

# THE BAPTIST.

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah.

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## Our Pulpit.

### DOING THE CONDITION OF KNOWING THE TRUTH.\*

BY REV. P. S. MOXOM.

If any one desire to do his will, he will know of the teaching, whether it is from God.—John vii. 17.

THE charge is frequently made against the Christian faith that it is not progressive. Since that faith is built upon the Bible, and since the Bible being the word of God, tolerates no changes by man of its authoritative teachings, it is said there is no possibility of development. The assumption that because the Christian faith is founded upon the Bible it therefore admits of no progress in knowledge and application of religious truth, is as absurd as it would be to say that because nature is apparently stable and invariable, therefore there can be no progress in physical science. All the principles and laws which constitute an absolute and ideal science—a science compared with which the science of to day is a thing of shreds and beginnings—are involved in the constitution of the universe, and were so involved at the beginning. The progress of science is a progress of discovery, not a change in the subject.

#### RELIGION NOT UNPROGRESSIVE.

All the fundamental principles of religion are involved in the revelation which God has made to the world. That revelation is unchangeable. Progress of discovery, the discovery, apprehension and realization in heart and life, of precepts and doctrines.

Physical science is indeed more open to the charge of being unprogressive than religion, for the Bible of science was complete when man first opened his eyes upon its glories and wonders; while, on the other hand, the Bible of religion has been a thing of progress during the experience of men. It has a historical progress running through many centuries. Moreover, the Bible, by its very structure, manifests the progressive character of the revelation which it makes. From the Old Testament to the New there is discernible a great advance. The New does not contradict the Old, but exhibits the unfolding of truths that were merely germinant in the Old. But not only is a great advance in the revelation of divine truth traceable as we pass from the earlier to the later parts of the Bible; there is also a marked development discoverable in each part considered by itself. From Genesis to the writings of the prophets there is a continual advance. The same is true of the New Testament. From the gospels to the apocalypse the progress is continuous and considerable.

With the last book of the New Testament we come to the close of the sacred Scriptures. The cycle of objective revelation is complete: It opens with the account of the creation of the heavens and the earth. It closes with a prophecy of the coming of the new heavens and the new earth. The Bible is a unit. It is complete. A solemn curse is pronounced against him who shall increase or diminish the "words of the prophecy of this book."

Is revelation therefore at a standstill? So far as the formal communication of God's will to the world is concerned progress has come to a full period.

But real progress is still possible and actual in the form of discovery and apprehension of truth.

\*From the Chicago Standard.

Just as we study and interrogate Nature that we may learn her principles and laws, so we are to interrogate the Bible; we are to study it under the converging lights of history, criticism, psychology, and even physical science itself. Thus there is room with our growth in all other kinds of knowledge for a very real and very great advance in the knowledge of religious truth.

But again, the departure of the visible, local Christ from the earth was the initial of the age of the Spirit. Christ promised to his followers the Spirit of Truth, "who will lead you into all truth." Did Christ's promise mean anything? Did it not mean that those who sought diligently and prayerfully to enter into a deeper knowledge of God's will in the world would be so quickened and guided by the Spirit of Truth that there should be for them a continual unfolding of the exhaustless word of God, and a continual progress in knowledge of that word?

One needs only a superficial acquaintance with the history of Christian doctrine to realize how largely that promise of Christ's has been fulfilled, notwithstanding the obtuseness and perversity which sin has caused in the minds and hearts of men.

In the words of the text Christ gave to his followers, indeed to all men who are impelled to seek for truth, a test by means of which they may be able to discriminate the truth from the false. The same words indicate the method by which men may advance in knowledge of truth, that is in knowledge of God's will.

"If any one desire to do his will, he will know of the teaching, whether it be from God."

It is my purpose, then, to examine the conditions of progress in knowledge of divine truth.

#### CONDITIONS OF PROGRESS. I. DESIRE TO KNOW.

The first condition is, a desire to know the truth based upon a just appreciation of the value of truth. There must be such desire if there is to be any knowledge. It is lamentable but true that there seems to be a very great want of such desire on the part of even of many Christians. They appear to be satisfied with the merest rudiments of knowledge. They seem to think that after they have believed on Christ as their Savior, and have laid hold on a hope of eternal life, there is no need of further effort except such effort as is necessary to maintain their newly acquired standing. They go to church because they feel they ought to go, and, perhaps, because they find there some pleasant religious entertainment and stimulus. If they are in trouble they read the Bible for the consolation which it affords. They seldom meditate deeply on what they hear or read. They are strangers to that patient brooding thought on God's word which is absolutely essential to a true understanding of that word in the higher ranges of its teaching. They fail to appreciate the value of truth and the vital relation of truth to life.

What one believes is never a matter of indifference. Conduct is but belief translated into action. A man is what he believes. I do not mean that a man is what he professes to believe, for alas! many ostensibly hold opinions which have never become convictions.

As a man thinketh in his heart so is he. If the deep-seated belief of a man's soul is false and evil, the drift of his whole life is away from goodness and truth.

The knowledge and belief of divine truth is absolutely essential to such life as God requires. It

is absolutely essential to the perfection and blessedness of the soul. No more poisonous falsehood was ever uttered than that familiar saying: "No matter what you believe, so long as you are sincere." Sincerity is an inestimable virtue, but sincerity of belief that arsenic is nutritious will not prevent the poison from causing death to him who takes it. Sincerity in the holding of error will not deprive that spiritual poison of its deadly qualities. Nay, more, the highest form of sincerity is impossible to one who abides in error, for true sincerity in matters of religious belief is always conjoined with earnest desire and persistent effort to attain the highest certitude of intelligent conviction; and God, and man's own constitution, are in league with him who is pervaded with such sincerity to bring him on the way to absolute truth.

It is the vital relation of truth to life which at once explains and justifies the peculiar demand of Christianity; namely, "Believe." "He that believeth and is baptized shall be saved; he that believeth not shall be damned." Think you, O indifferent friend, that Christ uttered those words in jest? It is because faith, belief, moral conviction, is at the foundation of conduct, the very basis of life, that the cry has gone forth to a sinful world: "Believe on the Lord Jesus Christ, and thou shalt be saved;" thou shalt be Christ-like.

If, now, the initial of right living is right believing, not less true is it that the condition of growth in virtue and grace, that is in godliness, is increasing knowledge and appropriation of the truth. Why is many a professed follower of Christ weak and puny, and vastly deficient in vigor and discipline of character? It is largely because of ignorance. Truth is to the soul as light is to the flower. Deprive the flower of light and it sickens and droops. The desire to know the truth, then, rests on a just appreciation of the vital relation of truth to life, and a desire to know the truth is a prime condition of growth in knowledge of the truth.

My friends, cultivate a passionate discontent with present attainments. Scarcely anything will hinder your advance in power and sweetness and fruitfulness of life so much as indifference to the supreme worth of God's thoughts, which he is ever seeking to communicate to your soul. You have your round of daily toil, your recurring pleasures and cares; let not these drive or entice your heart away from its fealty to God, and hinder you from receiving that ever increasing communication of himself to you. There is a very real and very blessed progress in Christian knowledge possible for you. Seek for it; thirst for it; pray for it; work for it. God is light and in him is no darkness at all, because he is the truth. Covet that passion of longing for communion with him which the Psalmist felt when he cried: "As the heart panteth after the water brooks, so panteth my soul after thee, O God."

But again, there must be desire for the truth. This is not a mere repetition of what has already been said. A man may desire and seek when the object of desire and search is not truth—the truth—but the confirmation of his own preconceived opinions. I may illustrate what I mean. The progress of physical science owes very much to the judicious use of hypothesis. For instance, in seeking to explain the cause, or discover the rationale of certain phenomena, the astronomer has resort to an hypothesis or preconceived theory. This hypothesis he proceeds to test by experiment. If the hypothesis fails to account for

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the various phenomena, it is cast aside, and another hypothetical explanation is adopted and submitted to the same tests. Thus the process goes on until the diligence and fidelity of the investigator are rewarded by a discovery of the true cause and explanation of the obscure phenomena. The danger of this method is, that often the investigator forms his theory of the facts which he is seeking to explain, and then becomes so enamored of his theory that if it does not bear the test of experiment, rather than cast the theory aside as worthless, he manipulates the facts, bending them into an apparent conformity with it.

Thus, science is visited and truth is suppressed. Most notably is this false method illustrated by the course of certain naturalists, speculatively inclined, who will have their theories maintained, though at the cost of innumerable contradictions of plain facts.

The same vicious fault is characteristic frequently of those who investigate the Bible, and who are ostensibly in quest of moral and spiritual truth. Men come to the Bible with their preconceived theories of sin, of God, of redemption, of eternity. They study the Bible assiduously with the supreme purpose, not of finding simply what God teaches therein, but of securing confirmation of their own opinions. The result is not truth, but error. The study of God's will as expressed in his own words needs, on our part, humility; for God is the teacher; fearlessness; for what he teaches is truth, and truth brings no peril.

If, then, you would know the truth, if you would grow in knowledge, and thus find yourself the recipient of a continually unfolding revelation of the divine thought and the divine purpose, desire the truth. There are those who go to their Bibles timidly, for fear they will find something that will not harmonize with a pet theory which they hold. Others again appropriate their own purposes. They make it a partisan. I hear a man speak sometimes of the Bible as a Baptist book. Another speaks of it as a Methodist book, and so on. All this is wrong and foolish. The Bible is the word of God. It is a great deep. We play around its margin, and drop our inch-long sounding-lines into its fathomless waters, and vainly think that we have gauged their depth. Ah! let us be humble when we have converse with God. Seek for the truth with the determination to have that, and that alone. Seek it with a humble, teachable heart. "He that seeketh findeth; and to him that knocketh it shall be opened." "The secret of the Lord is with them that fear him; and he will show them his covenant."

II. PURPOSE TO MAKE TRUTH A RULE OF LIFE.

2. A second condition of progress in knowledge of divine truth is, desire and purpose to make truth, as far as known and as fast as acquired, the rule of life.

