

Tennessee Baptist

TO KNOW THE WHOLE TRUTH, DARING TO OPPOSE ANY ERROR. J. R. GRAVES, EDITOR.

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The Pulpit.

(This department will appear in this department, during the present year, by J. M. Peckham, our stated contributor, and Stephen, Belcher, Brock, Smith, and others of the most brilliant order of the age.)

Divine Teaching.

BY THE REV. W. P. BALFORD.

"And it shall be the Lord's will, that he will be glorified in the way."—Ps. lxxv.

That man is ignorant, and needs a Divine instructor, needs scarcely to be proved. The fact is lamentably apparent in every age of this world's history, and the conduct and condition of men in general, proclaim it aloud as with an iron tongue. We do not say that he is ignorant in reference to natural things; we speak of him in relation to spiritual things—things which make for his eternal peace. Men may be wise in science—great as philosophers—their minds may embrace the entire circle of human knowledge, and yet in reference to any saving acquaintance with themselves and God, be fools. And numbers are to be found in the present day who will admit the truth of this—are conscious that it is true of themselves—and yet they are at peace! Content with a smattering of this knowledge, and the other knowledge, yet know that if they were to die in their present condition, they would go to hell! Oh! awful infatuation! May God awaken them, and from the shell bring them to the kernel of religion; from the shadow to the substance; from the letter to the life of practical religion. But there are some who feel—deeply feel, daily feel—and deplore their ignorance before God; who often exclaim, with one of old, "Surely, I am more brutish than any man, and have not the understanding of a man." To such, the cheerful confidence and encouraging declaration of the Psalmist will be exceedingly precious; and let us notice his words in the following order:

Observe, first, that the Lord teaches sinners. Secondly, his design in teaching them. And, thirdly, that which constrains him to teach them.

I. THE LORD TEACHES SINNERS.

Why, say some, that is very true, very common-place; we have heard and read that, over and over again. Very likely; but the question is, to what extent has it influenced your conduct, affected your conduct, and stirred up your heart to gratitude and praise? Did you ever think that myriads of your fellow-creatures, possessors of the same feelings, thoughts, and desires as yourself, have lived and died without having God to go to—much less a God who has revealed himself as willing to teach his sinful, erring creatures? You have heard this, yes, but how have you felt, when you heard it? Oh! methinks that if hundreds who heard this truth, Sabbath after Sabbath, as though it were an idle tale, had been born in a world similar to this, and in the midst of a people who had never heard of God: were to hear for the first time that the Great Being who made them would address them, at a certain hour on a certain day, how impatiently would they wait for the period to arrive, and with what intense anxiety and reverence would they listen to his voice! And why is it that, when God tells us in his word that he is willing to teach us, that many practically treat the declaration with scorn—and rather listen to any teacher than him? Because they do not hear the word of God as the voice of God; and being so much under the influence of sense, because they cannot see him, they give him little reverence, and practically live as though he did not exist. Let me be persuaded that on a certain day an angel would appear upon the earth, as a given place, to instruct them in the reference to their spiritual and eternal welfare—to make known to them the secrets of their being, and of what awaits them beyond the grave—how they would crowd round the spot! how they would welcome the angelic visitor! and when he opened his lips, how they would hang upon his words, and greedily devour his instructions! But here, in this declaration of the Psalmist, we have it stated that God Himself—the Creator of angels, the august Being whom they worship—is willing to teach sinners! And men read it, hear it, without surprise, without gratitude, without praise—"Wonder, O heavens! and be astonished, O earth!" That a philosopher should study the movements of an insect, a king hold familiar converse with the meanest of his subjects, sometimes excites wonder; but that God should express himself as willing to teach a sinful man—a polluted worm—scarcely excites a thought in the minds of those who hear it proclaimed Sabbath after Sabbath, and year after year. O sin, what hast thou done? Had Jehovah gathered the angels who never fell, around him to instruct them, it would have been an act of marvelous condescension; but that he should speak to sinners, and declare himself ready and willing to become their teacher, to the humble, right-thinking mind, seems almost too good news to be true. He will teach sinners. Ah! here lies the offense to some: had it been sinners—the penitent, the well-disposed, or the moral—this would have been thought correct; but—sinners!

