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ORIGINAL.

DEATH OF THE HOLY JESUS BY CRUCIFIXION.

BY REV. O. K. HOLS OF MISS.

"For I delivered unto you first of all, that also which I received how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again according to the Scriptures."—1 Cor. xv.

Dear Editors:

Suffer me now that the hours are passing which introduce me to my seventieth year, to indulge in a few sections of thought upon the foregoing subject. . . . However I cannot forbear first to give at least a passing notice to the surface of the text (i. e.) The dignity, sublimity, and glory of the Scriptures. In the language of the poet we may truly sing:

What glory glides the Sacred Page,
Majestic like the sun;
It gives a light to every age,
It gives but borrows none.

They are under God a fixed fact in the universe and have been ever since the days of Moses, to them everything has to bow and pay deference. . . . Does one of the twelve disciples of Jesus fall off and become lost? Is it that the Scriptures may be fulfilled. . . . Does Jesus Christ refuse his wanted defence by the ministrations of angels in his agony? It is that the Scriptures may be fulfilled. . . . and how he comes to die—be buried and rise again. It is to be according to the Scriptures. All worlds of intelligence feel their weight and they are as it were the vicegerent of God upon earth. . . . moreover they are forever settled in heaven.—Ps. 119:89. Mortals should bow implicitly to their plain dictates and in matters they cannot understand, they should be careful of the sin of arraigning J. Shovah at their bar, in fact to any given point of clear revelation though inexplicable and unfathomable by our reason, as to its propriety or impropriety, though it may not be as wicked to apologize as to arraign, yet each attempt is fallacious alike—in all ultra-mundane things referred to by them where neither reason nor experience, Philosophy nor comparison can travel an inch, only as they are based upon some dictation of high heaven; mortals should be content to say "thus saith the Lord" and travel on in their march of mind accordingly.

And now seeing their excellent glory and majesty under God, we should all rejoice in the hope to see the Scriptures in faithfulness translated as God gave them to the world—remembering there is no sacredness in a translation (i. e.) any translation, only in so far as that translation reflects the true light of the original.

Who would be willing to rise from a daguerrian's office with his picture that proved on examination to be a caricature, though in many places good and excellent—would he not rather sit and sit and sit again until he got a true likeness, to exhibit to the world when he was gone?—much more should we not be zealous to get the true picture of God's word into our English translation, both for ourselves and the coming millions. I am a Baptist of long standing (but age and wisdom do not always go together.) However I have strong Baptist sympathies—I love the Baptists—I love them over all their faults and failings, for so they have to love me (if they love me at all.) But should I be found antagonistic to the world of Baptists, (though I know it is not the case) as well as the rest of mankind, I will not conceal the earnest desire I have (being no Linguist myself) to see the Scriptures as God originally gave them translated or revised into our mother tongue exactly—regardless of all consequences. And I hail the auspicious 19th century through the medium of the Bible Union in America as affording a fair prospect, untrammelled by king or potentate of so obtaining them, and that before long and thus meeting the spiritual wants of the prospective millions—as well as ourselves.

SECTION I. But to the death of Christ our main theme. It is no wonder that the Priests and Levites, the Scribes and Pharisees who had possession and held tenets of religion so antagonistic, and was so bitter against him, should have been desirous of his death. It is no wonder that the ruthless Romans who had overrun and taken the country should have been careless on the subject. It is not much wonder that poor human nature should have carved in and submitted, in the affrighted Pilate his judge and for him to yield. It is no wonder that the spirit of mobocracy should be found on the rabble who driven to and fro, like waves of the sea, could one day cry Halleluiah and the next day shout crucify him.

But aside from Revelation it is, and it ever will be an unending wonder, that the Alwise Holy, Just, Almighty God, having ample command of heaven and earth should have chosen to

chime in with the occasion and have urged and determined upon the crucifixion of the Holy Jesus. But so it was as the Scriptures of both the Old and New Testaments abundantly declare.

SECTION II. He died for our sins according to the Scriptures, the text tells us. But at whose instance and option did he die? Why at God his Father's, princely and especially. . . . But on whose charges did God condemn him? Upon the charges of his enemies? No, verily—they had but one noticeable charge, that was that he claimed to be the Son and equal to God and as such was a blasphemer. . . . But God knew this to be substantially true and would not condemn him on it. God however had a charge of his own against him, (if you will hear so mighty a subject in such coarse words,) of which we will speak in the following sections. However incongruous it may appear for one Holy, Just, and Good being (who could not be mistaken in his character) to condemn to death another Holy, Just and Good being. Yet such has been the course of procedure by our Heavenly Father towards the Holy Jesus on the summit of Calvary.

SECTION III. This whole transaction we understand to be according to the Scriptures, and who affixed the Scriptures? God. And can God be Holy, Just and Wise in such a course as described in the above? Most assuredly he can on certain conditions? If it can be established that He (Christ) in view of, and to and for him a valuable consideration being pledged; promised on his part to perform such a course of duty and sacrifice at a given time, as involved just such a death as he died on Calvary, and thefulness of the time had come. It was right and just in God to demand it, and the above can be established to all intents and purposes.

SECTION IV. And now to the establishment. Zechariah speaks of an amicable council of peace between them both, which council resulted in a covenant ordered in all things and sure, as is abundantly provable by the Book of Samuel, David's Psalm and Paul's Epistles, and if there be a shade on the minds of any in consequence of a misnomer on the part of Christ as being one of the parties in this covenant, such as "the word Branch" in Zechariah and as "the word David" in the 89th Psalm let them remember that there are such things spoken of the parties, as will fit no other beings in the universe but God and his son Jesus Christ, and that eternal salvation is the subject matter of the covenant.—See Zech. 6:13, Psalms 89:3-28, Eph. 1:3-4, 2d Tim. 1:9, 2d Sam. 23:5, Heb. 8:13.

