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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.

Old Series—Vol. XXXVII. MEMPHIS, TENN., JULY 24, 1880. New Series—Vol. XIII. No. 7.

Our Pulpit.

HOPE IN DEATH.

BY C. R. HENDRICKSON, D. D., PASTOR FIRST BAPTIST CHURCH, JACKSON, TENN.

The righteous hath hope in his death. The hope of the righteous is an essential element of all religions. In truth, religion is the expression, the embodiment of the hopes of mankind.

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word of God relating to this subject.

There are divine promises to the believer concerning his future life, and these promises are the basis of his hope in death.

HOPE OF ETERNAL LIFE THROUGH AND BY A RESURRECTION FROM THE DEAD.

That this is the true gospel hope of all who are in Christ Jesus, I shall now proceed to show by the teaching of the Lord Jesus and his apostles.

HOPE OF ETERNAL LIFE THROUGH AND BY A RESURRECTION FROM THE DEAD.

Our Lord, when reproving an ostentatious hospitality, said, "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbors, lest they also invite thee again and a recompense be made thee."

HOPE OF ETERNAL LIFE THROUGH AND BY A RESURRECTION FROM THE DEAD.

The only exception to this that the Bible reveals is the case of those believers who shall be living when Christ comes in the clouds of heaven.

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Let us now turn to the teachings of the apostles, and learn how they understood their Lord on this subject.

PAUL'S TEACHING.

In his address before Agrippa, Paul said: "Of the hope and resurrection of the dead I am called in question."

PAUL'S TEACHING.

Not only is the resurrection the apostle's hope, but he declares that this doctrine was the theme of Moses and the prophets, thus showing that the hope was taught in the Old Testament as well as the New.

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Another case in point is the answer of our Lord to Peter, recorded in Matt. xix. 27: "Peter said unto him, Behold we have forsaken all and followed thee; what shall we have, therefore?"

PAUL'S TEACHING.

This is a plain question about the future reward to be hoped for. Now mark the answer of our Lord, how very explicit it is: "Verily I say unto you, that ye who have followed me, in the regeneration, [in the new creation], when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

PAUL'S TEACHING.

The time when Christ shall sit on the throne of his glory is determined by Matt. xxv. 31: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

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resurrection, as some affirm, then is Christ not risen—then is your faith vain—then they who are fallen asleep in Christ are perished”—they are lost, there is no hope for them; “for if in this life only we have hope in Christ, we are of all men most miserable.” “If after the manner of men I have fought with beasts at Ephesus,” thus endangering my life, “what does it advantage me if the dead rise not?” What folly to run such hazards for the Christian cause, to endure such barbarous persecution, if there shall be no resurrection. “But he that has died in Christ shall not be made alive. But each in his own order; Christ the first fruits; afterward they who are Christ’s at his coming. For this corruptible must put on incorruption, and this mortal must put on immortality. They will be brought to pass the saying that death is swallowed up in victory. O death, where is thy sting! O grave, where is thy victory!”

In his epistle to the Romans, Paul says: “If the spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ from the dead will also quicken your mortal bodies, because of his spirit that dwells in you.” “We are waiting for the redemption of our body,” not waiting for the dissolution of the body, but for “the redemption of the body.”

To the Philippians the same apostle says, “Our citizenship is in heaven; from whence we look for the Saviour, the Lord Jesus Christ, who will transform the body of our humiliation, that it may be conformed to the body of his glory, according to the working with which he is able to subdue all things unto himself.”

To the Corinthians Paul says, “When Christ who is our life shall appear, then shall we also appear with him in glory.”

To the Thimotheians he says, “We desire that you should not be ignorant, brethren, concerning those that are sleeping, that they sorrow not as others who have no hope. For if we believe that Jesus died and rose again, so also those who sleep in Jesus will be raised with him.” The Lord himself was raised from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first.”

Paul’s testimony is the same in all his epistles. His one grand hope is the hope of a glorious resurrection in the last day, at the coming of Christ. He gives expression to this hope in the last lines he ever penned. “Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me in that day; and not to me only, but also to all those who love his appearing.”