"If any one desires to do God's will, he will know the teaching." The splendid triumphs of physical science in our day, have been secured from the vantage ground of previous achievements. If the sound results of experimentation were not used and made the basis of further investigation progress would cease. The same principle is equally important in the investigation of religious truth. Truth and life are inseparable because truth has its end in conduct. Some one has called "obedience the organ of spiritual knowledge." The saying is very wise. We hear a great deal of cant in our day about "art for its own sake." There is some truth in this, mingled with untruth and nonsense. So it has been said "truth is to be sought for its own sake." But truth is not ultimate. Being is. Virtue, righteousness, love, are truth wrought into being. Truth is to be sought because it makes character true, because it makes thinking and feeling and willing true, because it makes man in his inmost being true, that is, like God who is the everlasting substance of truth.

Thus, then, God's word is to be studied, not for the sake of mere knowing, but because knowing is the necessary prelude to doing and being. The word of God should be inquired into that we may

more and more fully know God. We should seek to know him, that we may be like him. Knowledge is to have its fruitage in being.

TWO PRACTICAL THOUGHTS.

There are two thoughts to be considered just here. (1) The first is, that truth known merely, that is, apprehended by the mind, and not transmuted into motive, impulse, volition, conduct, is not only valueless as compared with what it would be if its divine use were not thus hindered, but it is even an occasion of guilt and condemnation. "He that knoweth to do good and doeth it not, to him it is sin." The gravity of God's judgment upon us will undoubtedly be proportionate to our knowledge of his will. In fact, it will be proportionate to the knowledge we might have attained. Responsibility is measured by opportunity. That servant which knew his Lord's will and did it not, shall be beaten with many stripes. "Woe unto thee Chorazin! Woe unto thee Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you."

Truth known but disobeyed brings condemnation. (2) The second thought is, truth in its higher forms cannot be known except through the mediation of conduct. By conduct I do not mean outward actions alone, but also inward movements of desire and volition. He that desires or wills to do shall know. The knowledge of Christ as Savior is conditioned upon that act of the soul which we call faith, that is, not an intellectual cognition, but a moral submission. Faith is an act, not an opinion.

All real growth in knowledge of God is mediated by conduct, including in conduct, desire and will. Do the will of God, as far as that will is known, with the utmost fidelity, and what is the result? A wonderful opening of truth, a quickened insight into God's word, a sensitiveness of heart that is delicately responsive to the influence of the Holy Spirit as are the strings of an Eolian harp to the breathing of the summer zephyr.

Conduct is a wonderful solvent of doubt. Many of the obscurities of God's word are cleared up before the vigorous, penetrating vision of a soul that has bent with supreme loyalty of purpose to do God's will. Many Christians are perplexed with doubts, harassed by fears, plagued with spectral uncertainties. Have you such painful perplexities? Let me ask you, seriously, How have you been living? I do not mean what have been your actions before men; but, How have you lived before God, in your heart, in the sphere of thought, and purpose, and desire? This question exposes the grand difficulty in many a lame and feeble Christian life. Dear friends, God arbitrarily withholds no good thing from us. But we, by our disobedience, bar out the heavenly messengers which he would send with ever-unfolding revelations of his love, his supreme and unspeakable excellence.

The promise of the Spirit who will lead us into all the truth is not a vain promise, except as we make it vain by our failure to do the known will of him who sends the Spirit. Live close to Christ and you will know Christ. Do God's will and each outgoing of activity from your soul will return upon you in blessed recoil, bringing illumination, and strength, and gladness.

Knowledge of God is priceless and imperishable. Paul says: "Whether there be prophecies, they will come to an end; whether there be tongues, they will cease; whether there be knowledge, it will vanish away." In the increase of light and the enlargement of power that will come when this imperfect life blooms into the perfection of the life which is to come, much that we now cherish will fall away. The errors and defects of our sciences, our philosophies, our arts, will perish. Whatever of truth we may have grasped will endure.

Present knowledge is so imperfect that Paul might well say, "Whether there be knowledge, it will vanish away." But whatever we have learned of God, whatever we have really apprehended

of spiritual truth, whatever of that truth we have wrought to the very substance of our souls, that will last. That will be imperishable as the soul. When the hour of judgment comes, that crucial hour when the result of life will be tried by the absolute standard of God's idea of what life should be, then it will appear that mere garniture of correct opinion, of orthodox belief, of accurate, formal knowledge, will be stripped away, and only that knowledge will be approved which is the product and the record of holy conduct.

Whether we know much or little of the mere letter of Scripture, of the creeds of the church, of dogmas, of theology, will, of itself, be of small account.

That of itself is of small account now. But that which we have by conduct transmuted into character, that which we have reached through the desire and effort to do and be all that God and the blessedness which God will bestow. To him that hath much shall much be given.

Dear friends, seek to know the truth. Seek to know the truth through doing the truth, for thus truth becomes life, and thus life grows large and beautiful. Mere speculation on spiritual things is of no worth. Many a fine theological wardrobe hides a shrunken soul. Seek to be by seeking to know that you may do, and by seeking to do that you may know. This is eternal life, not to know theories and theologues, but to know God. He is the true theologian to whom God's nature and will are interpreted through the mediation of holy purpose to do that will and glorify that nature. He reads the Bible with open eyes whose heart saith, "Lo, I come to do thy will, O God."

The pursuit of knowledge under the inspiration and guidance of such a purpose makes life a fruitful quest, keeps the soul in perpetual contact with realities, and renders impossible the bondage of hollow forms and palated hypocrisies. God looks ever into the core of our lives. Ah, yes,

"God knows; and in his own good time will strip from men their whited clothes; The masks will fall, the truth be known, And faithful souls stand forth alone."

Discussion on Universalism.

The Scriptures teach the final purity and happiness of all mankind. MR. BURRUS, Address. DR. GRAVES, Deleter.

LETTER V.

"Be not overcome of evil, but overcome evil with good."—Romans vii. 21.

DR. GRAVES.—DEAR SIR:—God being infinite love, must have desired the ultimate good of all mankind from the beginning. As he foreknew the destiny of every individual, and had power to create only such as seemed good to him, he would of course create only such as he foreknew would be gainers by their existence. All, therefore, that he has created will ultimately be gainers by that existence which he has conferred upon them. But this cannot be if any are to be tormented always. Life, to be a blessing to any individual, must not entail upon its subjects hopeless, endless misery, but a preponderance of happiness. Is not this true? Is it not a self-evident proposition which every man who thinks beneath the surface of things will admit, and this be admitted, the dogma of immortal torture is demonstrated to be false.

ARGUMENT 2.—We read in the Scriptures, that all things were created by Christ, and FOR HIM. (Col. i. 16.) If the entirety of Adam's race were created FOR Christ, as this Scripture plainly declares, it follows that none were created for endless punishment. The divine write elsewhere says: "For of him, and through and to him, are all things." (Rom. xi. 36.) Just so sure then as all are of God, will they return to him, and FOR him. This is plain—it is comprehensive—it is universal, and should cause every generous heart to rejoice. Christ is said, and that truly, to be

"HEIR OF THE WORLD." (Rom. iv. 13)—"heir of all things." (Heb. i. 2.) Here then we see that Christ is the lawful owner of all things; for "the Father loveth the Son, and hath given all things into his hands." (John iii. 35.) How will Jesus dispose of that which he has heir of the Father?

Listen! "All that the Father giveth me, shall come to me." (John vi. 37.) Here then we see that the Father, in consequence of his love for the Son, hath given all things into his hands, and we also learn that Jesus will give eternal life to as many as have been given him. (John xvii. 8.)

ARGUMENT 3.—Conceive if you can, of a being of infinite malignity, power and wisdom, and that the character of such a being is unchangeable, and others by force. Nothing of the kind is hinted. Who, I ask, would undertake to prove from such promises, that such a being will certainly secure the endless happiness of the greater proportion of the human race? I do not think the individual can be found who would thus argue. But to do so, would be no more absurd than to undertake to prove that a being of infinite love, power and wisdom, will secure the immortal agony of a very large majority of the Adamic race! I ask all who may read this discussion, to pause right here, and think upon what I have stated. Every attentive Bible reader knows that the Saviour said, "men do not gather grapes of thorns, nor figs of thistles," and that "a sweet fountain doth not send forth bitter water." Such statements of Christ, substantiate clearly the great truth that like produces like—evil produces evil—good produces good. No cavils can invalidate the truth of this statement.

ARGUMENT 4.—The subjects of the resurrection will be raised in incorruption, and in glory. Proof: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory." (1 Cor. xv. 42, 43.) All will then be as the angels of God in heaven. Proof: "Neither can they (the subjects of the resurrection) die any more; for they are equal to the angels; and are the children of God, being the children of the resurrection." (Luke xx. 36.) From this grand and glowing testimony we learn that the subjects of the resurrection will be raised in incorruption and glory—that they are equal unto the angels, and are the children of God (in character), being the children of the resurrection. How, I ask, can such language be understood as teaching anything else than the final purity and happiness of all souls? But 1 Cor. xv. 15th chapter, which is radiant with this great truth, tells us plainly that when the resurrection is accomplished, Christ will deliver up the kingdom to God the Father, and he will then be ALL IN ALL! Glorious assurance!

"Redeemed of the Lord, they his love shall extol, And God in his glory shall be all in all."

ARGUMENT 5.—When this blessed period shall arrive, all will then be subdued! We are informed that Christ is able to subdue all things unto himself (Phil. iii. 21), and that he will accomplish it. Proof: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all!" (1 Cor. xv. 28.) It will not avail you in the least to say that with many this subjection will be coerced, and that too in a hell of endless torture, for the candid reader will see, that the subjection will be of such a nature, that God will be all in all—permeating, filling and reigning supremely in all souls, so that he will truly be all in all. Every soul will then be filled with his spirit to such an extent that there will be room for nothing else—every knee will bow, and all tongues chant the psalms of his all-conquering grace! Surely the Revelator must have looked forward to this promised auspicious era when he said, in the rapture of his soul, "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever." (Rev. v. 13.) If this language does not include every member of the Adamic race, no words could express that idea. Dr. Sears, an eminent Biblical critic, says—"By thing in heaven, things on earth, and things under the earth, the Apostle means to include the whole rational creation." He also says the original word rendered "under the earth" is the appropriate synonym of *hades*.

