

Tennessee Baptist

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

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The Pulpit.

(Our readers and City Clergy will appear in this department during the present year, by J. M. Pennington, our able contributor, and by J. M. Pennington, J. M. Pennington, J. M. Pennington, and others of the most eminent ministers of England.)

One Want of the Times.

ISRAEL had sinned, and were under God's wrath. There was wickedness in the palace, and in the streets of the land. Yet when proud Benhadad, the King of Syria, came blustering and boasting against them, the Lord sympathized with them, sent a prophet to them, and pressed to deliver them. The young men of the provinces were selected to conquer the foe, and wear the laurels of victory. It is nothing for the Lord to save, whether by many, or by them that have no might. Here is proud Benhadad, with thirty and two kings to help him, with a most numerous army; on the other hand, here are two hundred and thirty-two young princes, with a small army, and yet the victory was theirs.—What a subject to strengthen faith, excite hope, and encourage effort in the Lord's cause! May the Lord give us a few profitable thoughts, while we meditate on this subject.

Here is a noble army. Made up of princely young men. Just such as we need in the Lord's cause now. Young men of education, taught of God. Led by the Spirit into the truth. Men who know themselves and the Savior; the salvation that is by grace, and enjoy it; their own weakness, and where their great strength lies. Who are taught to use the Lord's armor, to wield the sword of the Spirit, and the powerful weapon called "all prayer." O, young men of *Israel*—influence acquired by character, and employed for God and his glory. It is character that gives weight. When young men are deeply spiritual, will read in God's word, devoted heart and soul to God's service, and in the world exhibit truthfulness, honesty, industry, decision, and industry in God's cause, they acquire an influence that is almost invincible. O for an army of young men of influence. Young men of power—power with God in prayer, which gives them power in the church, the school, and the world. If we have power with God, we shall be sure to have power with man. Jacob first prevailed with God, and then Esau's heart was subdued, melted, and transformed. It is in private, when alone with God, that the battle is won. Those who pray well will fight well.—Those who succeed with God, will be sure to overcome their fellow-men. O for an army of young men who have power with God! Young men of purpose, who are determined to do something noble. Who live for a noble end, and live by a noble rule. Whose minds are made up, in God's strength, to subdue themselves, and then to subdue others. To bring the body into subjection to the soul, and the soul to the obedience of faith; and then to consecrate both soul and body to Jesus and his cause.—O for an army of young men of determined purpose! Young men thoroughly decided for God, wholly devoted to God, and determined to employ all their time, strength, and talents for God. Such are princely young men, young men whom God will delight to honor, and to whom he will give the victory.

Here is a numerous foe. Benhadad and thirty-two kings, with him, backed by an army almost innumerable. Just so we have a world lying in wickedness, led on against God and the Savior's little flock by the prince of the powers of the air and all his infernal associates. Or, nearer home, we have a kingdom to conquer for Christ, the inhabitants of which are in enmity against him, and are daily saying, "We will not have him to rule over us." Or, nearer still, we have a town, with its streets, lanes, and alleys, to win for the Prince of Peace. Or we are called to do battle with principles which are opposed to the rights of God, the honor of Christ, and the eternal happiness of man; with practices which are alike injurious to God and man, violations of law, and indications of opposition to the Lawgiver; with persons who are in rebellion against God. Those principles we must subvert, those practices we must change, and those persons we must convert from the error of their way.—Here is work for noble minds, daring spirits, living hearts, for princely young men. O, to see a host of them coming forth to the help of the Lord—to the help of the Lord against the mighty!

Here is, then, a terrible conflict. It must be hand to hand, foot to foot, heart to heart. Each one must kill his man, not so much by might as by mercy; not so much by skill as by kindness. The victory may be gained, but the conquest is not easy nor quick; it calls for stern, determined, persevering conflict. We must take to ourselves the whole armor of God; we must take the Lord with us to the work; we must have our hearts glowing with love to man, burning with zeal for God, and panting to bring honor to the great Captain of our salvation. Then, relying on the promises of eternal truth; then, expecting the all-subduing influence of the Holy Spirit; then, throwing our whole souls into the work, so if all depended on us, and yet looking to the Lord, knowing that all depends on him, we shall conquer, we shall overcome, we shall triumph! O to see the whole Church, every member of it, engaged heart and soul in this desperate conflict! Then, then, we should soon see glorious things!