And the other apostles, Peter, James and John, preach the same sublime and thrilling hope. Thus turn which way you will, the great truth that the gospel hope of eternal life, through and by the resurrection, is the hope of the believer in Jesus, meets us everywhere in full view. There is no Scriptural ground for any other hope.

In view of the uniform teachings of Christ and his apostles upon this subject, is it not strange that an enemy should welcome the King of Terrors, the last terrible enemy of man, as the friendly messenger that is to introduce them to the joys of the heavenly world, and even make death itself synonymous with the Son of man?

Nothing is more common, when some calamity occurs, than for the pulpit or religious press to cry out, “Be ye also ready, for in such an hour as ye think not, the Son of man cometh.” What a gross misapplication of this text, to make a sudden and terrible death the equivalent of the coming of the Lord Jesus Christ! Death is an enemy, a terrible foe, to the race of mankind, and it is the peculiar province, the special mission, of Christ to destroy this enemy, and to deliver his people from the cruel dominion of death, by raising them up in the last day.

II. THIS HOPE IS PECULIAR TO THE RIGHT-BOUR.—“The righteous,” etc. It belongs to no others. Such men as Abraham, Job, David, and Daniel, of former ages, and such as Paul, Peter, and John, of the Christian age. These were righteous men; they were believers in the promises of God, and their faith was counted to them for righteousness. And all true believers in Jesus Christ are partakers of this glorious hope, and are waiting for the redemption of the body.

Where Christ is received into the mind and heart, thought and feeling, so as to become an element of moral life diffused throughout our entire being; where Christ is so received as to become the life of our life, the breath of all desire, the impulse of all action, the motive of all will, the promise is that Christ will raise us up at the last day—raise us up, not to a perishable life, but to a life eternal as his own. “We shall be like him.”

Such is the complete redemption of Christ—it embraces the whole man and delivers him from all possible evil. Such is the magnificent hope of the righteous when passing through the valley of the shadow of death. We have here the solution of the question of ages, “If a man die shall he live again?” “Thy dead men shall live; together with my dead body shall they arise.”

Have you this hope of the gospel—the hope of a Scripturally enlightened man? There are not a few who cherish other hopes concerning the future life, and care but little for the promise and hope of the resurrection of the dead, but such hopes are fallacious, not resting upon the word of God. A hope for which a Scriptural promise cannot be given, is not a good hope—it can never be realized—it must end in eternal disappointment. There are many fanciful imaginings, beautiful poetical dreams, religious sentimentalisms concerning the world to come, that are not worth the breath that utters them. All such are doomed to perish, as flowers bitten by antineely frosts.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope, purifieth himself even as he is pure.” “They who shall be accounted worthy to obtain that world and the resurrection from the dead, can die no more; for they are equal to the angels and are the children of God, being the children of the resurrection.”

“So is the resurrection of the dead. It is sown in corruption, it rises in incorruption. It is sown in dishonor, it rises in glory. It is sown in weakness, it rises in power. It is sown a natural body, it rises a spiritual body. As we bore the image of the earth, we shall also bear the image of the heavenly.” “Thanks be to God who giveth us the victory through our Lord Jesus Christ.”

“W. A. M.” ON INTER-COMMUNION.  
BRO. EDITOR:—In THE BAPTIST of June 25th I find a communication, signed “W. A. M.” favoring inter-communion between Baptist churches. As the article is well written, and in good spirit, I desire to review and comment upon an extract from it. “W. A. M.” says:—

“I do not agree with Dr. Graves’ views of inter-communion between churches. I believe all Baptists agree that communion is a church ordinance, to be observed by the local church as an organized body.” Again:—

“It is the church communing with its Head. Church membership is therefore the sole title to it.”

