RECORDER September 20th, 1871.

School of the Prophets. The office of the prophet is seen to have existed long anterior to the nationality of God's people, and hence is provided for in the Law given from Sinai, but these provisions looked to a period of greater need than had yet arisen.

In the organization under Moses the public instruction of the people was committed to the sacerdotal order. The offering of sacrifices was constantly recurring method of teaching by symbolic and typical representations.

To the priests, also, was com-

mitted the teaching of the children. But it was foreseen by God that this priesthood, from the very nature of the work, would degenerate, and, hence another order was provided for as a preservative, and a reformatory means; this was the prophetical order. In looking through Jewish history we find that the office of the prophet obtains prominence, only in times of corruption, therefore in the early history of the nation we have but little of the work of the prophet mentioned, but later, in the time of Samnel the corruption of the priests had arisen to such a height under the sons of Eli, and was having such a corrupting tendency upon the people, that the office of prophet as a separate and perpetual order became necessary. It was reserved for Samuel to be the organizer of the school of the prophets in order that it might be perpetuated. The office of the prophet has now become a guardian to the sacerdotal order and a safe guard to the never mentioned their respon- sins. He could not have taught people, an unavoidable necessand to meet this demand, an organization of a school, which youngmen of the first order of talent and the best moral habits should be constantly engaged in the study of the Law. The Law must be understood-and to be understood must be studied,-be cause the law provided for every conceivable case; if they obeyed, the result was foretold f they transgressed the Law. the consequences were predict ed; and if they sinned and repented their restoration was provided for. But the law abounded with specific instructions and warnings to prevent transgression and to induce repentance. It was not, as some vainly fancy, that the Lord poured into the mind of the prophet like pouring liquid into a bottle, but the Law

was given by the Lord and it

contained full provisions for

all posible emergencies, and we

have no account of any proph-

et who was not acquainted

with the Law It was God's

prophets from those schools.

And it would have been strange

if he had not done so, since

the Lord himself had provided

for the institution of such

schools, and had called his

servant Samuel, when an infant

that he might be a man of unu

rounded him with such circum

stances as to so eminently fit

sual consecration, and had sur-

him to be the reformer of the prophetic order, and had guided him in the erection of the It is not necessary, however to suppose that God would confine himself to these insti tutions; and we would not consider it an ignoring of them for him to occasionally call prophet outside of them, as he in the case of Amos. Neither should it be expected that very student, of the school should necessarily be endowed with the spirit of prophecy There were, doubtless, ver many prophets connected with se schools, who performed important duties, of whom we have no account; many are spoken of in the Scriptures whose hames are not given. The schools of the prophets at can be seen to have acted as a safety valve for Israel. To them is attributable all the re forms Are not the offices of parables encourage the church-

there was for the schools of the

on the other hand. not hope to see our ministry saved from falling into disrepute, other than by some system of theological study: Indeed the New Testament ishes sufficient example for from every dish on s in this matter.

there was not a double parpose on the part of our Savior in calling his apostles a display of every thing of that they might be taught, as | We therefore urie of well as be witnesses of all that teemed correspondent no he did and taught others? make his soup too thin; The two and a half years of to make it rich with teacher would do much to great a variety of condim qualify a man to preach. But lest its infli we have some among us who will use as an argument the what they hear and how they period. If these good brethren would spend two and half | fully." years in the exclusive study of the gospel, under the best teachers, they could find their opposition to theological schools would subside.

Our drowsy friend, the editor of the N. Presbyterian, is just waking up to the fact that the Jewish theocracy, was not a church. What a curious confusion must have confouned his dreams! A Catholic may call. Moses a primitive Pope, and consider Pius IX, his successor in office. But what can Presbyterianism do with a church in which the chief Pontiff makes the priests kill el was a church, but called them "stiffnecked and rebelhe had no other way of getting | quently and positively comhim out of the church. Joah slew Absalom-else he would have remained a member of the church. Born into the church. in spite of themselves, with no escape from its membership except in the icy arms of death! The Israelites as a people were a type of the Church. and believers are called children. Abraham's bosom is a figure of the fold of the church. From the birth of Abraham till the death of Malachi there lived many devout and excellent men, but there is no insinuation they were ever organized as a church.