Many who claim of free grace, will not have this; but if it were true, how came they to be sinners? A good man but recently, when preaching from this text, and wishing to repudiate the doctrine that God teaches sinners, as such, said—"Does a schoolmaster send for children who are blind or deaf? Pythagoras would not permit his disciples to ask him questions until they had been with him three years; and he acted right; for he requires much time to keep us from asking foolish questions." But does Jehovah imitate the schoolmaster? and is there no difference between the Spirit of Christ and a proved heathen philosopher? Had Jehovah waited until the preach-

er himself had spiritual discernment before he taught him, he would have been but little; had he waited until he was willing to receive his word, he would not have heard his voice; had not Christ permitted him to come with his "foolish questions" to him, he would have had but little wisdom. It is our mercy to know that he comes to the blind eye and opens it; to the deaf ear, and so speaks as to make a passage both to the mind and to the heart. "Oh! but we believe he teaches sensible sinners." Yes, and sensible, or how comes any to be sensible? If sensibility is the warrant upon which we may look up to Jehovah for divine teaching, what are we to do when we have no sensibility, or fear that it is but the sensibility of natural convictions? If our sight is the ground upon which we may approach the footstool of mercy to seek direction, what are we to do, and upon what are we to draw near, in an hour of darkness, and when we cannot see? If the Lord is not willing to teach sinners until they are sensible, the sinner constrains God to come to his help; God is moved by that which is out of himself; the movements of his infinite mind are dependent upon the movements of the sinner! The text is wrong; it should be, not "Good and upright is the Lord, therefore will he teach," but "The sinner is sensible, therefore the Lord will teach." But if all sensibility be not vital, the preacher, in affirming that the Lord will teach all sensible sinners, must occasionally preach the truth of the text as it stands, and enunciate the heart-cheering announcement, that "Good and upright is the Lord, therefore will he teach sinners in the way." The fact is written upon the first page of the Bible: no sooner had the man fallen than the great Teacher comes forth, and the trembling culprit hears a voice, not only a voice of righteous condemnation, but of mercy, and the consoling promise falls upon their ears—"The seed of the woman shall bruise the serpent's head." From that memorable period until the present, some have proved that "the Lord teaches sinners." In the darkest ages of this world's history, we read of those who have walked with God, so that the truth is declared by implication that the Lord taught them. What, indeed, were all the rites and ceremonies of the Mosaic economy, but a kind pictorial alphabet through which God taught his people as they were able to bear it—means adapted to the infantile state of the church, and expressive of his willingness to teach sinners? The incarnation of Christ declares the same truth. What is Jesus but Deity made audible, speaking to us in our own language—language we can understand—to teach and to save? And what is the death of Christ but a marvelous exhibition of God's willingness to teach sinners? O divine mystery! The heart of Jesus must be pierced, that the lessons of mercy may be written upon our hearts, and our ears be opened to the voice of love. "If I go not away," said Christ, "the Comforter will not come." And what a number of beautiful and practical illustrations we have of this truth in the life of Christ. What was the character of those he taught? Were they not sinners? Do we not behold him calling a Matthew from the receipt of custom? And does not a Mary Magdalene and a Peter hear his voice? And reader, what says their own experience? Did he find these sensible, humble, willing, obedient, meek and lowly in heart, hungering and thirsting for himself, when he came to teach them? Or did he find these wandering on in darkness, ignorance, and sin to destruction? Doubtless the latter. Then sing of grace, and aim to make known to others, even as David did, the Christ-exalting fact, that the Lord teaches sinners.

II. HIS DESIGN IN TEACHING THEM. "He will teach them in the way." What are we to understand by that? That the Lord finds his people in the way of life and happiness, willing and obedient; and because that such is their condition, therefore he will teach them still further, and add to the spiritual stores they have already acquired? We think not; but rather that he finds them out of the way, and graciously teaches them to bring them into the way. What way? The way of life and happiness, both here and hereafter. What does this involve on the part of the Lord?

—That he gives them a sight of his true character and their own. False apprehensions of God's character and their own lie at the root of nearly all the mistakes which men make in reference to religion. The first thing those who have to learn who are taught of God is to know him. "My people," says Jehovah, "shall know my name." He does not lead them to know him as the Deity, "the First Cause," or as a "Principle"; but as the living God and a righteous Judge, who will not spare the guilty. He gives them a spiritual apprehension of his character under the influence of which they exclaim, like one of old—"Woe is me! for I am undone, because I am a man of unclean lips; for mine eyes have seen the King, the Lord of hosts." And this sight which Jehovah gives them of himself is brought about through the natural eye, for this will bring but little of the true nature of God to the mind; but he opens the understanding by his word and Spirit, and through it he makes himself known. And those who are thus taught to know God, are also by reflection taught to know themselves; for when once the eye of the mind is opened by God's spirit to perceive the purity of the divine perfections, they form a lucid mirror in which our moral depravity is seen, so that we exclaim from the heart—"God be merciful unto me a sinner." We now, indeed, see clearly that we are poor, and wretched, and miserable, and blind, and naked; and that we are under the law, which is holy, just, and good; and exposed to the

dread penalty attached to it by a most holy but tremendous God.