To which I say amen, and amen. Sound to the core. Again:—

“No one has a right to come to the least except the members of that particular local body.” Well, if that is not the “sincere milk of the word” I never saw it, heard it, or tasted it in my life. Again:—

“The church has the control of her own membership, and therefore can make or unmake communicants at will, only subject to the law of membership in Christ’s churches—i. e., that the parties applying have believed, been baptised, and continued in apostolic doctrine and fellowship. Of these things she is the sole judge. Finding these qualifications, she can admit to her membership, and so to communion. A letter brought to her from another church is only evidence of these qualifications. On such letter she may, or may not, admit the applicant. Church independence requires that she shall be the exclusive judge. For this fundamental principle among Baptists no one has more strongly contended than Dr. Graves. Now apply the Doctor’s logic. A principle cannot be divided.” If, therefore, a church, on evidence that satisfies her of the qualification of a party for membership, may, at her election, receive him permanently as a member of her body, on precisely the same ground, and by precisely the same authority, she may receive such qualified person, by her election, to membership for a day or an hour. “The whole includes all its parts.” “A principle cannot be divided.” She may therefore, finding such qualified persons present at her communion season, incorporate them, by an election to temporary membership, into her body, and so admit them to her communion table.”

I give the above lengthy extract that I may not be charged with garbling, and that it may be fairly considered. According to “W. A. M.” they are first received as members of the body. As there is no discrimination made in Scripture between temporary and permanent membership, why of course they are, or should be, required to relate their experience of grace, etc., give satisfactory evidence of their baptism, and then received by the vote of the church. They thus become entitled to all her privileges, and bearers of all her burdens. They sit down and commune with the church, and immediately after desire their connection with the church severed. This can only be done by—1st. Being guilty of disorderly conduct, having charges preferred, being found unrepentant and excommunicated by the church; or, 2d. By obtaining from the church letters of commendation, making formal application to some other church for membership and being received. The act of reception, by the church applied to for membership, and that alone, severs their connection with the church they desire to leave. Now what I desire to know, is, how “W. A. M.” disposes of these temporary members after communion. It would, indeed, be a strange proceeding to prefer charges against these newly received brethren and expel them for having communed; especially so, when that was the only thing that they joined the church for. Stranger still, when we consider that it was for that very purpose that the church received them. “A principle cannot be divided.” If you can expel one member for communing, why of course you can another; and if a part of the membership are excluded for no other crime, then all who are partakers with them should be similarly dealt with, and therefore the whole church should be excluded—i. e., dissolved.

Again, it would be an unheard-of thing for a church to expel without cessionary members against whom there were no charges, and whose characters the church had just endorsed by sitting down with them to the Lord’s supper. “A principle cannot be divided.” If part of the membership are expelled from the church, without any charges ever being preferred against them, to be impartial, the balance should be similarly expelled, and therefore the whole church should be excluded—i. e., dissolve.

Again, if, after communion they are given letters of commendation to go to any church that they may elect and that will receive them, it would be to the interest of the remaining membership to take letters also, as they would thereby escape all the burdens of the church for the next year; such as building, repairing, supporting the poor, paying the pastor, etc., while they would enjoy all her privileges. “A PRINCIPLE CANNOT

BE DIVIDED.” If it is to the pecuniary interest of a portion of the membership to take letters of commendation, after every communion, it is to the pecuniary interest of the balance of the church to do likewise, and therefore the whole church should take letters of commendation—i. e., dissolve.

Again, it cannot be urged that temporary members stand excluded from the membership of the church by the benediction of the pastor, after communion; for, there is no Scripture for temporary membership. They are either members in full fellowship, or they are not members at all. It will not do to say that they are not members at all, for “W. A. M.” says: “No one has a right to come to the feast except the members of that particular local body;” consequently they are members in full fellowship. “A PRINCIPLE CANNOT BE DIVIDED.” If a portion of the church are excluded from its membership by the benediction of the pastor, pronounced after communion, then all the membership are, and therefore the whole church is excluded, and its candlestick removed from its place—i. e., dissolved. Ichabod is now the inscription, and her glory has departed. Fraternally, J. M. CALDWELL.

Jasper, Florida, July 1, 1880.

Remarks.—We say to Bro. “W. A. M.” that the writer of the above is a minister of position and influence, and his communications will be respectful and worthy of his notice.

