

# THE BAPTIST.

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## Our Pulpit.

### WHAT'S THE DIFFERENCE?

BY C. E. BLACKALL.

(An Address before the N. Y. State Baptist Convention.)

THE church of the future is to be what the church of to-day makes it. And the church of to-day has no ordinary measure of responsibility in the matter of so teaching and training in the present that the future shall be better than the past or present. Better in sound knowledge of the gospel, better in all that pertains to intelligent and well minded Christian character and life.

Any doctrine or principle which is worthy of being taught, is worthy to be taught. Not to teach it, under all proper circumstances, is practically to deny it. When such doctrine or principle is fundamental, it is the highest degree of folly to ignore it on any occasion, or to let slip any opportunity of presenting it to those whom we desire to instruct. Especially is this true in the work of the church in its teaching department. If we really believe the doctrines which hold us together in voluntary association, we are bound to extend a knowledge of them, in every profitable manner, and this leads to growth. And not merely numerical growth. There may be growth, without strength. The plant hidden from the sunshine, apart from the influence that alone can make it vigorous, may grow, but only in a feeble way. The stem may be long, but it will be sickly and barren.

"The child is father to the man" in much that pertains to mental and spiritual development, hence no care can be too great, no influence unimpaired, not less than body, in the preparation for the battle of life.

The literature of a nation has a great part in the formation of the nation's character. So, too, the literature of a religious denomination may have a mighty influence for good. If true to God's word, and faithfully used, for the imparting of knowledge and constant training of mind and heart, the results are certain and calculable; and any denomination without a distinctive literature cannot hope for stability, or expect to make rapid advancement. We cannot be without any of the other objects of education, the people in some degree, at least, we have a necessity for this. When we realize that political parties expend hundreds of thousands of dollars annually in paid advertisements, and influence are used to influence the popular mind in the choice of candidates for office, we can appreciate the value which they place upon it as a means of securing desired results.

In view of these facts we would consider our duty as Baptists with regard to a literature that is peculiarly our own, and well fitted to properly present the truth to those to whom we hold it, and show the world that we are a people which divides the world, and is not a sect.

There is a great need of a literature of our own. Some of our brethren, it is true, will say that we have no need of a literature of our own, and that we may as well give our money and labor to the support of the literature of other denominations. But we have a duty to perform, and we must do it. We have a duty to perform, and we must do it. We have a duty to perform, and we must do it.

school, the teacher, the older pupils who form the adult classes, the intermediate grades of the school, and for the little ones who compose the primary department.

There seems to be an idea in the minds of some of our brethren that while the teaching from the pulpit must be strictly orthodox, in order to the stability of the church, the teaching in the Sunday-school may be carelessly and even wrongly done, and no harm result. This idea is fostered by the so-called "unsectarian" or "undenominational" publishers, who with a laudable energy place their publications before our people and solicit their patronage. It is also fostered by every advocate of so-called "Christian Union" whose appeals in State and County Conventions have apparently had the one object, which they regard as worthy of any sacrifice, forgetting that true Christian unity is not to be gained in any such manner. An outward unity is not of any value if resultant from any sacrifice of principle.

The practical outcome of this is: First, an indisposition to mention any peculiarity of doctrine that we hold lest we offend the sensibilities of brethren of other denominations. Second, an unwillingness to teach such doctrines when placed squarely before us in the line of the international lessons. Third, to avoid even a mention of the name we bear. Fourth, to place in our Sunday-school libraries books that either ignore or directly controvert our own. Fifth, to use in our schools text books and other kinds of literature which are carefully prepared for Federal school, or are at best so-called "unsectarian" and, therefore, of necessity and for our use, because it would be eminent, unwise to present in such publications

The time has come to speak plainly upon this point. We need a John the Baptist to strip off the shams, the hinder and hinder our work; to cry out boldly, and spare not, proclaiming the truth to the ears of all men. Our fear of the taunt of bigotry and narrowness has, in too many instances, made us weak and cowardly, and unworthy of our name and heritage. We are, in some of our practices, the most liberal of all organized bodies of Christians, although we are called the least liberal. We may well be liberal with what is our own, but when it comes to dealing with God's truth, the case is very different. We not only fail to know the truth, but we need to teach it faithfully.

Why do we withhold Sunday-school? Who do we depend our money so freely in providing these schools with the various requisites for their work? Why do we give time and strength that they may be maintained? Is merely to be in the fashion, the aim is unworthy and we deserve to fail. If merely to have a good time; or to give the children a good time, the aim is equally unworthy, in the light of God's day. There may be in some minds the somewhat of both objects, but the true aim should be to worship God and teach his truth. As we do not as children of a Heavenly Father we should be as others who bear the name of the Lord. As to the second, we must hold to our own truth. We will teach the truth in its fulness, and we will not be swayed by the opinions of others. We will not be swayed by the opinions of others. We will not be swayed by the opinions of others.

So the seed is sown, and the poison of error is taking deep root. By and by there comes a lesson to the teachers of the school. But the teacher has little to do with it. He is not to be swayed by the opinions of others. He is not to be swayed by the opinions of others.

every effort for the cause we love. It is not enough that we seek the conversion of those we teach, for this is but the beginning of our work. Careful instruction is not less important as a preliminary to this than it is to the subsequent culture, or rounding out of the Christian character which is being moulded under our hands.