2.—He conducts to Christ. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "No man can come unto me," says Christ, "except the Father who has sent me, draw him." "And all who have learned of the Father," says the same infallible Teacher, "cometh unto me." When the Father, therefore, reveals himself in his holiness as a Judge who condemns, it is to prepare a way for the revelation of his Son, in a way of mercy and love. The cross is never seen to perfection by those divine perfections which consume by reason of their purity; it then becomes the cool shaded place where he gladly hides himself, learns the mystery of Divine love—to renounce himself, and cleave to him whose precious blood removes his guilt, and lifts him, through the influence of faith and a filial spirit, to embrace him as his God and Father in Christ, whom he once viewed with dread, as a holy Lawgiver who must condemn.

3.—That he leads them to obedience and holiness. Men have not power to make their teaching influential; but the Lord has: he teaches to profit. Teaching to be profitable, must lead to practice. The Lord teaches his people not only to know, but to do his will, and not only so, but he makes them to desire internal purity as well as external rectitude. They pray with David—"Create in me a clean heart, O God, and renew a right spirit within me." They hunger and thirst after righteousness—not simply the righteousness of Christ imputed, but the conformity of their minds to the law of God, in which they delight "after the inner man." We have no scriptural evidence that we are taught of the Lord unless we obey him, and seek a practical conformity to his revealed will, in heart and life.

III. THAT WHICH CONSTRAINS HIM TO TEACH THEM. "Good and upright is the Lord, therefore will he teach sinners in the way." Then it is not our own goodness moves him, no, but his own. Does goodness constrain men to deeds of mercy? How much more him who is the fountain of goodness! Then, though we have no goodness to recommend us to God, we may yet be the subjects of divine tuition; for it is God's goodness, and not ours, which constrains him to teach. And the Lord is upright—faithful to himself, his promise, and his Son. He has promised to teach, have we been led to plead his promise? Then, whatever our fears, he will not disappoint us—he will make us wise. He does not say he will make us learned—eloquent—philosophers; no, but more wise; unto what? Salvation! What a field opens here! The truth of God involved in the making of poor, ignorant, wretched sinners blessed! But want of space compels us to conclude.

What may we gather from the whole? That man's ignorance is such that God alone can remove it, and that unless he teaches him, he will die a fool.

Then, when awakened to a sense of their condition, are slow to believe, and need to be told and assured that God is willing to teach them. "What!" says the returning prodigal son, "the High and Holy one teach me? Impossible! If I were sensible, repentant, one of his people!"—Stop! Your sensibility is not to be the warrant upon which you are to expect the favor, but God's goodness. Observe again—"Good and upright is the Lord; therefore will he teach." Are you more than a sinner? No! "But is not my sensibility the ground upon which I may expect the Lord's teaching?" No! but his own word—"he will teach sinners." Your sensibility may vary with the hour, but his word is ever the same. Here is the secret of your bondage: you want to come as a saint to be taught, instead of which you are invited to come as a sinner, you want to plead your sensibility, and not to promise; to approach upon the ground of what you are, and not what God is. "I am penitent," say you, "therefore I am to be taught." "God is good," says the word, "therefore you may expect to be made wise." Your persuasion of yourself is that, you are a sinner: as such you are invited to come. Blessed truth! Reader, dost thou tear thine own heart? Art thou afraid of thy sophistries? Dost thou dread self-deception, and fear the craft of the evil one? The Lord is greater than thine heart, and knoweth all things, and wiser than Satan. Yet "he teaches sinners." Then commit thyself into his hands—rest upon his word—and he will "guide thee with his counsel, and afterwards receive thee to glory."

SHORT SERMONS.

Of Meekness and Humility.

