de aye i six month . \$2.50; one copy, six months

For novey he me of life is staff. While over city wile and hill,

The ramble gray rolls swiftly by, Last pain, with human treight.

What study the surroug residents. A of through our ranks unchallenged hasted Who was the glacery darkness. And in the loade of Boom his water

the saids wrigs are heaving user. And familing out the fitting breach That flickers in life sol sing door,

Physical contribution and the short representation of the party of the White colors again of mornals drea-

And have him there to die about Byre, Death, thy sting is keenly felt:

. How hour, O herd, how long they cry, " Will this dark wave of death endure Is here nought let us but to die!

Those tender feetings of the herr Which makes a mayor out of earth,

And not our secrets all depart. And yet am it those scures of wee The Repliced of heaving love

In bands of brotheshood combine. "nd pour apout our Lourt sands

las of the eater comes bettle mest-This is Thy purpose grand, or Lord,

UO.,

Before The awful main-ty, That Thou Thy neighty hand wouldst stay .

The tender mercles of Thy love And cause o'er all our hearts to steal The longing after things above.

And so may all these serrows here And may we in thy hely fear Forever by Thy help abide!

Bommunicated.

I. I. RAGWELL AND STHERS.

gious absurdity.' In the very next sentence he says, that Christ legally stands related to the world in his federative character, just as Adam stood." osition; for if the legal relation of one to Adam it must be actually unrightcous, or guilty. Otherwise, Bro. B's just as' can have no meaning. And yet he declares that infants are not involved in Adam's guilt. And then, with an ing to pardon, nothing to regenerate; - No leprosy lies deep within. istency which is perfectly ama- unless, indeed, God should choose to zing in one of Bro, B's sense, he goes condemn his own workmanship as im- I need no bleeding bird or beast, right on to say that judgment did come perfect, and proceed to pardon the work Nor running brook, nor flood, nor sea; upon all mea-the world-unto con- for being bad in its nature some now, No stain have I to wash away.

REV. J. B. BOEBITT, D. D., EDITOR AND PUBLISHER.

The Faith once delivered to the Saints.

[REV. H. T. HUDSON, Corresponding Editor.

Zublished in the Interests of Menodism in North Carolina.

Vol. XXIII.

Raleigh, N. C., Wednesday, Oct. 23rd, 1878.

verse of Exodus, water is for the first ed of publishing a malicious slander, ing of the nightingale with the bloom My heart is whole and I rejoice!

Hallelujah! to Christ, Who, before we were lost, and from sin;

For the Advocate.

time commanded to be used in a religi- This is the same S. F. Conrad, who de- ing of the night-shade. ous service, symbolizing inward puri- clared from his pulpit, that he never 3. Mr --- is disposed to attribute gious absurdities' of Watson. Wesley, snality in which the flesh dominates the me with a denial of the right to any one tion is recorded in the eighth chapter of of the community? Do they not enter es in the congregation. Pruning is need-Ralston, or even Bledsoe? But hear spirit, the appetites rule the will, and of criticising, what I hold up as God's Leviticus. Now this act of consecration the houses of the unlearned, in fawn- ed. Wesley apologizes for using the him: 'If the word "anto" should be the man drags out a dying life or living truth. I demand of you, to produce tion was done at the door of the taber- ing and cunning attitudes, with oily word last in one of his discourses, in