Because of this we need to be consistent in the selection of the literature we use in our schools. We are dealing with minds that are keen and ready to see any weakness we may manifest. Trained in the best schools by the best teachers that can be obtained, these children of our measure every act of those who occupy the position of instructor. They put things together in a most logical way, and often when we are least prepared for it, reach conclusions which amaze us, but which should cause our cheeks to tingle with shame because we have been careless, or blind to our own faults. A bright, thoughtful lad, is introduced into a Baptist Sunday-school which is up to the times in all the appointments that make such a place attractive. Banners flame out from the walls, a fountain dances in the soft light from stained glass windows; an organ or a piano, with perhaps a cornet added, leads the music; a large library is in circulation; picture papers are free to all; lesson papers or quarterlies abound; the order of service is pleasing; and a social, yet earnest spirit, seems to mark everything that is said or done. The casual observer would say that this was a model school. But the child looks past all these appliances and measures the school for what its name purports. He expects that he will learn something distinctive there that this school ought to teach, because he thinks that the people who are called Baptists, believe as Baptists. He finds a Methodist question book, excellent in its way, and unequalled for Methodist schools, with Methodist doctrines very decidedly presented. Soon he receives a Presbyterian paper, a juvenile paper of course, and not over strongly marked by Presbyterianism, yet it has in it a beautiful story about the sprinkling an infant "in the holy name of baptism." Then as the primary class passes out he observes in the hands of each pupil a little paper which bears an Episcopal imprint. When he gets home, the library book is the object of immediate attention.

The little page bears the name of a Father publishing house, but there is no hint in that. He reads the story with interest and delight, and how many in what seems to be a nearly confidential manner, how children have been led to the church, and by baptism is being rushed into its communion. The picture facing the page represents the only altar at the last, speaking the words of the little child, "God, God, God, mother" and "God, father," standing by in the act of speaking in behalf of the child. The next Sunday he is treated to a book which contains confirmation, and infant sprinkling, and bed-side communion.

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The Baptist.

THIS PAPER GIVES A BANNER TO THEM THAT FEAR THEE... Editor and Proprietor J. R. GRAVES...

Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice.

2. As Baptists, we are to stand for the ordinance of Christ as the only and sufficient mode of entrance into the church.

3. As Baptists, we are to stand for the separation of church and state as the only and sufficient mode of preserving the purity of the church.

4. As Baptists, we are to stand for the equality of all men before God as the only and sufficient mode of preserving the unity of the church.

5. As Baptists, we are to stand for the non-recognition of human societies as Scriptural churches by baptism, ministerial or assistential, or any other mode.

6. As Baptists, we are to stand for the non-recognition of the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

A WORD ABOUT SUSPENSION.

I have no doubt been "suspended" to many of our subscribers... This volume would have expired February 14th, 1879, had we not suspended...

1. Through we have been thus compelled to suspend, while the yellow fever has been an epidemic in this city, and while our subscribers have failed to receive, they have not lost a single number...

2. We wish to say, and have every friend and brother say for us, that we shall make the needed preparations in advance, so that should the fever reappear next year, or any future year while we publish the paper, that we shall temporarily remove to some point, and issue the paper regularly there will be no more suspensions on account of epidemics.

3. It came upon us so unexpected that when the Board of Health was notified it was expected that the epidemic was too late to think of moving.

THE LORD'S SUPPER.

The Inspired Accounts of the Institution of the Lord's Supper Harmonized and Harmonized, and its Symbolism.

BEFORE entering upon the discussion of the Lord's supper, it will be proper to copy an account of its institution, the circumstances attending it, and the directions concerning its observance, as given as by the evangelists and the apostles.

It must be understood by the reader that, under the special guidance of the Holy Spirit, the evangelists wrote each a different narrative of the life, teachings and actions of the Messiah. No one writer related all that was said or done by Christ, in chronological order, as would seem to us most fitting to be done, but one evangelist records a part, another will recount this and add other occurrences.

It is noticeable that the account given by John, written some time after the rest, contains very little that is found in the other three, and was evidently written to supply what was lacking, so that their united records might make a full and rounded life of Christ.

Then the evangelists manifestly differ more or less in their attention to the order of events. Says Dr. E. Robinson:—

On the one hand it appears that Mark and John, who have little in common, follow, with few exceptions, the regular and true order of events and transactions recorded by them; on the other hand, Matthew and Luke manifestly have sometimes not so much regard to chronological order, as they have been guided by the principle of association, so that in them, transactions having certain relations to each other, are not seldom grouped together, though they may have happened at different times and in various places.

This being the case, it follows that, in order to obtain a full and consecutive account of any particular transaction, we should take the most extended account given by the evangelist who most strictly observes chronological order, and the relation of events to each other, and fill up, what it

lacks in completeness, from the relations of the others. Without such a procedure our knowledge of all the great events of the life of Christ will be but "fragmentary and partial."

The vast importance of the subject under consideration demands that we pursue such a course in order to obtain a clear comprehension of all that Jesus said and did in connection with the institution of the sacred Supper, the observance of which, as he appointed it, is so solemnly enjoined upon his churches until he comes, and the misobservance of which he threatens with such fearful consequences. Surely we may not dare to add aught to this ordinance with impunity, nor can we without perverting and profaning it.

Since it is conceded by all scholars that John, "the disciple whom Jesus loved," paid more attention to the order of the events which he relates, and, without mentioning the fact of the institution of the Supper because, perhaps, so fully related by the other evangelists, his account of the circumstances connected with it is so much fuller than that of any other writer, I have, for this reason, adopted his narrative for the order of the text, and shall supply what is wanting for the full history from the statements of the other writers.

HISTORY OF THE INSTITUTION.

THE TIME.—The eve of the fourteenth day of Nisan, introducing Friday, corresponding to our Thursday eve, A. D. 30.

