





## THE BAPTIST.

NASHVILLE, SEPTEMBER 12, 1887.

"TRUTH AGAINST THE WORLD."



## A LIVING EPISTLE.

It is related by the celebrated historian Herodotus that Histiaeus, the Milesian, being detained a prisoner by Darius, and all correspondence intercepted, he shaved a man's head, wrote a dispatch upon it, and kept the man out of sight till his hair was grown. The living letter was then sent, and the person to whom he was addressed, upon shaving the messenger's head, found the news there inscribed.

May not Paul have had this, or some other instance of this sort in his mind when he penned this: "Ye are our epistle written in our hearts, known and read of all men; manifestly declared to be the epistle of Christ ministered by us, written with ink, but with the Spirit of the living God?"

We are professed Christians, but have we indeed been written upon by the Spirit of the living God? Are we what we profess to be? The world is reading us as though we were covered all over with legible letters—known and read by all men—but how do we read to it? Can men clearly see the Spirit of the living God? How do we read to our family, to our children, our servants? How do we read to our neighbors, to those with whom we trade? Let us think of this solemn fact. I am an epistle of Jesus Christ, read daily, hourly, by all who see me! How do I read?

**A Whole Family in Heaven.**  
A whole family in heaven! Who can picture or describe the everlasting joy? No one is united; neither father, nor mother, nor son, nor daughter, nor any one else, in heaven. In the morning of the resurrection they ascend together. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory which shall be everlasting. There is hereafter to be no separation in this family; no one to lie down on a bed of pain; no one to wander in temptation; no one to sink into the arms of death. Never in heaven is that family to move along in the dew procession, clad in the habiliments of woe, to congregate one of its members to the tomb. God grant that, in his infinite mercy, your family may be united.—*Barnes.*

Reader, are you a Christian parent, father or mother? Have you a reasonable hope that all your children will meet you in heaven? Are they all the friends of the Savior? If so, happy parent! God be praised. Are your servants all hopefully converted? What are you doing to make a Savior known to them? Do you read the Bible to them, and teach them the plan of salvation, and pray with them? If not, be their spiritual father. Look to this as a part of your family. How delightful to meet them all in heaven, even the most unfaithful of them.

But if you have a son or a daughter an enemy to Christ, an alien from God, O how painful the thought! How terrible the reflection!

There will be with you, even probably, that child may be lost—an heir of perdition—a dweller in everlasting burnings! How can you rest—how can you enjoy your selves? How can you plunge into the world and buy and sell, and accumulate riches for your children, and yet know that those children are heirs of hell that night when the sun rose upon them? If a mother, how can you see them an example of worldly mindedness, and following fashion, convince them how anxious you are for them to be fashionable, admired and respected by men, and yet show no concern for their immortal souls, or in what estimation they are held by the God of heaven? Christian parents, think of it. Are you not actually leading your children down to ruin—impelling them towards the flames by your Christian influence? Are you not un-Christian to them and your minister—his sermons warning and exhortations? So long as you give no more concern for them, will his preaching affect them? Can you expect it? Would it not be almost a miracle if it should? Our eye has just fallen upon an article in a findel, "Universal paper, and we confess to the force of its blasphemous sneering—read it, and God grant it may lead a thousand Christian parents, who read this, to the throne of grace for their impetuous children, and thus the wrath of men be made to praise God.

**"We Don't Think Much About It."**  
"A country lady, on a visit to the city, spent several days very pleasantly with an intelligent orthodox family, and on the Sabbath accompanied them to church. One morning afterwards, at breakfast, she accosted them suddenly thus:—  
"Doctor, you appear to be a very happy man."  
"Certainly, I am," said he, in some confusion.  
"And you," said the lady, addressing the wife, "are very happy."  
"Yes," replied, "I have every reason to be happy."  
"I have thought," said the lady slowly, with emphasis on the words, "that you were both very, very happy, and I could not understand it."  
"Why not?" Why not? said they both in a breath with great surprise. And hereupon they made many protestations that they were "truly happy," and knew "no possible reason," why they should not be. But why should you doubt that we were happy?

"Because," said the seriously, "I could not be happy in your condition." The doctor and the wife looked greatly perplexed. "If I had such a faith as yours, I should be miserable."  
"O! it is that, all! said they greatly relieved."  
"It is that, all! Pho! Pho! We don't think much about it!"