pardon' and regeneration, just so did up and regenerate, then, let Bro. B. representation of me in the above sens nearly five hundred years afterward, he will soothe all your anguish and quiet the ass his master's crib," in this style; made a sea of brass, resting upon twelve all your tormenting fears my darling. The or knoweth his stall and the domen unto actual coademnation; for it be pure and impure at the same time? "Your correspondent reports the sub- oxen, holding nearly one thousand bar- Now in all good conscience, did ever mestic animal his muster's crib. "unto justification" means actual just or else, tell just when infants became stance of a sermon; does not say where rels of water, the hight being twenty- pagan priest, or Roman Jesuit, manifest | 5. Sneak thieves are the most con Dication in the one, then "nuto con- depraved, and when they were regenera- it was preached, at what time, or who one feet. The water was obtained for a more wicked or despicable spirit than temptible of all. The boldness of a demnation" must mean actual condens. ted and raised up from their fallen state. the preacher was. It might have been the temple service by means of cocks, in is here unfolded in the doings of these bank burglar, and the chicanery of a righteous in his own sight, not in the ustion in the other case. So we find it doesn't, it did and it didn't, the evil consequences of Adam's offence, from the pulpit of almost any of the unit would have been but it wasn't. It is which he says did come upon all men? merons denominations, or by any of the sea of brass, in which pure water was when addressing like characters, will I Barnum boasts of his humbuggery, and perfectly plain that this is a proper When were they in a state of depravity many preachers, so far as any intima- kept, Soloman made one hundred bar rebuke thee, "thou child of the devil," people call him an honest man, and sub exegosis' of Paul's doctrine touching and unfit for heaven? He says they are tion given by Telum is concerned." sins of gold for the use of the priest. "Wo unto you, Scribes and Pharisees, mit to be humbugged again, because the fall and recovery of man. In truth, not in the way of salvation by nature Thus writes Maj. Telum, in the Recor- Now from all these arrangements for hypocrites! for ye compass sea and land Barnum is "no sneak." Ingersoll gains the world is fallen, but it never fell .- If they are born in the way by grace, der, in answer to a charge I made purpose of purification in the house of to make one proselyte, and when he is a hearing because he openly avows his True it fell, but then it was raised up pray, when were they out of the way by before it fell, so that it is not actually nature; and in what sort of a way were sentation of a sermon preached by the remotest greature, the idea of immersion, child of hell than yourselves." "Ye sneak." In everything else men confallen, but would have fallen, if it had they born by nature? or were they I beg the reader to re-read the sentence, I but on the contrary, every thing conve-serpents, ye generation of vipers, how demn the policy of concealment, but not been rescued from the fall before it born by nature at all, or not? He have just quoted from Maj. Telum, and niently arranged for purification by as- can ye escape the damnation of hell." sneak religion is the popular style fell! In all soberness and honesty, I says they are born by the operation of see how he glories in his shameful persion. The second temple, built after Having been drawn away from my There are men and women all over the declare this to be Bro. B's 'proper exe- the Spirit, whose sphere of operation is equivocations. If you did not attempt the captivity, was fashioned after the answer to Mai. Telum, to give some at- land, who are trying to sneak into heav esis,' and ask the reader to decide all depraved human nature. But to report a sermon preached by me in first, with the full Mosare arread in its tention to these mischief makers, and en. They make no public profession,