I. "Learn of me, for I am meek and lowly in heart." Matt. xi. 29. If any other than Jesus had taught this lesson, the imperfection of the teacher would have furnished us with objections to the doctrine. He therefore taught himself, and that too by his own example, which is such as should silence all objections: such as should make us adore, be confounded, and imitate. What! the Son of God descends from heaven to earth, takes a corruptible body, and dies upon the cross, to shame us of our pride! He who is All, annihilated himself; and I, who am nothing, would be, at least, would have others think me, quite other than what I am! What an impenetrable vanity, and diabolical presumption, is this! Our Lord saith not, be ye meek and lowly; but he saith, "I am meek and lowly in heart," it is enough to know that he is humble, to conclude that we ought to be so. The meekness which he saith authority as none may find a disposition for, much less the sinner, who may well choose humility when he has deserved damnation.

II. Our Lord joins meekness with humility, because humility is the source of true meek-

ness. Pride is ever haughty, impatient, and captious; but he who despises himself is content to be despised. He who thinks nothing due to him, will not think himself neglected. The true virtue of meekness is never the effect of constitution; all appearances of it, that are the products of mere nature, arise from weakness, indolence, or cunning. To be meek towards others, we must renounce ourselves.

To meekness, our Lord adds lowliness of heart; it is no speculative conviction he requires, but the real bent and inclination of the heart; it is a lowliness to which the will consents, and which it loves for the glory of God; it is an entire distrust of ourselves, our own parts and abilities, that we may owe our cure to God alone. To despair at the sight of our own wretchedness, is not humility, but a most abominable kind of pride.

VERY SHORT SERMONS.

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Isa. li. 9.

1. Alarming evil anticipated.
2. Effectual resistance promised.

My foes rebel, my fears suppress.
Direct my way, and hold me up;
Teach me, in times of deep distress,
To trust thy word, and wait in hope.

For the Tennessee Baptist.

Postulates.

1. Knowledge sustains the same relation to the mind, that food and raiment do to the body; it makes it strong to do the will of God and work of Christ. Hence, schools and colleges, and books, and presses, are necessary in the same sense, (though in a higher one), that farms are: the one to supply the wants of the mind, the other of the body. If it be urged that an intimate connection exists between the mind and the soul, the same is true in reference to the body, and if the same exertions were used, to cultivate the mind at home that we take to pamper the body, we would have more knowledge.

2. To supply the world with these facilities for mental culture, is more of a commercial transaction than a duty of charity. Providence always awards to industry and frugality, ample means to supply the mental wants and physical necessities of the world; to suppose otherwise, would be to reflect on the beneficence of the Creator. Not so in regard to spiritual things. The scriptures make it imperative on the Church to give the light of life to the world, while they are silent as to the obligation to furnish means for mental culture. Still, if any considerable portion of men, from mistaken policy, neglect to provide for their intellectual training, it may be well enough for those who appreciate the advantages of this sort of culture, to make provision for this lack, but as this is not a work of charity, but of mere humanity, we should always mark the distinction, and avoid inferring religious duties from remote analogies. This is unsafe and injurious: the school of inference teaches dangerous lessons.

3. There is great danger of placing too much reliance on those human instrumentalities, and underrating our dependence on divine agencies, such as the Scriptures, the preaching of the gospel, and the spirit and grace of God; the tendency of the human mind is to carnalize every thing, even the Deity—or to carnalize living things and deify carnal things. The Germans and English have perhaps fallen into this error; clerical orders are substituted for spiritual grace, and philosophy of religion. It is a remarkable fact that the heresy and infidelity which has crushed the Old World, and threatens the New World—originated with the more educated classes. If then, education is a great luminary which is to enlighten all our darkness, why does such noxious weeds grow up under the very halls of colleges; "by their fruits ye shall know them." Let the advocates of these measures come with pure hearts and clean hands.

4. The men or company who supply books and other facilities to meet our mental necessities, by their own industry and means without calling on others for assistance as a charity, or attempting to incorporate an entire denomination into a stock company to print and retail books, is a benefactor to his race and deserves the encouragement and patronage of the country. They thus release the Church of a task, and leave religious men to appropriate their means to scriptural objects of charity. To blame them is both unjust and ungenerous.—Religion has already been helped too much, with unsanctified human instrumentalities, as the swords and jails of the world best testify. Let us not touch the ark lest we die.

JAMES.

Mr. Editor:—Permit me through your invaluable paper, the Tennessee Baptist, to say a word to young brethren, (and old too) of the missionary Baptist order, that while they are thinking about going to the "new countries" in search of health, and fields of usefulness, do not forget South Florida. Here is a healthy field, already white unto harvest, and none to reap—the people are calling for help and there is no help. I will say to any brother, who may have any inclination to come here, if he wishes to know any more about the country, in any respect, than he knows at present, if he will address to me his questions, at Tampa, I will endeavor to answer them. Come over brethren and help us, we need help very much, and without it, we must suffer.