"Now before the feast, [i. e., festival, which commenced the day after the paschal supper was eaten, and lasted seven days], Jesus, knowing that his hour had come that he should depart out of this world, having loved his own who loved him to the end, [the Supper [i. e., paschal supper] being prepared, [the Devil having put it into the heart of Judas Iscariot, Simon's son, that he should betray him], Jesus, knowing that the Father had given all things into his hands," [John xiii. 1-3]—

"He sat down, and the twelve apostles with him. \* \* \* and there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." [Luke xxiii. 14, 24-30.]

"He riseth from supper, [i. e., table, not having yet eaten,] and laid aside his garments; and took a towel, and girded himself. After that he poured water into a basin, and began to wash the disciple's feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me, Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; and therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spoke. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop, when I have dipped it." [John xiii. 4-25.]

"The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said." [Matt. xxvi. 24, 25.]

"And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then, having received the sop, went immediately out; and it was night. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Will thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." [John xiii. 26-38.]

"And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this is written must yet be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough." [Luke xxii. 35-38.]

"And taking a loaf, [i. e., one of the loaves of unleavened bread used at the paschal supper], and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." [Luke xxii. 19, 20.]

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." [Luke xxvi. 27-29.]

Let the reader here turn and read the whole of the 14th chapter of John.

At the close, they all rose from the Supper, and while standing Jesus continued his discourse, as given by John in the 15th, 16th and 17th chapters of John, at the close of which they went out to the garden of Gethsemane.

CONCLUSIONS.

From this harmony of the evangelists, we learn several important facts nearly connected with the institution of the Supper, about which there is no little difference of opinion, while there should be none and need be none.

1ST FACT.—That the Supper here referred to by John and the other evangelists was, without question, the paschal supper, and it was at the close of this that Christ instituted the Supper we call the Lord's supper. Not a few deny this, for the want of the correct harmony of the accounts.

2ND FACT.—We learn that Christ ate the paschal lamb with his disciples upon the very night it was appointed by the law to be eaten, viz: on the 14th day of the first month, (our March), at even, i. e., Thursday eve., that he was betrayed that night, and crucified on the day following, expiring at 3 o'clock in the afternoon, and that evening buried, and arose from the dead on one of the Sabbaths, corresponding to the Monday of the Jews. He therefore rose on the third day, having lain in the tomb during one whole day and a part of two others, in all not far from thirty-six hours. (See Matt. xvi. 21; xx. 19; Mark ix. 31; x. 34.)

3D FACT.—That the washing of the disciples' feet was in no sense whatever connected with the institution of the Lord's supper. That occurrence took place before eating the paschal supper, and for a reproof to the apostles, who had failed to provide a servant to perform this menial act, which was necessary before eating, and no one was willing to perform it for the rest, lest it might be construed into a confession of inferiority, "a strife having arisen among them who should be accounted the greatest." Feet washing belonged to the paschal feast, in all Eastern countries where sandals were worn, and not to the Lord's supper.

4TH FACT.—That the Supper alluded to in John xiii. was the paschal supper, and not the Lord's supper, and that instead of reading, as in our version, "Supper being ended," which the context absolutely forbids, for they continued to eat after this, (see Mark xiv. 18-21; John xiii. 26.) it should read, "Supper being ready"—prepared. All the latest and best critics are agreed on this—"The paschal supper being prepared," etc.

5TH FACT.—That Judas went out before the paschal supper was finished, so soon as Christ had given him the sop, which was a specific part of the paschal supper. It was at the close of the passover that Jesus took one of the loaves of unleavened bread, prepared for that supper, and instituted the ordinance we call the Lord's supper. It was at the command of Jesus that he immediately went out.

Had Judas partaken of the Supper, it would not have violated the letter of the law protecting it, because, 1. He had been properly immersed. 2. He was in full fellowship with this church of apostles, for he had done no overt act known to them. But Christ knew what was in his heart, his secret sins, knew him to be a thief, knew of his secret conference with the high priests, and therefore knew him to be a murderer, and so purged out this mass of leaven, as an example for his churches to the end of time.

SOME OPINIONS.

WE close our defence against the last attack of the Reflector with the close of the year by allowing our readers to see a few opinions of those who have read all that has been said.

BRO. CATES of Middle Tennessee, editor of the Baptist Messenger, who without doubt has double the number of subscribers that the Reflector has in Middle Tennessee, writes—

"A WONDERFUL CHANGE PROPOSED. The editor of the Baptist Reflector, in a recent issue, speaking of the union of the State in the work of missions, says:—

"It is certainly desirable to unite our State in one great army of workers. The States by which we are surrounded are moving grandly forward. They have made a glorious record. Like possibilities lie in the way of our triumphant march, if we can only be united. But this union is possible only as the people tear away from their old leaders, rise above chronic grumblers and go to work."

If the writer of the above extract had studied forty years, by day and by night he could not have devised a better plan to overthrow his own theory, and create divisions, alienations throughout the State.

In ancient times a certain young king concluded that he would "tear away from the old leaders" in the nation—that he would reject their counsels—and select new ones from among the young men that was brought up with him. He carried the plan into operation; and the results were, a divided kingdom, and wars and rumors of wars. (1 Kings 12.)

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The sentiment of "tearing away from the old leaders" is nothing new, but is simply a manifestation of that which has been secretly working for a long time. It is very evident that it was brought to light too soon, and consequently will fail to accomplish that which was intended. It would have been far better if it had been permitted to have remained in its underground ring work a little longer, at least until things had become a little more centralized.

Here is the opinion of prominent Baptist on the matter of tearing away from old leaders and taking the new one who edits "The one great paper," etc.