whether this is a moderate, or an 'egre- when and how could the Spirit operate the Methodist Church of Mocksville, service. This temple was standing in which I have done very effectively in but entertain large private pretension gious absurdity.' I now presume to upon the d praced nature of one who is why do you not show something of the days of John the Baptist. Here this case of attempted preselvtism, by a Their religion is bottled up and kept for columner this advice to all advocates of born in the exalted state of holiness ?- Christian manhood and sincerity, by a his father was officiating, after the man-faithful presentation of the truth, as it private use. Sometimes it seems to be infant regeneration: Never write anothed He must operate before the child is plain and unequivocal denial? And if ner of Aaron, according to the law of is found in the open Bible in its intire- labelled like whiskey—"strictly pure, er line on this much vexed question un- born. How long before? Can't tell, von did attempt to report it, why do Moses, when the angel Gabriel made ty, in its complete integrity and not in for medicinal proposes." til you take definite ground on one side but just at the moment it becomes capa- you not defend your report in an open the announcement to him that he should an emasculated form as is the habit of "When the devil was sick, &c." or the other. Say plainly that man is ble of immortality; otherwise, it might and manly vindication of it? Do you have a son. There was a law of divine these arrogant devotees of immersion, But this sneak-religion won't stand the fallen, or that he is not; that the curse die 'in utero' and be lost, as Bro. B. not keep yourself concealed from an in- enactment, requiring the men-children I have saved this lamb of the Methodist test. A public profession is required of did come upon him, or it did not; that evidently thinks infants must be lost if ward consciousness of guilt? Do you to appear before the Lord God, three fold from the savage laws of these water God's children. If we do not bear the ever seen perpetrated by any writer there never was an unregenerate infant, they die unregenerate. But Bro. B. not "love darkness rather than light, times a year. See Exedus xxxiv chap- dogs who combine to rob the Methodist curse amid the jeering crowd going up or that there was. Until this question calls regeneration the 'second birth,' because your deeds are evil?" If you ter, 23rd verse. In obedience to this Church of her members, but I intend Calvary, we cannot wear the crown -the question of the fall-is settled, and says infants are born again. But think your conduct will bear inspection, law, John was at Jerusalem three times vet to keep a watchful eve upon them amid the rejoicing hosts on the heavenly mpossible to make any progress at all the natural birth, then it is not in the the chase after a cunning fox, until I vices, from the age of twelve years, until more be found within the enclosure of 6. "I feel as if Christ had pardoned in the discussion of the subject in de- second but the first birth; and the being drive him from his cover of darkness, his appearing in his public character at the Methodist fold. By the grace of part of my sins," said a young chrisate. As Bro. B, seems to be on both born again' must refer to the natural into the light, where he will show me the age of thirty years. According to God I intend to use the scourge of truth tian in class-meeting. "I haven't any ides of the question of the fall, and on birth; for if it refers to the spiritual his teeth when I learn his name? | the law of Moses, aspersion was the in- upon them as Christ used the securge of patience with such talk as that," said

not been "revoked." Then, I argue, and spiritual births take place at the of your profound and inexcusable ignor- and officiating priest, for he was tilled complete my answer to him, at another full salvation. A half pardon is no par

T. A. Boone. Mocksville, Oct. 9th, 1878. For the Advocate.

CHIPS AND WHETSTONES.

unity will consist, not in an impossible did find him asleep. The storm would squaring of the circle, not in a reconcil- have blown over directly, if they had iation between false interpretations of only trusted him more and let him the Bible, and the false hypothesis of a rest. formative science, but, in ascertaining what is the truth as taught in the revelation of God's word, and what is the tance of the sons of Aaron forever, by a nances of his Father's House, at whose natural law, and then in showing that other. In other words, it will consist

just a little in the light of the facts. In he has never even attempted to refute fessors, has no more to do with the un- off well, "replied "Yes, especially the practices and spirit before he returns would in a state of condemnation? Here any of the guil effects of Adam's offence, My flesh and sout have rest and courth the argument by which he was convict- godly tenor of their lives than the sing- and icate."

Number 41.

this very mischief begin to sing immer- I have heard of a preacher who read the

don at all. The Great Physician doesn't administer salvation in broken doses. If believing we are saved, we are saved entirely. 'Sinking Peter was ont of danger when the Lord took hold of his hand; and the trightened disciples were in no perii of destruction when the 1. The ultimate triumph of Christi- Master lay in the ship, even though they

> WM. P. McCorkle. Onslow, Sept. 18th, 1878.

lies. Put them in the minority and let the majority pursue a line of policy unfavorable to their demands and there is no end to their complaints of oppresster under the protection of the police.

Che Christian Advocate.

