March 22d 1871.

NOTE.-- If the BIRLICAL RECORDS one year. Elder J. R. Respess propos to subscribe for the RECORDER one ye upon the same terms. His paper shoul be sent to Ellaville, Schley county G JOHN ROWE.

ELDER JOHN ROWE.

Dear Sir:-Though your propos tion was published in Zion's Land marks in January it was not seen by me till a few days since, when found the paper at the house of a riend. A copy of the paper conining it should have been sent directly to the BIBLICAL RECORDER pless the proposition was intende

and supposing it to be made in good taith, I accept and to-day commence the publication of your article, to be continued from week to week, till concluded. I purpose to accompany the publication with respectful comments pointing out, as I may be able, those unhappy delusions which have scured the faith, and corrupted the practice of your preachers and people. Judging from your denuncia-tion of theological schools, missions and sunday schools, and from such of your writings as I have seen, I am convinced that you stand squarely on the platform laid down by "the Rev. James Oabourn, V. D. M.", as he lled himself. Your talents as writer, your reputation as a speaker. and the high esteem, in which you are held by those who in this state epresent the views promulgated by Osbourn, justify me in considering you the lion of the tribe of Osbournites. The word(Osbournites) is used ithout any intentional discourtesy and because it is the only word known to me which correctly de cribes these who call themselves "Old Baptists," "Old School Baptists, "Primitive Baptists," "Predestinarian Bartists," "Hardshell Baptists &c. &c.

Ifany comment of mine on your article shall seem unkind, I beg parest is to place the truth before s or fail to state them fairly, se a prompt and honorable re-on. While we differ on many Bible, as the word of God, and s the only standard of divine truth e only authority in deciding all ons of religious faith and practice. I purpose therefore to weigh our views according "to the law and to the testimony" of the Holy Scrip ures, and may the Lord dispel ness from our minds and enabl es to understand "what is truth With best wishes for your tempor nd spiritual prosperity, I have the J. H. MILLS.

tor of the BIBLICAL RECOR BUTLER, TAYLOR Co. GA., (

December 1st., 1870. L. L. BODENHAMER-De her :- On perusing Dr. Hooper's first of pages poured forth by this (the Amerby the American Tract Society, nor do I I feel inclined to take part in id man and would not be unwilling to now the truth, as he is an old man, and net soon go into eternity. Only a few care more at most will end this strife with myself, Dr. Hooper, and many othrs. Why then should we discuss our rences with lightness for malice? to not suppose if all the millions o oges poured forth by the American ract Society was searched, that such a was of words as the following could be orks and not of grace; we believe tha But while Arminians do milments thus plainly, Frillen from which are than the above ren-

io, but Dr. Hooper answers, 'So do we And now I propose to show, first, that such a sentiment is utterly inconsisten with the idea of sovereign election, which Dr. Hooper affects to hold; second, that the idea that God strives by law and gospel to save such as finally perish. demption; third, that it represents sinners as sovereigns and god as a depen dent; fourth, that the theory suppose salvation to be by works and not grace. Then to strive, what is it? It to make efforts, to use exertions, to en deavor with earnestness, &c.

Now, of course as Dr. Hooper believes that God strives by law and gospel to overcome the opposition of some sinners, whose opposition he does not overcome he must believe that such earnest efforts result from a choice of God to save such sinners; for even men, ignorant as they are, would not strive to do that they would.not like should be done. And now, Dr. Hooper, suppose I should ask you the following questions: Did the Lord strive to overcome the opposition of Cain? I have your answer before me. Did he strive to overcome the opposition of Esau? I have your answer before me. Did the Lord strive in good earnest to overcome the opposition of Judas, to convert and save him? I have your answer before me. Do you believe that the Lord strives by law and gospel to overcome the opposition of sinners whom he finally leaves to perish in sin and unbelief? Your answer is in the affirmative .-Oh, my dear sir, are you not afraid you will jeopardize your character as a man of learning by holding such conflicting sentiments? What is manifest to us by the Lord's effectually calling and converting some sinners? His choice to save such is clearly evinced by such a work of his Spirit; and if, as you say, the Lord strives to convert others, though he fails as you imagine, yet that effort shows that he is just as much and in like manner concerned for the salvation of those that are lost as he is those that are saved. Where, then, is the electionor perhaps I should first ask what is elec-