It would be just as easy 'to find an allusion to infant baptism in the New Testament as an account of an organized church in the Old Testament but the Presbyterian says:

"Infant Baptism if not taught in the Bible, is a great wrong against God and his church. That is exactly our opinion,

and if it is taught in the Bible how is it that no one has even been able to find it? But our Homer nods mos

ordinary method to call his unaccountably over the par-

Is not this the very point made by our Saviour in the parables of the tares of the field, as also in that of the draw net? It is apparent hat "the kingdom of heaven," poken of is to consist of a mixed community of good and bad, of true and merely professed believers, and that the separation is not to be

made until the "end of the world The Savior took special pains to explain to his disci ples the parable of the tares. He said: The field is the

world; the good seed are children of the kingdom; but the tares are the children of wicked one; The enemy that sowed them is the devil: the barvest is the end of the world and thereapers are the angels Mat. xiii: 38-39.

The field is not the church. The field is the world." The parable of the "draw net" teaches the very same lesson: Good and bad men inhabit the same world, just as good and bad fish inhabit the same sea. The fisherman hauls all to shore uses, the good and throws the bad away. So in the day of judgment, God him, and then punish the wick-

ed and reward the righteous. if he supposes that these plain | says:

We have heard some sermons which seemed to be very toin sonp; in fact, we could hard-the faractics were of the law? It is necessary for the minimum of the gospel in them. When the bones are crushed and the joints divided, the marrow and the grease make the argument. The argument is and the grease make the argument.

We once ate with a very fond of soup, and tom was to take and mix with his sou We have also heard s

Who has a right to say that which was a little g out of sigh : to make room for constant study with a perfect truth; and not mix it with too

calling of unlearned men by hear, and ministers should reour Savior and seem entire- member the words of Scriply to overlook this preparation | ture: "He that hath my word let him speak my word faith-

Elders Williams and Gold. Elder Williams, of Ga., writes o Zion's Landmarks, that he is in the wrong camp, if an article published in that paper teaches truly. He says:

Go ye into the world and preach the gospel to every creature, is command of the Saviour, but don't believe the gospel of Jesus Christ calls upon the dead in passes and sins, to repent, But, right to the contrary, the gospel of Jesus Christ, when proclaimed clares the unregenerated to be dead. without life, consequently in a condi-

tion that they can't repent."

The error of Elder Williams is one very common among the ministers of his denomination. three thousand members in a He misconstrues the Scripture. day! How strange too that Paul said to the Ephesians: Moses never learned that Isra- | "And you hath he quickened," who were dead in trespasses and sins." Paul manifestly lious," and often lectured and meant, under sentence of death exherted them as sinners, but on account of trespasses and sibilities as church members. that it was impossible for them

> But Elder Williams swered by Elder Gold, one the editors of his own organ: There is a general, outward preach

ing of the gospel or word, in which many are called, while few are chosen. The servant of Abraham knew not Isaac's wife, till be found her at the well of water: so preacher knows not the Lord's people, until manifested by a desire word, being instant in season, of season, giving each his portion in due season : the consolations of the gospel to the believer, reproof to the rebellious, giving the wicked his portion also, thus separating be-To exhort only those to repent that

have already done so, limits the gospel too much, to exhort those to believe who already do lieve, is sowing too sparingly; it is withholding the hand, but repentance and faith are preached in the name of Christ, while the Spirit of God breaks up the fountain great deep, and never fails to carry salvation where it is intended. Like the prophets of old, the preacher knows not the hidden ones. He draws bow at a venture, not know ing what harness it will pierce but he may rest assured it will penetrate wherever it is sent, for the fact, that the sinner is dead, and cannot and will not hear, gives no uncertainty preacher is to cast his net, on right side of the ship, according t the command, but, because he cannot see the fish down in the dark water. furnishes no proof to him, that there are no fish there, and he is not simply to catch these that are already caught and brought to shore,

fish to the shore. Let the preacher of the gospel then hold forth the word of life. warning the ungodly, and feeding the flor of God, acknowledging himself debtor, as far as in him hes, preach the word, both to great and

but he is to catch and bring other

How strange that the man who penned the foregoing ex tracts should oppose revivals. sunday schools, missions, and all efforts "to catch and bring other fish to shore!"