"No man also having drunk old wine, straightway desireth new; for he saith, the old is better. The new wine of beer or whatever it may turn out to be, certainly is so new that has not yet got done fermenting. I think we had better wait and see if it don't burst its hoops off before it gets done.

I have not heard of anything yet that its editor undertook to manage that did not burst up."

Here is a word from the mountains of East Tennessee, by a brother whose influence is second to no man's:—

If you think you have no friends in East Tennessee you are greatly mistaken; just visit our mountains in the spring and you will easily double the list of any other paper. The Reflector has seen its best days in East Tennessee—mark what I say. Come up and you will feel the hearts of the mountain Baptists.

A strong minister in East Tennessee writes this: Mayfield is a most indiscreet editor. He is constantly writing something that involves him in a personal controversy, or that is offensive to his brethren. If he keeps on as he has done the past year he will have few supporters in a short time. As the case now stands you evidently have the sympathy of the denomination with you. He made attack and you have repelled it.

And here is from an old standard East Tennessee Baptist minister, and one of the original panel of our subscribers. He has a right to speak, and he represents the sentiments of thousands of the staunch and true Baptists of East Tennessee. We have as yet received no words that we prize more than we do these lines from Bro. Rose, and he is not a friend in word only. We must visit the mountains once more before the old standards have passed away:

NEMO SEMPER SAPIENS. BRO. GRAVES:—Accept of our warmest congratulations that the epidemic, under which your city has writhed for the past four months, has subsided, and that you are permitted again to return to your editorial duties.

On the reception of the first number of our ever-welcome visitor and long tried friend, THE BAPTIST, after its suspension; we felt devoutly thankful to our heavenly Father for his preservative care of yourself and family. Doubtless he has still further duties, labors and achievements for you to accomplish. I claim the honor of being one of the original panel of your patrons. When I emigrated to Texas, in 1848, I took a number of copies of the TENNESSEE BAPTIST with me there. I introduced it and aided in its circulation the three years I resided there. I suppose I now have over one thousand copies in file. I find no church manual so thorough in questions of discipline as your answers to queries, directed to you from different parts of the country. Four other Baptist papers have been coming to my address until recently, I dropped the Reflector. To contrast the first copy I ever received of the TENNESSEE BAPTIST, which is about as large as the commonest of an old lady's bonnet, with its present sixteen page costume, almost excites a smile. But, that its upward tendency to eminence and general circulation has been without conflict, will not be pretended. Neither is it a supposable case. I have been connected with the Baptist family about fifty-eight years; and I can safely say that, under my observation, no religious, literary, or political journal, ever met with more potent opposition than THE BAPTIST, (which was its original name.) And this is not strange, for it has so rarely met error, in whatever form or from whatever source emanating, whether from open and avowed enemies or nominal friends—those of our own denominational household, of whom we expected better things. And, moreover, we understand one of our editors seems to be willing to supersede the old veteran by a more popular journal, one that can meet the demands and promote the interests of the Baptists of the State better, although, it came into the vineyard to labor at the eleventh hour. It may be worthy and well qualified, but we should be slow to thrust aside an old well experienced leader, that has borne the heat and burden of the day for nearly one third of a century, so worthily to himself and profitably to the interests of Bible truth. I repeat, shall we turn a cold shoulder to a well-tried standard bearer, who has met error in every conceivable shape, both offensively and defensively, whose only offending is, that he has been driven from his business, upon which depended his support and that of his family, by yellow fever, which has blighted the city of Memphis the last two years. Nay verily. And as evidence of my continued friendship, in aid of the Old Bruner, I enclose four dollars, two of which attach to my subscription, and for the other two send THE BAPTIST to Elder J. P. Ruddy, Loceola postoffice, Bledsoe county, Tenn. I think such presents to ministers are preferable to any other, as they furnish religious literature to their families. I will try to furnish THE BAPTIST to others soon.

Now, if our brother Reflector should feel disposed to assist us in manning our guns in the fortress of truth, working our artillery against error, we certainly can have no objection. We are fond of help. But we must pardon us if we revolt a little at the idea of superseding an old veteran

and give our new ally the lead in this warfare. He may, he must not wonder if we refuse outright to be crowded from our present commanding position in the fortress of truth, and to be placed in front of our own guns merely to give our new ally an opportunity to blow us up with our own ordinance. Z. ROSE.

Robbville, Boone county, Tenn. Dec. 18, 1879. Here is another from those grand mountains, the "Waldenses" of the South, and a representative Baptist:—

"I regret the controversy between yourself and Bro. M. and trust it will soon terminate. The editorial at which you took offense was most unfortunate. When I read it I said that it would do harm and harm only. \* \* \* Bro. M. made the attack and you repelled him at every point. This ought to satisfy you. 'Now let us have peace.' From Arkansas comes this from an influential layman:—

"I am much younger than yourself but if you will permit me, I will here say, do not notice the attacks which Mayfield makes occasionally against you. I know it provokes you very much, but we who are your friends here in Arkansas, know that the slang of 'that one great paper' will ultimately recoil with fearful force upon his pale. So God bless you is my wish."

We have other strong opinions of brethren in Arkansas and East Tennessee, on our table, but enough. The editor of the Reflector has shown his true inwardness towards us and THE BAPTIST which has been the standard bearer of Tennessee Baptists for forty years past and they know has ever been true to their best interests. If they prefer this new leader, and his way of doing things to their "old leaders," we recognize it as their inalienable right.

