

Polity and Practice.

1. The World of God is a company of eternally immortal beings... 2. Each visible Church of Christ is a company of eternally immortal beings...

CHAPTER 3.

It may be of service to my reader, if he is desirous to see this subject in the light of the Bible... I have already seen that Christ interfered in no way with the prerogative of earthly government...

Six Important Facts.

- 1. All churches and sects, of every name, have been formed by the will of man... 2. The Bible does not contain any precept or example of a church...

Six Important Principles.

- 1. The Bible does not contain any precept or example of a church... 2. The Bible does not contain any precept or example of a church...

BAPTIST COGNOMIES.

- 1. The name of Baptist is a body of immortal beings... 2. The name of Baptist is a body of immortal beings...

When Christ stepped in Asia by the coming of Christ, Jesus had begun in Europe to assume the responsibilities of his mission... I have already seen that Christ interfered in no way with the prerogative of earthly government...

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THE POLICY OF THE COMMITTEE TO REFORM THE SOUTHERN BAPTIST CONVENTION. MESSRS. EDITORS.—In your paper of Dec. 15, 1860, in an article headed, "Things in Mississippi as we found them," from the pen of the Senior Editor, the following paragraph occurs: "The late Eld. Martin Ball, of Mississippi, on the Committee to nominate new Boards" (referring to the meeting of the S. B. Convention held in the city of Richmond). He testified on his return home that it was the policy of that committee to nominate no man as a member of either Board, who was known to be a Landmark Baptist, or friendly to Elder Graves. He affirmed, that he nominated Eld. G. H. Martin, of Macon, on the one Board, and he was declared unacceptable, because a Landmark. After urging his claim until he saw it useless, he proposed this compromise, viz: Provided the committee allowed him to nominate a member in Tennessee, he would give the committee the privilege of selecting their own man in Mississippi. This was partially agreed to, and he nominated J. M. Pendleton, who was promptly rejected. Eld. Ball then declared that if his name was not accepted that he would bring in a minority report, and asked if there was not one member that would unite with him. One member, J. B. Jeter, of Richmond, Feb. 6, 1861. P. S. I send a copy of the letter of Dr. Samson as a fair specimen of the letters of the members of the committee, viz: Bro. Your letter enclosing an extract from "The Tennessee Baptist," giving an alleged statement of Elder Ball as to the action of the committee to nominate a new Board, came during my temporary absence. "If my memory serve me right, I was present at the meeting of the committee during its entire session. If any transaction corresponding to the alleged statement of Bro. Ball occurred, I was not aware of it. The allusions made in my hearing to the Nashville difficulties were very few and in a kind spirit, and in the selection of the Bible Board, all the remarks made seemed to me to indicate a desire and determination to stand entirely independently of that controversy in the selection of men. In my own action it certainly was entirely laid aside, and I had reason to suppose it was not allowed to have an influence with others. I am aware that, as one who had never taken any part in the Nashville controversy, I was not prepared to put any but a favorable construction on all that was said. Certainly, however, I was an impartial observer. "I deeply regret that this long continued misunderstanding, and the controversy to which it has given rise, should have any show of reason for its revival. I surely think that the whole spirit of the meeting and the action of the committee to nominate Boards, was calculated to allay suspicion and to disarm prejudice. "I am ever and truly your brother, G. W. SAMSON. "Inasmuch that Barnabas was carried away with their stimulation. "What! Paul, do you mean to say that noble Barnabas dissembled? And do you mean to charge Peter with taking the lead in this unmanly conduct? So it seems, indeed, but are you not too severe in assigning their dismission to the revival of the cause? You more than intimate that those good brethren desired to be on the strong side all the time. Hence, when the anti-Judaizers were in the majority they could go with them, and when the Judaizers were in the ascendant, they could take their side of the question. Well, Paul, you are probably right, as those brethren have not denied the charge, and doubtless you felt a little stirred up about this. At any rate, you gave the delinquents a pretty plain talk, but I suppose you did not turn them out of the church. But let us look into the case a little further. Do you mean to say, that those brethren were seeking popularity? That because James was a great man in the church they were disposed to follow him, instead of adhering to the plain dictates of their own consciences? For the life of me, I cannot make anything else out of your language. They desired to please James did they? And so they deserted Paul, right to be with James wrong? Bless me, how astonishingly have many preserved this same "Old Landmark!" Upon what a number, in these modern times, have the mantles of Peter and Barnabas fallen! But you say Paul, those brethren "were to be blamed." Blamed for what? For trying to keep good company? Surely you could not blame them for that, for you know a man is judged by the company he keeps, and could you suppose the brethren were going to let you lead them into trouble, and probably get all the Jews after them? Oh, no, you must allow them to follow the weakness of human nature. And besides, if they had followed you, they might have incurred the displeasure of James, and then their "usefulness" would have been injured. You know a small man can do more good when he has a great one to lean upon. The fly could raise a precious small dust by himself, but let him get on the axle of a wagon, and he could stir up a considerable amount of it—at least, so he thought. "All can say, in view of his own a mighty hand blow in falling on Peter and Barnabas— HERMAN JOSEPH AND BAPTIST.