Office-Cor. Dawson & Hargett Sts

RATES OF ADVERTISING. SPACE. | I WEEK. | 1 MON | 3 MORS | 6 Vers. | TEAR

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ILLUSTRATIVE SELECTIONS

This lesson was spoken in close con nection with the last. Jesus was preaching in the region of Bethabara, beyond Jordan, near the fords of the river over to Jericho. In this place of travel and oncourse, with its custom-houses, there would naturally be many publicans and sinners, who were attracted by the preaching of Jesus. "Orpheus is said to have drawn savage beasts around him by the charms of music; but our Lord so charmed the world by his preaching, that he drew to him publicans and sinners more brutal than the beasts."--Gutirrik.

Never certainly in human language was so much-such a world of love and wisdom and tenderness-compressed into such few immortal words. Every line, every touch, of the picture is full of beautiful, eternal significance.-Far-

Two sons. Not in any direct or primary sense, the Jews and Gentiles: that there may be an ulterior application to this effect, is owing to the parable grasping the great central truths of which Jew and Gentile were, in their relation, illustrations. The two parties standing in the foreground of the parabolic mirror are the scribes and Pharisees as the elder son, the publicans and inners as the younger, -all Jens, all belonging to God's family .- Alford.

In the younger son is a pattern of all hose who, whether Jews or Gentiles, ave widely departed from God, and, later having tasted the misery which ollows upon all departure from him, have by his grace been brought back to him, as to the one source of blessedness and life; while in the elder brother is seen either a narrow form of real rightousness or accepting his words to be only his own account of himseit, of pharisaical self righteousness, -- one

Far country. His next purpose is a lue distance, where the will of God shall never seem to reach him, and, if possible, beyond the reach of his eye .--

A mighty famine. A famine of truth and love, and all whereby the spirit of man in leed lives. There need be no ontward distresses to bring on a sense of this famine. In the palaces of kings, the tables of the rich, the immortal soul may be famishing, yea, ready to perish with hunger .- Trench.

CHRISTIAN LIFE. OUTETNESS.

I would be quiet Lord. Nor tease, nor frei: Not one small need of mine Wilt thou forget.

I am not wise to know What most I need: I dare not cry too loud Lest thou shouldst heed: Lest thou at length shouldst say,

"Child, have thy will; As thou hast chosen, lo? Thy cup I fill!" What most I crave perchance

Keep pearls or gold; As we, when childish hands Would play with fire. Withhold the burning goal Of their desire.

Yet choose thou for me-thou Who knowest best: This one short prayer of mine -Julia C. R. Dorr, in Sunday Af-

CLIPPINGS.

"Christianity without Christ, and regeneration without a change of heart," s Dr. Hiden's description of Liberal

Memory and hope are set like stars above the soul-the one shining dimly through the twilight of the past, the other lighting up the archway of the

Good sense is the body of poetic genius; fancy, its drapery; motion, its life; and magnetism the life that is everywhere, forming all into one graceful and

To include anger is to admit Satan as a guest; but to indulge in malice is to close the door upon him as an inmate: in the one he finds a transient lodging,

DEAN STANLEY is now visiting the United States and making the acquaint ance of a people that have become familiar with his name and character, through his various and delightful Though one of the foremost men of sympathizes with all who endeavor to

MIDNIGHT THOUGHTS.

Dissell't ess tarough the city fat. This solman silence which we much

Stretched to the reasoneds rude they He,

Those the lack abude of death,

And yet an nuture smiles serone, The surfocums from you charalless sky

Here are chad apon his lowly couch, The sufferer is left to most . While friends five from his beginning to uch

Here, Grave, the victory is seen. No hand to southe, no eye to me-No sympathy on which to lear

is more no help, no hep , no cure:

Bench on his dunting past as low To bring sweet comfort from shave.

Theirs r ams of charity divine.

thus is fulfilled thy nuly word.

For the Advocate. INFANT REGENERATION.