Here is a carnal action. "They slew every one his man"; but they acted in concert, they fought together, they encouraged each other, they proved that union is strength.—This is just what we want. We want our princely young men to set together, in form

one glorious phalanx, one determined combination, one noble, indomitable band. If all who profess faith in Jesus were right-headed and right-hearted, and would only set together with this one object in view—to win souls, to conquer for the Savior, relying alone on the promised presence and power of the Holy Spirit, they might be called "The Invincibles." Cromwell's Ironsides would be mere children to them. O to see our young men meeting to pray together, until they be endued with power from on high; to plan together how they shall best commence, carry on, and persevere in the work to its completion; and to fight together, determined to conquer or to die! We need more hearty union, more combined action, more persevering efforts to conquer the world for Christ.

Here is universal victory. "They slew every one his man." There was not one coward, one deserter, or one who missed his mark.—Each slew his man, and thus all conquered. Syria was humbled, and Israel, was exalted. The victory was gained with comparative ease. But how many professed soldiers we have in our ranks who have never slain a man, or taken one captive for Christ! How can ye live?—How can ye enjoy one moment's comfort? How can ye bear yourselves, who have never been the means of the conversion of a soul? What have you professed Christ for years, and never gained one single victory for him—never brought one penitent rebel to his feet? Yours is an experience we cannot preach, a condition we would not be in for the world. O for grace that, with a princely spirit, with indomitable courage, with steady perseverance, we may engage in the great conflict of subduing the world to Christ!

Brethren, see the want of the times—princely young men. Young men deeply taught of God, using acquired influence for God, obtaining power from God, and with an iron purpose engaging with the enemies of God. We want you to throw your hearts into the work of God. O, how much remains to be done! Look at the state of the world, the spathy of the Church, the activity of God's enemies, and come forth and engage with all your hearts in this glorious enterprise. We want you to co-operate together. Individual action is good, but combined action is better. You can stimulate, stir up, and encourage each other. Stand not aloof from each other then—have you not all one glorious Captain? do you not belong to one and the same army? do you not hope to receive a crown from the same gracious hands?

Then unite—unite—unite, to do battle with the world. We want you to be a noble phalanx. Deeds that will never be forgotten throughout eternity. Deeds that will be published from the judgment-seat of Christ. Deeds that will bring glory to God, honour to Christ, happiness to man, confusion to devils, and eternal credit to yourselves. Arise, then, to conquer for Christ, to win souls for Christ, to raise an army for Christ, and to live solely or principally for the glory of Christ!

SHORT SERMONS.

OF THE TERM MEN WOULD MAKE WITH GOD. *L. How long will ye talk between two opponents? 1 Kings xviii. "Ye must have two masters." Matt. vi. 24.*

Men know, if they would be saved, they must love and serve God; but they would fain separate from that love, and that service, whatever is burdensome; and leave only what they like. They would serve him on the terms of giving him only words and ceremonies, and of those ceremonies only such as are not too long and tedious. They would love him on the terms of loving with him, and perhaps above him, things which he has forbidden and condemned. They would love him on the terms of diminishing nothing in that blind self-love, whereby, instead of referring themselves to God, by whom and from whom they exist, they, on the contrary, refer God to themselves, and beset themselves to him only as a source of comfort when the errataes fall them. They would serve him and love him on the terms of being sometimes ashamed of him, and not retarding to give him any more than the world shall allow and approve of. What kind of love and service is this?