"AN ENEMY HATH DONE THIS." We learned direct, a few weeks since, that it had been positively stated to a personal friend of ours in this city, by one who had an intimate connection with the management of the late Baptist Publication Society, that we were thousands of dollars in debt to the Society—had collected, and had paid over to us, thousands during our agency that the Manager could not get out of our hands, and this was one of the crippling causes of its failure. We have the names of the parties to this statement, and we pronounce it a malicious slander—the man who first stated it knew it was false, or did not know it was true, and it was put into circulation to destroy us, and it has, we learn, alienated once warm and cordial friends, and weakened, where it has not destroyed, the confidence of others in our integrity.

We have waited for the day of our vindication, when the Receiver, into whose hands all the books, notes, accounts, etc., were placed two years ago—whose business it has been to collect from every stockholder balances shown by the books to be due, and if such claim to have paid to the agent or any one else, to charge up such sums, and the Receiver has had two years to find out all these matters, and it is enough to say he has discovered no shadow of such indebtedness, and hands us a—

RECEIPT IN FULL of all indebtedness of any kind whatsoever to the Southern Baptist Publication Society, and signed by R. G. Craig, Receiver. We may state that we took some old and damaged tract stock, that has yet been of no use whatever to us, in payment of balance the Society owed us!

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THE CLOSE OF 1879.

THIS is our last visit to the homes of our patrons this year—next week being Christmas no paper will be issued. Our workmen and publishers wish to spend it with their relatives on their families, and have a pleasant merry-making, and it is right that it should be so. We Americans enjoy too few holidays—pushed and rushed with business as we are from January to January. We wish all our kind readers A MERRY MERRY CHRISTMAS and many, very many happy returns of the season. As we lay down the pen at the close of 1879, we offer one earnest prayer that the coming year be free from even the few personalities which have marred the present. They have all come from one source and have been thrust upon us, and something we have borne far too long.

Now, if our brother Reflector should feel disposed to assist us in manning our guns in the fortress of truth, working our artillery against error, we certainly can have no objection. We are fond of help. But we must pardon us if we revolt a little at the idea of superseding an old veteran

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DANCING.

Is the modern dance unscriptural or only un-denominational? We regret to say that it is altogether too denomi-

The pressure of the younger members for the dance is almost irresistible; few churches, alas! do resist and discipline promptly for this unchristian walk, and from no one thing is Christianity suffering more than this one thing—it has been so generally allowed that Christianity is emasculated of nearly all its power.

The churches of Christ have for a century been free from persecution, and they have relaxed the old-time practice of rigid examinations for candidates for baptism; and, under the modern revival system, thousands of the unregenerated have been swept into the churches, and, for lack of Scriptural discipline, they are allowed to remain in the church, but these unregenerated members cannot be kept out of their old haunts of sinful pleasure, the ball-room and theater, any more than the "washed sow" can be kept out of a mud-hole. She can see nothing but a pleasant pastime in it, and they can see nothing but an innocent amusement in them. They are the only places where they can find pleasure, and they cannot deprive themselves of all enjoyment; they find none in their religion. Our personal conviction is that it would prove a hard matter to influence a child of God to frequent the ball room, and that it is a very difficult matter to keep an unregenerate church member away from them, and therefore it is a very good test of the state of the heart. Any church can very well spare every member who can enjoy himself or herself better in a ball-room than a prayer-meeting. The light of that church is but dim and its influence misleading that can fellowship the dancing girl as a witness for Jesus. A thousand times better that all such, bearing the Baptist name, were swept from the face of the earth, than to exist to encourage conformity to the world in her own members, and to shed such dangerous light abroad to the misleading of others.

But to the direct question: Paul specifically condemns all the works of the flesh, naming most of them, and among these he classes "revellings," known.

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (Gal. v. 21).

For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. (1 Pet. iv. 3).

The question now is—Is the modern dance a species of the "revelry" condemned by Paul?

The Greek word is komos, and to the Greek we must go.

Hedericus defines it:—*Sullusimes in convensationibus, et saltationes universas*—dancing in merry makings, and dancing in general.

Liddell and Scott, (the latest and standard Lexicon):—*Komos*, a jovial festivity with music and dancing, a revel, a carousal, a merry-making, singing and dancing and playing all kinds of frolics or games.

Music and dancing, either decorously or lasciviously, was denominated *komos*, "revelry," by the Greeks in Paul's day, therefore he used that term to denote the exercise of "music with dances" as belonging to the "works of the flesh," and wholly unbecoming Christians who had professedly renounced them and put them away.

THE HEALTH OF ATLANTA.

THE Christian Index gives an ugly showing on the health of Atlanta:—

From the mortality table given in the Sanitarian, for October, we notice the deaths in Atlanta, for the four weeks ending August 30th, to be seventy-six out of a population of 39,000. This makes an annual death-rate per 1,000, of 25.3, a death-rate exceeded by only three centers of population in a list of forty-four given in the table, and for the same period, namely: District of Columbia, popu-

lation 160,000, death-rate, 28.3; New York City, population 1,097,563, death-rate, 25.8; Savannah, population 22,656, death-rate, 29.5. The lowest death-rate mentioned is that of Dubuque, Ia.,—population 30,000, death-rate, 5.7.

We claim, with good reason, a salubrious climate, and an excellent location for our city, but the startling fact, as given by this official table, that our death-rate, in a period of normal condition, should exceed that of forty-one cities out of a given forty-four, is one that should bid us pause in our laudation, in order to ferret out the causes producing these serious effects.

What can our sanitary authorities say in explanation?

Think of the death-rate per 1,000 in Atlanta last August—greater than that of the city of Memphis, with the epidemic! We believe for the past ten years the average death-rate of Memphis has been less than that of Atlanta. When our sanitary measures shall have been completed, Memphis, without doubt, will be the healthiest city of the South. There is a grand possibility for her, and it will yet prove the very best thing for her that she has been afflicted.