Allow me to quote some lines in verse that will apply in this case:

"All over this wide extended land,
In places not supplied,
We want a dozen men to stand
And tell why Jesus died."

Dear reader, let a dying word
Make known its claims to thee;
And hasten thou with flag unfurled—
Proclaim the Jubilee.

J. M. HAYNES.

TRIALS AND SUFFERINGS.

For Religious Liberty in New England. A Tale of the first Baptist blood shed in America. The Olden Baptist Church in America, and the Providence Church. J. R. Graves, Editor. 40 cents.

(When this History was undertaken, the Editor did not suppose that it would make a tract of over seventy, or at most, one hundred pages; and it was accordingly advertised as such, and then fifteen cents, but it has already grown into a volume of 180 pages, and the first part only is finished. The second part will contain a discussion of the most important period of American Baptist History, the planting of the first Baptist Church on these shores, and by Acts and figures, dates and documents, that cannot be controverted, it will be shown that the Church at Newport, Rhode Island, and not the Providence Church, is the first and oldest Baptist Church in America; and more, that no Baptist Church or minister, living or dead, ever had any ecclesiastical connection with Roger Williams.

We publish a new chapter of the first part, that will make our work more complete. It is not fiction, but authentic history, with narrative only supplied to fill the gaps between two and three hundred pages. It will be bound and sold for forty cents, and ready for mailing by the first of October.)

CHAPTER X.

A STRANGE LETTER.

The language which Pynchon and Endicott had heard Bates employ whilst they were standing by the door of the store, was sufficient to confirm their previous suspicions of his sympathy with the Baptists, if not to convince them that he was fully converted to their views. They informed Parson Cotton, and the prominent members of the Church, of what they had seen and heard. It soon became noised abroad that Bates was a Baptist. On the Sabbath, and on lecture days, when he attended meeting, especially when any allusions were made to the prevailing heresies, or when children were brought to be christened, many a furtive glance was cast towards his pew, to see what effect was produced upon him. If he closed his eyes, or turned away his head, or accidentally coughed, it was construed into strong evidence against him. It was not long before Strongfaith discovered the feelings and suspicions of the Puritans towards him. He saw that he was an object of particular observation, that a coolness was growing up in the minds of former friends towards him; that his custom was falling off; and that the brethren of the Church did not meet, as formerly, for conversation at his store. He plainly perceived that he was losing caste. This, however, did not deter him from prosecuting his inquiries upon the general subject of baptism. Since his conversation with Chauncy, his mind had become much clearer upon the mode.

He had the meaning as given by the lexicons, and the use of those ancient Greek writers who lived about the time of Christ, and, therefore, must have used the term *baptizo* in the same sense, that Christ and the apostles did. He was forced to admit that the usual signification as to dip, to immerse, and the rule laid down was, that it must in every instance have this meaning, unless the context forbids it. In every passage where immerse, or to dip, or overwhelm will make sense, one of these must be used.

He resolved to read the New Testament through, and examine every passage in which baptize and baptism occur; and trying each by the three claimants—*i. e.*, to immerse, to sprinkle, to pour, and see which term in the majority of cases would make the best sense. Here is a specimen of his experiments.

Matt. iii. 6.

The people, &c., were immersed of him in Jordan. The people, &c., were sprinkled of him in Jordan. The people, &c., were poured of him in Jordan.

To pour or sprinkle people in or into a river, he saw was palpably absurd, while, to immerse them in or into a river, not only made sense, but only would make sense.

Matt. iii. 16.

And Jesus, when he was immersed, went up straightway out of the water, &c. And Jesus, when he was sprinkled, (i. e., upon), went up straightway out of the water, &c. And Jesus, when he was poured, (i. e., upon), went up straightway out of the water, &c.

Mark i. 5.

And were all immersed of him in the river of Jordan. And were all sprinkled of him in the river of Jordan. And were all poured of him in the river of Jordan.

Baptism of Jesus—Mark i. 9.

And was immersed of John in Jordan. And was sprinkled of John in Jordan. And was poured of John in Jordan.

"To immerse alone," he said, "makes sense in the above two passages, since dust, ashes, or water, or any divisible substance could be sprinkled or poured, but not the body of a person. And then to sprinkle or pour in the river of Jordan, was certainly an incongruous idea, and equally so to say, sprinkled or poured with the river of Jordan!"