He rightly says, the condition of man both as to the fact and its meaning, it is if the moral change takes place before come to the light. Or shall I continue a year, participating in these temple ser- in the future until their tracks will no Zion. never was a time when infants were in tion-it only would have come if it had born at all! To say that the natural other words, it is a shame'ul exhibition deeper meaning than to the other older. I will return to Maj. Telum, and a full faith, she rejoiced continually in a

sible to base an argument on the con- he is so by original creation. Then, if phy. Nor do I see very clearly how he your better instruction in these matters aspersions, and never by immersion. dition of man without a Saviour, and he is so at all, he must be so by inher- can escape landing at last into the doc- of controversy, you may examine the And when finally he received his comthen deliberately proceeds, in his pro- itance. But if he is so by inheritance, trine of inbred as well as inborn holi- twenty-ninth chapter of Exodus and mission to go baptize, that he might per excessis, to tell us what the world then, is judgment come upon him by ness. Rather than take such a leap in twenty-eighth verse. Also the fortieth make Christ manifest to several, he wantd have been without one. He says Adam's offence. But Bro. B. says, 'not | the progress of christian science, would chapter and fifteenth verse of the same | went forth with these Temple Baptisms Bro. B's position will not allow him Now if infants are not deprayed by na- if we should be thought to be a little be- priesthood was the inalienable inheri- baptized them, according to the ordito admit that the world is involved in ture, are so sinfully deprayed as to be hind the age. Adam's guilt, it only would have been, subjects of condemnation; and if they cannot be so deprayed by personal transcome, and continues to be, upon all men unto condemnation, by the offence with their nature? Why should it be regenerated at all? Surely an infant This is true, but Bro. B's theory utterly subverts the truth of his own propactually brought it into a regenerate God is omnipotent, but it is not in the state; even so has the relation of Adam power of Omnipotence to regenerate one involved it in his guilt-in other words. nemally righteous, then, in its relation guilt, inheriting his depravity, and sufcount of his offence, then there is noth-

demnation. And unredeemed, that and then remodle it upon the ground that would have been its fate'! Now if there never has been a time well not from sin, for it never had any— Hath power sufficient to atone, But I was always white as snow when infants were born in an unregen- not from guilt, (obligation to suffer) for And need no blood to make me so. crate state, pray, when did the judg- it never was guilty-not from death, for ment come upon them ? when was the it never was spiritually dead-not from No guilt disturbs or breaks my peace;

Bro, B. stands:—It is impossible to say for none of these ever came upon it—but Let sinners hear the pardoning voice; what the world would have been with- from, from - well from longer continout a Saviour, i. e., what the moral con- nance in its native-born state, which lition of man would have been, because Bro. B. says is a regenerate state! As there never has been a time when he there seems to be a moderate 'absurdity' was without a Saviour, and in an un- peeping out of the logical conclusions orgenerate state. Judgment did not deduced from the premises in which I come upon all men through their relas have placed Bro. B. he may wish to tion to Adam in his federative charae, shift his ground and lay hold of the ter, because the atonement being 'conn- other horn of his own dilemma. Let teractive of the evil effects of Adam's him pass over. He now says: 'The offence, and the sentence of death being judgment did come upon the race. Man revoked on account of his relation to is fallen. "By one man's disobedience, Christ in his federative character, they sin entered into the world and death are pardoned, and being born under the by sin, and so death passed upon all

entence of universal justification, are men, for that all have sinned." The egenerated. But as their legal relation sentence did take effect. The nature of

Observe, he is arguing for actual justifi- | voked before it so passed." righteoussess of Christ, the free gift ac- a risen state. Now if the nature of in- but the former you have done. And favor immersion? Not one. the judgment actually come upon all answer his own question, 'Can a thing | tence.