"Acknowledging himself debtor, as far as in him lies. preach the word" hto every labor to send the gospel to the heathen? Surely "the legs of I the lame are not equal."

will summon all men before Episcopal prayer-book has been appeared in any number of the

forms. Are not the offices of the prophets and the ministry of the prophets and the ministry of the christian dispensation similar in their nature? Is not the gospel to us, a rule of life, just as was the law to the Jows? Is there not then the same necessity for the exist and sopel."

We have seen the "Union Proper to go the prophets and the ministry to bombhell in the Evangelical camp, the prophets and the ministry of the christian dispensation similar in their nature? Is not the gospel to us, a rule of life, just as was the law to the Jows? Is there not then the same necessity for the exist and sopel."

We have seen the "Union Proper to go the "Union Proper to go the christian dispensation to bombhell in the Evangelical camp, the christian dispensation of the prophets and the prophets and the prophets and the prophets and the crators. Much of our orstory, when critically examinate the control of the prophets and the crators. Much of our orstory, when critically examinate the pulpit when a the prophet when a chief, and the result of the discount of the same necessity for the exist and capture of children. And there is none who knows anything of the prophets?

We once heard of a hotel boarder who instructed a waiter to invite the old rooster to come in any or the crist of the control of the prophets. The fact is, that our mother to go the fine writers will be an at least \$1,500, in addition to the heard of the fine writers and the prophets and the crators. Much of our orstory, when critically examinate the critical parameter of the same necessity for the exist such that the capture of the fine writers and the crators. Much of our orstory severely at the chard of the same of the fine writers and the crators. Much of our orstory severely at the chard of the fine writers and the crators. Much of our orstory severely at the chard of the fine writers and the crators. Much of our orstory severely at the chard of the fine writers and the crators. Much of the prophets and the crators. Much of the prophets and clap trap

o threw out the fol monious and expressive in glish language. He was a of our military conflict front Britain: "Our fathers beit flag against a power to for purposes of foreign coneland." As he sat down, or ect and so beautiful a sentence

ould not improve. Mr. Webster ed that the passige was not ex-coraneous; that in his summer while standing on the massi almost impregnable citadel there looking out upon the wondrous scene of national grandeur, and of nature's loveliness stread before him, the idea occurred to his mind. He immediately took his seat upon a gun, and, with a pencil and paper, sketch ed the thought in the most appro-priate language he could at the mo-ment command. Upon arriving at his hotel he sat down at his leisure, and wrote it and re-wrote it, with many interlineations and erasures, until he had molded it into the form of words which satisfied him. He then laid it aside in his retentive memory, to be used when the occasion should offer. + Nat. Baptist.

It is a pity Mr. Webster did not forget this sentence; for, notwithstanding the praises of the honarable senator, it is a re- than a crowd of competitors. markally bad one. It is inex Those who fear the Lord must for Monday. ity, therefore, for its perpetuity David had Shimei killed— to do what they were so fre act, bombastic, pleonastic, and talk often with one another, Committee on Finance: P. school boyish. Indeed it is ut. and those engaged in the same terly unworthy of an educated man, to say nothing of an orator like Mr. Webster. Let us examine it. In the expression "for purposes," we have a violation of precision. The speaker meant "as regards," and should have said so. "For purposes," is an exceedingly ill-timed and ill placed phrase in this connec tion. "Conquest and subjugadrink, &c., but he is to preach the tion is a mere waste of words -nav worse, it is down-right weakness of style. Subjugation includes conquest. There was no sort of need for both words The word 'dotted' involves a low. feeble, insignificant image; & my and through the "tilades. pecially when a great nation is to Brother M. D. Dickey's represented as dotting the Here we found a warm break whole globe; and more especial- fast and a warm welcome awaitly still, when the dotting is ing us both of which articles done with "possessions and mil | are well gotten up by Brother itary posts." The word "sur- D.'s estimable lady and accomface" is worse than useless; for plished daughters." nobody could imagine England Being .. uch refreshed inward attempting to dot the earth any ly, and being supplied with a where else. She certainly would good riding mule and equip not take the trouble to dig down | ments to match, by the kindness towards the centre of the earth of Brother D., we set out in a in order to make dots. It would not pay. "Possessions and mil- Treasurer of the W. B C., who itary posts" is bad again. Mili tary posts are possessions. The word "over," too, is useless; and