THE BAPTIST FOR 1879-1880.

4000 Workers Wanted!!

THE SERIALS that will appear through the coming six months.

I. The Letters on Universalism will appear regularly until finished.

II. "Popular Scientific Fallacies Exposed." By Dr. Frost of California. These will be a rich feast to every thinker. Every minister should be posted, for he will have them to meet.

III. The 7 Dispensations, by the Editor. This series has not yet been completed, but the most interesting part of this Dispensation, the Friday of the World's Great Week. There will now be considered all the prophecies that remain to be fulfilled before the coming of the Lord.

IV. All the events predicted to take place in connection with and immediately following the Coming.

V. Saturday of the World's Week—the Millennium and the teachings of the Scriptures concerning that era—who will remain upon the earth—the employment of the Saints.

VI. The Apostasy at the close, and the fate of the wicked.

VII. The final Judgment—who are to be judged, and the end of the wicked.

VIII. The Consummation of Christ's Redemptive Work and Covenant with the Father—the giving up of his Kingdom to God.

IX. The 7th Age, Age of Ages, the World's Eternal Sabbath Ourselves.

X. A valuable Historical Article in each number of the paper.

The Pulpit will be filled each Sabbath by some one of our ablest and soundest preachers, and this feature alone will be worth many times the subscription price of the paper to every subscriber.

XI. The Family Department and Children's column will receive special attention.

News from the States, which for the past year has been so prized, will be continued.

IX. In the Editorial Department all the great issues and questions which agitate and deeply concern the welfare of the denomination will be discussed, and the Educational and Missionary interests of the State will be advocated.

X. Able correspondents will be engaged throughout the South-west, and a Semi-Monthly Letter from California from Dr. O. C. Wheeler, will interest every reader, and no reasonable effort or expense will be spared to make THE BAPTIST both valuable and interesting, while it will continue to be, as for thirty years past, a sound exponent of the "faith once delivered to the saints." No ability, no transcendent excellencies can compensate the lack of this one feature in a religious paper.

Reduction in the Price.

The subscription price of the paper will be reduced from \$2.70 per annum to

\$2.50.

To all who will renew, and to all who will subscribe during the month of

JANUARY.

Six months subscriptions will be taken at \$1.25.

A Delinquent Effort Proposed.

We should be disheartened indeed, if after working upon this paper for thirty-three years, we had not secured at least 1000 warm friends. Would it be too much to ask one of these to procure us 5 new subscribers before the year 1880, and thus secure their own papers gratis? Then are there not at least 1000 more who will secure each 3 new subscribers and receive a credit for seven months? Then 1000 more who will make the effort to secure one new subscriber each, and receive a credit of three months, or any one of the 50-cent books advertised by the Baptist Book House. Then the last 1000 on our list certainly can secure each one a month's subscription at 25 cents and receive a 25-cent book. We know that we propose only what can be done, if the friends of the "OLD BAPTIST" will only gain their consent to work a month to extend its circulation. All papers are loudly calling upon their friends to work in aiding their circulation, and none offer more liberal remuneration. Every Baptist who desires to see this

paper survive these hard times—the blighting effects of the late pestilence, and—hold the fort!—here in the center of this Great Valley will help now.

QUERIST.

BRO. GRAVES:—Please answer through THE BAPTIST the following queries:—

1. If one church excludes from her fellowship a member for lying and railing, has another church the right to receive said excluded member into her fellowship, the church receiving said excluded member knowing the facts in the case?

2. Has one church the right to receive into her fellowship a member belonging to another church, and said member under dealings in the church to which he belongs at the same time?

W. H. ALSUP.

Nelson Hill, Tenn., Nov. 19, 1879.

Answer.—Each Baptist church is absolutely independent of every other. This is a fundamental principle. She is amenable for her acts to no other ecclesiastical organization on earth. There is no organization superior to a simple local church. It is, therefore, her unquestioned right to receive any one into her membership whom she can fellowship. She is not bound to ask her sister churches if she can do so, or if she may be permitted, without giving them offence, to receive this or that one, nor is it the right of any church to dictate to her sister churches whom she may or may not fellowship.

If a church has excluded a member for any offence, she has no conceivable control of that member—he is to her as "a heathen man and publican"—like any man who never was a member, and consequently any other church has as good a right to receive him, when she can fellowship him, as any other man, though no other Baptist church would do so. This is her undoubted right. The propriety of doing so is another question, and so is the propriety of receiving other members whom many sister churches would reject.

You may say, how can we invite the members of that church to our communion table? We answer, you have no right to do it under any circumstances. Inter-communion is unscriptural, inconsistent and pregnant with evils. We refer Bro. A. to our forthcoming work, "Old Laudmarkism—What is It?"

BRO. GRAVES:—You will please answer the following queries at your earliest convenience:—

1. When a charge is preferred against a member of the church, and is proven by five or six members of the church, and outsiders testify to the same, and then the question is put to him whether or not he has anything to take back, and he says, "Before God, I haven't," has the church the right to exclude under those circumstances?

2. Would it not be better for the Baptists, as a denomination, and to preserve the unity of the churches, to recognize each other's acts as valid until proven to the contrary?

ENQUIRER AFTER TRUTH.

Simon's Bluff, Tenn., Nov. 23, 1879.

Answer.—I. The church has no alternative left but to exclude him upon that charge. His denial is only the aggravation of his first offence.

2. Most assuredly one church should sustain the acts of another, unless she is satisfied they are wrong. But one church can in no way dictate to or control the acts of another, for each is independent.