And that God was the prime author of the death of the Holy Jesus hear Daniel, Isaiah and Zechariah of the Old, and Peter of the New Testament for confirmation, when each and all speaking of things hovering around the cross. Daniel positively says (without misnomer) that after such a time "Messiah shall be cut off but not for himself."—9:26. Isaiah tells us at whose instance it was done and what for "The Lord hath laid on him the iniquity of us all—for he was cut off out of the land of the living; for the transgression of my people was he stricken."—53:10. Zechariah tells us it was done: "Awake O sword! against my shepherd and against the man that is my fellow saith the Lord of hosts: smite the shepherd and the sheep shall be scattered; and I will turn my hand upon the little ones."—Zech. 13:7. But Peter takes this case entirely out of the shade and says "For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel were gathered together. For to do whatsoever thy hand and thy counsel determined before to be done."—Acts 4:27. It only remains to show that with what docility and delight Christ entered in the serious, trying transaction—figures may adumbrate but they cannot prove, so I do not offer in proof the docility with which Isaac yielded to the hand of his father to be slain; but how often did the blessed Saviour say, "I came to do my Father's will and finish the work he gave me to do," and lastly with reference to this very thing he says, "In sacrifices and offerings and burnt offerings for sin thou hast had no pleasure, thou said I, lo I come to do thy will O God! in the body thou hast prepared for me, I delight to do thy will O my God," etc.

Now reject this covenant between the Father and the Son with all its fixedness and certainty and nothing remains but a labyrinth of wild incoherent confusion and uncertainty on the subject of salvation and nothing but mystification and wonder at the severity of God on the one part or at the yielding of Christ on the other part, in the matter of the cross on Calvary. But Christ for a valuable consideration had promised to go through with it and the time had come and this was God's change against

him, and blessed be God he amply discharged it, and the heavens were obliged to receive him. David, contemplating this "everlasting covenant" long before its fulfilment at the cross, says of it "this is all my salvation and all my desire, although he (God) maketh it not to grow," and now as it were with my coat buttoned up and my hat in one hand and my staff in the other ready to bid adieu to the world (at least so far as efficiency is concerned) I would venture one assertion i. e. that it is because religious men have been and are now contrary to David in the above sentiment, and have rejected the "everlasting covenant" with all its fixedness and certainty on the subject of salvation, that there is now to be seen such a flood of sanctimonious error, nonsense and confusion in the religious world, in many places besides that of the Catholic Cathedral.

SECTION V. From what has been said does the wonder cease at the punishment inflicted by God upon the Holy Jesus, his Son his only Son on Calvary? If it does not let such remember that it pleased the Eternal God, before the world began, to choose his Church in his Son, and in pursuance of that purpose and plan it involved the Son's death for their transgression, which he agreed to suffer and do; in prospect of a numerous host of subjects called "his people," "his brethren," "his bride," &c., which were to accompany him forever and ever in the world to come. Though this transaction is high and unearthly in its bearing, yet it is not beyond perception and reason when we receive data God gives us for promises. But is there proof to the foregoing? Yes abundant. Here it is spread out in the New Testament, 2d Tim. 1:9, Rom. 8:28, 30, Titus 2:5, Eph. 1:4, 9, and elsewhere. But upon two of these only will I now remark; "according as he (God) hath chosen us in him (Christ) before the foundation of the world that we should be holy and without blame before him in love," again (i. e.) "God who hath saved us and called us with a holy calling not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began." And now let me say again, that figures may adumbrate but they cannot prove, as such I do not rely on them not even the strongest. Such as Eve's being incorporated in the body of Adam though for some time not appearing, upon this I do not rely though an Apostle has symbolized Christ and Adam as the first and second Adam nor yet do I rely upon that of the high priest once a year bearing on his heart all the names of tribes of Israel on a breastplate when he went into make atonement for sin, though what was written aforetime was for our learning; but I do rely upon the direct words of the Eternal God (not casually) but of purpose and of grace choosing his people in Christ before the foundation of the world as couched in the foregoing Scriptural language. This is plain and strong and certain enough for me and for all my thoughts on the subject. And do let me ask, which of the phases of mutilation in the career of the blessed Saviour altered the original position? Surely it was not his birth, since the Angel said he shall be called Jesus because he shall save "his people from their sins," it cannot be his death since an Apostle has said "now if we be dead with Christ we believe we shall also live with him."

SECTION VI. But Christ "rose again according to the Scriptures"—but where did he rise to? Not to some intermediate space or place! but "into Heaven itself now to appear in the presence of God for us," says an Apostle of the New Testament, and so Christians of this day must break fraternity with him and those of that day or accept the same boon. Now under such revelations of permanency and fixedness, which is the most probable for true Christians to finally fall and be lost—or for that fixedness to pull all seeming contingencies to certainties and to sanctification and final salvation in the end. Let common sense determine for the present. . . . But with me however I am persuaded as with St. Paul in Romans, "that neither death nor life—nor angels nor principalities nor powers—nor things present nor things to come—nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

SECTION VII. Nothing that I have said has been designed to disparage or countervail the blessed doctrine of our Lord of repentance, faith, regeneration, or sanctification, or any of the operations of the Holy Spirit.—But as in the great Hub of Truth there is ample room for every spoke if they are only orderly put in, and I insist for a place for my spoke among the rest; for without it you will ever find a lame wheel.—However the same that I have called the Church I hold as synonymous with "a chosen genera-

tion, a royal priesthood, an holy nation, a peculiar people"—zealous of good works," and as such preclude the tolerance for sin in consequence of such promised safety.