> not. The drum-beat circling the earth is vague and inappropriate; and a continuous strain must be unbroken. But we are told that the Honorable Senator who praised the speech so highly, was surprised at so perfect a sentence. This shows that our senators are not always educated men. Imagine Bulwer, or Disraëli, or Gladought not to have said "so perfect," even if the sentence had peen faultless; because perfect the proper hours orodshini) tion has no degrees He ought of Our loworthy friend, the Fi not to have called the sentence nance man of the W. B. C. "so beautiful;" for it is very ug proved thinkself a most requewith hours of study; because ranges of mountains we reachany educated man could im ed Liberty Baptist church just prove it in three mintness and in time of stancillatia viev even an uneducated man might here we found a large con-

we are not sure that "whole" is

We have seen the "Union Proyer The fact is, that our mother

Baptist Organs in Tennessee. Three Baptist papers are eeking a circulation in Tennes see. The Baptist, published t Memphis, organ of the "Landmark Baptists," claims to repesent the denomination in Ten essee. This paper is opposed

to cooperation with padopap-tists and even with Northern

Baptists. The Christian Herald, once published at Tuscumbia, Ala. now at Nashville, Tenn. claims to be the representative of Tonnessee Baptists This paper (if we understand its position) occupies a middle and moderate ground, allow ing each church to decide who shall be invited into its pulpit, and with whom it will cooperate. But it opposes "alien immersions" and insists that a

not a fit pastor for a strict communion church. The Religious Herald also claims to represent the Bap tists of Tennessee; its "Junior" is attending Tennessee Associations in search of patronage. Dr. Montgomery, though a Landmarker, dissolved his connection with the Baptist on account of its bitterness towards Northern Baptists. and became associate editor of the Hereld. It is understood

loose communion minister is

that he is still opposed to "al ien immersion" and loose communion pastors. This paper is also the favorite of some who quietly, but deliberately intend (as they say) "to kill Graves and crush out his radical landmarkism."

It seems to us that the Baptists of Tennessee are overstocked with organs and that one paper, entirely devoted to their interests, would be better enterprises should understand each other and work together

The Baptists are a persecuted people and they ought to have more religion and more sense than to fight each other

Fer the Biblical Recorder,

Salem Association. At early dawn, on the morn ing of Sep. 2nd 1871, we started afoot, for the Salem Associaus, by the Mills River Acade

brisk fox-frot to overtake the was to be our pilot for the trip.

We first trotted our mule for couple of miles, then galloped him for a quarter stretch; but no I-P-was in sight: but we came up with a young blue jacket of the "Shoo Fly Base Ball Club" who gave us a message from the venerable Treasurer. "Tell the Dr.," said he, "that he'll overtake us at the Poor

And so we did. And judging that we were also in compaave with the Introductory stone, or John Bright praising | Preacher we felt easy, knowing that the well known scrupulous punctuality of Brother Nelson would ensure us an arrival at

ly. He ought not to have said worthy guide. Threading our that it could not be improved way over and along the various

have improved it by running course gathered from the valleys his pen through every word, and coves of the mountains. A NEW DEPARTURE IN THE is a remarkable fact that one of never did before—went up to ten miles; the bright future of Haven Eng. Registor. ne spring And while there, Greensboro, all conspire we drank one good draught of urging us to have a house. Will published in New York, and Spectator is the sentence for the delicious "Adam's ale" for you not help us?

Rev. Mr. Thrall and others are which Adison receives the somebody down the country. We have commenced work, A man must be dreaming, using it. The Church Weekly highest praise four such a crit- tain, we met a good Brother, less we get more funds. Please tain, we met a good Brother, less we get more funds. Please who was one of the preachers, send us help soon. We need a well remembered incident. A. J. Dodamead, Greensboro, This brother, Elder Merritt N C. or to myself at High

Stradley, took the chair. House called to order.

