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We now proceed with our

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RALEIGH, N. C.

tion to the truth of all that he foretold res- acon ca) the waters, ADVENETISE RENTS, the sense for weeks or monie, so is to immute the sense for the monie is bolk cases we to as more predicament. It chapter 5, 24 how as any for the discripted to far all the instruction of for the monie weeks of far all the sense for mute and it rescands weeks. For the Recorder. Friedmaptist Sects against Christe We now proceed with our simble protect.

and General Intelligence.

ESDAY, MARCH 20, 1861.

this is heaven! I not only feel the cliand soon shall enjoy the Wiff I must die-and die I must some kind samph com

May I but have a view. Though Jordan should o'erflow its banks, I'll boldly venture through " 70, Bishop of ch. 15, 35, Christ by the ne bodies of

The First Eden. are as it water. HROMINSTO Cor., Dia-

er us commission does not extend to answer er world; and though an affirmative answer may shock the ear of guilt, it will make the heart of virtue beat high with delightful an-Even this slight reference to some of the

conversation that took place recently between little Sallie (nine years old) and her mother which I hope you will publish: S.—Mamma, ain't they that print the Bi bles good christian men? M.—Very wicked men may print the Bi ble, my dear; but it was at first written by owers of the human soul, shows that it is a maze of wonders. What is there in the a maze of wonders. What is there in the boldest flights of imagination to compare with it? Here then, the ingenious mind can find enough to feed its strongest love of the new and the wonderful, without the aid of romance.—President Hitchcook. holy men of God. S.-Well, do they print Bapties and Meth-odist Bibles too? M.-No, dear, the Bibles are all alike. S.-Mamma, when aunt Annie takes hor

"To dress it and to keep it." That, then, was to be our work. Alas! what work have we set ourselves upon instead ! How have we ravaged the garden, instead of kept it—faeding our war-horses with its flowers, and splintering its trees into spear-shafts! "And at the east a flaming sword." Is its flame quenchless ? and are those gates Bible to read it, does she read where Philip went down into the water and came up out

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Little Sallie and her Mother,

BRO. JANEN:-I wend you the follo

For the R

finsy platform built for the support of Intant Baptism. It contains two absurdities one of which shall be exhibited in this num-

which I am now particularly commenting, it would be dissipated by that immediately pre-ceding—"For the Son of Man shall come in the glory of his Father, with his angels; and hand to the sacred font of the divine baptism If this theory be true, it is evident that it requires both Judaisin and Christianitythat is the whole paraphanalia of Juda then shall he reward every man according to (baptismatos) as Christ from the cross to the his works." It can admit no doubt that this and all other passages relate to the Parousia, believes in the name of the Father, and of besides baptidzoo and its parts, as equivalent rather with our fellows than with our faults. together with the rites and doctrines of the to or explanatory and descriptive of the ac- and make battle-field of our meadows instead Caristian system-to make one church. This the burning scraph on high. of pasture-so long, truly, the flaming sword tion, effects, and attendant c is the only rational construction that can be and all other passages relate to the Parousia, and teach, or seem to teach, the speedy com-ing of the Son of Man. So familiar has this language become, that the dying thief prays the Lord to remember him when he cometh m his kingdom. The erroneous ren dering of our version, "into thy kingdom," believes in the name of the Father, and of the Son, and of the Holy Spirit. And ye profession, and sunk down (kataduete) thrice into the water, and again came up." Conant's Appendix, p. 69. 2. Polybius, 205 years before Christ, History, B. 5, ch. 47: 2. Speaking of cawill still turn every way, and the gates of Eden remain barred close enough, till we put upon the Pedobaptist doctrine, and it is lear that their teaching and the New Tes-Why We Should be Holy "A man who has been redeemed by the blood of the Son of God should be pure.---have sheathed the sharper fame of our tament are as wide apart as the poles. But -to press down-to sink down-to let down passions, and broken down the closer gates et as look into this matter a little further. He who is an heir of life should be ! If the Jewish church and the Gospel church of our own hearts -- Ruskin who is attended by the celestial beings and to sink down in-to be surrounded on all sides by-to be buried in-immersion and emersion-to pass through-to bathe the whole body-to be as in a womb-to buryare identical, it follows that Christ and the who is soon, he knows not how soon, to be Apostles did not build a church in the days scures, if it does not materially change, the valry sent to attack the enemy in a position translated to heaven, should be boly. Are angels my attendants? Then I should walk The Wonders of the Mind. "the Casars," because the Jewish church vis established in the family of Abraham, centaries b fore the advent of Christ. This The stars have been served of the period. The serve max have been served of the served have been served of the served have been served by the served have been ser being the case, the church was already erec-ted when Christ came into the world, and of Christ and instructions of the Bible and inculcate obedience to them, is regarded with no particular degree of concern by many Baptists. If it is right to 'love our enemies, bless them that curse us, and pray for those who principles totally diverse from those which regulate the whole. These passages of the New Testament, then, refer to the second coming of Christ, and represent it as near at hand, end in lan-guage which produced the conviction in the early church that it sous near at hand, but which the Spirit who dictated it intended then to fulfill only symbolically. In other tion, to attempt to follow the mind along the path of its immortal existence, and to see it tach one thing, touching this great question, despitefully use us,' and to teach our child Scriptures another. Paul says: forever drinking in the stream of knowledge, whereby it constantly accumulates strength, dren so, it is also right to teach them that whareby it constantly accumulates strength, immersion of believers only is baptism, and has the sphere of its capacity enlarged, that it is their duty to repent, believe and the Apostles and Prophets, Jesus Christ yet remaining eternally infinitely inferior to that of the Deity! Yet who can conceive member of a true gospel church and therebeing the chief corner stone," Were de Prophets and the Apostles the for tien of the Jewish church? The Apostles water solidifies so readily arouthat is baptized (baptisthenti fore be entitled to partake of the Commi nately attain, or its more than angelic intel-Jewish establishment was laid. Into what in obedience to our Saviour's command. The distinctive features of Baptist faith that is baptized (baptisthenti) into it, that they draw up salt crowns when they let down enremes are men driven in contending of God. mortal ! No less wonderful is man's capacity for and polity with which our Sabbath children ought, then, to be indoctring early as possible, are that, as it is th the word of God. The Saviour de symbol under which to portray the triumphe and the terrors of the Last Day, and thus (kathoosi) a circle of rushes." Conant's Ap., s. Here, too, we find no limits but clared that "The law and prophets were until John - Since that time the kingdom of The happy emotions of to-day onas in many times preceding, the exp <text><text><text><text><text><text><text><text><text><text><text><text><text> 9. Pindar, before Christ 523, Oden IL 79. God is preached, and all men press into it." of the church were disappointed b e, are that, as it is the duty y qualify the soul for stronger emotions toif to a cork of the 80, comparing · the start of the

