodies?

ANS.—We know of no other place for the abode or residence of the soul, that has been redeemed by the blood of Christ and sanctified by his spirit, after it leaves its earthly tabernacle, than that "house not made with hands eternal in the heavens."

Paul speaking of his present sufferings says, "to depart and be with Christ is far better."

3. At the resurrection of the just, will these bones and sinews and flesh be raised, or will it be another body like this which will then be glorified?

ANSWER.—There has been much learned and ingenious discussion as to the identity of the bodies of the just in the present life with those they will have after the resurrection. The enquiry is one of those mysteries of human redemption, which we cannot in this life fully understand.

Literary Notices.

PETERSONS LADIES NATIONAL MAGAZINE for Dec., 1855. The last No. for the present year of this popular and highly embellished periodical for fashionable Ladies, is on our table; and presents designers to meet the most fastidious taste of those for whom it is intended.

NOTICE.

There will be a meeting of the Board of Managers of the N. C. B. Convention at Wake Forest College on Saturday next, commencing at nine o'clock A. M.

THE GRAPE CULTURE AT THE WEST.—The cultivation of the grape for the purpose of converting the juice into wine, is rapidly extending at the West, particularly in the valley of the Ohio. A correspondent of the New York Journal of Commerce, writing from Cincinnati, communicates some interesting intelligence in regard to this matter.

WE learn that Rev. B. W. Whilden, late missionary in China, has been elected as professor in the Cherokee Baptist College, Geo., and that Rev. T. Rambaut, late pastor of the First Baptist Church in Savannah, has also been elected to a professorship in the same institution, which is now about commencing operations.

A PROTESTANT IN THE CHAIR OF ST. PETER.—Dr. Barchard was at Rome not long since, and went to St. Peter's. Entering into the "holy of holies," he walked up and sat down in the Pope's chair, the holy Papal throne, directly under the golden canopy of the Apostle's successor, and the Vicar of Christ upon earth.

Discussion at Banks' Chapel.

MONDAY, OCT. 29, 1855.

MR. HEFLIN, in his first speech on Monday, first addressed to Mr. Purify's Pædo-baptist authorities. Such testimony he could not regard as of much importance, because the witnesses, whatever they might have conceded, all held and practiced infant baptism. They were satisfied with the rite, notwithstanding their concessions.

MR. PURIFY said Mr. H. had promised to prove that infant baptism had existed in every Christian country in all ages since the days of Christ. This he had not done. But suppose he had succeeded in doing so? The proposition before them required Mr. Heflin to prove from the scriptures that infant baptism originated with Christ or his Apostles.

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of infant baptism. We find here the essentially Christian notion, from which infant baptism would derive itself spontaneously, the more Christianity penetrated into domestic life; namely, that Christ, by means of that Divine life, which he communicated to human nature, and revealed in it, has sanctified that nature from the very first seed of its development.

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of infant baptism. It authorized the preachers of the Gospel to baptize "all nations," and there was no nation that did not contain children; hence, children are to be baptized as a part of all nations. The Apostles understood the Commission in this sense, and must, therefore, have baptized infants, as well as adults.

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Article Baptism.—The action is baptizing, or immersing in water the object thereof, those persons of any nation whom his ministers can by their instruction and persuasion render disciples; that is, such as do sincerely believe the truth of his doctrine, and seriously resolve to obey his commandments.

Mosheim's Church History; Part 2, chap. 2nd.—First Century, page 25.—"In the earliest times of the church, ALL WHO PROFESSIONALLY BELIEVED that Jesus was the only Redeemer of the world, and who, in consequence of this profession, promised to live in a manner conformable to the purity of his holy religion, were immediately received among the disciples of Christ."

Mosheim Ch. History—Second Century—page 49.—"The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, &c., were immersed under water and received into Christ's kingdom."

Wood's works, Vol. 3rd, page 322.—"THE WANT OF AN EXPRESS, POSITIVE COMMAND OF SCRIPTURE, that is, A COMMAND IN SO MANY WORDS, THAT INFANTS SHOULD BE BAPTIZED IS NOT TO BE CONSIDERED as a valid objection against Infant Baptism."

Prof. Moses Stuart in his work on Baptism, published by Graves & Stark, page 189, says—"On the subject of infant baptism I have said nothing. The present occasion did not call for it; and I have no wish or intention to enter into the controversy respecting it. I have only to say that I believe in both the propriety and expediency of the rite thus administered; and therefore accede to it ex animo."

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