wither, I shall take the liberty to hold birth, then we must say that that which You ask for the proof, that John the variable mode of purification in the small cords upon the den of thieves, who, "Aunt Peggie," a saintly old lady him to the negative side for awhile. He was never born is born again, or, in oth- Baptist was a priest. The question is house of God. John had been an eye with impudent mien infested the temple, when told of the occurrence; "when he says, 'Man is not fallen. Judgment did er words, the 'new creature is 'born a lamentable exposure of your non-ac- witness and an earnest participant, in until they learn not to make the church pardons one sin, he pardons all." And not come upon all men unto condemna- again' before the original creature is quaintance with the Scriptures. In these services, and to bim they had a of God a part for their iniquitous traffic. as she lay on her death-bed, exercising

for if he is naturally deprayed, he must ond birth, but contemporary births. the high seat you have taken, as the re- whose way he had come to prepare. be so either by original creation, or by I cannot see how to reconcile Scrip- doubtable defender of the faith and pu- John saw the deep significations of these inheritance. Bro. B. will not say that ture phraseology with Bro. B's philoso- rity of the LIVELY ORACLES. But for TEMPLE BAPTISMS, performed always by so.' Then, I say, he is not deprayed in it not be better to hold on awhile longer book. And again, by reference to engraved as with a pen of iron upon his generation at all, but only by vol- to the 'Augustinian heresy,' bating some Numbers, eighteenth chapter, seventh his heart. And when he called the untary sin. Depravity is not by inher- of its severities and limiting the extent and eighth verses, you will there learn people to repentance and they flocked to itance, but by personal disobedience .- of its effects somewhat? And this, even the old truth, so new to you, that the his ministry, confessing their sins, he

who has inherited no taint or moral ob- Lord, we are pure conceived in grace, liquity from his fallen father needs no And born in perfect righteousness; moral change wrought upon his moral Sprung from the man whose guilty fall

nature. He is as pure, as holy, as free Does not corrupt his race at all. from sin and as far removed from a Before we draw our infant breath, state of condemnation as the immacu- Rescued we are from sin and death; late 'Son of man,' and no more needs Thy law demands a perfect heart, 'pardon' and regeneration than he did. And we are so in every part.

Great God, my heart is clean and new, who was never in an unregenerate state. Full wise I am betimes to see If infants are not involved in Adam's I need no cleansing remedy. fering morally and physically on ac- Behold, I stand before thy face;

"Upright," and "full of truth and

ing in their nature to condemn—noth- No forms I need to make me clean; Nor hyssop branch, nor sprinkling priest

that it had been redeemed from, from- Jesus, my God, thy blood alone

Who, before we did fall, Raised us up one and all. And returned us from whence we nev-

DER AUG, 28TH.

that man's nature is not deprayed until same time, brings no relief. That ance of the very book, the purity of with the spirit of God from his birth, time. it is deprayed by personal, i. e., volun- would not be re-regeneration, but coet- whose doctrines you have set yourself to and he could see that all these ordinantary transgression. This must be so; aneous generation-not a first and sec- defend. You must come down from ces of divine services pointed to Him.

gression; then, pray, what is the matter THE 'New Song WHICH NO MAN CAN order, or course of Abiah, and his moth- the law symbolically.