That the Savior was immersed in the river of Jordan, he considered it wicked to doubt.

John iii. 23.

John was immersing in Enon, &c., because there was much water there, &c. John was sprinkling in Enon, &c., because there was much water there, &c. John was pouring in Enon, &c., because there was much water there, &c.

The place John selected for baptism, he considered of itself convincing evidence that he immersed the people as well as Christ.

Acts vii. 28. 39.

And they went down both into the water, both Philip and the eunuch, and he immersed him, &c. And they went down both into the water, both Philip and the eunuch, and he sprinkled him, &c. And they went down both into the water, both Philip and the eunuch, and he poured him, &c.

This question was forced upon his conscience. Why did both go down into the water, both the administrator and the subject, unless it was for the purpose of immersion?

Luke xii. 50.

But I have a baptism to be baptized with. But I have a sprinkling to be sprinkled with. But I have a pouring to be poured with.

The term is used here in a figurative sense—the Savior speaking of the sufferings soon to overwhelm him, compares them to a baptism—were they to be so slight as to be compared to a mere sprinkling or to an immersion, an overwhelming flood?

Romans vi. 3.

So many of us as were immersed? sprinkled? poured? into Jesus Christ, were immersed? sprinkled? poured? into his death.

The language is figurative—baptized into the representation or likeness of his death.

Can any act but immersion represent an likeness of death? a burial is a representation of death.

Romans vi. 4.

Therefore, (i. e., for this very reason—to represent death,) we are buried with him by baptism into death.

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There can be no form of a burial and a raising up again, to represent the burial and resurrection of Christ, in a pouring or sprinkling.

Col. ii. 12.

Buried with him in immersion, &c. Buried with him in sprinkling, &c. Buried with him in pouring, &c.

He had no desire but to obey and follow Christ, and be governed by the plain teachings of the Scriptures, and the examination left not a doubt upon his mind as to what they taught, and that immersion, was the general practice of all Christians for full thirteen hundred years after Christ, Professor Chauncy had sufficiently proved in that interview.

Although he foresaw the sacrifices in which the adoption of such a view would at once involve him, he hesitated not a moment. "I may not trifle with the commands of Christ," he would say, "I may not construe the Scriptures to suit my own feelings or convenience. Nor does it matter to me, or excuse me, that others think and act otherwise—though great and learned ministers. I must examine and obey for myself—since I must be judged for myself."

Having fully satisfied his mind touching the scriptural act of baptism, he turned his attention to the appropriate subjects of the ordinance.

Whilst pursuing his investigations upon this point, it fortunately happened that ex-President Dunster, who had retired to Scituate after his departure from Cambridge, visited Boston. Strongfaith, after much conversation, finally obtained a private interview with him, and learned from him the reasons of his rejection of infant baptism. Dunster was a clear and forcible reasoner. He could present a subject in a strong light. His conversations with others upon the exciting topic of infant baptism had so shaken their faith, and troubled their minds, that they attributed it to Satanic influence. At a time when he refused to have his own infant baptized, and came out publicly, in a sermon, against the administration of baptism to any infant whatsoever, he was visited by Rev. Jonathan Mitchell, who was subsequently, if not at that very time, the Puritan minister at Cambridge. Instead of convincing Dunster that he was in error, he came near being convinced that he had embraced a false doctrine himself; for in his account of the results of this interview, Mitchell says, with a blending of simplicity and apostrophe, if not with a mingling of bigotry, "After I came from him, I found hurrying and pressing suggestions against Pedobaptism, and injected scruples and thoughts, whether the other might not be right, and infant baptism a perversion of men, and whether I might with conscience baptize children, and the like."—And these thoughts were darted in with some impression, and left a strange confusion and sickness upon my spirit. Yet methought it was not hard to discern that they were from the Evil One. First, because they were rather injected, hurrying suggestions, than any deliberate thoughts, or bringing any light with them. Secondly, because they were unreasonable, interrupting me in my study for the Sabbath, and putting my spirit into confusion, so as I had much ado to do to get myself together, and at last become as one. Ah, if many a young pair had on their wedding day known this all-important secret, how many marriages would have been happier than, alas, they are!

Having fully satisfied his mind touching the scriptural act of baptism, he turned his attention to the appropriate subjects of the ordinance.

