



THE BAPTIST. NASHVILLE, SATURDAY, OCTOBER 30, 1888.

important question, and he wished to know where every man stood, and hoped there would be no doubt.

After some further discussion, which several brethren participated in, and during which it was stated that the action proposed was not intended to interfere with the internal regulations or the discipline of the Church, but only to decide who might and who might not be members of this body, in accordance with Article 34 of the Constitution.

The vote was taken, and was as follows: Ayes 27, Nays 10.

So the Association refused to receive both parties. A motion was then offered to exclude both parties, pending which, after appointing brethren to preach on the morrow, the Association adjourned.

Elder J. M. Pendleton was appointed by the Association to preach in the Baptist Church in the morning, and Elder J. B. Graves at night. Elders Eaton and Griffin to occupy the Methodist and Presbyterian homes in the morning, and Elders Howell and Selridge at night. Elders Eaton and Howell agreed to exchange times.

MORE WORK FOR THE CHURCHES.

Elder Howell charged Elder J. B. Graves with grossly immoral and unchristian conduct in that he had published in his paper, the Tennessee Baptist, "slandering and atrocious libels" against him, and that he had also published in his paper, the Tennessee Baptist, "slandering and atrocious libels" against him, and that he had also published in his paper, the Tennessee Baptist, "slandering and atrocious libels" against him.

CONVERSATIONS ON THE CONSTITUTION.

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that you live in Church fellowship with one, though it be a mother, who has only received baptism? Where is the difficulty? Will you explain?

Yours truly, D. B. HALL.

Shelbyville, Sept. 30, 1888.

Ass.—We take great pleasure in relieving the mind of Bro. Hale, and of others teaching this case.

When our mother presented herself for membership to the Second Baptist Church, it is known to all that we were a novice in pastoral duties and Church order—that being our first pastorate. We state the facts according to our best recollection.

Eld. Howell was present. There were several deacons to be ordained. He acted as Moderator. We stated our mother's case, and said it was novel to us, and submitted the whole matter to the advice of the Moderator and Church. Then Eld. H. advised the Church to receive her, as our own decided impression—he did not oppose the action in the least, or did not have made an impression upon our mind. She was unanimously received—and Eld. H. noticed her reception with approbation in his paper.

Some years afterward our mother united with the First Church, and after enduring a long disaffection with her baptism, appeared before the Church and requested that the ordinance be administered to her in an orderly manner, by an administrator, setting under the authority of a Church of Christ. She was recommended by Eld. J. M. Pendleton, and now passes for a Baptist.

We could no sooner fellowship an unbaptized member of our own family, or even the mother that bore us, than one in any other State. We hope this is satisfactory.

THE INFIDEL'S DAUGHTER.

BY THE AUTHOR OF "THEODORA."

CHAPTER IV.

There must be a God.

"YOU need not fear," said Mrs. Clayton.

"I—we—my husband I mean—will be delighted to have a free and candid conversation with your father concerning all his difficulties—nothing pleases him better than to get into an argument."

"My father runs into such metaphysical abstractions sometimes," replied the young lady, "that I cannot fully comprehend him, and he has no associates with whom he cares to talk about his favorite topics. I think he will find in Mr. Clayton at least an attentive and appreciative listener. I look every moment now for him to return. He said he would be at home at an early hour."

"Will you permit me in the meantime," said the pastor, "since you have introduced the subject, to ask you a simple question?"

"Certainly. A dozen of them if you will."

"Were you ever at the Mammoth Cave in Kentucky?"

"I spent a week there once."

"Did you see any of the fishes from the river of the Cave?"

"I caught two of them."

"Did they have any eyes?"

"None at all; and why should they. There is no sunlight there, and eyes would be but an inconvenient and useless appendage. I was told that there were also rats in the Cave which had no eyes; I did not see them. The mole, whose life is spent beneath the ground, I have been told, is destitute of eyes."

"But, husband, what has all that to do with the question whether there is a God," asked Mrs. Clayton.

"I was just going to explain," replied the pastor, "by making a little argument which I thought might be convincing to a mind so practical as Miss Livingston's seems to be. It is this: In no instance do we find, either in man or animals, any natural instinct or capacity requiring for its appropriate exercise or gratification any object external to itself, but that such an object exists. Everywhere in nature this mutual coincidence and appropriateness are found. If there be an eye there is light; if there are ears there are sounds; and there is utility in hearing those sounds. If there is an instinct craving food, there is food to be eaten; and we see the manifest intention of nature that it should be known to exist and should be eaten. Now, if we find in man a race, an instinctive tendency to worship, it follows that there must be a Being who is the proper and intended object of that worship. Grant that man has in him a natural disposition to pay homage as to a God, to some power superior to himself, and it follows that either there is such a power that is to be worshipped as God, or else nature, in this single instance, has departed from her general rule of action, and has given a faculty and yet has provided no suitable and legitimate object for its exercise. Now, the fact that man is, and ever has been, everywhere and always, a worshiper, shows that he is such by nature, that is to say, he is constituted a worshiping being by the very structure of his mind. The tendency to worship is as much a part of his nature as the tendency to live in society."

"But it is not true, Mr. Clayton, that some men do not worship or feel any natural impulse to do so?"

"It may be true, and yet no less true, that man is by his nature a worshiper. Some few individuals prefer to live alone, yet man is always accounted a gregarious creature—that is, the race, as such, is disposed to congregate and dwell in companies. Some men are born blind, but man is nevertheless a seeing creature. Some are born deaf and dumb, but man is a hearing and talking being. So, although there may be some few who have no tendency to worship, and have never felt disposed to pay religious homage to any God, yet it is true that man, as a race, has everywhere and always been the most convincing proof that he is by his nature a worshiper. The history of every nation has a written history, testifies that it had some sort of religion, and recognized some power that it worshipped as God. The most enduring monuments of the nations that are going, are those connected with their religious worship. The fortifications of their cities have been long since dismantled; their costly dwellings have crumbled into dust, but here and there we still can find the ruins of their temples. If there are some few and barbarous tribes, of whom travelers have reported that they have no idea of a God, and no form of worshipping one, it is much more probable that the travelers were mistaken—that they had in their ignorance of the language and customs of the people, no means of knowing the facts—that any considerable number of persons have been real exceptions to a rule so nearly universal, as all history has proved this rule to be. Man is, by the inborn tendencies of his nature, a worshiper; nature has made him so; and you will observe that it is not only a worshiper, but that he worships a God. It is not a man like himself, but some power above himself, to which this in-

stinct points. With nothing



