

 to the charge of irregularity.
It is not is itrict keeping with the same idea
that he speaks of "mministers, as public men
holding an office of the highest responsibility









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 strict congregationalism, will not be very wel
pleased, if they find out, afterwadd pleased, if they find out, afterwards, that there
is a central tribunal where poover is lodged.
It is our churoles are consolidated, or simply as sociated; whether they are associated for go
ennment, or merely for advice, comfort, a
mutual edification; whether they are bou simply that of unicy. As I have always con
ceived, the denomination, as such, has no o ganized existence. The termm "Seventh-d
Baptist Denomination," is not like the ter
"Presbyterian Church," which designates total number: of Presbyterian congregatio
throughout the country as consolidated in on ply designates the aggregate of those through out the country. who hold substantially the
same views, without any reference to consolishould start into existence to-morrow, in the
State of Tennessee, holdang substantially the same views held by the churches in Rhode Island, and aymbolizing with them in prac
tice, that cthreh would be a part of the Seve
enthdeday Baptiat denomination, although


| Whether anything said in the course of this discussion had any influence on his future course, is unknown; but Mr. Knowles has latterly become a member of the Baptist church in Bloomsbury, London, of which the Rev. William Brock is pastor-he having been previously baptized by the Rev. Dr. Innes of Edinburgh. He some time ago published a work against Popery, and has lately been giving instructions on Pulpit Delivery, to the students of Stepney Baptist College. J. A. BEGG. <br> CHRISTIANITY ADAPTED TO HUMAN PROGRESS: |
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 I prosumet the writerniof of the article supposed
that he had sufficient grounds for such a statement, but I must take the privilege of ayying,
for myself, that I differ from him widely. I heard the greater part of the addrenses that meeting-in the evening, $I$ did not attend-
and I must may, that thit cided evidences of the aitachment of the
speakers to their denominiational tenets, Ikoula "personal and sectarian illffeeling" On of the
contrary, it seemed to me, that an eminently Christian ard catholic spirit pervaded the ex-
ercises, from beginning to end; ; and I heartily endorse the sentiment of a brother of our own
church, who pronounced it
meetings that he ever attended.".

 some twelve or ffteen men enggged in mow.
ing, spreading, raking, and drawing hay, notwithstanding the pleasant season for hay-mak-
ing. This farmer continued his work till
Thursday, when he finished his haying. He
had filled two large barns, ndy the top large ców-shed, with which the barns were.
connected.. He estimated the amount of hay
at fity tons. On Thursday was struck by lightning, and burned to the
ground. Fear God and keep his commands.
(TO The above paragraph is going the rounds. On referring 10 the almanac, we
fin that the 25 dhe day of July, which is here
called the" "Sabbath," was the first day of the week, or Sunday. What commandment is
there against working on that day? None ai
all. But there is a commandment which forbids working on the seventh day, commonly
called Saturday. "The seventh day is the
Sle not do any work.". We wonder if these peo-
ple did not work on Saturday, the 24th, w well as on Sunday, the 25th, of July. If they fild,
and if God punishos people for disobeying hi commandment by burning up the fruit of their
abor, the calamity spiken of should not furr
prise us. The wonder
e not more frequent.

| sinuated." I have never denied, that the | was supposed that nothing but a miracl <br> Association had any right of jurisdiction in <br> ohe case, when the proposition, was to free <br> would restore their land to fertility; but th <br> science of agriculture is remoring the greates |
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| the |  |
| itself of those churches which in faith and |  |
| obstacle to the consummation of the prophecy |  |

Was it

| because I supposed the Association migh walk into the church, meddle with its disci | tion and influence, )-and the view awaken his ardor to realize the prospect |
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| pline, and order things to be thus and so? | hasten the consummation. |
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| right of jurisdiction directly over the min complained of, or over any other of its |  |
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| when my opinion was freely expressed. |  |
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| man feels in having discharged his duty. |  |
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| a Palestine mission. |  |
| A PALEsNILE MISSON. | disininuished from that practiced by the church |
| contemplating the advantages promised |  |
| in the Palestine Mission, they are mul |  |
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| abie to connect wiht it the benerolent enter- | Within the last fewdays, |
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| effors of modern imes have had such an ally. | of the objection ma |
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| we are able to make a practical demonstration | irm |
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| The Scriptures. must needs be fulfiled, |  |
| which have promised, that at the expiration | tion |
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| Sabbaths, "I will cause the showers to |  |
| down in their season; there shall be | ble |
| shall yjeld herfruit and the earthssally yieldher | $\left\lvert\, \begin{aligned} & \text { ed to tal } \\ & \text { witnesses } \end{aligned}\right.$ |
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| and shall know that I am the Lord, when 1 |  |
| have broken the bands of thei |  |
| Iivered dhem out of the hands of those that |  |
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| rejected the promised restoration, because it was supposed that nothing but a miracle |  |
| was supposed that nothing but a miracle |  |
| would retore their land to fertity; but the sciene of agriculure is remoring te greaes | way; the yo |
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| $d$ are we blind to the fact ? |  |
| Valley of Arras, now cultivated by | their |
| Chrisian hands, beginis toatract the atention | and that the |
| of the traveler, and, strange to say, induces an exhibition of cupidity in thase who should | The Bishop ${ }^{\text {Pa }}$ |
| an exhibition of cupidity in thase who should be above such motives, and an exhibition |  |
| which would never have appeared b |  |
| that the enterrise was cointro | Common Prayer, which, he says, ataches |
| Sabbat-keepers, who appea | grat |
| day Bapisist of Americe, to sustain them in | d |
| the hour of their trial. Paul saw in a vision | boih to Crammer, $R$ |
| man of Macedonia, who prayed, | Lattimer, Hooper, \&x. |
| "Come over into Maceedoia and help |  |
| and we have had more than a visionary call | ty he exclaimed, "Now. I, for one, |
| from men of Palestine. Let the Sabbath- | to bea beter Protestan" than thas |
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| makened by Chrisian charities and kindne |  |
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