SECTION VIII. In conclusion I now refer to two ultra-mundane points in the foregoing theme i. e. before Christ came into the world and now he has left the world and gone to the Father, to these respective points I now refer. And I would say taking the revealed word as we have it in English for our guide irrespective of our likes or dislikes, partialities—prejudices for or against as an honest surveyor would his compass for his guide in establishing a line through a gold region where millions might be involved in his accuracy amongst contending parties I say taking the word as the guide as such, and the conclusion is irresistible (i. e.) That the Eternal God chose "the general assembly and Church of the first born, which are written in heaven" in Christ Jesus as their head before the world began—and now he has finished his course upon earth. He has gone again to the Father, representing their case as well the immature as the matured before the throne. This is so or my mind and understanding are at fault.

SECTION IX. Brethren Editors I may be sneered at by some of the elite of the pulpit and perhaps the press too, for arousing to action doctrines that are so given to slumber in our days, though all acknowledge they are found in our book, though many have a wonderful faculty of constraining them to suit their favorite scheme. With reference to this course I would say I know no difference in the sin of one man who would positively and peremptorily deny and asperse some word of God. And another who had lightness and recklessness enough of soul to "sneer" a word of God from its plain obvious common sense meaning for the purpose of serving his turn; indeed there is less discrepancy in the former than in the latter. However I say I may be sneered at and branded with the epithet of "Old Anti," "Hard Shell," or "Old Fogey," or some other cant turn for effect, please say to all such (if such there be) that an eminent divine of our day said "he had infinitely rather be at the tail of a right party than at the head of a wrong one," one of the first Statesmen of our age also said on a certain occasion "that he had rather be right than to be President." I now say I had rather be right. Right in understanding God's word and right in faith thereon (and do battle for it too if battle must be done) than to have all the men in the world bolstering me up in error. OBADIAH ECHOLS, Carroll Co., Miss. Dec. 1854.

SELECTIONS.

We find the following extracts in the New York Recorder, and present them to our readers that they may see with what transcendent joy the Catholics receive the new Papal decree. A new era will now mark the abominations of Popery, and new wonders may be expected in "Holy Mother Church." May we not use this circumstance as a motive to exhort all our readers to repudiate every vestige of Popery and adhere to an abiding faith to the Holy Scriptures and to Jesus Christ, the only Mediator?

EDITORS.

From the New York Freeman's Journal and Catholic Register, the Official Organ of the Most Rev. Archbishop Hughes.

THE NEW ROMISH DOGMA—The Immaculate Conception of our Most Blessed Lady.

The glorious news has reached us that on the 8th of December, Pope Pius IX, of immortal renown, in the presence of the Cardinals and Princes of the Church, declared in an article of Divine Faith that the Mother of God, our Most Blessed Lady, was Conceived Without Original Sin.

The doctrine which is now promulgated as an article of faith, and which henceforth it will be heresy not to receive, has long since been believed by all pious Catholics. But this dogmatic definition of its truth, and character is a favor beyond. It has given joy to the whole world, and it is too much if we expect from it the pacification of the nations, and a general prostration of heretical and persecuting forces? It is a year of sorrows that has preceded its announcement. Pestilence has stalked abroad over the earth. Cruel, bloody, and senseless wars have carried mourning into tens of thousands of Christian homes. Famine has been standing at the door, and a general distress, not altogether accountable as to its sources, has disarranged the business and the worldly wealth of the multitudes. The Church, too, and her members, have been persecuted. In the midst of these chastisements, we must say it, men have not returned in their hearts toward God. They have forgotten his hand, and have vainly sought remedies in natural ways. The very depths of human misery and anguish have

pleaded before the throne of God for a more powerful intercession; and the Holy Ghost, the Comforter, has taught by His Church truths that the world in earlier ages was not able to hear.

Vexilla Regis produnt.

A new banner is raised on the walls of our salvation. It is set up by a strong hand, and one that cannot fail. When the soldiers see a new standard advanced by the orders of their Chief, they prepare assiduously to follow it. The reason of our great exultation at this new definition is, because the saints and holy ones of past ages, who have defended this doctrine, desired to live that they might see it defined—have predicted that this declaration would be followed by a time of great rest and advancement to the Holy Catholic Church. New graces were to be kindled in the hearts of the faithful and new multitudes were to flock from the paths of error into the great highway of God's truth.

Let the Catholics of America acknowledge their past tepidity of faith, and hasten to shake it off. Let us betake ourselves to our great patroness—Mary of Immaculate Conception. Let faith, and hope, and charity grow strong within us, and let us remember that God has set our task before us—that of being, all of us, in our various places, missionaries of the "Tabernacle of God with men," whose great business it is to save our own souls, and to convert this young and mighty nation to the love of God, who was born, for love of it and us, of the Immaculate Virgin.

The following is the despatch received by the Univers of Paris by telegraph.

"SIENNA, 10th Dec. 1854.

"The Pope, officiating at St. Peter's has promulgated, after the gospel (at 11 o'clock), the expected decree. The Immaculate Conception is declared the faith of the Church, and whoever denies it is a heretic.

"Two hundred bishops were present. Never has such a multitude been seen. Rome is intoxicated with joy."

Louis Veuillot accompanies this announcement in that journal with the following words:

Mary has been conceived immaculate: it is the faith of the Church; whoever denies it is a heretic. What great things in these words, and what a spectacle given to the world! Persuaded that the majority of those who have thought to raise serious objections against this dogma itself and against the form of its proclamation, have only wished to use a liberty which seemed to them still permitted, and are now submissive as their very title of Catholics, which they invoke to give more weight to their reasoning, obliges them to be, we should be tempted to rejoice at an opposition from which their obedience will draw more glory and merit. On the one part, abandoning their vain opinions, henceforward abolished, they will see the high truth which they had concealed from them; they will bless God for the honor that he has done to human nature in drawing from the midst even of its corruption that creature so perfect, so pure, so resplendent with the primal innocence.