Hymn. Prayer by Elder Merritt

Rickman Elder Bowen suggests that a large crowd at the stand await a preacher. Moderator sends Elder Rickman to them. And very soon his clarion voice rings out on the mountain side.

among the oaks and hickories. The church house is built on the side of a spur of the famous Bear Wallow Mountain.

Moderator appointed breth ren P. Young and R. H. Lewis Reading Clerks. There has been great increase

n the membership of the sever al churches—many revivals being noted.

After reading the church let ters, the annual election of cffi Elder D. B. Nelson as Moderator, and Elder N. Bowen, Secretary. (These brethren hold reverse positions in the Convention, Brother Bowen being Moderator and Brother Nelson being Secretary.)

Corresponding messengers are invited to seats Brother J. F. Justice reported from French Broad. Messengers also reported from Green River and Tuck-

that a Missionary Mass meeting be held on Sunday morn ing at 10 o'clock-carried. Elder E. M. Anderson was

Moved by Elder N. Bowen

elected to preach the 11 o'clock sermon, Sunday and Elder M. Rickman in the a'ternoon. One good brother was so anxious to see the laity repre-

sented that he gave his vote for Dr. R. H. L. to preach one of on the subject, mode, and design of the sermons. Pastor and Deacons of this

church appointed a committee to select preachers at the stand R. Young and I. P. Morgan. (Brother M. - you can't get your

neck ont of the harness-vou are too good a worker for that.) Committee on church letters: Elder Bowen and Stradley. Collection for Home Missions

after the 11 o'clock Sunday sermon, \$13. Session on Monday very harmonious and pleasant. Next session will be held at

Mud Creek. All the country around "Liberty" is covered with the Lespedeza Striata or Japan Clover. It is a beautiful carpet to the

The apple crop is also a su cess, and the spring at Mrs. Merrill's, where we were so hospitably entertained, is a perfect beauty by in 191 R. H. Lewis.

DEAR RECORDER: Un Sat arday before the 4th Sunday in August, I commenced a meetng with the Church at Hancock's, Pitt county, and continued nine days and nights. I have never had a more attentive congregation at any place. 20 professed faith in Christ and will be baptized at our next

I hoped the Lord would send some Bro. that waysee at some meetings 3 or 4 Brethren; but I stood alone. It was a time long to be remembered. May the Lord give us more grace, that we may labor more assiduously for the salvation of sinners. When there is joy in in the presence of the angels of God, over one sinner that repenteth, oh should we not be earnest in the work of the Lord! J. H. FREEMAN.

Will you Help us? Dear Brethren and Sisters-Our little church in Greensboro N. C. has no house of worship. "We must have one, but are unable to build without your assistance. The rapidly increasing population, which already numbers between six and seven thousand, within a radius of three miles; our central position, being accessible by rail road from the North, South East and West there

Send your contributions to us.

Dr. Pritchard is right. In our review of his tract we did injustice to the printers; but it was not our fault. The copy which we reviewed was probably "a sort of first-print" Elder D. B. Nelson preached the Introductory Sermon from I Cor. I: 3. Necessity of harmony among brethren Brother Nelson spoke with much feeling and was listened to by an appreciative audience.

Former Moderator, Elder T.

to the printers; but it was not our fault. The copy which we reviewed was probably "a sort of first-print" of the press; and it was very poorly gotten up. After our review was written up. After our review was written, but before it was printed we received another copy, which was probable. We thought to ourselves "How soon our review has had its effect!"

DEAR RECORDER :- Allow short space in your columns to give count of the state of things at Mars Hill, Orange county, N. C. Since the first of last May this lit

tle church has had a flourishing sun-day school, successfully conducted by Brother John Jordan. This by Brother John Jordan. This school has been the means of producing an active working spirit in the church, and has prepared the minds of the people to receive a blessing from the Lord. On the first Sabbath of August, the pastor preached a sermon to the children The Lord indicated his willingness to bless. At the close of the sermon seven anxious ones asked for prayer The church determined to protrac at the September meeting. Satur day before the first Sunday in September the church assembles, but the pastor has not closed his meeting at Leaksville and is consequent ly absent. Rev. F. M. Jordan, wh is highly esteemed by the Mars Hil church, is present and commencer the meeting, preaching twice a day till Tuesday, at which time the pascers resulted in the choice of tor arrives, just as Elder Jordan closes the morning sermon. The congregation is bathed in tears and 15 persons are going to the front seats as penitents. The pastor unites Lis efforts with Elder Jordan's and the meeting is continued ten days from the beginning. The church is greatly revived and strengthened. The pastor's heart is gladdened and encouraged as he sees teachers, with full hearts, taking their pupils aside; giving them wholesome instruction, and blessed encouragement. The heart of the superintendent of the sunday school runs over, and he rises and exhorts the people to turn to Gol through Carist. Sun-