II. God will admit no other terms with us, but those which we covenanted in our conversion, wherein we promised to renounce the world for his sake. His first and great commandment requires that we should love him unreservedly with our whole heart, and mind, and strength. Can he be said truly to love God, who pays a great deference to the world, his adversary, against which he has denounced so many judgments? Can he be said to love God, who is afraid of knowing him too much, lest he should be too far engaged in his service? Can he be said to love God, who satisfies himself with not affronting him, and takes no pains to please him, nor is jealous for an opportunity to serve him? God sets no limits to his love towards us, and therefore, our returns to him should be of the same nature.

VERY SHORT SERMONS.

When the chief Shepherd shall appear, ye shall receive a crown of glory that shall not fade. 1 Pet. v. 4.

1. The character of the promised crown.
2. The time when it shall be bestowed.
My Shepherd will appear, I know,
At his appointed day,
A crown of glory to bestow,
That cannot fade away.

Discussion.

We are aware of the objections some have to religious discussion. It amounts to a repudiation of the minister or editor who displays a disposition to investigate mooted points of difference between different denominations. They ask the question with some degree of plausibility, why do we magnify

some subjects to the apparent neglect of others? These feelings and sentiments should be treated with respect and a reason given for the contrary sentiment. With many other denominations there are numerous opinions and articles of Christian faith in common with us all. They are interwoven in the very spirit of our common religion. About them there is no difference of opinion. Hence they are seldom alluded to.—There is no necessity for their discussion. They are taught us from every pulpit. We read them in all our books. They are the common topic of religious conversation. All Christians know them. About them all are agreed. Hence to republish them in the newspaper would be idle, and even a weekly journal to be as dull and as little read as a musty folio in our libraries.

But on the other hand there are points of difference touching the first principles of Christian duty, that divide us as the poles. They have caused that want of unity amongst Christians which so much mar the appearance of our profession and practice, and are such great stumbling blocks towards the subjugation of the world to the dominion of the "truth as it is in Jesus." At the foundation of these differences lie great principles upon which depends the purity and perpetuity of the church and our faith. Is it not right and proper that these things should be discussed, and those errors which would subvert our holy religion should be opposed? We believe it is in the moral and religious world, as it is in the physical. A perpetual calm would produce a stagnation and an unhealthy mist, fatal to the growth of Christian graces and health of profession. An interchange of views, a contest of mind over doubtful points are necessary to disperse clouds and produce light—to give exercise to the mental and moral faculties, thereby giving the glow of health, with a stimulation of zeal according to knowledge.

It is the manner of discussion—the spirit with which we enter into it, we apprehend that is objected to more than the thing itself. For can any reasonable man object to earnestly endeavoring to convince our erring friends of their false doctrines, and bring the followers of Christ all into one fold?

Denominationalism is by no means to be contended with *sectarianism*. There are those who seem to be resolved to keep their selves blind to the very manifest distinction we suggest. They allow of no middle ground between a bigoted devotion to set, and the latitudinarian views which they esteem as most rational. As a consequence are content to speak in their presence in his denominational character, but straightway they become less than *sectarian*, he cannot even exhibit a moderate degree of firmness in maintaining his own denominational opinions without bringing upon himself this reproach. We think it is wise and unbarbaric to believe that the progress of religion had some peculiar satisfaction in this sort of course. It is a very convenient way of dismissing all urgent appeals and admonitions, to set them to the account of a mere spirit of proselytism. He who acts thus is equally unjust to others and to himself, for while he misinterprets them, he acts against his own soul.

It is natural and right that men should advocate and seek to propagate their conscientious views of truth and of human duty. We say their conscientious views, what they believe to be true, not what they have resolved shall be true. Infidels, therefore, have no just ground for censure against Christians, because they are earnest and zealous, seeking to spread their own denominational opinions. Besides if it be admitted that Christianity may be true, then the structure and discipline and worship of Christian churches are matters of evident importance. It is demanded of every Christian to aim at ascertaining the will of God with reference to each point, and having ascertained, if he sees others in error, he is bound both as a Christian and a man, to give the reasons that have convinced in his own mind, and endeavor to lead them in all truth. It is right, too, for each denomination of Christians, as a body, to seek by fair and lawful means to spread their own opinions, to form and execute such missionary and educational enterprises as shall be consistent with religious principle and the right of others. To find fault with them on this account is mere capriciousness, while to make such pleas a subterfuge, when hard pressed by the truth itself is evasiveness unbecoming the candid man.—*Miss. Baptist.*

JACKSONVILLE, Fla., Dec. 25, 1857.