tion? Mr. Webster answers, the act of choosing-choice, the act of selecting one or more from others. Now, if God chooses to save all sinners, and that choice is manifested by his striving by law and gospel to overcome the opposition of all; as you say, then I ask from whom does the Lord choose his people? According to Dr. Hooper's theory, he does not choose them from among the children of Adam; for he says the Lord strives to save all. And suppose he was then hold for election? What would you mean by it? You could not mean what Webster says the term signifies. Do you not perceve that the idea that God strives by law and gospel to overcome the opposition of sinners, in which in many instances he fails, is subversive of the import of the term election. Surely where all of things or persons would be accepted, there could be no choosing one more from others; and yet you say in your article, "We think the doctrine of the Scriptures as with a sunbeam, and we wonder how John Wesley and his pions followers can fall to see it-how they can regard Paul as an inspired teacher, and not accept these doctrines as the revealed truth of God; much more do we

wonder that they can rail at them as pernicious and abominable." Now, my dear sir, I can heartily adopt your expression here, for often, when I have failed to consider the dark and benighted state of man since the fall, as revealed in the Scriptures, I have felt astonished at their opposition to the doctrine of sovereign election, which has been the source of so much comfort to my poor at your astonishment, as you hold election in precisely the same light that John Wesley and his pious followers do. I will venture the assertion that you cannot fird an intelligent Methodist in American that will repudlate the idea of yourself hold for: or, if you would deny holding conditional election, then why would you represent the Lord as striving condition they would yield to that striving? By this theory you not only ignore sovereign election and indentify yourwho must experiment with his patient, will yield to his striving by law and gospel? Surely he knows this, if he knows all things. Why, then, would he strive excuse? I reply that their sins leave then the Lord's striving with them by law and gospel will not, for the Lord And so the Lord himself might need an excuse, and what excuse could he renler since he possesses all wisdom

Here I must say, that such a senter hould not be written nor such a ques tion propounded, but to show the falls od and deformity of error once heard a reverend gentleman say ptures did teach that some sin ad no man could deny it; but he said it saved. This is much like Dr. Hooper's theory though there is nothing like ci-ther in the Bible. The Doctor says he believes in the sovereign choice of God, by which some are saved, and that he trives by law and gospel to overcome the opposition of others.—This is a very mmou though fruitless attempt to harsonize the doctrine of free-will with sovstaign election, and to mingle works of he creature with the grace of God in the alvation of sinners; but Paul confronts such a theory with the following declar tion; if by grace, then is it no more of rorks, otherwise grace Is no more grace but if it be of works, then is it no mor race, otherwise work is no more work. tom, xi: 6. From which text th unch must be necessarily inferred, that ther grace or work, one must give ige to the other. They will not atta-

one for men to accomps to job a that which God has put associa-

works stand to stand head, it being remembered the words: for it is God which worketh you to will and to do of his good plea ure. Phil. ii: 18. Now as it is ele from the above text, and many mor that it is election that produces all goo works, such as are pleasing to the Lord. what good works can be supposed to precede and induce our election; we may reasonablyexpect effects to follow causes: but never have we heard of causes resulting from effects except when we have been listening to Arminians preach. Or if they deny such a charge, let them speak plainly and teach that good works are the fruits of sovereign election, which preceded them; and predestinarians have never asserted more upon this subject, and so the controversy would cease. To hold good works as the fruits of sovereign election is not only a rational, but also a Scriptural view, for the saints were chosen before the foundation of the world that they should be holy; and when, a pursuance of that election, the saints are made hely in the inner man by an nternal work of the Divine Spirit, then they work out that which is by the Spirwrought in them; and such and only such are truly good works And we may trace them back, first to the Spirit's work, and that work proceeds from overeign election, for God works all things after his counsel of his own will. and from whence does election proceed

Thus we may, in the light of reveiation, trace good works to their fountain or source; and indeed every work proceeding from such a source, whether of men or an gels, is good and acceptable to the Lord : and to show that no other work is accepable with him, the Apostle assures us that though he bestow all his goods to feed he poor, and though he give his body to be burned, and have not charity, it profiteth him nothing. See I Cor. xiii: 3, Now upon the Scriptural principles briefly stated above, all that the Father giveth to Christ shall come to him. See John vi: 37. And there is no evidence that the Lord strives by law, gospel or any other means to bring any more. Hence, I think that it will be plain to the enlightened mind that Dr. Hooper's idea that God strives by law and gospel to overcome the opposi-tion of such as finally perish is utterly in-consistent with the idea of sovereign elec-tion, which the Dr. affects to mantain.