Prof. Stuart says—"If this be not spiritual worship, and if Christ be not the object of it here, I am unable to produce a case where worship can be called spiritual and divine, and where the universe are said to be the worshippers." This universal subjection—universal spiritual worship, will be voluntary and sincere. The subjection spoken of by Paul, is the subjection of (*in patria*) universe, and this universal subjection is spoken of us of the same kind. The universe is to be subdued, and no information is given about different kinds of subjection. It is not said that some shall be subdued by love, and others by force. Nothing of the kind is hinted. All are spoken of as partakers of the same kind of subjection. No distinction is made at all. If the subjection is coerced, it will be so to all, and if of love, it must be so to all. But the evidence is all in favor of a willing subjection, induced by the melting, hallowed spirit of love. I come to this conclusion from the fact that the same original word is used expressing the subjection of the universe to Christ, and the subjection of Christ to the Father. No one hesitates for a moment to believe that when it is said, "Then shall the Son also be subject unto him that put all things under him," that this subjection is voluntary, and of love. Why then should any understand it otherwise, when the very same word expresses the subjection of all things to Christ? *Condo*, then, compels us to understand the subjection in both instances, to be of love. Will you gird yourself to the task of meeting my arguments, and not occupy so much space in telling us what Infidels and Unitarians believe? Your position seems to be this—Infidels believe endless punishment is taught in the Bible, therefore it is! Some Unitarians do not believe the Bible teaches universal salvation, therefore Mr. Burrus' proof-texts do not teach it!

ARGUMENT 6.—"The Son of Man is come to seek and to save that which was lost." (Luke xix. 10.) No wise being will undertake to do that which he knows he cannot do. This would bespending labor in vain, and Jesus has cautioned us against being like the foolish builder who began to build without counting the cost. (Luke xiv. 28-30.) Not having counted the cost, he was unable to finish, and all that passed by, seeing the building in an unfinished state, mocked him, saying—"This man began to build but was unable to finish." The Saviour will not do that which he cautions us against. The fact, therefore, that he came to seek and to save that which is lost is proof positive that he had counted the cost, and knew he was able to finish the work. In the purpose of God, this is accomplished already, for Christ says, "I have finished the work thou gavest me to do." And alluding to the glorious conquest that shall crown his mission, the prophet says, "the pleasure of the Lord shall prosper in his hands." And again—"He shall see of the travail of his soul, and shall be satisfied." Think you he could ever be satisfied with a failure? Surely not.

ARGUMENT 7.—"What man among you having an hundred sheep, if he lose one of them, doth he not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" Luke 15. 1. In this beautiful parable of the lost sheep, we have the love and faithfulness of our Lord most vividly portrayed. As the good shepherd was not willing to lose even one sheep that went astray, neither is Christ willing to lose one prodigal that has strayed into the wilderness of sin. And as the good shepherd is represented as seeking until the lost is found, so will the Saviour continue the work of redemption until the last wanderer shall be found and brought to the great fold above, where there shall be "one fold and one shepherd." An eminent commentator, says—"The whole flock of mankind, both Jews and Gentiles, belong to this divine shepherd, and it is but reasonable to expect that the gracious Proprietor will look after those who are gone astray, and bring them back to the fold. Who but a Pharisee or a devil would find fault with the shepherd who endeavors to rescue his sheep from so much danger and ruin." The testimony of my opponent is quite pertinent here.

"For a shepherd to lose a sheep would be a severe reflection upon his qualifications as a good shepherd. These are in all countries—1. Ability to defend them, 2. Fidelity.

3. Tenderness.

4. Responsibility.

In the sheep raising countries shepherds are professional characters, they make it a life business—these qualifications are always required, and especially the last, for the shepherd is made responsible for all he takes the care of.

It is the joy of every Christian that our shepherd Redeemer possesses these qualifications in an infinite degree. 1. He is omnipotent to save. 2. He is omniscient to see all that can possibly happen to the least of his sheep. 3. He is allmerciful, and his tender mercies are over all committed to his care. 4. He is infinitely responsible, and has made himself so to the Father in an "Everlasting Covenant." It is impossible therefore for one of his to be lost. It would be an everlasting dishonor to the Shepherd of Israel to lose the least lamb of his flock:—

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.—John vi. 37, 38, 39.

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In its highest and longest sense this parable may adumbrate this one lost world of ours, alienated and rolling far away from God—and the Saviour's leaving the sinless worlds to come down and save it—and that his merciful work will grow until the world itself is redeemed and brought back and folded safe with the worlds that have never been lost by sin. Then will, indeed, be joy in heaven over this one world saved, more than over countless worlds that never fell. Their inhabitants will be summoned to rejoice over the consummated work of Christ when the Son shall surrender it to the Father."—J. R. Graves in THE BAPTIST, Jan. 1878, p. 118.

How such a sentiment harmonizes with the doctrine of endless torture for which you are contending, I leave the intelligent reader to decide. I have abundantly show, that Christ is *heir of the world*, (Rom. 4. 13)—"heir of all things," (Heb. 1. 2.) Luch testimony as this, can never be made to mean that Christ is not heir of all things; and this you will have to do before you can get the least foundation for your cruel doctrine to rest upon.

ARGUMENT 8.—He who said "gather up the fragments that nothing be lost," will surely be as careful of the souls of men as he was of the fragments of the repast. The case of little Charlie Ross who was stolen from his parents, proves conclusively what I am pleading for. The father has spent his entire fortune \$40,000 in his search, and has made ever 300 special journeys in the pursuit. He is a poor man now, but declares that his efforts to find his lost boy will only end in death or in finding the boy. Let me ask is the Almighty more unfeeling than Mr. Ross? Will God give up his interest in lost humanity when he has infinite means and energies? Who can seriously believe this of God? "No where is there any waste in nature. Not a pebble crushed beneath the footfall of the glacier, is wasted. Not a drop of dew—not a leaf, not a force, that as not a place in the world's long calendar of serviceable agents."—"Gather up the fragments," is the law of God everywhere, and wind and rain, sea, earth, and clouds, all obey the word, and permit no waste, suffer no loss. And is man less than the world which he masters?" We read in the Scriptures, that the lost prodigal, the lost piece of silver, and lost sheep were all found. The whole system of the gospel is one of seeking, finding, and restoring the lost, and this blessed work will go on, until Christ will accomplish his mission of seeking and saving the lost.

REVIEW OF YOUR FOURTH LETTER.

One would think that a conscientious regard for truth would prevent you from speaking of infidels as belonging to my "sect." That you thus speak, shows unmistakably, your indifference to the truth. You say, no Restorationist believes that

The Baptist.

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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.

Distinguishing Policy of Historical Baptists. The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members or theirs as a recognition of ecclesiastical or ministerial equality with Baptist churches.

A WORD ABOUT SUSPENSION.

It has no doubt been suggested to many of our subscribers that since this paper is liable to be suspended several months every year, or every few years, it would be better to take a paper published without the yellow fever belt and therefore not liable to suspend. We wish to make this statement to our patrons:—

1. Though we have been thrice compelled to suspend, while the yellow fever has been an epidemic in this city, while our subscribers have failed to receive, they have not lost a single number, for we have commenced to complete the volume at the number we left off—as we now do. This volume would have expired February 15th, 1880, had we not suspended, but now this volume will not close until May 29th, 1880, and with the rest we have had we hope to invigorate our writing.

2. We wish to say, and have every friend and brother say it 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,—be assured of that. It came upon us so unexpected that when the Board of Health was satisfied it would be an epidemic, it was too late to think of moving.

EDITOR AND PUBLISHERS. A GREAT ERA PROPOSED TO BE INTRODUCED BY THE EDITOR OF THE "REFLECTOR"

ONE GREAT PAPER AS THE "REFLECTOR," FOR THE WHOLE STATE!—THE "OLD LEADERS" TO BE THROWN OVERBOARD—THE PEOPLE MUST TEAR AWAY FROM THEM—NEW LEADERS AND NEW MEASURES MUST BE ACCEPTED WITHOUT A GRUMBLE!!

WE contribute the following announcement of the coup de main proposed to his cabinet by the Napoleon of the Reflector without a grumble, and if he falls in its execution, at Brownsville, next week, don't let him point his bloodless fingers at us and say we did it.

Here is a most startling and singular document for a young Baptist editor of a few months' practice to put forth. The old leaders, of course, will be alarmed for what is determined upon them, but what will the old brethren of Tennessee think of it?

STATE CONVENTION. This eventful meeting is close at hand. There is a prospect now that it will be largely attended. A very general interest has been aroused. Great issues will be settled. On another page, our Bro. Phillips takes us to task for our despondent views. We are sorry if what we said has cast a single shadow over the conventional work or prospects.

No man has surpassed us in our devotion to the convention. It was the hope of a united state that led us into the position we now occupy. And we still hope that all parts of the State may be united in one great convention. We are ready to write and labor with reference to this result. And we are willing to abide on the ship until it goes down in the deep, if indeed it must go down. And what we said was designed to inspire greater zeal in the work of the convention. We are opposed to its downfall and dissolution. But there is enough in the state of things to make one somewhat despondent. There is a want of devotion in every part of the State to the common work. Instead of uniting to make the work of the convention a grand success, leading brethren, especially in West Tennessee, have written threatening letters to the Board, and have talked constantly of reorganizing a sectional convention. A few brethren in other divisions of the State have been equally injudicious. These brethren in all the divisions of the State have done their utmost to talk down the convention. They have contributed nothing to support and carry forward its work. They have rather busied themselves in tearing down what others sought to build up. The number of these disorganizers has been small, and smaller in East Tennessee than in any other division of the State; but it has been large enough to scatter seeds of discord, and to make the work of the convention exceedingly difficult. When the Board points to Paris, Alamo, Chelsea, McMinnville, Cleveland and Sweetwater, as places aided in one way or another in securing and supporting pastors, these croakers claim that the work was done by others, and not by the Board. In this way dishonor is put on the Board, and the convention is robbed of its legitimate honors. These and a thousand other things might be mentioned as an excuse for our despondency. One of our leading ministers says: "There is just one hope—one great paper, as the Reflector, and one great University, with one great convention." The people can have the paper, the General Association has recommended it alone. In Middle and East Tennessee it has twice as many subscribers as any other Baptist paper. It is ready to serve the cause in the western division of the State. There is nothing in the way of one great paper. And the people all over the State are proud of the one great University. It has no rival, and will have none. But the one great Convention! Here is the difficulty. This depends simply on the will of the brethren. If they foment discord, and openly oppose unification, and talk down the work of the convention, or simply fail to support it, then a united state is utterly out of the question. The opposition to the convention is all the more surprising, because most of it comes from West Tennessee. East Tennessee has half of the Baptist strength in the State. She can take care of herself. Middle Tennessee is fully stronger than the western division. If there is anything to be gained by the union, West Tennessee will gain it; and if there is anything to be lost by the dissolution of the convention, that loss will certainly not fall on East and Middle Tennessee. Hence we say the opposition in West Tennessee is most surprising. It certainly is desirable to unite our State in one great army of workers. The States with which we are surrounded have so united. They 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 the old leaders, rise above the chronic grumblers and go to work. These are plain words. We write them in love and hope. But we are still convinced that the coming convention will settle the question of unification. Up to that meeting, and as long as the convention exists, we shall be faithful to its interests. But when it is made evident that the convention cannot rise above the unwise and croaking leaders and disorganizers, we shall favor the organization of General Associations in Middle and East Tennessee. These sections of the State can build up any enterprise they may set on foot. They have the heart and hands and wealth to meet any obligation which the Master imposes on them. REMARKS:—What influences have conspired to induce the editor of the Reflector to write this to us as an occult as the "cause and cure" of the yellow fever. It is true that on his last trip to East Tennessee he effected the union of the East Tennessee Baptists with his own paper, and thereby swelled his list by less than sixty-five subscribers—i. e., to fill out their time gratis—and he twice reports in this issue that the General Association of East Tennessee did recommend "the Reflector alone, and the books and publications of our house, as those of the American Publication Society," and doubtless this must have been the exciting cause which stimulated and projected the above pronouncement. As added fuel to this flame, one leading minister