DEAR BROTHERS: I learn from the Minutes of the Alabama Association, recently received, that Elder S. French was appointed clerk at its late session. Our delegates were prevented from attending by sickness in their families. I deem it my duty, as pastor of the Bethel Church, to state in this public manner, that Elder S. French is, and was at the time of his appointment as Clerk of said Association, an excluded member of our church, as will appear from the following Preamble and Resolutions adopted by the Church, (after availing itself of all the aid and counsel that it could obtain from sister churches,) at its regular Conference, held August 2, 1857.

"Whereas, Elder S. French obtained a letter of dismission from us by making professions which his subsequent conduct proved to be false; and whereas, he has moreover traduced the character of individuals and maligned and denounced the church in the aggregate, written an insulting letter to her, made false representations of her acts, and preferred false charges against her; and whereas, when cited to appear before her and answer for his repeated and manifest violations of the laws of Christ's kingdom, instead of heeding the citation, he

proceeded, apparently with the view of placing himself beyond our jurisdiction, to constitute himself and a few others into a church, without the aid or counsel of a Presbytery, and contrary alike to the explicit instructions of our Lord and Savior, as recorded in Matt. 5: 23, and to all approved Baptist usage; and whereas, he has, moreover, pertinaciously declined all our overtures to submit his case to the arbitration of a council of ministers, although he was invited to select such ministers as he thought proper to form a part of said council; Therefore,

Resolved, That we withdraw our fellowship from said S. French, until he shall have made proper acknowledgments for his many infractions of the express precepts of the Divine law, while under our jurisdiction.

Resolved, That we are ready to furnish, in detail, the charges preferred against Elder S. French, and the evidence upon which they rest, when respectfully requested so to do by any church with which he may become associated.

Resolved, That the foregoing Preamble and Resolutions be sent for publication to the Southern Baptist, Christian Index, S. W. Baptist and Tennessee Baptist.

A WORD OF EXPLANATION is due for the non-remittance, at an early day, of the above Preamble and Resolutions to the officers of the papers named.

The duty of forwarding them was assigned to me. Sickness, and other unavoidable causes, combined to prevent me from sending them at an earlier day. Their publication, at a later period, I concluded might appear inopportune, and thought it might be best to let the matter rest until the approaching meeting of our Association, when most probably, in the natural course of events, be brought before that body and be referred for investigation to a committee of discreet and disinterested brethren. I moreover, felt a great reluctance to be instrumental in exhibiting before the public, in an unfavorable light, one whom I had baptized, with whom I had maintained a pleasant fraternal correspondence, and for whom I had cherished sincere Christian affection. It is with heartfelt sorrow I communicate that which cannot fail to subject to reproach, more or less, the cause of Christ in general, and the Baptist denomination in particular.

That our church has erred in the case of Elder S. French, I freely admit! Her great reluctance to proceed to extreme measures with her former pastor, and the fond hope indulged, that mature reflection would lead him to see and confess his past errors, led her to extend to the possible, the possibility of his existence is enough.—Things of apparent difficulty now, may have been true, and unattended with difficulty when the Scriptures were written. In answering objections, anything possible may be supposed; in proof nothing can be admitted without evidence.

I will only add, that I entertain no doubt of the readiness of our church to have the whole matter overhauled and submitted to a council called in from sister churches, and to rescind her former acts, if such council shall, after prayerful and deliberate investigation, decide that they were inscriptural. What more could or would she do? But as Elder S. French refused to submit the case to a council, the presumption is, that he will continue to do so, as long as one church is found ready to uphold him. Jos. S. BAKER, church pastor.