CONTINUED NEXT WEEK.

COMMENTS. I. The Pharisees themselves the chosen, peculiar people of God. "We be Abraham's seed." "Abraham is our father." They not only tithed all their crops even of mint, anise, and cummin, but they scorned to eat with those who put untithed food upon their tables, and they thanked God that they were not sinners like other men. But that Being, who is yet to judge them, has already pronounced them "hypocrites." They would also "compass sea and land to make one proselyte," and made the word of God of none effect by their tradition.

Are the Pharises all dead Are there any people in our day resembling them? Are there any people now who claim that God has taken a special liking to them, has in spite of their earnest protests and violent struggles, registered them as dead head passengers "in the Old Ship Zion," and will finally land them, willing or unwilling, in the harbor of heaven. leaving all others to cry in vain for deliverance? Do these people claim, for themselves only all the comforts of the doctr of election, reject or expl away all the promises and invitations of the gospel, and oppose all efforts to extend its blessings to a world lying in wickedness? If a man sh find any such people, .night he not justly suspect them of aiding the work of the Devil?

2. Verily we marvel that ome poor worms of the dust God's sovereign election. God i ed the doctrine of election

vorks meet for re eem to think the Lord was willing to bless such as Esau, Judas and Isau sold his birth right de berately, and lost it for so some sinners will their souls to the Devil: and the sale is alowed in heaven. Judns we very wicked man; yet even he was invited to the gospel feast Joine unto me all ye that labor and are beavy laden and I will give you rest." "Savunto hem. As I live, smith the Lor-God, I have no pleasure in the death of the wicked; but that the wicked turn from his way. and live; tuen ye, turn ye

nack doctor' striving to cure he sick on the sni that He strives with Well, God savs: My shall not always strive with man." "All day long I have stretched forth my hands to a disobedient and gainsaving people." "I have called and ye have refused, I have stretchout my hand and no man regarded."

5. Elder Rowe declares that "Grace and works will not stand together as copartners," "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altarf Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." James ii:20-24

6. Elder Rowe plants himself on the doctrine of election but from God's eternal and everlasting, and becomes an absolute infidel in regard to other teachings of Holy Writ. Predestination instead of being one source of comfort, swallows all the gospel and becomes his Alpha and Omega, his first and his last, his all and in all. Why, christians must not live by the bread of election only; but by every word that proceedeth out of the mouth of God.

"The pastor of the Methodist church, in this city," edified (?) his congregation on Sunday before last with an allocution on the Bantists generally, and made some allusions to the BIBLICAL RECORDER. Had we intended to criticise the Methodists in a public address, we should certainly have given the Advocate due and timely notice; but as we knew nothing of this attac.; until severa days after it was made, we now no tice it as reported in the Advocate

The editor of that paper speaks of an "able and logical sermon, based on a text found in Acts I: 5: Here is the verse : "For John tru ly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence,"

The burden of the text is the baptism of the Holy Spirit, foretelling the great event which occurred on the day of Pentecost; but the preach er used it to preface an untimely philippic on the "sect everywhere spoken against." We are not able to discover how the discussion, reported in the Advocate, could grow out of the text. We can not help suspect ing that the sermon was made first, and the text was then stuck up before it.

The preacher said :

"The burden of proof rests upon th Santists to demonstrate that the word baptize, as used in the Bible, means t

Yes, and they have proved it thousand times. You say it means to sprinkle. Here the burden of proof rests on you.

"The Bible does not prescribe a specific mode for the performance of other ertant Christian duties. Prayer is Christian duty, yet its mode is not prescribed. Christians are left free to oray, kneeling or standing, to use writen form or not." "So the duty of com union was clearly stated, yet no mode uantity of bread and wine to be used

Then, why dose the Methodis Discipline prescribe an attitude of the body in receiving the commun