day an immense congregation is here The house is full, and as many more out side. As Elder Jordan is gone to Durham's, the writer preaches both in the morning and evening and announces that he wil baptize on Monday

On Monday, 10 o'clock A. M., large congregation is assembled at the water, that is near the meeting house. The pastor makes a speech baptism. Hymn

"Buried beneath the yielding wave"
Prayer, Elder Jordan leading, The pastor, assisted by Elder Jordan baptized sixteen willing converts. one of whom had been a Methodist, and anothor had been a Presbyterian. We then repaired to the m ing house. The hand of fellowship is given to the newly baptized, and Christ is set before them as their great exemplar in all things. Twenty-four professed conversion during this meeting : Elder F. M. Jordan two sons and John Jordan's oldes son are of this number. All honor

F. H. JONES.

A good pastor sends an article in which an editor of this paper is the subject of discussion. Better find some nobler theme. Editors ought not to be flattered and they should not allow themselves to be made too prominent. If your neighbors suppose that the editor who attended your association "is a very rich man," they are very much mistaken. He is not rich and has no desire to be rich, but he does wish he had some money to help build houses of worship at Williamston, Weldon Littleton, Mocksville, Salisbury Morganton, Hickory Station and

THE CAUSE PUT FOR THE EFFECT patient obedience to the Lord's commandments, of the removal evils in daily life, of a constant struggle with our perverted passions."-New Jerusalem Messenger (Swedenborgian) Regeneration is the cause of these; not their result. If a man without regeneration, or previously to regeneration, can patiently obey the Lord's commandments; remove the evils in his daily ife, and keep up a constant strug gle with his perverted passions, where is the need of his being born

again? By worship, in the internal signified all conjunction by love and when he is in love and charity, external worship being only an effect. The an them there is a perpetual Sabbath: whence also the Sabbath, in the internal Man, however, during his abode in th ship, things internal are excited, and by hereby imbued with knowledge, and prepared to receive things celestial. He use in eternal life; for in the other life all man's states of life return. Swedenborg. This may be very true, for any thing we know; but it may also be true, as Onken says, that "self-con-ciousness is a living ellipse." We

can't risk in their attack or defence

If they did not pay but one, then they paid more than one, and that ought to have been satisfactory. You probably meant that they paid but one, which is just the reverse of what you say.

The North Carolina Presbyterian—too well known to almost all our readers to need any criticism from

It is well managed; and an admirable spirit of christian charity and enlightened christian zeal pervades its editorial columns. It is the pride of North Carolina Presby-terians, and is sustained by them in a manner which attests the high ap-preciation in which it is held.— Robesonian.

Elder J. N. Hoggard recently held a meeting at Potecasi, and baptized 22 persons. The ladies of Potecasi made their pastor a present of a cost.

Southern Tueological Seminary.

—Dr. Toy says: "We have over forty students present, and expect further soccessions."

dicious Arguments. The subjoined article is from The Rock, a Church-of England journs, an organ of the Evangelical party:

The author of these remarks can

not forbear observing that the caus

of infant baptism has suffered much

from the injudicious lines of defence

set up by some of its friends who are

more zealous than discreet,

failacious argument, when detected

is worse than useless; it is positive.