Allow me to add, with some remarks, a few general principles in ecclesiastical polity, recognized as such by intelligent and orderly Baptist churches very generally.

I. In the trial of a church member, the question to be decided is not, "Is he a Christian?" but, "has he been guilty of unchristian conduct?"

REMARKS. The following are extracts from the "Periodical Library," pp. 283, 284, published in 1847. "The character of the offence and not that of the offender, should influence all our decisions on ecclesiastical as well as in civil tribunals. When a member is arraigned before a church, it is no part of our business to enter into a general investigation of his claims to be considered a Christian. The question to be decided is not, 'Is he a Christian?' but, 'Is he guilty?'

"The word of God teaches us expressly to withdraw from such as depart from the faith, or walk disorderly among us. There are no exceptions made in favor of those whom we may hope to be Christians."

"We should give no more countenance to sin in one than another,—we should be at least as careful not to sanction it in the Christian as in the unconverted. The fact that a sin has been committed by a Christian does not lessen its evil in any respect; it rather increases it. A sinful act committed by one who has hitherto sustained a fair character, is calculated to exert a wider and more baneful influence than the same act committed by a loose professor, or an avowed infidel. It is with rays of moral darkness as with rays of solar light—the more elevated the object that reflects them, the more extensively is their influence spread abroad and felt. Shall we then plead in extenuation of sin, that which increases its power to harm? God forbid."

2. The granting of a letter of dismission to a member does not release the recipient thereof from the jurisdiction of the church that granted it until it has been handed in to some orderly church of Christ of "the same faith and order."

REMARKS. The truth of this is evident from the very wording of our letters of dismission. Hence, too, Baptist churches do not hesitate to exclude formally, from their fellowship, those who, after receiving a letter of dismission, unite with a Campbellite or a Pedobaptist church.

3. A church constituted of or by persons known to be lying under the censure of a regularly constituted church, is not to be recognized as an orderly gospel church, nor do let-

ters of dismission granted by such a church, entitle one to reception or fellowship in any other orderly church of Christ.

REMARKS. Members coming to us from Campbellite or Pedobaptist churches are never received into well instructed Baptist churches upon the letter received from such churches. Why? Because such churches are not considered orderly churches of Christ.

4. For one Baptist church to receive into her fellowship one known to be lying under the censure of a sister church, from whom he had obtained his letter without investigating the nature and ground of her censures, is unscriptural, contrary to Baptist usage, and well calculated to destroy all fellowship and Christian intercourse between sister churches.

REMARKS. Such a course is much better calculated to render our churches like the Kilkenny cats than like "a company of horses in Pharaoh's chariot." Is it not?

5. I would invite the attention of all Baptists, Landmarkers and anti-Landmarkers, to our above general principles, and if any one objects to any of them, I would respectfully request him to state and sustain, if he can, his objections over his own proper signature. By so doing he may benefit the public as well as the undersigned. Jos. S. BAKER.

AXIOMS, CANONS, LAWS OF LANGUAGE AND INTERPRETATION, etc., from various sources.

1. Without first a fixed principle, interpretation is impossible; mathematics may as well demonstrate without axioms.

2. In every question the burden of proof lies on the side of the affirmative. The negative, without speaking a word, has all it needs. If nothing is alleged in proof, there can be no necessity to disprove. If neither attempts proof, the negative is proved. What has no proof needs no refutation. If any one assigns to a word a new or unusual meaning, the burden of proof rests on himself.

3. It must be certainly true, that every thing revealed by God, will be revealed with a sufficient degree of clearness, and that every thing that is revealed which He commands to be believed or practiced.

4. No difficulty can avail against demonstration. No difficulty entitles us to give the lie to the spirit of inspiration, or call in question what He has stated. Any inexplicable difficulty cannot affect the certainty of what is certain. In proving that a thing is not impossible, there is no objection to prove that any of the axioms of mathematics are not axioms, or that the possibility of its existence is enough.—Things of apparent difficulty now, may have been true, and unattended with difficulty when the Scriptures were written. In answering objections, anything possible may be supposed; in proof nothing can be admitted without evidence.