Before becoming Our Mother by the gift of Jesus expiring on the cross, Mary, as a daughter of Adam, was our sister. It is, then, human nature which God has willed to repair in her, and to remove the offence of sin, which had its part in all the rest of the human family. Such has been the love of God for man, and the affection that he has preserved for that work of his hands. Before redeeming by the blood of his only Son, and if we dare speak so, as if to encourage himself to this incomprehensible sacrifice, God has wished that heaven might see upon the earth that innocence which he had lost, that immaculate human nature which he had created to reign over all visible things, to love him and to be loved by him, and of which he said in his fatherly love; "I have done well!"—Fiditque Deus cuncta quæ fecerat; et erat valedictio. And Mary appeared, according to the expression of Bossuet, "as Christ commenced," in order to be at the same time the source and the image of Him whom the lamenting earth expected, and whom the astonished heaven was to contemplate; of Him who, to save them, consented to be like them in everything save sin, and to endure all the weight of their miseries, but not the shameful root of those miseries; accepting the penalty of sin, and rejecting its stain.

Therefore, Mary was preserved from the original stain, and conceived immaculate in order to give a blood sufficiently pure to cleanse the world, and to be pattern of that creature formerly so perfect and so glorious, for the benefit of whom such a blood was about to flow. Such is then the deformity and horror of sin, that God has been pleased for himself, and for his Holy Mother, to undergo all the sorrows of the cross, which have been necessary to abolish the empire of sin; but he has not submitted to the stain of sin for himself, nor for her. And such is the favor we have received through Mary

and through Jesus, that that indelible stain can be effaced. "O man," said St. Leo, "recognize then to day thy dignity, and sanctified as thou art by the grace which associates thee to the Divine nature, not fall again into thy first villainess."

As to the proclamation of the dogma, such as it has just been accomplished by the plenitude of the Pontifical power, but according to the holy rules which its prudence knows always will impose on itself, it would no longer be even a temerity, it would be a pure folly, and let us say the word, a childish folly, to raise again any contest whatever. The dogma is recognized: it exists as if it had been proclaimed at Nice, or at Jerusalem in the cenacle.

It exists since the commencement of the Church; it will exist until the consummation of time; it is true for all the duration of the Church, which will last upon the earth as long as the earth itself, and which will not perish with it; it has for a rampart the blood of martyrs: This is all that is necessary to say, and such is, when the question is of the power given to Peter, the determination of all contests, of all the heresies of all the revolutions. Peter arises, he speaks, he commands, he is victor.

From the New York Recorder.

"For He Looked For A City."

Abraham was a rural man. He had all the simplicity and plainness of a countryman whose habits, associations and possessions were identified with the regions he inhabited, which were to a great extent as the God of Nature had created. Neither the leading of Providence nor the impulses of his own heart directed him to any but agricultural and pastoral pursuits. He had seldom inhabited any very populous places, and the very nature of his possessions required in those primitive days, extensive fields, where they might roam and multiply. Indeed, we are led to presume that comparatively seldom, in his life of one hundred and seventy-five years, had he beheld the structures or been familiar with the inhabitants of great cities. It is unnecessary here to point out exceptions. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. "Excellent man! Without affectation or ambition he superintended his extensive earthly affairs, obedient to the will of the Father of all, and fulfilling eminently the righteousness of faith, whereby he is remembered and honored to latest generations, as a model for the zeal and imitation of Christians."

By the apostle, in Hebrews, it is said, "He looked for a city." The context most clearly shows the sense which this language is to be understood. And yet it may be interesting to consider the object and nature of Abraham's seeking, and indulge in some observations, by which, peradventure, our own hope may be strengthened, and faith confirmed. Let us inquire, then, what were Abraham's aims. What city did he seek? His acquaintance with cities of that age, the character of their inhabitants, and the judgments of Heaven upon them, was not adapted to excite his aspirations in those directions. He had beheld the destruction of Sodom and Gomorrah, and the smoke of their burning rising in awful grandeur to the skies. From that terrible exhibition of the Divine vengeance he turned to renew his pilgrimage—whither? We shall see. His acquaintance with Pharaoh of Egypt and Abimelech of Gerar, in whose cities he briefly dwelt, only showed him more conclusively that where the men of the world congregated there iniquity abounded. But Abraham had a motive to action, and an object of ambition the kings and nations around him did not understand. The Holy Spirit had enkindled within his breast a spiritual life and desire that transcended in value, infinitely, the highest aspirations of them all. He was indeed a spiritual man, and "minded heavenly things."

But observe how "he looked for a city." He had a longing for a local habitation that should be his home, and that should have a certain glory, and wealth, and treasury of comforts and consolations which earth could not afford. There was pictured on his mind an image of these things, and he had a faith that reached upon realities, though literally unseen. He was a traveller, a pilgrim, a stranger upon the earth. In the soft summer evening as he sat in his tent-door, he thought of that city he was seeking, radiant with one glory, even of the Lord. In dreams, happy as the scenes and cares of earth faded out of mind, a vision of heavenly mansions came upon him, and he inhaled the celestial air of that country whose inhabitants never sin, and whose King rules over innumerable happy multitudes with the sceptre of love. He saw the palaces of the city, whose walls rose glorious, radiant with the light of an infinite Throne, and exalted intelligences inspired with

one restless and holy ambition—to honor and exalt the Majesty divine. At early dawn he thought of the vision from which he had awaked, and with a stronger faith anticipated the spiritual city. The cares of the day did not confound his expectation, but as he saw the sun mounting higher to the meridian, he felt a quickened throbbing of hope that soon he should find the end of his pursuit, an end in itself with glories evermore. What has earth to enchant beside such treasure to be possessed? What emptiness did the richness of princes betray? Could a home in the earthly Canaan compare with a home in the heavenly?