wrote this editor before he had recovered from the bewildering effect of the recommendation of the East Tennessee Association, these very words, viz: "There is just one hope—[We suppose to have the State], one great paper, as the "REFLECTOR, and one great University, with one great Convention." It was this last straw which broke the back of the editor's discretion at least, and drew from him the covered thought of his heart, viz: "The people can have the paper [i. e., the great paper, as the Reflector], the General Association [of East Tennessee] has recommended it alone! In Middle and East Tennessee it has twice as many subscribers as any other Baptist paper! Astonishing revelation! Is it then true that the 75,000 Baptists of Middle and East Tennessee take less than 400 copies of the Reflector, and less than 200 of any other Baptist paper? If this be true with respect to the patronage the Reflector receives from these two sections on which his hopes of success depends, no wonder he talks about a ship going down into the deep. We cannot be far wrong in reckoning the actual subscribers in these two sections at 400 or less. A gentleman from Middle Tennessee stated to a brother, perhaps several, a few months ago, that the subscription list of the Reflector was about 600—we suppose he meant paying subscribers. He had this upon the honor of the proprietor, and under circumstances when self-interest would prompt to make the number round and full. This gentleman did not state it in confidence. It is a moderate calculation to suppose 200 of these in other States and as exchanges. This then is the "one great paper, as the Reflector"! Without a doubt Bro. Cates' Messenger, in the Salem Association, has more subscribers than the "one great, etc." And this forcibly calls up that grand poem:—

"How big was Alexander, oh, That people call him GREAT? Was he like old Goliath tall, His spear an hundred fold? Was he so tall that he could stand Like some tall stepple high, And while his feet were on the ground, His hands could scratch the sky?"

But in what consists the GREATNESS of the Reflector over average Baptist papers in the South? Its circulation is not a factor of it, for it has the least of any and less than it had two years ago! It cannot be its size, for it contains many thousand less ens than any Baptist paper between the Ohio and the Gulf. Its greatness must consist in the mighty intellect that potentializes its editorial columns and launches out upon the denomination, and the heads of "the old leaders," such thunderbolts as the above, red-hot from the forges of the cyclone—hotter than Jupiter himself would presume to hurl!

But between the Canaan of his dreams of "one great paper as the Reflector," he intimates there are deep waters to cross.

"Sweet fields beyond the swelling flood, Stand dress'd in living green; So to the Jews old Canaan stood, While Jordan roll'd between."

So he says, "Like possibilities lie on the way of our triumphant march."

Before real greatness can be achieved, a tremendous "tear" must take place in comparison with which the crossing of the Jordan was a mere circumstance—"the people must tear away from their old leaders and rise above," put under foot "chronic grumblers." That's the real inwardness of the "tear." Young or new leaders who have not as yet been able to gain the confidence so as to lead the people must be allowed to take the absolute and unquestioned management of all the denominational interests in Tennessee, and the old and tried leaders must be thrown overboard, and the month of every one who presumes to question these new leaders must be stopped!

Then comes "our triumphant march" of the Reflector, which will lead the denomination into the green fields of Eden—the "golden age and halcyon years" for the dear people, all of which is only possible to them as they "tear away from their old leaders," and deliver themselves up into the hands of the new leaders, and the "one great

paper, as the Reflector!" If this be so, well may we wail or sigh with the poet:— "Great God on what a slender thread Hangs our eternal fate!"

A difficulty might possibly arise in the coming Convention, which the editor of the "one great, etc.," says will settle things, unless the matter is left to the editor, viz: the drawing of the line between the old leaders and the young ones. Does he mean by the young ones those who have been trying to lead since the war, and have already burst up things generally here and there, and have effectively ditched the entire missionary interests of the State, or the two parts of it they have essayed to manage? And does he mean by the old leaders those brethren who had some voice in the councils of the denomination before the war, when, to say the least, denominational matters were as prosperous as they are now—quite as much for education, quite as much for missions, home and foreign, and a denomination quite as united, and quite as many thousand subscribers to the one paper, as there are hundreds now to the "one great paper, as the Reflector." We say it does not occur to us how the "old leaders" are to be drawn out for the sacrifice.

Then how is the tearing away to be effected? By a vote of the Convention? The editor may possibly manipulate a Convention that will vote his wishes—the General Association for the first time this year "recommend the Reflector alone!"

The Convention may do so, and then, in the estimation of the editor, the consummation so devoutly wished will have been accomplished—and that "just one hope" will end in fruition—"one great paper, as the Reflector, and one great University, and one great (?) Convention!" completely in the hands of the new leaders, and the people of neither section any confidence in it?

But, poetry aside, we do not profess to comprehend the above article upon the supposition that it was written by a man in his right mind, and the exercise of common discretion and modesty. It can but serve to stir up the pure minds of the Baptists of Tennessee, "by way of remembrance" of other years and better days than now, before the new leaders arose to counsel them that their only hope was to tear away from their "old leaders," and stamp the mouths of "grumblers" into silence.

The three natural divisions of the State had each its General Association or Convention in active and prosperous operation, and each had all the territory and more than it could cultivate, and their annual meetings were attended by as many representatives and visitors as the average towns could conveniently accommodate. All was harmonious at home, and there was no jarring between the sections. Publications, ministerial, education and missions, State, home and foreign, were liberally fostered and sustained.

Let the Baptists of Tennessee compare those days, both before and since the war, with the almost utter wreck of all these interests, and the alienations that have been engendered in the sections that have dissolved their General Associations.

We do not presume to fathom its meanings, beyond the "one great paper as the Reflector," why the people should be called upon if they would save the State to "tear away from their old leaders," and of course accept the new ones without, and never slip a "grumble" or breathe a questioning word at anything they may see fit to do, however ruinous it may appear, when this has been the exact situation of affairs the past five years! Have not all our denominational interests been surrendered into the hands of the new leaders and the old and long tried ones quietly taken the back seat? Have not the new leaders had everything their own way, and if there has been a word of remonstrance it has come from the people when they saw all the bright promises made to the ear, broken to the heart, and the interests most dear to them blighted or paralyzed.

Where is the Southern Baptist Publication Society to-day, whose brightest hopes, the people were told could be achieved only as they tore away from their old leaders! And is it not the

same voice to day that utters the same cry—down with "the old leaders?" Our educational interests were all surrendered into the hands of new leaders. They alone organized the great Centennial plans for endowing the University at Jackson, and the whole State canvassed,—and what is the result of their brilliant leadership? Not one dollar has yet been added to the endowment, nor did those agents raise money enough to pay their own salaries, and the fact is, the "old leaders" who had been ignored had to come to the front and save the University from being plunged into the gulf of hopeless bankruptcy into which it was being run.

The Ministerial Board was being operated prosperously under the conservative plans of the "old leaders," and it could report twelve or fifteen young ministers aided to the amount of \$1200 or \$1500 per year, and the Board out of debt; but the new leadership changed the whole plan of operation and the result is scarce anything done in the way of assisting young ministers, and the Board is in debt, and operations paralyzed.

All the missionary operations of the State have been surrendered into the hands of new leaders and operated by them without let for the past four or five years, and we are informed that the agents have not raised their own salaries, and the Board is in debt to them.

We learn from the columns of the Biblical Recorder, North Carolina, how the General Association of East Tennessee regards the State Board's operation and the decision she has come to:—"The Mission work of East Tennessee, as a whole is hereafter to be conducted by the General Association, as it thinks the work can be done better in this way than by uniting with the State Board which has shown complete inefficiency."

There is therefore no longer any State Convention. We can but commend the sensible decision of the General Association, and her wisdom in not dissolving her organization until she had evidence that the new plans of the new leadership would command the confidence of the people. We counseled delay in dissolving our own Convention until there was some evidence of the possibility of State unification.

But this bubble has effectually bursted for the second time. It will never be attempted again in the life time of any living man. It is worse than folly—a great and aggravating wrong to charge West Tennessee with paralyzing the efforts and success of the Convention and taunt her before the world for her pauperism and being a load to the Missionary Board. If Mr. Mayfield in his article reflects the sentiments of the Nashville Board, then, the sooner the Convention is dissolved the better for all concern, yes, better far that it should never meet again lest more better words are spoken, lest deeper sectional alienations are engendered. Before this sad attempt at "unification" which sent the West Tennessee Convention, one of the noblest and most effective bodies in the South, under an eclipse, there was the utmost harmony, respect and good feeling existing between Middle and West Tennessee. It were a thousand pities for four precious years of labor to be lost, and sectional alienations only permanently established.

According to our information, West Tennessee has devotedly supported the Boards of the Convention and contributed according to her ability. We are not warranted by the facts to admit that one dollar of the funds of the Board have been spent upon the soil of West Tennessee. We know that it has not been expended upon Chelsea, and we doubt not the words of those who say it has not upon Paris or Alamo.

The Convention named of East Tennessee is appointed to meet next Friday at Brownsville. Our advice is, if we are not too "old" to be allowed to advise—that we come together as brethren, not to eliminate or recriminate, but to confess the plan of unification a failure and recommend Middle and West Tennessee to reorganize a General Association for each division, and rally the hosts of the living God in each division to rise up and occupy the land for the Master, and make each body more powerful and efficient than they were before the war.