The breakfast was resumed, and the subject dropped. These were thoughtful, educated and religious persons, and the lady expected to see them grace and wisdom. The scene at the church, after a fervid sermon, surprised her greatly. She saw the people were "very social and cheerful, almost merry." And she ascertained the pastor saw such freedom of manner in universal congregation. It was a strange revelation to one who had not heard Calvinistic preaching. She immediately asked if the women believed it?

"So! as with the orthodox scholars (so called), generally, they sleep very comfortably on a velvet cushion in church on the Sabbath, they are very thoughtful of damnation, when preaching to the crowd to which they have subscribed, and their children are in danger of eternal fire, and strike and smile, and go home in peace, and demonstrate that they neither believe what they hear, nor think anything about it!"

We repudiate Campbellism as specious in fidelity, and we have invited and shall invite Mr. Campbell to our columns (which he once challenged us to do, and finding we would, withdrew). We write and urge Mr. Rice to use our columns. This we are now writing, is in self-defense—called out by name in his paper, to vindicate himself and Baptists from the charge of manufacturing history in order to read Baptists in the 12th century.

What Methodist or Pedobaptist paper in the land, will make the same offer to us? And, finally, if any man's character, position, teaching or influence, is questioned in this paper, and he will be whom we regard in error—we will allow him to be heard in defence to a reasonable extent; but of this we must not be allowed to judge. Impositors and excluded church members alone, cannot be allowed to reply to a church action, as a rule—there may be exceptions in cases.

We appeal to our readers. What more, as a public journalist, can we do? What paper published in this Union will do this? Do not all see that it is impossible for such a paper to be of evil influence; for, to check its first tendency to evil good man in the land, who can wield a pen, has a "break in his own hand" to arrest and counteract the wrong teaching. But, such a journal must be an invaluable blessing to truth and morality, deserves well of all good men, promotes religion, thinking, activates, and develops the writing talents of the South, and diffuses general intelligence.

**CIRCULATION.**  
The paper is enjoying a generous circulation, some twelve thousand, but with a determined effort on the part of its hosts of friends, it can be carried to twenty thousand, at least, fifteen thousand, before the close of the year. There is one Baptist paper in the North, in advance of us, and we think the North has quite long enough enjoyed the honor. Let the South have it a little while. The Publishers now make the most liberal offer for new subscribers, we have ever been able to make. See advertisement.

## NEW VOLUME—EXCLUSIOE.

With this issue we enter upon a new volume—XIV—of this paper, and the 11th of our editorial labor. We are now the oldest Baptist Editor, (not man) save the veteran Sauls, of the Religious Herald, in the South; if not in the Union. We set up our Ebenezer here, and inscribe it with gratitude and thanksgiving. Truly, "Hitherto hath the Lord helped us."

We accepted this trust and entered upon its duties "in weakness, in fear and in much trembling." The list was small, (only 1000) subscribers all told—the size of the paper insignificant, and its indebtedness crushing. We were without presses, type, or the least experience in printing. In the face of such obstacles we have, year after year, struggled and toiled on, and God has signally blessed us, and thousands of friends enthusiastically stood by us, and aided by advance payments and securing new subscribers. From a full heart we can truly say, "What shall we render unto God for all his benefits?" It is true we have had enemies—many and powerful, bitter and malicious foes without, and a few still more cruel ones in our "own household" of faith—who have sought openly and secretly, publicly and clandestinely, to circumscribe our influence and crush down this enterprise; but God has given us great deliverance, and we feel that none but an Almighty Arm could have preserved us. We are compelled to believe that the enemies of this paper, and of the principles it advocates, would have long since ruined us, had not the Lord been on our side. We do not believe that we are the least fanatical when we say this, for we have the evidence that there are many devoted praying brethren who believe this. And herein is the secret of its unparalleled success. The prayers of thousands of devout men and women have for these long years gone up to the throne of Grace for this paper and its editor. We bless God for this. These sentences, we are aware, cannot be appreciated by many of our new readers, but when the history of the establishment of this paper, from 1847, is written, the force of what we have said will be seen. There are many very things, secret depressing influences and powerful opposing undercurrents, that have had to be met, known even to but few, but should be known by all, that the sacrifices and the toiling faithfulness of others may be appreciated. This we leave to the not far future.