"Then shall this general confession ose who are minded to receive the hol g humbly upon their knees, and

se, Where is the liberty of

The prominer said:
"He had beptical a large number of fenales in this way, all of whom shows great trapidation during the coremony." And no wonder. We have no donot that Samson himself would have shown great trapidation during he ceremony, if he had been banti ed by a man who had so often a y and dangerous, who had made ness so many different things an he had attempted to nullify it. prinkling all before they were old gh to decide for themselves. The preschet urged that har ion was sometimes inconvents

bantized. We once knew a Presby terian who was sick, nigh un death, and sent for a Baptist minister to baptize him. The minister went, and refus d to administer the ordinance. When the sick man recovered, his tears left him and he afterwards died without baptism. The converted thief could not be baptized, and the Savior accepted him without baptism. When literal obe dience becomes impossible, God does not require it; but willful and persistent disobedience is always dangerous. But if pedo-baptists desire union with the Baptists, let them adopt the baptism which all approve, and then all controversy will cease.

The preacher also laid down six articles of faith for the Baptists, and then declaimed against them. We deny his right to manufacture articles of faith for our people.

He also accused the Baptists of retting up a new version of the Bi We deny it. Now again the burden of proof rests on him.

The Advocate says: "The speaker closed by showing, in clear and able manner, the extreme absurd ity of the Baptists, in excluding other Christians from the communion."

The Baptists do not in ke the Lord's supper a public feast, or matter of hospitality; but they do not "exclude other christians from the communion;" for they erisy the communion as often as they please Where Baptists have had entire control of the government, they have made no effort to prevent other denominations from celebrating the Lord's Supper.

Pedobaptists exclude some of their own members from their own com munion. A little boy who was a member of a pedobaptist church attended and desired to partake of the bread and wine. When they were refused him, he cried, and the heretic nurse carried the poor little fellow out of his own meeting-house by force. Such a scene never oc curred in a Baptist church. Baptists do not slam the door in the faces of their own members, and then magnify their liberality in inviting the unconverted to the Lord's supper. We have not interded to say any thing discourteous or unkind of oth er denominations. The gospel har vest is truly plenteous, and there is room for many thousands of labor. ers, besides those who "follow with us." "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them."

What a Contrast! Elder W. H. Jordan, com mencing a series of articles in this paper, said:

"Having lately received a kind and traternal letter from a highly es teemed minister of the Methodist denomination, in which, after expressing his desire for an acquaintance witc me, his condolence in my late bereavement, and his wishes for my usefulness in my new field of labor, he proffers me the use of his several churches, and invites me to cooperate with him, at my own convenience, in holding religious meetings. I an induced with view to a public statement of my sentiments, as well as for the purpose of commending them to the candid consideration of the christian, and especially of the Baptist community, to write the article, exhibiting more fully the views contained in my reply to brotherly correspondent. If I felt myself under the necessity of declining overtures so fragrant with the Spirit of Christ, I am sensible that should have manifested an un christian temper, and that my conduct would have been offensive to the Lord, had it not been dictated by a paramount regard to his ow authority and honor. It may b preliminary remarks on the subje tian union, by which I mea union among all who love the Lord Terus Christ. On this subject hall speak freely, as well on a

no other supposition can they per-suade themselves, with good reason that they "have passed from death to life." He that, does not love every soul that loves Jesus Christ must satisfy bimself with a very un safe reliance respecting the safe of his own spir that condition. I that leveth not knowers not Go for God is love." He who does n desire union with the people of Go who would not elevate and hono rather than represent or d blest of all God's "dear childred has reason seriously to enqui whether he possesses, himself "i irit of Christ,"

The Christian Advocate o W. H. J. is writing a series of

enpy in relation to the other decom-

We do not propose to answer these articles, but we can but notice many expressions, that show an intolerable amount of bigotry. Such bigotry is a shame to the Nineteenth century. Bigotry leads men to see true piety along the line of its own chosen denomina tion. John Foster says, that the bigot is like an African buffalosees right forward, but nothing on the right hand or left. He would not see a legion of angles or devils at the distance of ten yards, on the

one side or the other. His creed is a Procrustean iron bed, stretching out or cutting off very thing to fit that The spirit of bigotry is the god-dess of discord. It seeks to array

the sacramental army of the Lord against itself. It is brainless, heart ess, breathes the fire of wrath, prays prayers of eternal vengeance, writes its victories in blood, and fattens on sanguinary desolations. And though this foul spirit has been hewn asunder a thousand times by the broad sword of logicians, and perforated by the solid shot fired from the gospel artillery, still it lives and stalks abroad in the garb of denominational piety. Bigotry has the peculiar power of transforming prejudices into fundamental princioles, and disputed modes into great laws and vital dectrines; and thus becomi g a tyrant over the con-

sciences of others. A bigot magnifies a single church enet into such transcendent imporlance, as to pronounce all who do not believe with him as heathens,

outlaws, and heretics.' We are perfectly willing that the reader shall decide which of these writers has imbibed the spirit of the Prince of Peace.