ly injurious. For example, it is bet

ter not to assume that the "house-

hold" of the jailer and Stephanas

alfuded to in Acts xvi: 33, and 1 Cor. i: 16, contained infants, when we are told in Acts xvi: 34, and 1 Cor. xvi : 15, that the jailer's house believed, and Stephanas addicted themselves to the ministry of the saints. It is better not to argue that the Colossian infants were baptized, by comparing Cor. ii: 12 with iii: 20, when the parties addressed are spoken of as having faith, in ii : 12. It is better not to stake a main point of the argument upon the analogy of circumcision, seeing that females were not include l in its enactment; even though Col. iii 11, with Gal. iii: 28, might be sup posed to meet the same. So again it is unwise to argue that because Justin Martyr speaks of certain persons as having been made disci-ples from their childhood (ek paidon) therefore they were baptized in infancy. The fact is, as the Rev. E. A. Litton has observed, at p. 28 of his "Sermon on John iii . 5," in 1853 we do not "gain much in point of evidence by transferring the inqui-ry to the pages of uninapired history to the page immediately following that of the Apostles is silent upor the apostolicity of infant baptism indeed, upon the practice itself, as Scripture is." Indeed, some of the Royal Commissioners for revising the Prayer-Book in 1689, argued "that it was hard to find an instance of a child baptized before St Cyprian's time.' See the Blue Copy of their Draft in 1854, p. 98) Again Sir Peter King, afterwards Lord King, serious

tism: infants received the Lord's Supper in Cyprian's time, t. e. about A. D. 250; none but the baptized received it; therefore infants were baptized. ("Inquiry into the Constitution, etc., of the Primitive Church," ch. 3, § 2, p. 186, and ch. 6, § 5, pp 237, 238.) What would this weigh with a Baptist, when urged by per sons who refuse the Lord's Suppe to infante? (Which, by the way, is torbidden to be administered to them by the Roman Catholic Church, in the Decrees of the Council of Trent Session 21, ch. 4; though still retain ed in the Greek Church.) Would it not do more harm than good to urge it? So again, it is fatal to the cause of infant baptism to defend it on the plea that in early times. John iii. was considered to teach the necess ty of baptism for the salvation o infants; when it is equally clear the John vi. 53 was then held also t teach the necessity of th ir receiv ing the Lord's Supper in order to their salvation so that the consecra ted elements were actually forced into their mouths! See Lord King Bingham's "Antiquities," bk. 15, ch sec. 7. 7 The absence of direc Scriptural evidence for infant bap tism is commented upon Canon J. B Mozley, in his "Review of the Bap tismal Controversy," ch. 2,pp. 18,1 and 25, 26; and in the reviews the same in the Christian Observer for Feb. 1863, p. 107; and in the

y argued this in favor of infant bap-

This is all satisfactory; and we've been contending al along that these arguments were injudicious. Now let us have some judicious ones, it you happen to have any about you. We are tired of the others.

Christian Advocate for May, 1868

pp. 216 217.

Dr. Manly.

At a meeting of the Faculty of the Southern Baptist Theological Seminary, held on the 1st of September 1871, the following Preamble and Resolutions were unanimously adop-

WHEREAS, Rev. B. MANLY. Jr. Baptist Theological Seminary since its establishment in 1859, has nov resigned, to become President of Georgetown College, Ky, and the Faculty cannot allow the separations to take place without attempting

Resolved, That having rejoiced through all these years in our brother's cooperation, having always greatly admired his gifts, attainments and cherishing for him the warmest perthat he should have telt it his duty to assume another position, and

erfluous to commend one so widely known and so universally beloved to the confidence and esteem of the brethren in Kentucky, we invoke upon him the best blessing of Divine Providence and the gracious influences of the Holy Spirit, and we shall find some comfort for our loss in the reflection that we are still

working together with our late col-league in the general cause of Chris-tian and ministerial education. Signed, by order of the Faculty, JAMES P. BOYCE, Ch'm'a. C. H. Toy, Secretary

The Catawba River Association will commence on Thursday before the 2nd Sanday, in October, 1871, at Rock Spring Church, Caldwell county, N. C., ten miles west of Le-noir. R. H. Moeny.

CURE OF FEVER AND AGUE .- Put a double handfull of sage leaves into a piece of raw cloth, dampened in cold water. Then take a ham-

mer and beat well. When besten

wring out two tablespoonfulls mixed with one table spoon full o camphor and 15 drops laudnum.

Taken as warm as can be drun an hour before the chill is expected.

to come on. Then wrap up well in bed, and apply warm irons to the test and shoulders . W. H. H. Mr. R.