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HOUSING.—An effort is at last being made to establish a Church, and Baptist preaching, in Huntsville, Ala. We can say, without reserve, that the right man has been engaged, Eld. A. Stroe, who is a proven man, and when he takes hold of a work of this kind, he does not allow himself to think of a day.

He receives a part of his support from the Domestic Mission Board at Marion, and this should be an additional reason why the Baptists of Tennessee, and North Alabama, should feel a lively interest in this Board. Brother S. is now engaged in raising funds to build a house of worship. If he can succeed in this, the success of this mission may be considered a *fact*. We hope every brother in North Alabama, at least will not be satisfied without contributing to the object.

"OUR BAPTIST" OR THREE BAPTISTS.—Mr. Ellis, the Methodist preacher to a Chapel in Bogfield, recently gave out the following appointment: "In the morning we will attend to the ordinance of baptism in this house, by sprinkling, in the evening at the river, by immersion, and at night we will attend to the ordinance of infant baptism."

And yet this very man denounces immersion as unscriptural, &c.; and we are credibly informed that, at the river that evening, he informed the multitude that he immersed the candidate, not because he considered it the scriptural act, but to satisfy his mind—that he believed the scriptural act to be a *pouring upon*. Let the reader think of this.

KEEP BEFORE THE PEOPLE.

THE FUNDAMENTAL DOCTRINES OF BAPTIST CHURCHES.

1. One Lord, one Faith, one Baptism, Rom. 10: 4. That there is no salvation in any other, Acts 4: 12. That the Kingdom of God is within you, Luke 17: 21. That the Word of God and the Spirit of God are the agents in the regeneration of man, John 1: 13. That the Grace of God, the only foundation of Hope and Faith in Christ, the only medium of justification, and the only source of sanctification, is the Word of God, and the Spirit of God, 1 Cor. 1: 30. That the Word of God and the Spirit of God are the agents in the regeneration of man, John 1: 13.

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"A CORRESPONDENT OF THE RELIGIOUS HERALD" has found out that "Co-operation with Pedobaptists" may be well enough as a theory, but that it has proved to be, in one instance at least, a bitter pill in practice. "The practical workings" have quite satisfied him.—*Index.*

And the practical workings are daily satisfying hundreds of others of very just and most devoted ministers.—North and South.—That this is an old mark, we refer the reader to the explicit command of Paul, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.—2 Thes. iii. 6.

Do we "withdraw ourselves" from Campbellites and Pedobaptists, who not only do walk disorderly but by their teaching subvert the gospel—so long as we associate with them in official duties as we do with approved and orthodox ministers? Will brother Shaver answer this? and then, if he is willing, please tell us if he would invite a preacher to occupy his pulpit who held doctrinal views, and was guilty of practices for which he would vote to exclude brother Jeter from all Baptist pulpits, and from any Baptist Church; and more, when he knew that the professed minister had neither been baptized nor ordained, and was not even a member of a scriptural Church?

The Junior Editor of the Religious Herald stands firm on his Dover sermon, but has no notion of joining in "the hue and cry" of a Pedobaptist press, "to hunt down" the Landmarkers.—*Index.*

Union University and Board.

We learn that a report is now in circulation in some quarters, that board has been raised in Murfreesboro to \$16 per month. This is entirely false. Board is from \$11 to \$12 per month, and is confidently expected to decline after Christmas. There are some students who board at from \$2 to \$3 per month, but they are young ministers.

We returned from Murfreesboro last Monday. A larger number are now in College proper than ever before, so early as this in the year.

It should be known to all parents and guardians that a strong and healthy discipline has been adopted, and that it is rigorously executed. It works admirably. A more orderly and studious class of young men were never together there. The morals of all are strictly guarded, and now there is no evil associations to corrupt their manners as heretofore. The College government is upon the total abstinence principle. Total abstinence from all kinds of intoxicating drinks—total abstinence from profanity and swearing and carrying of deadly weapons. Total abstinence from the dance, the circus, the theatre, and parties, while members of the class. When the discipline of the College is widely known, we look to see the College crowded with sons of our brethren and those who desire that healthful, moral restraints be exercised over their sons.