Let us do this, and unite our prayers together for heaven's blessing to crown our war, and shake hands in pledge of fraternity and fidelity to the Master.

there is one passage of Scripture that really troubles my views, and you call upon me to name one. Does not the man who can thus talk, advertise the narrow limits of his reading? Why sir, I could name hundreds, but suffice it to say, that every one, minister and layman, identified with the Universalist denomination, believes the Bible teaches their doctrine.

UNITARIANS.—You try to make the impression that what Unitarians do not believe, is true. Well, Hedge and Dewey whom you quote, do not believe the Bible teaches endless punishment, but annihilation, for some, therefore, endless punishment is not true, according to your own witnesses. Because some Unitarians have not discovered that Universalism is taught in the Bible, you conclude that it is not. Were there any force in your plea, it would completely cut off all progress. The majority before Fulton's day, knew nothing about the power of stean, and the same is true of the telegraph, the photograph, the sewing machine, the telephone, and photograph. The majority were in blissful ignorance of all these things, and therefore your position is, they are all false! Hang your head and blush, for I am sure your

God's WILL.—This, you tell us, is two-fold, i. e., that God has two wills. Do you not know that the Scriptures condemn double-mindedness? (James 1, 8,) and that God is said to have but one mind? Job, 23, 13. It is also said, "he worketh all things after the course of his own will." Eph. 1, 12. In the light of this truth, J. R. Graves will have to "go foot." As a matter of course, if God has only one mind, he has not two, as you affirm. You confine the accomplishment of God's pleasure to a few fleeting years, and because all are not saved now, you think they never will be. As I have several times exposed the fallacy of such a statement, I will pass on by simply remarking that if God's pleasure can fall here, it may hereafter, that though it may be his pleasure to gather the penitent to himself in heaven, it may fall, seeing it has failed in this world.

Rom. 8, 21, KRISIS.—Your criticism upon this passage is very unsatisfactory, and must be, I think, to your intelligent readers. What sir, if you could prove that it refers to every animated thing that ever lived? Would it destroy its universality, as embracing the Adamite race? Surely not. It is enough just here to say, that the promises of the gospel are intended for man, and not for beasts and insects. Your application of *krisis*, creation, to the literal earth, is a gross error, because this creation, is something that has intelligence—something that has "expectation," something that was made "subject to vanity, not willingly,"—something that hath been subjected "in hope," something that is to be "delivered from the bondage of corruption into the glorious liberty of the children of God." Now, as the literal earth has no intelligence, no expectation, no will, no hope, and can in no sense be "the children of God," it is clear that you are manifestly wrong, and that your interpretation is simply "a put up job," to relieve a creed. It is a good rule to substitute the supposed meaning of a word, for the word. If the meaning is correct, it will make sense. Now, it is a fact, that the phrase "every creature," in Mark 16, 15, comes from *krisis*. We will read it with this interpretation. "Go ye into all the world, and preach the gospel to every earth. He of every earth that believes and is baptized shall be saved, and he that believeth not, shall be condemned." This preaching to the literal earth, and calling it a "he," is certainly one of the latest wonders. I will now pass on and consider Rev. 5, 13, where the word for every creature, comes from the same word rendered creation, in Rom. 8, 21. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever." With your criticism, it will read—"and every earth which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying," etc. What glaring absurdities does your criticism present!

(Continued on page 845.)

A CORDIAL GREETING.

AFTER a silence of three and one-half months, and being straitly shut up at our home, two and a half miles east of the city, the death city on the west, the quarantine pickets on the east, and the dread disease upon all sides, our life and that of ten others, which compose our family, have been graciously spared through another epidemic. We feel that it has been the Almighty Father's hand that has protected us and ours, and we ask our friends to unite with us in thanksgiving and praise.

We have had sufficient to carry us through this long siege without receiving a ration from government or calling upon a friend. The office editor, Bro. G. W. Granberry and his family, refugees three miles from the city and upon the same road; the book-keeper, Bro. Mabaffy, has spent these months at Old Pt. Comfort, Va., and is expected at his post ere another paper is issued.

All return to work greatly recuperated and heartened by the rest, and determined to make a better paper than ever. Our readers must know that the expenses of editor and publishers have been increased during these few months, and receipts entirely cut off, and we shall consider it a special work of good will and friendship to receive a remittance from every patron to aid us in starting and running the paper for the first month or two, which will be hard months for us.

If we did not greatly need this timely aid to start again, we would not suggest it, but we do, and there is a class of Christian readers who never fail to respond when help is solicited.

STATE MISSION WORK.

THE Tennessee State Mission Board has not had the control of \$500 in money this year, and yet there are in Tennessee over 100,000 Baptists—and they call themselves Missionary Baptists. There are over twenty county sites in this State that have no Baptist church. There are large sections of country in Tennessee in which a Baptist sermon has never been heard, and larger still where no Baptist church and preaching are sustained.—*Missionary, in Baptist Reflector.*

The above which might be truthfully said of the State of New York or Virginia, so far as distribution is concerned, is being quoted and commented upon by our exchanges greatly to the discredit of the State, and the cause is attributed by some to the fact that Tennessee Baptists are too strong for the old landmarks—oppose alien immersion and any form of open communion. This is not the cause or any part of it; the real cause has been our sadly defective plans of co-operation for missionary work.

1. In the first place, we are three States in one, and we have for fifty years been wasting time and means in trying to make one of these three natural divisions and co-operate.

2. When we had one general body for each of these sections, and with the design that these bodies should assume and do the missionary work heretofore done by the District Associations, the Marlon Board came in and begged that these bodies turn over their work to it, and operate only as collecting and advisory bodies. This was tried for years, and most thoroughly broke down.

3. Then the District Associations organized associational plans of work and had just commenced operation under the direction of the West Tennessee Convention—we speak of what fell under our own eyes—here came the stupendous plan of Unification, which called for the dissolution of the three general bodies in Tennessee, and the turning over of other missionary work and that of their Associations to the State Board of Missions. It required two or three years to do this, and now we learn that that Board has been an utter failure and all our plans for State Missions are perfectly broken down and the brethren disheartened and discouraged in giving to State Missions. The confusion that has since the war existed in our missionary plans is now utterly confirmed, and it remains for us to turn anti-missionary outright, or reorganize upon a wiser or more scriptural plan.

The Unification plan has proved itself a failure. There never has been the shadow of it save in our paper. A few brethren from Middle Tennessee have met a few brethren from West Tennessee a

few times and called it a State Convention, but nothing has been done effectually but to destroy the West Tennessee Baptist Convention. It was for a quarter of a century the finest, most efficient missionary and educational body in this or any other State.

The Unification movement killed this magnificent body that filled all visitors from all sections of the country with admiration and gave us nothing in its place. It did not kill the General Association of Middle Tennessee, for that was three dead before the movement was inaugurated. It did not kill or in the least effect the General Association of East Tennessee, for that has been in full blast all the time, though a few brethren pledged for it that it would dissolve and join the State Convention. This is the true status of affairs in our State to-day, and it now remains to be determined what is to be done.

We pray that the spirit that brooded over chaos in creations birth may brood over the formless void of our distracted State and quicken something into life and order.

LETTER FROM ELDER JAS. WATERS, PASTOR OF EDGEFIELD CHURCH, TENN.

WE saw to our astonishment in the August issue of the *Nashville Reflector* that Bro. Waters, pastor of the Edgefield Baptist church, approved and endorsed Campbellite and "alien" immersions as scriptural. We knew Bro. Waters when one of "our boys" in old Union University. We knew him in his first pastorate in Tennessee, and we thought we knew something of his theological opinions, and we were therefore astonished to read the intimation of his unsoundness upon so vital a question. Mistaken by those representations, our brother of the *Biblical Recorder* wrote a cutting item, touching Bro. Waters greatly to his prejudice. Determined to be right before expressing an opinion, we wrote to Bro. Waters, putting the question direct if he regarded the act as baptism where the design was unscriptural, by whomsoever administered. We give his answer with profound pleasure, and we trust the *Biblical Recorder* will do itself the credit of copying:—

"As to your inquiries about the Mormon and the Campbellite, I reply I would reject them both as not having complied with the New Testament prerequisites for baptism. The qualifications for baptism I understand to be repentance—including penitence for sins and reformation of life and faith in Jesus Christ, including cordial belief in him as the Savior of penitent sinners, and an assurance of personal forgiveness.

Without such repentance and faith all so-called baptisms are nugatory, are nothing, by whomsoever administered. I have therefore often re-baptized members of Baptist churches, who were truly converted after their first immersion.

The epistles of Paul are clear in their interpretation of baptism as a symbol of a faith already embraced by the candidate, a faith in death to sin, in newness to life, and in likeness in spirit and character to the Lord Jesus Christ in the person baptized.

This, I think, answers fully your questions upon the subject of alien immersions."

SOMETHING GAINED BY DR. WEAVER'S BAPTISM.

THE opposition of liberal papers to the baptism of Dr. Weaver, of Louisville, by Dr. Boyce, without the authority of any church, has caused them to emphasize one fundamental doctrine on the polity of every scriptural church, i. e., church authority—that no baptism can scripturally be administered without the authority of the church. For this we have most zealously contended for twenty-five years past, and been most bitterly opposed by men who advocated the validity of "alien immersions." These men, like Dr. Burrows, have sneered at this prerogative of the church and claimed the right to baptize whom they deemed qualified and where ever they might chance to be. But to effect Drs. Boyce and Weaver, they now turn about and are loudest on the advocacy of church authority. Well, this much is gained and a point destructive of the last inch of ground on which they can sustain "alien immersion." If a church of Christ must examine and decide whether the applicant is qualified for baptism before the ordinance can be administered, then are the immersions of Catholics, Mormons and Protestants

invalid, since no church sanctioned the administration!