"He looked for a city." Behold him, venerable with accumulated years, the snows of nearly two hundred winters streaming from his head, his lance forehead like a dome beaten and browned with tempest and time, still lifted up towards the city, and his dimmed eyes watching to see the gate!—He looked as does the boy who first goes from his rural home with his father to the busy town. What interest like his! What eagerness to reach and behold the shining spires, the globe-shaped cupolas, the palaces and streets! What breathless longing to catch the first dim glories of the wonderful place. What questions and inquiries! What working of curiosity and expanding of hope! Such in simplicity, in sincerity, in intenseness, though sanctified and serene, was Abraham's watching for the city above. It was a city of splendors inconceivable, combining all the pleasure of sinless and immortal society with the dearest delights of home. And it was the city of the King! The Lord God was the glory of the place. If towers and palaces burned interminable with most refined radiance, and altitudes amazed with unthought of proportions and affluence, if enigmas gleamed glory upon glory, and figures of sublimity that God delighted to create, in exercise or repose expanded in all eminence and influence of celestial meanings, they were only a flame with the excellent Glory, and bore the stamp of the powers of the right hand of the Highest. God was there, illumining though outshining all, inaccessible in glory, and adorable supreme.

"He looked for a city," as a man in a vast and weary wilderness, after a solitary and fatiguing pilgrimage, looks earnestly for the open world, the habitations of men, and the cheering tokens of civilization. He catches this and that intimation of a not distant deliverance, searches and studies every phase of it, opens and sharpens every sense, and plots and explores the probable path whereby he may issue from the thicket.

But Abraham looked, not as a wanderer and uncertain seeker. He looked not as one lost and bewildered, who cannot tell whether he is going, and in the maze of an aimless blindness, courses round and round without ever coming nearer being extricated. He looked as one who knew the way he trod would certainly lead him right, and that in God's time he should surely find the gate. He looked with no less confidence than in after times the pious Jew looked at his journey's end, to behold the walls of the literal Jerusalem. And this was his righteousness.

"He looked for a city." A place to live and abide, and not to wander; a home eternal, congenial, holy. There were harps and crowns, thanksgivings and hallelujahs; and all such to Rev. John had painted in immortal imagery the scenes he was to see, and hinted at things not yet layful to utter, yet from that Friend with whom he often communed he obtained a foretaste of heavenly things.

From that city he was to welcome the beggar Lazarus, and reject the futile prayer of the wretched rich man, to whom, over the impassable gulf, no helper should fly swift wings, to slay one jot of inexorable torment. Hell could find no deliverer for its lost, in the heaven of Abraham and the blessed Jesus. Sinners! will you fly to the Redeemer, before—Oh! intolerable terror!—you have dropped from your height of opportunity, and from this world fallen, fallen to the regions of darkness and raging night?

EXTEMPORATORS and old orators will always have this advantage over those that are read from a manuscript: Every burst of eloquence or spark of genius they may contain, however studied they may have been beforehand, will appear to the audience to be the effect of the sudden inspiration of talent. Whereas, similar efforts when written, although they might not cost the writer half the time in his closet, will never be appreciated as any thing more than the slow efforts of long study, and laborious application; they will smelt of oil though they contain none; and this circumstance it is that gives such peculiar success to a pointed reply, since the hearers are certain, in this case, that the eloquence arises *ex re nata*, and that the brilliancy has been elicited from the collision of another mind, as rapidly as the spark from steel.—Loren.

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TUKESEE, ALA.

NO. 48.

THURSDAY, FEB. 1, 1855.

Regular Contributors for 1855.

Rev. JOSEPH S. BAKER, of ALBANY, Ga.

Rev. JOSEPH WALKER, of MARION, Ala.

Agents for the S. W. Baptist.

CAMPBELL LAMIER, of Tukesee, Ala.

appointed general agent for the South Western Baptist.

We would like to see the public.

and fully authorize him to transact any business

that belongs to our office.

The following persons have kindly consented

to act as agents for us. Payments may be made

to them by those who are acquainted with them:

Rev. FRANCIS CHALKLEY, Chambers Co., Ala.

Rev. D. B. H. McIVER, Wetumpka, Ala.

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AGENTS IN ALABAMA.

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For the CENTRAL INSTITUTE, J. A.

FLIST, Hanover, Ala.

For the ALABAMA BIBLE SOCIETY

Elder J. D. WILLIAMS, Wetumpka, Ala.

For the LA FAYETTE FEMALE COL-

LEGE, Elder H. WILLIAMS, La Fayette, Ala.

For the DOMESTIC MISSION BOARD,

at Marion, Ala., Elder JESSE A. COLLINS, Crop-

well, Ala., and Elder K. H. HARRISON, Cam-

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MISSIO ROOMS, Richmond, Jan. 15th 1855.

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heartily responded to.

The Board need not less than \$13000 by the

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A. M. POINDEXTER, Asst. Sec'y, F. M.

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February 1st, 1855.

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We publish this week a communication from

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We need scarcely assure Bro. T. that in our al-

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THE S. W. BAPTIST

TUKESEE, ALA.

NO. 48.

THURSDAY, FEB. 1, 1855.

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Rev. FRANCIS CHALKLEY,

THE SOUTH WESTERN BAPTIST.

February 1, 1885.

Appointments for the Rev. Jesse A. Collins.

Rev. Jesse A. Collins, agent of the Domestic Mission Board at "Africa," will by divine permission, preach at the following places:

At Pine Level Church, near Lenoir, N.C., on Saturday and Sunday 10th and 11th February, which is the time of the regular monthly meeting.

At Auburn on Sunday night 11th.

At Concord Church between Auburn and Tuskegee on Tuesday 13th.