We greet our readers at the beginning of this volume with a new dress (save the heading, which has not yet arrived)—as a proof of our willingness to expend, for the improvement of the paper and means with which to print, a large amount of all the realized profits arising from its publication. And up to this time we have done this. If the paper has made more than we have expended, that surplus is still in the hands of subscribers.

We are satisfied that there is a very great misapprehension on the minds of most persons as to the profits of a religious paper. Many imagine that their editors and publishers are getting rich, and do not need what they owe. The publication of a secular paper having a large circulation, with a heavy advertising and job patronage, is profitable, if economically conducted. But not so with a religious paper, at \$2.00 per annum—considering a fraction its subscription price. The editor of the New York Independent when it had 25,000 subscribers, declared that it did not pay its expenses. It is certain that there is not a Baptist paper in the South that is making anything, and it is more certain that we are giving far more reading matter for \$2.00 than any one of them.

We say this to influence, if possible, those who owe us to pay us up at once—we will esteem it a great favor, and it would aid us immensely just now—and to prompt our friends to continue their kind endeavors to sustain and greatly increase its circulation as in years past.

**THE POSITION OF THE TENNESSEE BAPTIST** from 1857—The faith and practice advocated by this paper, are well known to all. Believing them to be Scriptural and consistent, and held by our Baptist ancestors in the days of martyrdom, we give careful unreserved and uncompromisingly to their maintenance, and to oppose, by all proper means, whatever is opposed to them. If we must stand alone, we will stand by them.

**FREE DISCUSSION—AN OPEN PAPER.**—Free discussion has ever characterized this paper. We wish our patrons to become a thinking, investigating, and intelligent class of readers, to receive nothing on trust, to believe nothing because some great man, some D. D., or even their friend, the Editor, says so. If the question is to be determined by the Scriptures, we wish them to search the Scriptures and judge each for himself; if the question is to be decided by logic, we wish to encourage them to reason. We are, therefore, willing for both sides of all questions, involving the faith, practice, or propriety of the denomination, to be heard—when the courtesies of the press are observed. No editor is bound to insert a discomfiting article.

We invite the "Anti-Land Marker" as well as the "Land Marker," the Anti-Missionary as well as the Missionary, the Arminian as well as the Advocate of Salvation by grace, to use our columns—let it still be a bloodless, blood-ground of mainly Christian warfare. We fear nothing. Ours is the motto of the Welsh Baptists: "TRUTH AGAINST THE WORLD." That which stands the test of the word of God, or a true philosophy, we will receive, come from what source it may.

We invite Pedobaptists as well as others, to our columns. We oppose the Episcopacy as a phase of antichrist, and yet we invite any phase of Southern Methodism to attempt its defense in our columns, or any respectable and responsible Methodist in the South. Can we do more? Then, be it known to all men that we will, during the ensuing twelve months, surrender two columns each week, to the Tennessee Conference or to the General Conference of the Church South, if either will appoint a man to defend Methodism against our strictures, unrepresentations of it, as expressed in other papers, or in Little Iron Wheel—or this paper. Can more be asked of us?

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We are satisfied that there is a very great misapprehension on the minds of most persons as to the profits of a religious paper. Many imagine that their editors and publishers are getting rich, and do not need what they owe. The publication of a secular paper having a large circulation, with a heavy advertising and job patronage, is profitable, if economically conducted. But not so with a religious paper, at \$2.00 per annum—considering a fraction its subscription price. The editor of the New York Independent when it had 25,000 subscribers, declared that it did not pay its expenses. It is certain that there is not a Baptist paper in the South that is making anything, and it is more certain that we are giving far more reading matter for \$2.00 than any one of them.

We say this to influence, if possible, those who owe us to pay us up at once—we will esteem it a great favor, and it would aid us immensely just now—and to prompt our friends to continue their kind endeavors to sustain and greatly increase its circulation as in years past.

**THE POSITION OF THE TENNESSEE BAPTIST** from 1857—The faith and practice advocated by this paper, are well known to all. Believing them to be Scriptural and consistent, and held by our Baptist ancestors in the days of martyrdom, we give careful unreserved and uncompromisingly to their maintenance, and to oppose, by all proper means, whatever is opposed to them. If we must stand alone, we will stand by them.