ty. In the thirtieth chapter of the persuaded any one to forsake another all "religious phenomena" to "snimal same book it is referred to again, more Church to join the Baptist Church, nor magnetism." This is but a form of Did find us and save us from death, in detail, and Aaron and his sons are did he ever know a Baptist minister to electricity induced by the operation of required to wash themselves. Let us do such a thing. If he denies this I vital forces, and all its effects may be imquire yet farther into this washing will prove it on him by many witnesses, closely imitated by means of the Galand ascertain if there is any possibility Now compare this statement of his, vanic battery. Will Mr. - please of making a case of immersion out of it. with his conduct in this case. He vis- commence a course of experiments to A layer of brass was made and placed ited this lady, a member of the Metho- see how many shocks are requisite to between the tabernacle and the Altar, dist Church, converses with her upon effect regeneration, and how many and Aaron and his sons were to wash the subject and sends her the "Manual more are needed to produce entire sanc-TO TELUM IN BIBLICAL RECOR- their hands and feet thereat. Was this of Baptism, by G. S. Baily," which tification, and to find out what style of washing an advise a divine command, tism, that are used as capital for prose-You say that you rejoice to know forever throughout their generation, (or lyting purposes, and which statements his fellow men? And will be please to Adam is exactly paralled with their all men who are "naturally engendered that I have laid aside the pontifical until Christ the Great High Priest are not true, in the fact that other Chris- inform the public what chemicals must ogal relation to Christ, and the advan- of Adam" is truly corrupt. All men scepter, and have come down to the lev- should come, who took the Aaronic tian denominations are thereby misrep be used in the battery to insure a sense tages of the atonement are actually be are actually involved in Adam's guilt, el of my fellow-men, recognizing the priesthood and all that pertained to it, resented. Let any one who may think of pardon, a hope of heaven, and stowed upon them through their relation i. c., are under obligation to suffer, and right of those in secular employments, out of the way, nailing it to His Cross.) that I am too severe in my denunciations "peace which passeth all understand to him -inst so must they suffer the dis- do suffer the evil consequences involved even to criticise what is held up as God's And this washing, which Aaron and of this uncovered proselyter, calmly ing" in the hearts of those operated advantages resulting from Adam's of in the state of condemnation to which truth, and compare it with the letter of his sons did for themselves, is just the compare his professions with his pracfence, through their relation to him; so he was adjudged for his offence. Among his book.' I quote the above sentence as thing Moses was commanded to do for tice and reconcile his statements with 4. Christian modesty is too luxuriant, that the sentence pronounced upon him these consequences are, the loss of spir- from you. Your article is not before them, when they were consecrated to the truth, if it be possible. These ec- when the names of domestic animals did actually take effect upon them. - itual power to disceru spiritual things; unc. There may be therefore, some lit- their priestly office. And this ordi- clesiastical sheep stealers, if they should have to be dodged, and the seventh com-And, unredeemed, this must have been subjection to a state of mental, moral, the inaccuracies in the phraseology, but name was observed by Moses afterward, meet with the treatment their crimes de-mandment is unmentionable, and our their fate !" How will that compare and physical depravity and corruption, I have given the sense of the sentence, when he set apart his brother and sons serve, would be hooted from society. Lord's conversation with Nicodemu for consistency with the most egre- which is a sinful state; a state of sen- And in plain language, you here charge to their priestly office; which transac- Are they not the disturbers of the peace cannot be read without producing blush

read "in order to" justification of life, death under the dominion of sin; a state such a denial, from any article that I nacle, in the wilderness. Done in the tongues and deceitful words of hypocritic words about as follows: "I was at first and does not mean actual instification, from which he must be redeemed and have written, or any expression, that presence of the congregation. The wathen 'unto condemnation' should read changed before he is fit for heaven. All may, by any just rule of criticism, be so ter was contained in a small, portable confidence of their unsuspecting victim fear of alarming your modesty. Like one order to" condemnation, and does this must be so, if so be that the sen- interpreted. I have denied, that you, or basin or layer, for the Israelites carried and then, with the curaing of a fallen the dean who said, 'It you don't repent. not mean actual condemnation. Here tence pronounced upon Adam passed in any other person, have the right to en- it with them, as one of the utensils be- angel, under the gaise of friendship, be- you will go to that place which I have again his logic demolishes his theory .- effect upon his seed, and was not 're- ter our churches for the purposes of rid- longing to the furniture of the priestly gin to infuse the lever of their wicked too much manners to name before this icule and misrepresentation. It was office. These are the facts or circum- sectarian bigotry, into the untrained congregation!. But on second though, cation and regeneration. Now by the Very well. That sorxis orthodox .- against this that I entered my protest, stances of these priestly washings in the mind of their guileless victim, until I concluded that plain speaking would force of his own logic, which is good. Now observe, a state of depravity is a and not against fair and honest criti- wilderness. Is there one single feature darkness doubts and anguish come in be best; for in proportion as it shocked he is bound to admit that, if by the fallen state. A state of regeneration is cism. This latter you have not done; in the entire transaction, to indicate or like a torrent and then the authors of your ears it might arouse your hearts," tually came aron all men unto actual fants is fallen and depraved, but is raised now again, I protest against your mis- When Soloman built the temple, sion! IMMERSION!!! passage, "the ox knoweth his stall, and