5. Language owes allegiance only to the laws of mind. Language has no logical truth for its standard. In controversy, a word occurring frequently in the same language, is never to be taken arbitrarily in a sense which is not strictly warranted by the laws of language, and which it cannot be shown inconceivably to have in some other passage.

6. Use is the sole arbiter of language, and whatever is agreeable to this authority, stands justified beyond impeachment. There is no difference, in most cases, between vulgar and classical usage.

7. Classical writers are an authority to etymologists, but the etymologist cannot give law to the classics.

8. To ascertain the meaning of a word, we must examine its origin and use in the language to which it belongs. The meaning of every assertion is the meaning of the words employed to express it. A change in the word introduces a change of meaning in such case. The meaning of a word used by any writer, is the meaning to be ascribed to it by those for whom he wrote. The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected. When a word has several significations in common use, that must be selected which suits the passage in question. No word will give up its own meaning and adopt the meaning of another. Two senses cannot run into each other, nor can one sense run into another sense.

9. Nothing but examples from a language can be ultimate proof of the meaning of words.—Lexicons are constructed upon the ascertained, or supposed meaning of words, and are sometimes very incorrect. Hence, language, and not the Lexicon is the proper authority for the meaning of words. Ancient authors are competent to determine the meaning of a word in their time, which must still be received as the meaning of the word, except a change be proved. Change of modes of thought may operate in changing the meaning of words in different ages, but this has no relation to the use of words by the inspired writers of one period. Greek writers must be an authority for the meaning of a word in their own language. In Greek the primary definition is always considered as expressing the legitimate action in the construction of the words of a law.

10. Words may, and do sometimes, depart widely in their use from the meaning of their root. The derived word often drops every meaning of the root but one, and takes others that the root never possessed.

11. The appropriation of a word to a particular purpose does not divert that word of its meaning. Should a word have 20 meanings, its meaning in every occurrence must be capable of being ascertained.

12. Words must be used in scripture in the sense in which they are understood by those who speak the language. Any change in a word after its appropriation, or application by

the inspired writer, is of no authority as to its use in the inspired writings; its meaning must be determined by what it has at the time of appropriation. In all cases of alleged change, we may demand proof of the change.

13. No arrangement or circumstance can make certainty more or less certain. 14. Every thing in its original, as far as can be ascertained, ought to be communicated in a translation of the scripture into another language. If it is lawful to mistranslate one word, it is equally lawful to mistranslate or cover up the whole.

15. A word does not become sacred because it is appropriated to a sacred rite. A word in any language which is appropriated to any use, is not more or less sacred than any other word.

16. Words sometimes extend their signification beyond the ideas originally contained in them; as in *Baptis, consilium*, etc.

17. In certain situations, two words, or even several words may, with equal propriety, fill the same place, though they are all essentially different, and retain that difference in their signification.

18. Words that apply to the same thing are identical in meaning. The distinction between words that are apparently synonymous, should be carefully examined and considered, since few if any words in the same language are entirely synonymous.

19. Whatever is ascertained in a command, whether divine or human, no more nor so less is essential to its fulfillment. No plea can be strong enough to relieve us from divine appointment.

20. It is impossible that two parties can have previous possession of the same thing. 21. The idiom of languages differing, there is consequently, in some cases, a difference in the appropriation of the same words. Hence, it must be a false principle that obliges the idiom of one language to conform to that of another.

22. Inspiration does not give law to etymology or syntax, but must use, has always used the syntax of a language which it employs.

23. Connection never bestows a particle of meaning on a word. Negatives may give a different aspect to the sentence, or whole connection, but never makes the least change in the meaning of a word. 24. When the meaning of a word is ascertained by an examination of its occurrences in the language, and when no secondary meaning is perceived in other places, then, in a separate place, nothing but an impossibility can be found as to apply the primary meaning, or warrant us to assign a secondary meaning. If a secondary meaning is alleged, it must be ascertained and proved as the primary was.