**FREE DISCUSSION—AN OPEN PAPER.**—Free discussion has ever characterized this paper. We wish our patrons to become a thinking, investigating, and intelligent class of readers, to receive nothing on trust, to believe nothing because some great man, some D. D., or even their friend, the Editor, says so. If the question is to be determined by the Scriptures, we wish them to search the Scriptures and judge each for himself; if the question is to be decided by logic, we wish to encourage them to reason. We are, therefore, willing for both sides of all questions, involving the faith, practice, or propriety of the denomination, to be heard—when the courtesies of the press are observed. No editor is bound to insert a discomfiting article.

We invite the "Anti-Land Marker" as well as the "Land Marker," the Anti-Missionary as well as the Missionary, the Arminian as well as the Advocate of Salvation by grace, to use our columns—let it still be a bloodless, blood-ground of mainly Christian warfare. We fear nothing. Ours is the motto of the Welsh Baptists: "TRUTH AGAINST THE WORLD." That which stands the test of the word of God, or a true philosophy, we will receive, come from what source it may.

We invite Pedobaptists as well as others, to our columns. We oppose the Episcopacy as a phase of antichrist, and yet we invite any phase of Southern Methodism to attempt its defense in our columns, or any respectable and responsible Methodist in the South. Can we do more? Then, be it known to all men that we will, during the ensuing twelve months, surrender two columns each week, to the Tennessee Conference or to the General Conference of the Church South, if either will appoint a man to defend Methodism against our strictures, unrepresentations of it, as expressed in other papers, or in Little Iron Wheel—or this paper. Can more be asked of us?

We repudiate Campbellism as specious in fidelity, and we have invited and shall invite Mr. Campbell to our columns (which he once challenged us to do, and finding we would, withdrew). We write and urge Mr. Rice to use our columns. This we are now writing, is in self-defense—called out by name in his paper, to vindicate himself and Baptists from the charge of manufacturing history in order to read Baptists in the 12th century.

What Methodist or Pedobaptist paper in the land, will make the same offer to us? And, finally, if any man's character, position, teaching or influence, is questioned in this paper, and he will be whom we regard in error—we will allow him to be heard in defence to a reasonable extent; but of this we must not be allowed to judge. Impositors and excluded church members alone, cannot be allowed to reply to a church action, as a rule—there may be exceptions in cases.

We appeal to our readers. What more, as a public journalist, can we do? What paper published in this Union will do this? Do not all see that it is impossible for such a paper to be of evil influence; for, to check its first tendency to evil good man in the land, who can wield a pen, has a "break in his own hand" to arrest and counteract the wrong teaching. But, such a journal must be an invaluable blessing to truth and morality, deserves well of all good men, promotes religion, thinking, activates, and develops the writing talents of the South, and diffuses general intelligence.

**CIRCULATION.**  
The paper is enjoying a generous circulation, some twelve thousand, but with a determined effort on the part of its hosts of friends, it can be carried to twenty thousand, at least, fifteen thousand, before the close of the year. There is one Baptist paper in the North, in advance of us, and we think the North has quite long enough enjoyed the honor. Let the South have it a little while. The Publishers now make the most liberal offer for new subscribers, we have ever been able to make. See advertisement.

## NEW VOLUME—EXCLUSIOE.

With this issue we enter upon a new volume—XIV—of this paper, and the 11th of our editorial labor. We are now the oldest Baptist Editor, (not man) save the veteran Sauls, of the Religious Herald, in the South; if not in the Union. We set up our Ebenezer here, and inscribe it with gratitude and thanksgiving. Truly, "Hitherto hath the Lord helped us."

We accepted this trust and entered upon its duties "in weakness, in fear and in much trembling." The list was small, (only 1000) subscribers all told—the size of the paper insignificant, and its indebtedness crushing. We were without presses, type, or the least experience in printing. In the face of such obstacles we have, year after year, struggled and toiled on, and God has signally blessed us, and thousands of friends enthusiastically stood by us, and aided by advance payments and securing new subscribers. From a full heart we can truly say, "What shall we render unto God for all his benefits?" It is true we have had enemies—many and powerful, bitter and malicious foes without, and a few still more cruel ones in our "own household" of faith—who have sought openly and secretly, publicly and clandestinely, to circumscribe our influence and crush down this enterprise; but God has given us great deliverance, and we feel that none but an Almighty Arm could have preserved us. We are compelled to believe that the enemies of this paper,