The brethren at these places will please give the necessary publicity to these appointments. We will arrange other appointments for us, should we call on us, and publish them next week.

Things we would like to see.

We would like to see some Podo-baptist doing or any candid scholar translate all the passages of scripture relating to baptism from the present English Version of the Bible into original Greek giving four different translations as follows: 1. One translation present baptism as immersion; another as sprinkling; a third as pouring; and a fourth in words defining no mode whatever. In each translation giving the Greek text that most clearly expresses the action intended. Also that the propositions and other attending words be translated likewise into terms best corresponding to the mode expressed.

We would like to see four translations and the text as it now stands in the Greek Testament arranged in parallel columns, that the differences or harmonies existing might be seen at a glance.

We would like to see an anxious inquirer to decide what Scriptural baptism is.

We would like to see a convention held consisting of the most learned and pious ministers and members of all the Podo-baptist denominations. And to hear them discuss the following important questions:

1. Upon what authority and evidence is Infant Baptism held as a Divine Institution.

2. What relation to the church the parent or parents of a child sustain, to warrant or require its baptism.

3. What relation a baptized child sustains to the Church of Christ.

4. What is the intention and use of baptizing as infant: what effect does its baptism have upon its parents; upon the church; and upon itself.

5. What must be the consequences of the neglect of a child's baptism, upon its parents, upon itself and also upon the church and the cause of religion generally.

6. By what authority infants are admitted to baptism and denied admission to the Lord's Supper.

7. Why they are regarded as church members and yet not allowed all its privileges equally with adults.

As there is so great a diversity of views among these denominations, such a discussion might produce three good results. 1. Give to the world the combined wisdom of all Podo-baptists in its fullest strength. 2. Produce harmony of sentiment and feeling among themselves. 3. Convince many of them that infant baptism is a more human institution, and an incubus upon the church; and cause them to stand on its practice altogether.

We would like to see this Podo-baptist assembly meet a Roman Catholic Bishop or Priest and maintain protestant ground upon the question of infant baptism as a scriptural institution, unsupported and unaided by human tradition.

Also discuss the time when infant baptism commenced; by what authority it has been perpetuated; and why an infant sprinkled by a Roman Catholic Priest is not recognized among all Podo-baptists acts as validly baptized.

We would like to see all who profess the Religion of Jesus Christ, take him as their example and teacher, abiding by the scriptures and discarding all more human authority and human tradition. Loving each other as brethren, cultivating brotherly love, and seeking the vision which comes from above.

Associational Record.

Minutes of the Sixth Annual Session of the Grand Cape Baptist Association, held with the Evergreen Church, Denoto Parish, La. Dec. 2nd, 3rd, and 4th, 1884. The Introductory Sermon was delivered by Elder Jesse Lee, of Pine Level, N.C., Moderator, and J. W. Smith, Clerk. Number of Churches 14, Baptized 86, Members 584. A Missionary Sermon was delivered by Elder J. P. Beckus, and a collection taken. Elder Othman Dodson was reported as having died during the year.

Minutes of the 37th Annual Session of the CANADA BAPTIST ASSOCIATION held with the Victoria Baptist Church, Perry Co., Ala. Oct. 14th, 15th, 16th, 1884. The Introductory Sermon was delivered by Elder A. G. McCraw, Moderator, and Wm. S. Mince Clerk, 3 new Churches admitted, number of Churches 32, baptized 304, total membership 3669, contributions for Minutes and Missions \$140.50. The news of the burning of Howard College having reached the Association while in session all other business was suspended for a time. Rev. J. H. Brodie was appointed agent and subscription for the rebuilding of said College.

The Highy Association held its third Anniversary with the New Prospect Church, Sumter Co., Ala., Oct. 21st and 22d, 1884. The Introductory Sermon was delivered by Elder S. S. Williams, Moderator, and B. B. Tugue was elected Treasurer. 4 Churches admitted, number of Churches 32, baptized 175, total membership 2112, contributions for Minutes \$246.65. Amounts were pledged for various objects amounting to several hundred dollars. \$317.35 was paid during the year to the Book Depository located at Gainesville. Elder P. G. Edwards was reported as having died during the year.

Minutes of the Fourth Annual Session of the Judson Baptist Association held with the Auburn Church, Henry Co., Ala., Oct. 14th, 15th, 16th, 1884. The Introductory Sermon was delivered by Elder C. L. Thornton, Moderator, and J. P. Beckus was elected Treasurer. 2 Churches were received.

Minutes of the Eighth Annual Session of the West Florida Association held with the Union Academy Church, Jackson Co., Fla., Oct. 21st, 22d, 1884. The Introductory Sermon was delivered by Elder R. Webb, Moderator, and J. P. Beckus was elected Treasurer. One Church was received, Churches 17, baptized 23, total 493, contributions \$190.15.

The Minutes contain an interesting biographical sketch of the late lamented Rev. Herman Mercer, who died Jan. 12, 1884, aged 69 years.

Minutes of the organization of the Kappa Kappa Association, which took place at Eufaula, Ala., Nov. 11th, to 14th, 1884.

A number of Churches obtained letters from the Salem Association, and assembled by delegates in Eufaula, Oct. 11th. An appropriate discourse was delivered by Elder A. Van House. Hon. John Gill Shorter was chosen Moderator, and P. M. Callaway Clerk.

The form of articles of faith adopted correspond with that of the Georgia Association. Suitable resolutions were adopted expressive of an interest in Howard College and East Alabama Female College. And a commendatory resolution in favor of the South Western Baptist.

This infant body bids fair to be useful, though there is now a scarcity of ministers.