25. It is the duty of the empire, state, or lawyer, through the proper legislative channel, to declare its will, and its citizens and members are bound to obey the same, as declared and published.

26. Positive laws and ordinances receive their force from the power and will of the lawgiver,—in religion derive their whole being and force from the sovereign pleasure of God, and cannot be annulled, altered, abridged, or in any way modified, except by the lawgiver. They admit of no degrees nor supplementary commentation. Positive religious institutions and precepts, as soon as delivered, become, not only positive, but in a certain sense moral.—Moral laws receive their force not only from the lawgiver, but from the fact that they are holy, just and good in themselves, and perfectly accord with all rules of right.

27. Without care in the use of words having a figurative appropriation, we may mistake the figurative for the real application of them. First settle the literal meaning of the word, and then understand the figurative conformity to this, e. g. The literal meaning of *Baptizo* is, never to overwhelm, though it will admit of this in a free translation. Words never change their meaning when used figuratively. Hence, while we speak of the figurative use, there is no figurative meaning of a word.—The applications of the word *Baptizo* in reference to mind, are all figurative.

28. The termination *zo*, in Greek, when employed to form a derivative, denotes the making of the action of the verb to be performed.

29. *Bapto* signifies to dip, and second, to dye in any way. *Bapto* has but one meaning, to dip—nothing more nor less, is univocal, and never means to dye, and the idea of water, or any other particular fluid, is not in the word.

30. Prepositions have always their own characteristic meaning, while in many cases they may be substituted for each other. The preposition *en*, in, though it may, according to the idiom of the English language, be sometimes translated *at*, such cases are always capable of analysis according to its proper meaning. The preposition *ek* always means *out of*, in the cases connected with the Christian ordinance, and never from *out of* respects exterior space considered horizontally, as well as contrasted with interior. It is contrary to the first principles of language, that prepositions appointed to express different relations, should be in any case used to express the same relation. When *en* is construed with a verb in which there is no motion, there is always a verb of motion understood, which is not expressed, because it is necessarily suggested.

31. It must be admitted, that the great Head of the Church alows has the right to give such character, modes, and names to his ordinances as He pleases, and that He would not appoint a rite without appointing the way of its observance.

32. A word which signifies mode, can only signify one mode. A word that applies to two or more modes can designate neither. A word not significant of mode may apply to all modes. Modes are essentially different from one another, and have nothing in common. If all, or several modes are included in the meaning of the word *Baptizo*, no mode can be more scriptural than another. There is not, in any language, a word that signifies the three modes, or any two of the modes assigned by some to the word *Baptizo*. If a word *en* to all of them, it can signify none of them. Hence, if *Baptizo* was employed to designate the Christian ordinance as first, in its modal meaning, in that meaning it must be understood as to the ordinance. *Amver* might change the meaning of the name or the ordinance, but such a change could not take place in the scriptural use of it. And whatever this word signifies, with respect to the ordinance of Baptism, will translate it in every passage in which it refers to Baptism.

33. Burying in the scripture meaning, must be the same as burying in the common meaning; otherwise the scriptures are not a revelation.

34. In religious institutions, the question is not, whether the institution is useful or injurious, but whether it is *wisdom* in scripture.

35. The same laws, precepts, and principles delivered to, and binding the primitive Christians, are delivered to and equally binding upon us.

36. The true members of Christ's Church are born from above, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Among them there is not—there never was a spiritual distinction between male and female; and according to the laws and principles of institution, the person who is entitled to one ordinance of the Church of Christ, is admitted to all, unless a limitation can be shown. A person who is admitted into a church, must have all the ordinances and privileges of the Church, if there is no limitation.

er, and have nothing in common. If all, or several modes are included in the meaning of the word *Baptizo*, no mode can be more scriptural than another. There is not, in any language, a word that signifies the three modes, or any two of the modes assigned by some to the word *Baptizo*. If a word *en* to all of them, it can signify none of them. Hence, if *Baptizo* was employed to designate the Christian ordinance as first, in its modal meaning, in that meaning it must be understood as to the ordinance. *Amver* might change the meaning of the name or the ordinance, but such a change could not take place in the scriptural use of it. And whatever this word signifies, with respect to the ordinance of Baptism, will translate it in every passage in which it refers to Baptism.