There are between 20 and 25 young ministers pursuing their theological studies under Brother Pendleton, and we look for the number to be materially increased by the first of January. But will Baptists in Middle Tennessee and North Alabama remember that Bro. Pendleton is laboring upon the honor of Tennessee Baptists, pledged to him by the Board that the Chair of Theology should be endowed so that a support should be made safe to him. Unless this is done, his influence and services will be lost to the University, and no theological instructions be afforded to our young ministers. This Chair is *not* to the interest of our ministry. It is known to all that no young minister is charged a dollar for his education at Union University, and therefore there are no tuition fees to pay the Professor of Theology. The friends of ministerial education—such as the Baptists of Tennessee and North Alabama—must provide an endowment—contribute a voluntary offering a sum, the interest of which will support a teacher in all time to come. The Board has requested us to become the General Agent for this Chair—to raise and secure beyond the contingency of loss, the sum of \$25,000. We have consented to become this Agent, and on this condition: that nothing be paid us for our services. Such is our confidence in the Baptists of Tennessee and North Alabama, that we believe they will respond so heartily and enthusiastically to our appeals that the raising of this fund will be a pleasure to us. We are already overwhelmed with labor, but to resist the solicitations of the Board to accomplish a noble work as this we could not find it in our heart to do, for our whole heart is in it—and we see clearly that the best interests and welfare of our denomination is in it. Will not our brethren everywhere greet us cordially, and with the smile of welcome, and the utmost cheerfulness lay an offering upon the altar of the Lord's House, that shall be honorable to God and to religion that prompts the gift. We have already commenced operations. We opened the books on the 6th of November, and have already secured \$6,700 in responsible bonds? We have never found Baptists so willing to give to an object—and never so willing to give liberally. Surely the Lord is in this, and will open the hearts of his children to execute his pleasure.

Now, if there is a brother who reads this, and who has it in his heart to do something to endow this Chair, will he write to us, and we will visit him, or open a correspondence with him, and send him a bond and explanations.

In the meantime, if there is a young minister who is earnestly seeking an education, and is willing to do something to help himself, let him come to Murfreesboro, and by all means attend the lectures this winter; and we hope every minister in Tennessee will spend a month or two months in Murfreesboro, this winter. Why not? Their churches will willingly release them for two months. They can arrange it so as to leave their families, and the advantages that a course of Theological Lectures will be to them they could not well calculate.

Finally, have you sons to send away to school? Send for a Catalogue of our University, and see the thorough course and healthful regulations, and give your son the advantage of them, and thus contribute as you should to the support of your own University.

J. R. GRAYES.

General Agent Theological Department.

MEETINGS.

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in a temperate and scholarly spirit. In the fourth article, Elder Dayton has conclusively vindicated the employment of "fiction" in the exposition of divine truths. He sets the question at rest, in fact, for candid minds; but we cannot help feeling that some other author might have discharged the office, (not more ably, but more fitly, perhaps. The seventh article is addressed to the flows of Hugh Miller, as to the relation between Geology and Revelation. We incline to the Reviewer's side.—A sermon by Elder Wm. C. Buck, against worldly "Amusements," makes up the eighth article. He deals many a hard blow against things upon which our Churches are coming to look with too much tolerance. Those who wish to disprove his positions here, need strength and skill; for this is not an easy task. We have lacked opportunity to read the other articles.

This number is rich in interest. We repeat our commendation of the Review with emphasis. Will you subscribe for it? Won't you?

Courage Inferior to Christian Graces.

The editor of the Western Watchman, in his issue of the 27th ult., thus states: "There is nothing like courage in misfortune." Courage is essentially good, but that there is nothing like it, is esteeming it too highly. Wicked men have been very courageous; even died with courage on the scaffold, and no hope in their death. Meekness is preferable to courage, as a meek and quiet spirit, which is in the sight of God of great price. In misfortune, what can be like the lamb-like spirit of Christ? A heart resigned to the will of God, is superior to courage. Was not Bonaparte a man of courage? Yet in misfortune, how fretful, in confinement how discontented; and at the providence of God, how did he murmur!

Had our author said christian courage, even then, much as it may be esteemed, it is not far surpassed by a meek and quiet spirit? Or a saint resigned to God, are not such more excellent in God's sight, than the most courageous? Even humility far exceeds courage. The vain, the ambitious, and the proud, are often men of courage. But such is never the humble christian that sees himself as less than the least of all saints, and unworthy of the least of all the mercies, and of all the truth which God has given him, and who gives unto the Lord all the glory. Is not such a one clothed in humility, far more excellent in Jehovah's sight than the man of courage?

Sept. 14, 1887. JOHN LEE.

BAPTIST CHURCH.—The present edition of the above work is exhausted, and we have decided to issue a new edition, but double the present size, while the price will be but a slight advance upon the present price, and we are making it equal to any hymn book ever offered to the public.

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