W. D. LEE. divine enactment John's father was a altars he had been reared, thus puri each is a perfect circle which will coinpriest, a descendant of Aaron and of the fying them from their sins according to cide, centre and circumference, with the er was the daughter of a priest. These Bro. Bobbitt-Just in the midst of in showing, that though natural law is are the facts so plainly taught in the this argument, I have been interrupted, essentially different from spiritual law, book of God, that led me to make the by a member of my church asking me as matter is essentially different from statement, without argument, that John to walk with him to visit another mem- mind, yet the working out of each in of the difference of creeds, or because the Baptist was a Jewish Priest. What ber who was in some mental trouble, the divine economy will illustrate the they have succeeded in making a pervert stupid things great presumption will produced by the efforts of a few contemp- wisdom of the great Law-giver, and prolead you to do yet, I cannot divine, tible proselyters of the Baptist Church. duce the greatest possible good to the can anticipate the sort of literature But if you will only put your pen to pa- When farrived at the gentleman's house, mass of mankind; and that the contrast which it would call forth. And yet a per, once more, you will doubtless show whose wife had been thus perturbed by of the two will present difference with. Catholic priest, McNamara by name, of in the other a permanent home. us some lofty tumbling, more astonish- these vile intruders, she gave me a brief out discord, harmony without blending, New York, being deposed by his Bishing than the eccentric course of a silly statement of the matter, and handed me while the union of the two will ever be op, is trying to found a new Catholic acrobat. Your self conceit is a fatal two small books, bearing the following like the union of the human and divine Irish church. He is pursued by Catho barrier to your progress in learning, titles: "No Infant Baptism in the Bi- nature in Christ-an hypostatic un-"For he flattered himself in his own ble, by T. H. Pritchard." This book ion. eyes until his iniquity is found to be had written on it the name of one R. F. 2. Jesus Christ lived as well as died; There is a searlet hat in New York and

hateful" is as true of you, as it was of Gains as its owner. And the other and it is matter of history that he lived the question is pertinent, why does it the man to whom David referred, though book bore the title "Manual of Bap- first. And if we would participate in not keep its rictous constituency within catholic theologians of the times. you may not be as great a sinner in ey- time, by G. S. Baily, "and owned by S. the final benefits of the atonement made the bounds of decency ?-Ex. ery other particular as he. You have F. Conrad, the pastor of the Baptist by his death, we must first, last and alleft off to be wise and to do good.'

You refer to the command which Mo
Well known to the readers of the Annolive in the beauty of holiness. Many

at night. It is co-extensive with the dition of the world better. He has see received to take Agron and his sons care. He, it is, who made two wicked men forget this. They talk largely of action of our intelligence. It is the shown far less of the Hierarchical spirit and wash them, with the comment that and slanderous assaults upon the Meth- justification by faith, and forget that a shadow which cleaves to us, go where than some little Bishop in our own this is the true obedience, and that there odist Church in the columns of the Bir- genuine tanh always produces good we will, and which only leaves as when country, whose diocese numbered, perwas too much water in the transaction lical Recorder, for which he stands works. A hope that is not the mere we leave the light of life. Chanstons, haps, four to five thousand communifor Pedo-baptist. (This is what I condemned before the bar of public opin- accompaniment of evangelical obedi-gather from your comment, as your lim to-day. He made charges against once, is a dangerous comfort; and yet A person who had attended a stupic give the Episcopalian Romanist of our meaning). Let us examine this matter us which were proven to be faise; and the hope entertained by very many pro- jecture being asked if "everything went country some good counsel upon their