There are yet some few ministers in the South, and perhaps an editor or two who advocate the exercise of this irresponsible authority. They suppose that ordination supplies the minister with a sort of roving commission "to baptize whom they please without regard to the approval of a 'Gospel Church.'" We trust they will be instructed on this point by the "liberals," who yield the whole question of "alien immersions" when they visit this. We copy this from the *New York Baptist Weekly*:—

"The recent adverse criticism of most Baptist papers of Dr. Weaver's Anabaptism and the strictures of Dr. Burrows, elicit no word of reply in the *Western Recorder*. After chattering it with so much satisfaction that paper might be expected to defend the ceremony, and Dr. Boyce, from his relation to the Seminary, owes it to the denomination to justify his course in this matter, or express his regret. Are the students of a Baptist Theological Seminary to be led to suppose that ministers have a roving commission to baptize whom they please, without regard to the approval of a 'gospel church?' Dr. Toy has resigned his professorship in a Southern Seminary because he did not hold the usual views of inspiration, and can Dr. Boyce retain his place and set aside the usage of the denomination, founded, as Southern Baptists believe, on the New Testament, and baptize people without church sanction? Much of the controversy on open communion in this latitude came from just such disregard of church authority on the part of a minister with respect to the Lord's Supper. Dr. Boyce ought promptly to acknowledge before the Baptists of the country the unlawfulness of his action, and it is hard to see how the church to which he belongs can fail to arraign him if it is to be in harmony with the Baptists of the South and Southwest.

MINISTERS AND THE YELLOW FEVER.

OUR readers will remember what "palls full of ink," and something else quite as black were shed in our city papers, and some of our religious papers, last year upon this subject. Those ministers who remained in the city and sacrificed their families and their own lives were written up as martyrs of the most illustrious sanctity and devotion to the cross, while those who dispersed their congregations and left, were attempted to be written down as traitors to the cause and to humanity and unworthy of their calling. Public opinion here was attempted to be wrought up here so as to ostracize every minister who did not remain in the city and tattoo him for all time to come. Our readers well recollect the position we took touching the duty of ministers and the actual service they were in epidemics, and the defense we made for those pastors who were discreet enough to leave last year, and what the *Appeal* of this city and one other paper at least tried to make us suffer for our course. Well, another epidemic has come and gone. Scarcely a Protestant minister remained in the city this year, and in the little extract below, that we copy from the *Georgia Index*, for August last, our readers will find the sentiment of the whole question, and that by the verdict of Dr. Landrum himself, who last year wrote so much in support of "dying for Jesus," by remaining in the midst of an infected district, and the vast amount of spiritual good that could be dispensed by their ministrations:—

"The city authorities of Memphis, as soon as the fever became epidemic, notified the ministers to leave and send away their families, assuring them that they can do no good, and that their stay will only help to feed the epidemic. We received this information from our bro. Landrum, late of that city, who coincides in the opinion expressed by the city authorities. Bro. Landrum is an old soldier in this cause, scar-marked and war-worn, and his opinion is of the greatest weight."

PHILADELPHIA ASSOCIATION.

THIS was organized in the year 1707 and is the oldest on the American continent, and until within the last fifty years held steadfastly the old landmarks which the fathers of it set up.

At its recent session, the letters of the churches gave the following figures indicating its present status: Increase by baptism, 1288; by letter, 620; by experience, 112; by restoration, 67; total, 1940; net increase, 405; decrease by letter, 607; by ex-

ure, 880; by exclusion, 144; by death, 298; total, 1886; present membership, 25,061; number of meeting-houses, 71; number of sittings, 41,670; number of chapels, 90; number of parsonages, 22; total value \$1,919,945; number of Sunday schools, 100; officers and teachers, 1891; scholars, 19,367; volumes in library, 41,248; benevolent contributions, \$269,297.80. The per cent. of increase is only 18.4, and it should not have been less than the legal interest of the state. The loss by erasure, lost sheep marked off, and by exclusion, more than twice the per cent. of gain! But the contributions to benevolent objects amounted to \$10.33 per member. This may include the large donations to the American Baptist Publication Society and on their church buildings.

There are fifty-five churches in the city of Philadelphia, nineteen of these only are free from debt, the remaining thirty-one owe from \$180,000 to \$200,000.

The feature that strikes us as worthy of copying by all our associations is the appointment of two annual sermons, the one Introductory and the other Doctrinal. We trust some one will move for the appointment of some brother to preach a Doctrinal sermon before the Big Hatchie Association annually.

BREVITIES.

Scientific Fallacies, exposed by Dr. Frost, of California, will appear in nearly every issue for the next ten weeks.

The paper will at once present its usual attractiveness to all who desire to be instructed, and we trust they will indicate their appreciation of the paper by aiding to increase its circulation.

We republish Mr. Burruss' letter this week so that our readers will understand our reply, which will appear in the next issue. The letters will appear successfully until the discussion is closed.

SEVEN DISPENSATIONS.—This series that has interested so many, will be recommenced and appear in those issues of the paper when one of the letters on Universalism does not appear.

Oh! that all churches would manifest the spirit of Christ by as readily giving up unscriptural practices.—W. A. Jarrell, *Pinkneyville, Ill.* Say the unscriptural and pernicious practice of inter-communion.

D. L. Kimbrough, son of the late Eld. Robt. K., of Giles county, Tenn., is on his way to Arkansas or Texas. We commend him to the confidence of the brotherhood of either of those States. Though not a preacher called, yet of the very best preaching family in Tennessee.

Rev. W. T. Bennett, who was for many years a devoted and esteemed Baptist minister in West Tennessee, died August 19th. Bro. Bennett was as pure a man and as devotedly pious a Christian as we ever knew. We record his death, with unfeigned regret for the cause, and for his family's sake.

FRATERNAL.—Bro. S. C. Rogers, publisher of the *Baptist Reflector*, at Nashville, kindly offered us the use of his office from whence to issue our paper during the prevalence of the epidemic. This was like a brother, and we return our thanks—we could not then remove our journal.

Bro. Stuart is a Baptist of the old-fashioned type, and his pastorate of the West Haven Church promises to be an unusually successful one.—*New York Baptist Weekly.* Will you give us your idea of an old-fashioned Baptist, Bro. Patton? Have you any in New York of another type?

Will parents look into the Family Department this week and read the Rules of Conduct, and then influence each child to read and commit them to memory, or make a copy of them to keep and practice in after life. They will be worth a little fortune to each child.

"Get your people to subscribe for and read our church literature, if you would raise money for all our church work."—*Nashville Christian Advocate.* Will not the Baptists of Tennessee try this for the year to come. The *Advocate* is trying to run its list up to thirty thousand! We once had a larger list than the *Advocate* at Nashville, and if Baptists

will only make the effort, we can soon outstrip it now.

"If so many of our members did not love the dance better than the church, we would expect a great revival of religion soon." We have never yet known a dancing member to be worth any thing to a church.—*Mississippi Record.* They invariably injure it. No church can long retain its influence and retain such members.

We see from the *Oakland Times* that the friends and neighbors of Dr. O. C. Wheeler gave him an ovation on the night of his return from Tennessee, and congratulated him upon the distinguished honor he received from our University. This was as it should have been, and he will allow us to congratulate him and his excellent and devoted wife.

THE MOVE.—The large printing office which printed our paper has moved to Atlanta, Ga., and this compels us to meet the expense of moving, after the publishers have been upon heavy expense for now three months and one-half. We most earnestly solicit a large number whose subscriptions have expired upon the breaking out of the fever, to renew, save their paper and help us. We will send the paper six months to every one renewing, for \$1.25.

Dr. Taft, of California, attacked and misrepresented our position in the *Central Baptist*, and that paper admitted our reply with these fraternal words: "With pleasure we give Dr. Graves space for his reply to Dr. Taft. In this connection we wish to express our regret that Dr. Graves is so long debarred the privilege of sending out *THE BAPTIST*, through which he has so long and ably preached to the people." We appreciate this regret and wish so pleasantly expressed.

Bro. DeCourcy, the young German minister of marked promise, after a year lost from school devoted to labor for the means to defray his own expenses, and the money earned spent by a long and severe sickness induced by labor and exposure, has returned to Jackson and resumed his studies. Will not those friends who contributed to his support in 1877, renew their subscriptions this year. Send to D. W. Hughes, Jackson, Treasurer Missionary Board, and designate what it is for.

Bro. Jeter thus defines his religious denominationalism: "We ourselves are Presbyterians, abating some points of church government, and our pretty deeply seated convictions as to act and subjects of baptism." If he is a Baptist more than anything else, why not say so? A candidate on being asked his religion, said he was a considerable Methodist, some Presbyterian and a little Baptist, and attended the Episcopal church.

Dr. B. F. Mays resigned last August his agency for the State Missionary Board, and has accepted the Presidency of the College at Jonesboro, and the Presidency of the College at Jonesboro, and associated with himself another brother from Georgia. Does this mean that the Jonesboro College is to be a rival of Mosey Creek? Our Unification will then have resulted, instead of one Convention, and one College and one paper in four Colleges; four papers, and we believe in each division of the State, and the State Convention in name!

DRS. BOYD AND ELIOT AGAIN.—On Sunday evening before last Dr. Eliot was present at the regular services of the Second Church. Dr. Boyd called on him to participate in the services by leading in prayer. He complied. Does any significance attach to this seemingly insignificant transaction?—*Central Baptist.* It means that Dr. Boyd has no respect for the sentiment of Evangelical Christians, that he braves the sentiment of Southern Baptists, for it seems that the Northern press is determined to sustain him, do what he may. It means that Mr. Boyd has more respect for his friend Dr. Eliot than he has for Jesus Christ, for he gives Mr. Eliot, who publishes the *Advocate*, the opportunity in his power to offer him a public insult, by attempting to come unto God

and designedly rejecting His mediatorship. Dr. Boyd an accomplice of Dr. Eliot in denying Christ.

"Rev. B. Cade, one of the most popular Baptist preachers in this State, came to us from the Campbellites, and we took him on his Campbellite baptism. If Dr. Weaver is right in his last baptism, ought not Bro. Cade and all similarly situated to be rebaptized?"—*West Virginia Herald.* Mr. Cade is most certainly an unbaptized man, and had "West Virginia" been reading *THE BAPTIST*, or some other sound Baptist paper, you would never have taken him in upon a Campbellite baptism. If Mr. Cade's baptism is valid, ours is not, and if ours is his is not; first, they were not administered by the same character of organization nor for the same purpose, and things unlike each other can not be like the same thing—i. e., the Scriptures.