seen him go into heaven;" " when the Lord that they may be interesting and useful to Jesus shall be revealed from heaven with his some, who either have not seen Dr. Conant's mighty angels, in flaming fire, taking ven- work, or have not had their attention fixed geance," &c. If there could be any possible doubt about the reference of the passage on which I am the reference of the passage on which I am the reference of the passage on publish them.

Dr. Conant states that he has carefully verified all of his quotations, by reference to

·为此代 (为4 音) 。

autumnal earth with glow of clustered food ? depths of his soul. The discourse puts his

P. LES

autumnal earth with glow of clustered tood i But Paradise was a place of peace, we say and all the animals were gentle servants to us. Well; the world woald yet be a place of peace if we were all peace-makers, and gentle service should we have of its crea-n. Tures, if we gave them gentle mastery.— But long as we make sport of slaying bird

A wake, and sleep no longer.

Tell me not of spiritual hunger, and thirs and poverty, so long as the throne of grace is before you. Say, rather, you are proud, around you. Throw off the Egyptian gar-ment of indolence, which ought not to have been brought through the Red Sen. Away with that unbelief which ties and paralyzes your tongued. You are not straightened in God; but in yourself. Come boldly to the throne of grace, where the Father is ever waiting to give, and Jesus stands by him to intercede. Come boldly, for you may, all sinful as you are, if you come in the name of the great High Priest.

The End is the Beginning.

As the death of the dying year is the of the coming ; so is it w Our relations close at that time with earth But they begin in a higher degree to eterni

The end of life is the beginning of our knowledge of God. Our ignorance of the Great Being, with whose countless move-ments in Providence and nature, we hourly come in contact, is surprising. As intimate and necessarily as we move in the atmos phere ; so do we live and have our being in God. Yet we go on for years, and scarce ly realize that we ever met Him. We down to the grave, as unconscious of his presence and power, as though He were dead. This fact will be a subject of the deep-

est wonder to the thoughtless in the work to come. "When I awake I am still with thee." There will be at that awaking in

knowledge of ourselves. The "Thoughts of Pascal" unfold, perhaps, the most profound consciousness of his own relations to God and eternity, found in any writer. "Etern-ity dwindles to a point- and a point of time expands into eternity." Is it surprising that under such delusion, millions live and never seriously knowing that they are

A scholar looks with fettered hand, as he carries in his system an organization so comple ders of skill and power. And

The second second second