Minutes of the tenth Annual Session of the Central Baptist Association held with the First Baptist Church, Wetumpka, Ala., Sept. 30th to Oct. 3d, 1884. The Introductory Sermon was delivered by Elder J. D. Williams, Moderator, and W. M. Lindsey Clerk. One Church was received.

Number of Churches 28, baptized 180, total membership 2126, contributions \$223.00. The Central Library and Scientific Institute is under the patronage of this Association.

There is also a Book Depository at Rockford.

Minutes of the Thirty-fourth Annual Meeting of the Bethel Baptist Association held in McKinley, Maricao Co., Ala., Sept. 30th to Oct. 3d, 1884. The Introductory Sermon was delivered by Elder J. R. Reeves, Moderator, and J. G. Williams was elected Treasurer and John B. Jones Clerk. 30 Churches, baptized 155, total membership 2550, contributions \$286.25.

Minutes of the First Anniversary of the Most Venerable Baptist Association held in Phillips Co., Arkansas Sept. 2d, 4th, 1884. The Introductory Sermon was delivered by Elder T. S. N. King. Reuben Jones was elected Moderator, T. S. N. King Clerk, and John O. McCarty Treasurer. 4 new Churches were admitted. Number of Churches 10, baptized 117, total membership 333. The Association adopted resolutions approving of the publication of the History of Arkansas Baptists now in course of preparation by Elder P. S. G. Watson—also of the Revision of the Bible of the Bible Union and the Bible Revision Association.

The Introductory Discourse of Rev. T. S. N. King is also published in the Minutes. It is well arranged and abounds with Scriptural truth. The names and Post Offices of all the ministers so far as is known by the Clerk are published in the Minutes, making them valuable for reference as well as interesting to reading.

Minutes of a Convention of Delegates from the Churches of the States and Union Associations held at Little River Church, Henderson Co., N.C., November 3d, 4th, 1884.

From the Minutes we learn that difficulties occurred in the Salem Association that caused a division in the Churches belonging to that body. The Union Association was formed in consequence of it, and the two parties constituted these two bodies. The Convention was held to adjust the difficulties, and it resulted in a happy settlement between the delegates from the two Associations. The matter was referred back to their Churches for confirmation, and it is presumed that peace and fellowship are restored.

Our Book Table.

THE CHRISTIAN REPOSITORY AND LITERARY REVIEW.—Jr. Campbell, W. W. Everett, J. W. Warder, of Ky.; J. M. Peck, of Illinois; W. G. Crane, of Miss.; and W. C. Duncan, of La. are invited to conduct this interesting and useful periodical. Some of them have already commenced, and a volume will be filled with early articles which will commence in a few days. It will be issued monthly at Louisville, Ky.

UNION OF THE N. Y. RECORDERS AND THE N. Y. BAPTIST REGISTER.—These two ably conducted newspapers have at length united and are to be issued hereafter with the joint name: N. Y. Recorder & Register. By this arrangement several important objects are gained. The editorial department is strengthened, there being now four editors instead of two, viz: S. S. Cutting and L. F. Beecher, formerly of the Recorder, A. M. Beebe, and A. Ten Brook of the Register, all good writers. The subscription list is greatly enlarged, and other facilities are combined. A more extensive correspondence is secured, and there is a concentration of Baptist sympathy and patronage which was previously divided. It is already out with its first number with promise of improvement hereafter. Its foreign correspondence is (we presume) more extensive than any other Baptist paper in America. Price \$2.00 a year.

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There are well written articles in the January number now before us on the following subjects: Art. I. Schaff's Apostolic History; II. Modern Literary Poetry; III. Mental Philosophy; IV. The Nazarene, or Mandaiah John, Disciple of John the Baptist; V. Party spirit in America; VI. The extent and character of the Nazarene heresy; VII. Divine Providence; VIII. Notices of New Publications.

ARTHUR'S HOME MAGAZINE, for January has come to hand, and is most really excellent than ever. It is filled also with such "reading matter" as makes it the favorite periodical in our homes.

Number of Churches 25, baptized 138, total membership 1254, contributions for Minutes \$2,441.00.

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From the Seat of War.

We extract the following telegraphic news from the Times and Sentinel:

The Clear has accepted the Russian points as explained by the Allies, as the basis for negotiations and it is generally believed that this action of the Clear is only designed to detach Austria from the Western Alliance.

The Russians have again invaded Dolmets, defeated the Turks there, and captured Khatuba and Babadag.

From Sebastopol there is nothing important up to the 14th. Great battle soon expected.

The Pacific Mail Steam Ship Company has offered representatives Jan. 23d, by a vote of 109 to 97.

Later from Europe.

New York, Jan. 25. The steamer Pacific has arrived. Cotton has advanced, except on qualities below Fair-Middling (No. 1, 2, 3, 4). Sale of the week, 64,000 bales. Flour declined one shilling. Corn advanced one and a half per cent.

The Cotton Market.

CHARLOTTE, January 26th Good Middling 84 SAVANNAH, " 29 " 84 NEW ORLEANS, " 29 " 84 COLUMBIA, " 28 " 74 MONROVIA, " 28 " 74 MOBILE, " 29 " 84

The advance of 1-4d. on some grades, and the hope of peace in Europe inspired by the news brought by the Pacific, have caused a somewhat improved price in our home markets. We feel authorized to quote from 1-8 to 1-4 cent higher than last week. But we caution our readers against exercising too much confidence in this little improvement, since it may prove a mere fluctuation. The next steamer's news will be looked for with interest. From the best judgment we can form we are of opinion that planters should not hold on much longer. The season is far advanced, and the whole community is too severely pressed to warrant the withholding of cotton from market now. Besides there is great uncertainty about any permanent advance this season.

Grain continues high and will doubtless continue so until another season. The rise of water courses and the free circulation of money will doubtless reduce the price however to some extent.

RECEIPT LIST.

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MARRIED.