For the Biblical Recorder.

What a Preacher Said--Is it true Recently a popular preacher said in a sermon: "I believe that all who are fit subjects for heaven, are fit subjects for baptism; I believe that all infants are fit subjects for heaven, and are therefore fit subjects for baptism"

Does this preacher's belief embody truth, and nothing but the truth? I believe that only a part of it is true, and that part only on a condition. I believe that infants are fit subjects for times as much money as I do, life, or to continue while both parheaven when they die in cy; but only on condition that they die in infancy; that is before they reach the years of accountability.

The preacher above alluded

to said that infants were born

sinners-that they must undergo a change to be fit for heaven-that change he believed was wrought for them by being made sharers in the atonemen of Christ. I believe with him. that all infants come into the world sinners—tha: they must be changed before entering heaven-and that this change is effected for them by the atone ment of Christ; but that is wrought only for those who die in infancy. I believe that when God determines to take a child from earth, by death; that at the time of death, or some time previous, he makes it a partaker of the saving benefits of the atonement, and this fits it for

But I cannot believe that any infant who is destined by God to live until he or she reaches that period of accountability, is ever made, before reaching that period, a partaker of the benefits of Christ's atonement. Were this true, then it must be said of all children, who grow communication of my excellent and up to be wicked men and women, that before they reached the time of accountability they are saved, but the very moment they reach that time they lose their salvation. This would be absurd, and contrary to God's plan of dealing with his crea-

If then, none but those infant who die are made partakers of the saving benefits of the atone ment, and are thus fitted fo heaven, then, according to our such intants as are death, are fit fants as are known to b

ent of Christ, w eren they are not the and is baptized &c. Mark xvi: 16. And many of the Corinthians hearing, believed and were baptized: Acts xviii: 8: The very fact then that God in his word has so clearly decided who are the proper subjects of baptism, openly exposes the utter fallacy of our preacher's ing all the way to Washington,

Again the Bible tells us, Pet. iii: 21.)that baptism is the annot be such to any infant They are all entirely uncen-scious of the meaning and de-sign of haptism, and are there-fore not scriptual subjects of baptism—He who changes or serverts the ordinance of Go.

DELEGATES TO TH TION AT ST. LOUIS The Boar of Missions would be glad to know who will represent the N. C. Baptist in the next sess ion of the Southern Baptist Convention. Any brother who proposes to attend will confer a favor by informing the President, or the Corresponding Secretary of the Board

T. H. PRITCHARD. For the Biblic alRecorder

Elder Earle. I am much pleased with El der Earle's plan. We make great mistakes in protracted meetings when we address the unconverted in very large sabbath meetings when the church is as cold as ice. The next day the members are every where except the house of God. The meeting quickly comes to nothing. God works through his people. Bro. Earleunderstands this plain principle and does not have so many flashes in the pan in his meetings.

Herequires confessions. One does not attend his meetings. another is very angry with some person and can't forgive him, a third does not pay his subscription to his pastor, editor, and other benevolent objects: a fourth does not pay his debts. He hunts such people out and his words sting

their consciences. When they are prepared for a blessing, it comes. Nearly three fourths of the New Testament are addressed to church

members. NEWSPAPERS. Let every Baptist preach every Baptist, and every friend to our churches in N.C. take the RECORDER in 1871. Ladies can sell butter, eggs, and

garden vegetables for it. Every man near the towns and rail roads can sell wood and get it. Every mechanic in town as well as in the country can take Many of them make four followed by some; call a pastor for

chanic drinks 3 times a day at | church or pastor, should conclu-15cts each dram, he will drink that a change would be better, give enough in 7 days to pay for the RECORDER. Many a poor man says he cannot take the RECORDER when he has 3 dogs which cost \$10 a year, when asked how long he would be willing one would be sufficient. He prefers to lay out his money on dogs than on the minds of his children.