Dr. J. R. Graves is retelling statements in *THE BAPTIST* that put Bro. A. Campbell's conduct, in regard to a discussion of differences, in 1854, in an unfair light. It is strange that the Doctor did not set things right before Bro. Campbell died. It is an easy thing to kick a dead lion. Well, go on with your kicking. The thinking part of the world will understand the matter. Those who desire the truth in the case must consult the Harbingers of those times.—*Christian Messenger, Texas.* We say to our friend Burnett that we did state every fact and emphasized them and placed them before the eyes of Mr. Campbell and dared him to deny, as we now challenge any friend or follower of his to do so. We published 5,000 copies of that discussion and stated every fact in that book and will you, dare you say it to your readers that we not only published every article of Mr. Campbell both in our paper, during the discussion, but also in this book. Will you deny it? Please answer.

OUR SCHOOLS.

SOUTHWESTERN UNIVERSITY, Jackson Tenn.—This University opened the first Monday in September unusually well considering the quarantine, which cut off students from this city, Arkansas, Texas and Louisiana, which States have liberally patronized this school. We would say to all who have not already sent their sons away, the railroads are all running, and you can send your sons through without delay, and special and extra attention will be given the incoming students, so that they can overtake their classes. Dont wait until Christmas, but send right on at once.

MARY SHARP, of Winchester, "The Woman's University of the South," opened encouragingly with the largest and ablest faculty connected with any female school in the South. The quarantined railroads have now commenced running, and students who have delayed should lose no time in entering right away, and not lose the months of November and December, so precious for study. Special classes and attention will be given to all entering the first of this month, to make up for the lost months.

KIND WORDS.—This is the only Baptist Sunday-school paper in the South. It is published by the Home Mission Board of the Southern Baptist Convention, and edited by Eld. S. Boykin. The Baptist Book House, Memphis, Tenn., is the regularly authorized agent for this excellent Sunday-school paper. Terms: Weekly, single copy, \$1. clubs of ten or more, each 60c. Semi-monthly, single copy, 50c.; clubs of ten or more, each 30c. Monthly, single copy, 25c.; clubs of ten or more, each 16c. The semi-monthly and weekly editions contain lesson papers, the monthly does not. Send for specimen copies.

THE STORY OF THE BIBLE, from Genesis to Revelation. Told in ample language, for young readers. Octavo of 704 pages; 272 splendid illustrations. School Edition, bound in plain cloth, \$1; Home Edition, in cloth, with black and gold stamp, \$1.50; Home Edition, in cloth, with black and gold stamp, gilt edge, \$2. Specimen pages free. Sent, post-paid, on receipt of price. Address BAPTIST BOOK HOUSE, Memphis, Tenn.

THE FROST! THE FROST!

HAS come at last, and ten thousand hearts blessed God for the frost. The epidemic has been declared over for another year. The trains running into the city are crowded with refugees returning to their deserted homes, and all with one voice say that Memphis is preferable to any other city, even though they are compelled to leave it three months in the year. The attachment of the population for Memphis is remarkable. Those who record Memphis among the doomed cities, "record without their host." It has hardly entered upon its race for prosperity. There are possibilities in the future for her that few cities possess. There may not be another epidemic here in twenty years—may never be another. How many pronounced Philadelphia a "doomed city" when it was smitten with yellow fever eleven out of thirteen years, with a mortality as great as that of 1878. How long since Norfolk, Charleston and Savannah have been visited? The most thorough sanitary measures will be planned and executed, and every local cause will be removed, and in a few years we doubt not, all will say the visitation this year has proved the greatest blessing God ever sent upon this city, moving as it did the guardians of the people's health, the property owners to put the city in a healthful condition. The statistics up to date show that there have been 1,521 cases and 173 deaths within the city limits, against 7,158 cases and 3,078 deaths last year. Much has been learned about both the origin and the proper treatment of the fever, and it has been demonstrated that 90 to 95 per cent can be saved, instead of 65 per cent as last year and this. We have remained at home with a family of twelve and escaped though it has been again all around but not as last year immediately upon our street. We call upon all our patrons to unite with us in thanksgiving to our Father in heaven for his protection. We have not been idle these three months but have plied the pen constantly. The result is the long promised new little book of some 275 pages: OLD LANDMARKISM—WHAT IS IT? It is now being stereotyped and ready for mailing on the 1st day of January, 1880. We trust every Old Landmarker on the continent will order it, and after reading, if he approves its teachings assist in putting it into the family as every Baptist, and every one who should be a Baptist. GLORIOUS NEWS FROM GERMANTOWN. BRO. GRAVES:—We have just closed a most precious meeting here. It continued thirty days—two services per day. I had no assistance in the ministry. The results are over thirty have professed faith, twenty have been baptized, two await baptism, four joined by letter. Total twenty-six. The new members are for the most part persons of influence and substantial citizens. The Baptist cause was never so flourishing here before. J. W. LIPSEY. REMARKS.—It would rejoice our heart to be able to chronicle such a meeting in every church in West Tennessee. Never was there such a need of a genuine revival of religion. This result proves that God has not forsaken his people, and that where pastor and people unite in seeking the divine blessing a glorious result may be expected without the assistance of a professional evangelist, or even help from other pastors. We hope this will inspire other churches to do likewise. Germantown will now be one of our strong churches in Big Hatchie Association. BREVITIES. We were pleased to receive a call from Bro. W. Joiner, of Spring Ridge, La., last week. He passed through this city on his way to Mississippi College, to enter upon his third year in that institution. Messrs. Rogers & Co., book and job printers, and blank book manufacturers, have opened up their house and are ready to execute work in their line at short notice. Address them at 816 Main street.

Last Sunday closed the four years pastorate of Eld. T. T. Eaton in Petersburg, Va. During that time, he has baptized two hundred and twenty-nine into the fellowship of the church. In all, there have been three hundred and thirty-two additions, and the church now numbers six hundred and twenty-three.

6,000 NEW 7 MONTHS SUBSCRIBERS AT \$1.25. It can be done with the greatest ease, for where there is a will there is a way. Every patron of the paper can procure this month at least one new subscriber for 7 months at \$1.25. If he or she will determine to do it. Then we trust we have at least 1,000 workers, ministers and brethren, and a good number of sisters who can procure ten or five each, and so secure their own paper gratis. Will not all work one month and see what you can do?

"When tearfully inclined, Dr. Dickinson should turn to the Herald pages of Memorial fame, read his visionary puffs regarding Richmond College; then, to give force to their memory, he should take a stroll around the sepulchral grounds of what is known as Richmond College—to the stranger an uncomely pile of brick as desolate in appearance, as to architecture, finish and grounds, as some dilapidated castle."—A Writer in Baptist Reflector.—What is to be gained by any such exaggerated statement as that? The new College building is not all we could desire; but when the other wing is added, it will present a fine appearance. As to the grounds, they are being improved every day, and our city engineer tells us they may be made a thing of beauty. And, best of all, Bro. Mayfield, we are paying as we go, which is far better than borrowing large sums of Baptist money and paying off with bankrupt notices.—Religious Herald.—The point personal in the article of Writer in Baptist Reflector is so fine we can't see it—but the point the Herald makes is not so fine.

The State Convention is no more. The bubble "Unification" has burst. East Tennessee decided at its late General Association to discontinue all connection with the Convention, and operate her own missionary work, home and foreign, under her "old leaders," deciding that the State Board "has shown complete inefficiency." We think the oldest brother present at the Big Hatchie meeting should offer a resolution recommending the reorganization of the West Tennessee Convention and calling upon all the churches in the district to send messengers at an early day in April next to "wake it out of its sleep," and appoint a session for it in the fall of 1880, after the meeting of the District Associations. They can all be addressed by a circular, so as to appoint delegates. West Tennessee has no occasion to despair. We believe a brighter day is before her than she ever enjoyed. She has ample territory, ample population and ample means to accomplish all the Master requires at her hands. Let her awake and do it.

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 use.

III. The 7 Dispensations, by the Editor. This series has entered upon by far 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.

2. All the events predicted to take place in connection with and immediately following the Coming. 3. Saturday of the World's Week—the Millennium and the teachings of the Scriptures concerning that age—who will remain upon the earth—the employe of the Saints. 4. The Apostasy at the close, and the fate of the wicked. 5. The final Judgment—who are to be judged, and the end of the wicked. 6. The Consummation.

7. The new heavens and the new earth—the home of the Redeemed.

8. The consummation of Christ's Redemptive Work and Covenant with the Father—the giving up of his kingdom to God.

9. The 7th Age, Ages of Ages, the World's Eternal Sabbath OUR HEAVEN.

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 in the paper to every subscriber.

The Family Department and Children's Column will receive especial attention.

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

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.

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 excellence 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 \$2.50 per annum to

\$2.50.

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

NOVEMBER.

Six months subscriptions will be taken at \$1.25.

A Besetite Effort Proposed.

We should be disheartened indeed, if after working upon this paper for thirty-three years, we had not secured at least 10,000 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 paper 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 4-month subscriber at \$1.25, 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.

A NEW PROPOSITION FOR SEVEN MONTHS.

WE notice our exchanges North as well as South are calling upon their subscribers to help increase their list, and thereby the ability to make a better paper, etc. This is right. If they need assistance who have enjoyed uninterrupted prosperity, how much more must we need it who have been smitten by the fever, and our business blasted for four consecutive months! We do not complain nor repine, but trust in the love and fidelity of our brethren to make a special effort to help us up and put us, if possible, beyond the point where the fever struck us. They can do it with a little effort just now, and convinced that we need it, they will do it. There are seven months—twenty-nine numbers, to the close of this volume. Now there are quite a number whose time expired last July, who, we trust, will renew, and a thousand or two "old stand-by's" who would just as soon renew now as next winter, and we therefore make to all

A NEW PROPOSITION.

Any brother can renew this month, to the close of this volume, seven months, for \$1.25. All new subscribers shall have the paper the next seven months for \$1.25. Now several thousand patrons can help us at once by accepting this liberal offer, and they can secure to us with a little effort several thousand new seven months subscribers at the reduced rate. Will not all try and see what they can do? Help us now, brethren and friends.

Admonish thy friend! It may be he hath not said it, and I have, that he speak it not again.—Jesus son of Sirach.

What I admire in Columbus is not his having discovered a world, but his having gone to search for it on the faith of an opinion.—Turner.