33. Burying in the scripture meaning, must be the same as burying in the common meaning; otherwise the scriptures are not a revelation.

34. In religious institutions, the question is not, whether the institution is useful or injurious, but whether it is *wisdom* in scripture.

35. The same laws, precepts, and principles delivered to, and binding the primitive Christians, are delivered to and equally binding upon us.

36. The true members of Christ's Church are born from above, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Among them there is not—there never was a spiritual distinction between male and female; and according to the laws and principles of institution, the person who is entitled to one ordinance of the Church of Christ, is admitted to all, unless a limitation can be shown. A person who is admitted into a church, must have all the ordinances and privileges of the Church, if there is no limitation.

From the Georgia Letters.

Sabbath School Convention.

Ma. Editor:—It needs no argument to show that Sabbath Schools are valuable engines for good—that God has blessed the instructions imparted in them to the conversion of many pupils and their parents; nor that we need the influence which they exert upon the public mind; nor that they will drag and accomplish with the wants of the age. Their utility is not doubtful. Hence the sooner the denomination is aroused and kept aroused on this subject, the better and brighter will be their prosperity afterwards.

The failure at Nashville to enlist the views producing apathy and postponement, ought to be a stimulus to effort, and increase our solicitude. Why? Because the object is one of the highest that comes within the purview of the philanthropist. That we are behind in this department of benevolent action, is obvious—is not a questionable matter. Our children as well as many of our brethren, are sadly deficient in biblical as well as other branches of knowledge. Since we have carried on schools in connection with the American Sunday School Union, we have neglected to provide our children with denominational reading and instruction, and thus omitted some part of Divine teaching. The subject of baptism and communion is pretty well understood by many of our ministers; but many members are ignorant of the subtle essence of our adversities, and depreciate their importance—to multiply their meaning and give them their proper place in the Christian system. Scores of books illustrating what the Bible inculcates would leave us in their hands.

Georgia Baptists have agitated this matter many years—some local conventions have been held twenty years ago; and in our State Convention, soon after its organization, it was frequently discussed. No subject in importance outweighs it. The immediate accomplishment is a desideratum, and ought not to be delayed. It ought to have been formed as early as the American Sunday School Union was, and thus have our children from the errors inculcated in their publications. We have lost one third of a century to our own harm, and it is high time for us to begin in earnest.

Let a Society be formed having no connection with any Publication Society, and let its committee publish where it can have books, edit, printed the cheapest and best. Let every State be represented at American, and let us go to work; all will be accommodated in that place, where a revival is now in progress. A. B.

Excellent Thoughts.

First. "The princely-minded Sutton, founder of Charter-houses, used often to repair to a private garden, where he poured forth his prayers to God: 'Lord, thou hast given me a large and liberal estate; give me also a heart to make use thereof.'"

Second. John Mason, a courtier, who flourished in the reign of Henry VIII, Edward and Queen Mary, and Queen Elizabeth, said on his death-bed to those about him: "I have lived to see four sovereigns, and have been privy councillor to each of them. I have seen the most remarkable things in foreign arts, and have been present at most State transactions for thirty years together, and I have learned this, after so many years' experience, that *severities is the greatest wisdom, temperance the best physic, and a good conscience the best estate. All things else are but vanity, my God, my duty, and my prayers.*"

Third. The celebrated Whitfield, in passing through New Jersey, once dined, among other diners, with the noted Mr. Tennent. After dinner, Whitfield adverted to his varied difficulties and labors, and expressed his consolation that in a short time his work would be done, when he should address the others, he turned to