The RECORDER is for 1 year, \$2.50 H. & F. Journal for 1 year. Kind Words for 1 year,

Not equal to one medical visit \$4 One young lady can raise a subscription of \$5 and have 20 copies of the H. & F. Journal to one address, and another lady can raise \$2.50 for 10 Kind Words to one address. E. Dodson.

large crowds following him

wherever he went. In those

visits to Virginia he becam

son, whom he greatly ad

rson was elected Pres

eese, into which no federa

ist was to put a drop of milk

strong span of horses to carry it to Jefferson. Crowds flock-

ed to hear the man who was

cenerously received by Jeffer-on and his cabinet in a public

manner. He lived to a great

go and did much good.

together. It would be better for moving also, as few country pasto Elder John Leland Eld. Leland, of Cheshire Mass QUARTERLY PAYMENTS. was many years since distin guished for his good sense, his powerful eloquence, and his eccentricities. He was the idel of the people, lived and died in one place, was several times a member of the Legislature and a member of the constitu tional Convention of Massa The First African Baptist Chu clausetts, and with Dr. Baldin Richmond, Va., is win, who was also a member

have a larger member exerted much influence in putother on the continent, if not is ting all denominations on an Christendom, It has thirty deacon equality in the State. For a and numbers on its records m long time one denomination than 4,000, with over 3,000 re was more favored than others. He went three times to Virginia on preaching excursions, and was greatly admired— In the RECONDER of the 28th Feb., yo

count of the noted James Oabourn, wi

om of God.

we understad the word ulander, it, is "to censure falsely," which is in plain English lying and it is written in Rev. 21: 8. "All lives shall have their part in the rought their milk which was prepared, and pressed in the cider mill belonging to a man who captured the celebrated Maj. Andre. A cheese was produced, weighing sixteen hundred pounds. After it lake which burneth with fire and bring stone, which is the second death."

He is also charged with loving more This perhaps is the best founded of a charge made and is the key to the entire character of the Rev. J. Osbourn. Income that love of money leads men far for the love of the love of money leads men far for the love of money leads men far for th character of the Rev. J. Osbor nate love of money leads mer God, and holiness, and is av-written in I Tim 5; 10, "The l ey is the root of all evil." Bu-fearing charge is, that of now and division among God's peand started with a large and and division among Go swint the responsibility 17-18th it is recorded "I brothren mark them who and offences, contrary to going to Washington with the reat cheese. He carried it to Vashington where he was

Pastors and Churches Most churches desire an abla ister; but how few are wil make their pastor, under God' rection, an able minister of the Na Testament! Why is there so me difference in the ability of minis to "preach the word?" Is it owin entirely to the talents the Maste has given them? I think not. Then are many who hav been orday to the work, who are scarcely know outside their own neighborhood and yet their talents naturally morally are equally as good as man

whose reputation is almost wor wide. Then the difference in the abil ity of ministers, at least to a great extent, must be attriutable to the ad tages enjoyed. It is true, there be some ministers, as well as men other professions, who have no di position to improve, but it seems! me, a church before calling a pas tor, should know the man whom the are about to choose, to possess bot the ability and the disposition gain information, that will prove b be useful as foo i to his flock : an when the church has obtained service, (obligation to serve) let the brethren not conclude that the ligation is all on the side of the po pastor, but untie his hands from sec ular employment, that he may with himself wholly to "these this Experience and observation tear that one occupation is enough

the same man, especially one so in portant as the christian m Churches should not complain of the pastor's weak efforts, until they dir charge their duty, and know that h fails to do his. TIME OF CALLING A PASTOR. Perhaps most of country church n N. C. call a pastor annually. Ac cording to this plan on the part o churches, pastors can have but little

idea one year where their fields o

labor will be the next. Thus the

are denied many advantages whi other persons enjoy, of laying their plans one year for the next. It would be well as a general thing, if all churches would adopt the plan the other due notice and aut accor ingly. I was much pleased with the sentiment expressed by the lamented S. O. Tatum in 1867. When to have the same pastor, he replied "If he is a good preacher and suit the congregation, I would be willing to have him for ninety-nine yes then take him for the ren his life," In many cases, if not in a majority, the pastoral year expire late in the fall, a time in many re spects not suitable for o fields of labor. If churches a pastor every year, the latter par of the summer or early in the fa when our district meeting, would be a favorable tir for ministers and brethren to cont

As every thing is conducted on a cash system these times, church see at once the importance of pavi the pastor at least every the months. It is also to the interest