QUESTIONS WAITING ANSWERS.

THE Fifth Avenue Council in their "statement," declared their "unanimous conviction" that there is "now no obstacle in the way of the co-operation of Baptists with the American Bible Society in its work at home and abroad." We beg to ask these questions:—

Is it a fact that Dr. Howard Osgood, the only Baptist on the committee of versions, has resigned his place on the committee? Did he resign because he found that "Catholic" versions, as understood by other members of the committee, could not be "faithful"?

Is it a fact that Dr. Muddock's applications for aid for printing the translations made by Dr. Judson and Mason, the one for the Burmese and the other for the Karens, have been "pigeon-holed"?

Do the twelve brethren still recommend Baptists to co-operate with the American Bible Society? If not, is it not their duty at once to recall their recommendation?—Baptist Weekly.

We think Bro. J. A. Broadus, of our Seminary, owes it to himself to recall his recommendation or show reason. Had we not seen his name to that document we certainly should not have published it.

DID PAUL WORK?

DR. A. W. CHAMBLISS has just completed a series of articles, long and labored, indeed articles that Bro. Murphy, of Carrollton, Mo., declares the ablest that have ever appeared in the Central Baptist, to prove that Paul did not labor with his own hands to gain a support, or a part of a support, while he preached the gospel, and here comes along Edgar Layne, of Oregon, no D. D. at all, and upsets the whole series of exhaustive argument with a few plain Scriptures! Its too bad to treat a D. D. in this way—really. Here is what the Oregon brother says:

PAUL'S MANUAL LABORS.

I would like to offer a few thoughts on this subject in reply to A. W. Chambliss. The arguments of Dr. Chambliss are, to say the best of them, far-fetched and difficult to understand. If he makes his point, preachers are not allowed to work, and consequently the people must support them whether they are useful or not; for I do not consider that we have a right to say that they have not been called of God. Yet it would be very burdensome for the people to support every person who claims a divine calling, and it would increase the amount of hypocritical persons who preach merely for money. I hold that it is right for the people to support their ministers who are worthy. I also hold that it is right for a minister to support himself and to preach the gospel without charge, if he is so disposed. Besides there are some churches unable to support a pastor.

I expect to prove this from Paul's example (2 Thess. iii. 8, 9), "neither did we eat any man's bread for naught, but wrought with labor and travail night and day that we might not be chargeable to any of you: not because we have not power but to make ourselves an example unto you to follow us."

Here Paul wished to make an example of himself for those who "worked not at all." Now how could he be an example unto them if he did not work?

"Ye ye yourselves know that these hands have ministered to my necessities and to them that were with me." Acts xx. 34. Here it is clear that he used his hands not only for his own support, but for those that were with him. Again (1 Cor. iv. 12) "And labor, working with our own hands." Here again he had labored with his own hands in connection with other afflictions for the sake of the gospel.

Again, (1 Cor. ix. 6.) Paul asks: "Or I only and Barnabas have not we power to forbear working?" This shows clearly to any candid mind that Paul and Barnabas had been at work. In the 12th verse he answers his question, saying he had not used that power "lest he should hinder the gospel of Christ."

It is also true (Acts xxviii. 3, 4) that Paul made tents through the week and reasoned in the synagogue with the Jews on the Sabbath. But Dr. Chambliss would have us to understand that he did one exclusive of the other.

EDGAR E. LAYNE.

Eugene City, Org.

BREVITIES.

Rev. J. H. Zimmerman, a Methodist preacher in Grayson county, Texas, has joined the Baptists.

"Dr. Tucker has delivered himself, in Atlanta, Ga., on the subject of baptism, and comes to the astounding conclusion that 'baptism is not absolutely essential to salvation, but it is a great religious duty. Man is saved by faith alone!' The Standard man shows up the want of logic, the want of harmony with Bible truth and facts."—Christian Messenger, Texas. Then we must understand that you hold the opposite—that baptism is absolutely essential to salvation—must we not? So Mr. Campbell taught.

The address of Bro. Blackall we substitute for a sermon, not for variety's sake as much as for the sterling ideas he so forcibly advances. We beg every Baptist to read it, and to make an effort to get it read by all the brethren and every lover of Jesus. A class of jelly preachers, bearing the name of Baptist, have united with errorists who, above all things, wish the attention of the people turned away from their false teachings, and so cry down denominational teaching or preaching, and fire the prejudices against those few ministers who do stand up for the truth and the whole truth. Read the address, pastors and superintendents—read it.

THE EVANGEL OF SAN FRANCISCO, CAL.—The issue before us for November 20, is in all respects a nicely gotten up issue and marked

throughout with taste and ability. We congratulate our brethren on the coast. They can now see it they do not have altogether such a paper in size and ability as they want, it will be their own fault. They have in the present editor a brother sound in the mit, qualified to edit and altogether devoted to the hope and the interests of the denomination. Rally, brethren, to his support, assist him to make his last payment promptly, and you will rejoice evermore. We cannot but feel a lively interest in all that concerns the weal of our California brethren, and our right hand will forget its cunning, ere we shall forget the Christian kindness and consideration we received everywhere. May peace be within the walls of each church and prosperity crown the labors of our Master's children in California.

MR. SPURGEON'S OPEN COMMUNION PRACTICE.