(Continued from page 344) "FAITHY STILL."—You quote, Rev. 22: 11: "he that is filthy, let him be filthy still, and he that is holy, let him be holy still, and apply it to the final state of such characters, when the 10th verse, which says,—"and not the prophesy of this book, for the time (of its fulfillment) is at hand, while the 12th verse says "Behold I come quickly, and my reward is with me" etc. No evils can show that the expressions, "the thing is at hand," mean that they were thousands of years in the future. As to the word "still," a few instances will show that the idea of endless duration does not belong to it. "When he had said these words unto them, he abode still in Galilee." (John vii. 9.) Would any man argue from this, that Christ is yet in Galilee, and will remain there through all ages to come? Surely not. And yet, when the word still, is applied to the wicked, you try to force upon it the unnatural idea of endless duration. (See also Jer. xxvii. 11; Acts xv. 34; 1 Tim. i. 3.) As "still," does not, and cannot mean eternity, the characters of those spoken of were not fixed for eternity. AS IN ADAM ALL DIE.—(1 Cor. xv. 22.) Your applying this language only to the just, does palpable violence to the language. Paul says all that die in Adam shall be made alive in Christ. Do die in Adam shall be made alive in Christ. The Universalism of this passage can never be jostled, like Rom. viii. 21, it stands as firm as adamant. And remember, to be in Christ, is to be a new creature. (2 Cor. v. 17.) PAUL'S JEREBBERN.—You say Paul in speaking of the earthly image in 1 Cor. xv. 50, and of the heavenly, referred alone to his brethren. Not so, for in the same chapter he says, "but some have not the knowledge of God, I speak this to your shame." Is it not clear, therefore, that he was not speaking to his brethren alone, for every Christian has some knowledge of God. GOD AN ENEMY.—With great astonishment did I read your declaration, that God is the enemy of wicked men. Astonished, I say, because the Bible is all aglow with the truth that the love God had for sinful man, was the moving cause of his sending Christ into the world. God an enemy!! You could not have made a greater mistake, had it been the enemy of no one. You quote concerning the wicked, "whose end is destruction," but the apostle speaks of the end of that which comes to an end, and as the deathless spirit never ends, it is clear that the apostle does not refer to it, but to the temporal end of the wicked. But there is help, even after destruction, for Jehovah said to the Jews, "O Israel, thou hast destroyed thyself, but in me is thy help." (Hos. xiii. 9.) We see here that help comes after destruction. FALLEN ANGELS.—I have nothing to do with them, nor do I believe any angels ever fell from heaven. The original word for angel, simply means messenger, and may be a spiritual or a human messenger. That there was ever strife and war in heaven, is a heathen myth that has no place in Christian theology. Hence, all you say about such angels is simply beating the air. PRESENT SIN.—Because men sin now, you think they ever will. Were this so, every pulpit should be closed, and all effort abandoned to reform them. God is arrayed against sin, and in his own time it will be overcome. The passages you quote about endless sinning, fall to help you, because the original for endless is never coupled with sin or punishment. I challenge you to show a solitary instance. Unless you can do this, and you know you cannot, your cause is doomed. UNIVERSAL REPENTANCE.—In reply to my argument, founded on the will of God that all come to repentance (2 Peter iii. 1), you request me to refer you to one passage where God expresses a desire to sinners to repent in hell. Well, is not this brilliant? It is as if God should say it is his will that all shall have sunshine, and you inquire, can you show where he has made such a will concerning the people of Memphis? HADES.—You say hades in 1 Cor. xv. 55, never means hell; as I wrote it. You are so twistical, I know not what you mean by had, but I do know, that hades occurs just twelve times in the New Testament, and is translated hell in every instance save one.

YOUR PUNISHMENT.—Nothing you can say about aion and its cognates, can extricate you from the dilemma in which I placed you in my last. Our readers know very well by this time, that you cross your track back and forth like a cunning fox when holily pursued, and that a man who can twitly either way about the meaning of a word, is a guide not to be depended on. Why sir, in your third letter you contend that aion means endless duration, and yet in your BAPTIST for Sept. 15, 1877, you say it means age. In every instance! Nothing you can say will help you in the least. It is too plain a case. The revivification of all things (Acts iii. 21,) one of my arguments, you have not grappled with, and you dare not, because you know not what to do with it. Respectfully, J. C. BURBANK.

RESOLUTIONS BY THE GERMANTOWN CHURCH.

WHEREAS, We the members of the church of Christ, at Germantown, Tenn., visiting brethren and congregation, have derived great pleasure by the delivering of the Course of Lectures by Bro. J. R. Graves, L.L.D., of Memphis, Tenn., and realizing that we have been greatly instructed and edified thereby, therefore be it, Resolved, That we cheerfully approve and fully endorse the doctrines of the landmarks of the church as set forth by him, and with pleasure recommend him to all the churches, as a Christian gentleman of profound erudition, and worthy of the esteem and confidence of all persons, but more especially of all who sincerely love the cause of our blessed Redeemer, for he believe him to be a Christian of devout piety, giving his life to the cause of Christ, and cordially endorse him as a minister of the gospel, who "earnestly contends for the faith once delivered to the saints." Moreover, we commend and endorse the Lectures delivered to us by Bro. Graves, fully believing that the doctrines set forth therein, to be the true teachings of the Bible, and earnestly recommend their prayerful consideration to all who have so patiently, attentively, and courteously listened to them. J. W. LIPSEY, Moderator.

NEWS FROM THE STATES.

TENNESSEE.—Bro. Jas. H. Borum commenced a meeting of days at Dyersburg on the 27th ult. God bless him in his labors.—The State Convention meets at Brownsville on Friday before third Sabbath in November.—Eld. A. G. Parrott held a grand revival meeting at Bethel church, of which he is pastor, four miles from Covington, not long since, and some twenty-five were baptized into the fellowship of the church. A brother from Bartlett writes: "The Doctrinal Sermons delivered at this place by Bro. Graves were the most impressive ever heard in our town, and the distinctive principles of our denomination were set forth in the clearest possible light, and yet not a word could be construed as offensive to those of other faiths. Every church in the land ought to secure these sermons." TEXAS.—Several hundred dollars has been secured to build a Baptist church at Georgetown. Enough has been secured to insure the erection of the building.—Five thousand persons attended Bro. Penn's camp-meeting at Willow.—Eld. W. H. Dodson has gone North to make an effort to get money to complete the house of worship in San Antonio.—Two hundred and fifty converts was the result of Bro. Penn's camp-meeting at Independence.—Eld. Geo. Richardson, recently from Canada, will supply Bro. Dodson's pulpit during his absence North. GEORGIA.—The home of the great Jesse Mercer, who bequeathed his entire property, amounting to \$80,000, to the various benevolent objects of the denomination, has passed into the hands of the Catholics, and been converted into a convent.—Eld. S. Landrum was put back into his old seat as Moderator of the New Sunbury Association at its recent session.—Rev. T. J. Bell has resigned the pastorate of the Tazewell church.—The subscription to the Mercer Memorial church, to be erected at Washington, has reached \$2,000. MISSISSIPPI.—The State Convention meets at

Grenada including the 5th Sabbath in November. We learn that the brethren at Water Valley are pushing forward their new church, and ere long will have it completed.—Rev. E. E. King, of Senatobia, has been doing some effective revival work during the past few months. God has blessed his efforts in the conversion of many souls.—Our young brethren, J. W. Harris, pastor at Byhalla, and J. D. Anderson, pastor at Longtown, have actively engaged in revival meetings during the summer, and with marked results. ALABAMA.—Rev. J. A. Mitchell, Lipsey Turnpike, recently assisted the pastor of Mt. Pleasant church, Pickens county, Rev. L. J. Hilburn, in a revival meeting. Six were added by baptism and two by letter.—The Wetumpka Alabamian says this of Bro. Brewer: "Rev. Geo. E. Brewer, of Opelika, has been on a visit to Judge Swillo's family. Mr. Brewer is one of the ablest ministers in the Baptist denomination, and one of the best men that lives in any country!"—Rev. O. F. Gregory, of Tuscaloosa, recently held a meeting at Bibbville church. Eight were added by baptism, and three by letter.

FROM SUMMIT, MISS.

DEAR BRO.:—A meeting of great interest has just closed here. Preaching every night, and nearly every day for four weeks. Results seen: Eighteen accessions, sixteen baptisms, one awaiting baptism, and one restoration. Pastor L. S. Pitzer was assisted by Pastor R. C. Gates, of Brookhaven, Miss. Bro. Gates preached two weeks. The church has been much revived. We received the organist of the Presbyterians, who was also a teacher in their Sunday-school, together with another one of their teachers, and the assistant superintendent of the Methodist Sunday-school. Bro. Pitzer went to McComb city to hold a meeting with that church, of which he is pastor. Yours in Christ. E. W. SPENCER.

MARKED EVENTS.

HAVE transpired in the denomination since the first of last July. Notable among these was the baptism of Dr. Weaver, pastor of the Chestnut street church, Louisville, Ky., by Dr. Boyce. The question is raised and warmly discussed in all Baptist papers North and South, are the baptisms and ministerial offices for the past twenty years valid? The next event is the exclusion of the Second Baptist church, St. Louis, from the District Association. This brings up for discussion and settlement the relation of churches to associations and the powers of a District Association. These questions take hold of the entire polity of the church of Christ and deserve a thorough and impartial discussion, not for this generation, but for those to come. Having been earnestly requested we propose to discuss, and, if possible, with all Landmarkers at least, settle them upon Old Landmark—rational and Scriptural principles. Dr. Weaver's baptism will be considered in our next issue.

FROM LOUISIANA.

DEAR BRO. GRAVES:—We have just closed a meeting with Spring Ridge church, which lasted ten days, including our district-meeting (an account of which Bro. Harfield will write you), during which time the Lord's power was felt among us in a manner altogether delightful. I think I never saw a clearer manifestation of this power, from the fact that there was little or no mental excitement during the meeting, but sinners were made to tremble through the instrumentality of the truth preached to them in a plain, simple manner. There were twenty accessions; thirteen by baptism, three of whom were Methodists. The brethren here organized a prayer-meeting early in the year for a special visitation of the Holy Spirit among us this year, and I think we all have a kindred spirit to that of the psalmist, when he said: "Bless the Lord, oh, my soul, and all that is within me. Bless His holy name." The little church which was organized one year ago with twenty members, now numbers fifty-six with a good Sabbath-school, under the superintendence of Eld. C. McIlhenny. To the good Lord be all the praise. Your Bro. in Christ, G. M. HARRELL. Pleasant Hill, La., July 12th, 1879.