On the 25th January by the Rev. Mr. Dabell, Maj. James Phillips of Russell County Ala. and Mrs. Martha H. Sherwood of Columbia, Geo.

OBITUARIES.

DEPARTED THIS LIFE, at his residence, near Carlinville, Dallas Co., Ala., on Thursday, Dec. 21st, 1884, Bro. George W. Watts, of Centre Ridge Baptist Church, Bro. Watts was born in Hancock or Putnam county, Georgia, Sept. 20th, 1801; being the eldest of a large family of sons and daughters. He was married to Mary Patton, his present bereaved and disconsolate widow, in Butler county, Ala., Jan. 27th, 1825.

Bro. Watts had, at the time of his death, lived in connection with the Baptist Church for something like twenty years; having been baptized into the fellowship of Centre Ridge Baptist Church, by Elder Wiley J. Sorrell, about the year 1830. He served the Jerusalem Church (now dissolved) as Clerk a number of years, and was afterwards ordained to the diacon's office, by request, of Mt. Pleasant Church, Dallas county. In the year 1844, he served this county (Dallas) as a member to the Legislature.

For many of the last years of his life, our departed brother was a sufferer from that depressing affliction dyspepsia. Having exhausted the skill of his medical advisers, he resorted to travel, and spent a part of each of the several last years, in visiting various watering places, North and South, with the hope of restoring his shattered health, but all in vain. The disease was gradually undermining the whole, until he was unable to stand, and a few weeks before his death, he had evidently sunk to a condition from which it was almost impossible for him to rally.

It was his own impression when actually confined to his bed, that he would not recover, and assured his wife and friends of his willingness to depart, feeling that his work was done for this reason also he frequently expressed surprise at being continued in life, as all hope of recovery was gone.

Those only who have suffered from the disease referred to, know with what an oppressive load of spirits it is often connected; such was the case in a remarkable degree with our departed brother; and yet when surrounded by his friends (even when scarcely able to sit up in bed) he would converse with great cheerfulness especially on religious subjects.

It was with pleasure that his pastor stated, that though often at his bedside, and under almost every variety of circumstances, he has no recollection of ever having heard our murmuring expression escape his lips.

His last words to his now surviving widow were, to exhort her to live up to her privileges as a Christian, and to meet him in heaven.

HENRY J. HERRICK, son of Smith and Eliza Herrick was born March 30th, 1829, in Dutchess Co., N. Y., but chiefly reared in Vermont. He came South in 1845, and devoted his time to the useful and honorable avocation of teaching until October, 1854, when he departed this life. He was a member of the Baptist Church in Sept. 1853, of which he continued an acceptable member till his death. During his illness, which was long and painful, he exhibited great patience and expressed strong desire to be wholly resigned to the divine will. He was left a wife and two children to mourn his early death while the community in general deeply regret the loss of one so useful and worthy.

D. PERRY.

Jan. 24th, 1885.

AT DR. C. BATTLE'S PLANTATION, (HARRIS CO., ALA., Jan. 12, 1884.)

Bro. Watt:

I wish you to publish in the Baptist the following appointments:

That I will preach on Tuesday night, 13th Feb. at Bro. Cooper Bennett's Church, in Russell county.

On Wednesday, the 14th, at Chewachley.

On Thursday, the 15th, at Shiloh.

On Friday, the 16th, at Crawford.

On Saturday and Sunday, the 17th and 18th, at Providence, Bro. B. M. Ware's Church.

On Monday, the 19th, at Bethany, Bro. Mince Church.

On Tuesday, the 20th, at Girard.

On Wednesday, the 21st, at Philadelphia.

On Thursday, the 22d, at Eufaula.

On Friday, the 23d, at Concord.

On Saturday, the 24th, at County Line.

Please be particular and have the appointments published plain and as soon as possible. I am now filling my appointments in my usual health, and hope to meet you in Tuskegee at the time agreed upon, and to bring you a good number of your paper.

Your brother,

F. CALLAWAY.

January 26th 1885. THOMAS MONROE.

From the Seat of War.

We extract the following telegraphic news from the Times and Sentinel:

The Clear has accepted the Russian points as explained by the Allies, as the basis for negotiations and it is generally believed that this action of the Clear is only designed to detach Austria from the Western Alliance.

The Russians have again invaded Dolmets, defeated the Turks there, and captured Khatuba and Babadag.

From Sebastopol there is nothing important up to the 14th. Great battle soon expected.

The Pacific Mail Steam Ship Company has offered representatives Jan. 23d, by a vote of 109 to 97.

Later from Europe.

New York, Jan. 25. The steamer Pacific has arrived. Cotton has advanced, except on qualities below Fair-Middling (No. 1, 2, 3, 4). Sale of the week, 64,000 bales. Flour declined one shilling. Corn advanced one and a half per cent.

The Cotton Market.

CHARLOTTE, January 26th Good Middling 84 SAVANNAH, " 29 " 84 NEW ORLEANS, " 29 " 84 COLUMBIA, " 28 " 74 MONROVIA, " 28 " 74 MOBILE, " 29 " 84

The advance of 1-4d. on some grades, and the hope of peace in Europe inspired by the news brought by the Pacific, have caused a somewhat improved price in our home markets. We feel authorized to quote from 1-8 to 1-4 cent higher than last week. But we caution our readers against exercising too much confidence in this little improvement, since it may prove a mere fluctuation. The next steamer's news will be looked for with interest. From the best judgment we can form we are of opinion that planters should not hold on much longer. The season is far advanced, and the whole community is too severely pressed to warrant the withholding of cotton from market now. Besides there is great uncertainty about any permanent advance this season.

Grain continues high and will doubtless continue so until another season. The rise of water courses and the free circulation of money will doubtless reduce the price however to some extent.

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