DR. BRANTLEY, of Baltimore, recently visited Mr. Spurgeon's church, and he thus describes his practice and that of the churches in London, and our readers can see the laxity and un-denominationalism into which our loose brethren would lead the Baptists of America:—

"It is true he holds views on communion in conflict with our practice. He receives anybody to the Lord's table who professes faith in Christ, whether baptized or unbaptized—though he will not receive them as members of the church without baptism. In this last respect he is more rigid than some other English Baptists, as they will even receive persons to membership who have not been baptized. The truth is, there is no uniformity, and I may say but little consistency, among many of our English Baptists in their views of the ordinances. When you hear of a Baptist church here, it does not follow that its members have all been immersed on a profession of their faith. You may generally infer that they discard infant baptism and believe in a congregational form of government. As to the rest, the utmost liberty prevails—a liberty, it seems to us, overleaping the restrictions of the word of God.

It may be true that the Baptists of the State have been involved in strife for thirty years. It might be well to remember that a very few churches, anxious to force their loose views on the denomination, have caused much of this strife. The responsibility does not rest on the great body of Baptists, but on a few men who insist that the whole denomination shall recognize and endorse, and fellowship what it regards as radically wrong.—Baptist Reflector, Nashville.

The Reflector never uttered a more undoubted truth than the above, and every old Baptist of Tennessee knows it to be true. A few men determined that the denomination should acknowledge alien immersions and ordinations as valid, and determined to kill off those ministers who opposed such irregularities. The denomination is solid to-day, save a few men—and if there is strife they make it, as Dr. Burrows is making it in Louisville, and Kentucky.

A GOOD WORD FROM OHIO.

DR. H. H. WHITE, of Fayette county, sends his renewal, and for extra copies of our last Letter to Mr. Burruss, to use. This is what all should do where there are Universalists to turn from the error of their ways. Bro. W. is in Clinton Association, and he informs us that "five out of the ten ministers of this body are old Landmark Baptists, and the Bible doctrine of a Baptist church is gaining ground."

We believe three-fourths of the Baptists and of Baptist ministers in Ohio, would be Old Landmark to the core if Baptist doctrine was fully preached to them. Order one dozen of the forthcoming book and sell them, Bro. W.

THE DISCUSSION.

THE manner in which you are handling Mr. Burruss is satisfactory to East Tennessee Baptists, and any one, though at the "foot of the class," can see he is in very shallow water, and that he is feeling the force of your arguments very much. I was fearful in the beginning as to the effect the debate would have: but every day now shows that the cause of Baptists is strengthened, and that Mr. Burruss has failed to accomplish what he proposed.

Bro. Crouch, of East Tennessee, who reads the

discussion with a careful interest, thus expresses his opinion, which is that now very generally expressed by brethren capable of judging. It gives us no little encouragement to learn that many of our best scholars are greatly interested in the great moral questions we are discussing. Said one of these, "The most obscure and difficult questions in metaphysics are involved in this discussion!"

REPORT FROM BRO. MILLER.

[One of our young ministers at Jackson gives a brief account of the way he spent his last vacation.]

DEAR BRO. GRAVES:—On seeing your request, I take pleasure in giving you a brief account of my vacation work. I was two weeks on the way home, preaching twice at Germantown for Bro. Lipsey's church, once at Ridge High church, twice for the church at Bartlett and four times to the Egypt church. There was a meeting in progress at my old church, Endicott, Mass., when I reached home. I there entered into the work with my whole soul. This church had been without a pastor for two years—was almost dead. Some of the brethren were revived to a sense of duty. They called a pastor, and I left them in working order. Next, I went to Akabuta, Tate county, to assist Bro. Manning in a meeting. Remained there two weeks. We had a good meeting. The Lord abundantly blessed the effort. We had large and attentive congregations. The whole community was moved upon by the spirit. Several times during the meeting I counted forty anxious persons who came forward. Some twelve joined the church, among them a Methodist class leader. Thence I was called to Singleton's church to assist Bro. J. D. Anderson. Bro. A. was sick, so the work for the most part fell upon me. The Lord blessed his work there also. About 200 professions and five or six accessions. I spent one day in a meeting at Oak Grove church. The meeting was conducted by Bro. Manning with great success. About fifty professed hope in Christ and thirty or more were baptized. I could not remain longer because the present session of our school opened the next day. All these meetings were strictly Baptist.

Our J. R. G. society has been at work this session. We have some very pleasant and profitable meetings. At the request of Dr. Griffin we have all writing a sermon on Eph. ii. 19-22. They are now in his hands for the purpose of correction.

Yours, F. B. MILLER.

Jackson, Tenn., Dec. 5, 1879.

[We should be glad to hear from the other young ministers. We want the churches to see that it is work—hard work they are trying to fit themselves for.]

LETTER FROM BRO. ROSAMAN.

DEAR BRO. GRAVES:—I see in my last paper a call from you for a report from the young ministers. There has been between thirty-five and forty converts under my preaching this year. I have baptized twenty-three in the last Association year, five of them were Methodist and three Campbellites. There is "still more to follow."

I preached my first missionary sermon yesterday at old Harmony. I received \$18 25 in cash and some \$4 00 in pledges to send Mrs. Stein to China. Harmony is one of the best country churches I know of. They are wide awake. I preached for the colored brethren yesterday evening. I got \$1 30 for African missions, and they said it was the first time they had heard of the needs for missions and that they would get up ten or fifteen dollars in the future.

I have talked with Bro. Powell and others, and we ask you to put Bro. J. J. Greer, pastor, and R. Rhodes, a member of the Board, as missionaries at Mt. Moriah and Liberty, and Bro. J. J. Turner at Albright, and add Bethlehem to my list.

I think the prospects at Duncyville are good. I think I can get a plan on foot to repair the house there. I will preach for them some till you can get the Board to send some one there.

H. C. ROSAMAN.

Evil pursue all sinners: but to the righteous good shall be repaid. (Prov. xii. 21.)