We designed to have briefly noticed Bro. Montgomery’s position—for his initials are as familiar to all our readers as his name—but through the pressure on our time failed.

We are gratified indeed to learn from his notice of our book that in principle he perfectly agrees with us—i. e., that the Supper is strictly a church ordinance, and therefore can only be observed by the members of a local church as such. This is all we contend for. To this last we wish to awaken the attention of our churches, since they are observing the Supper as a denominational ordinance, which is unscriptural. There is not a Baptist editor on this continent, there is not a Baptist minister of any intelligence, nor a brother who will presume to so assert that the Lord’s supper is a denominational ordinance. Why then this opposition to our advice—to observe it as Christ delivered it unto us?

We have nothing to say about the right of churches to receive as many worthy members into her church fellowship as she pleases at any time, and before the celebration of the Supper, so that it be done “decently and in order.” But the pastor cannot, on his own responsibility, receive into the church whom he pleases, and that by simply inviting such members to the table. There must be—

1st. An application for membership made.

2nd. There must be an explanation had—a letter of credit or “dismissal” from churches of which the applicants are members.

3rd. There must be a vote of the whole church taken. Such members will then be bona fide members of each church, and must be so considered and treated until excluded or dismissed by letter.

Does Bro. Montgomery thus receive those brethren of sister churches when he invites them to the table of the First church in Memphis?

We throw not. But he must do so or discontinue the practice, or act most inconsistently. Would not this be in fact an indirect way to contravene the law of Christ? Would it not be a laborious way to get members of one church to commune with another? What would Bro. M. say to this: Suppose there was a faction in the First church in favor of another pastor, and on the day of the election this faction had convened fifty or one hundred of their friends from sister churches, enough to outvote all his friends in his church, and the moderator should invite all these to become temporary members so that they could vote at this meeting—just as Bro. M. invites all members of sister churches to commune with the church, how would this strike his fancy? Suppose it was a case of discipline and the question of his expulsion was before the church. Now, upon

Bro. M.’s own admission the First church would have the same right to do this as she would in the case of communion. “There is no dividing a principle.”

This, and all the objections to church communion, will be fully considered in our work on “Inter-communion, Unscriptural and Inconsistent,” soon to be issued by the Baptist Book House of this city.

FROM OUR STATE MISSIONARY.

DEAR BRO. SEARCY:—Parting with you at Warren, I went to Hamburg, and while resting a day, I attended the commencement exercises of the Hamburg High School. Those who attended the examinations of the Centennial Institute at Warren, and those of the Hamburg High School, were much better pleased with the Institute than with the High School.

As for the speeches and essays, I am disposed to think that those of the High School were not a whit behind those of the Institute. Prof. Connerly of the High School and Prof. Paxton of the Institute both showed what great interest had been taken with their pupils.

One thing about the Hamburg High School impressed me very unfavorably. The students were allowed time and again to speak in the very highest terms of the school and its Principal. How a man of any modesty could allow such extravagant expressions of himself and school I cannot see. In fact I heard it suggested that Prof. Connerly dictated those extravagant expressions. I hope not. If so, I suppose he acted upon the principle that “He that bloweth not his own horn, the same shall not have his horn blown.” How much better to let the people judge of the merits of a school.

From Hamburg I went to Poplar Bluff, and preached for Pastor Waldrop on Saturday and Sabbath. His church there gave me \$54 in cash and subscriptions for our mission work. Sabbath night I went back to Hamburg and preached for Pastor Fawcett. The congregation gave me \$50 in cash and subscriptions. Promised Land church, a few miles from Hamburg, gave nearly \$25 for our mission work. Bro. Fawcett is pastor of that church. Brethren Waldrop and Fawcett are good men, good men and good workers.

I have received contributions from other churches, but this letter is long enough. The more I see of the field, the more am I impressed with the importance of occupying it. With a liberal contribution from all our churches, we would have a fund sufficient to occupy the whole State. Let the Baptists of Arkansas put on their strength and occupy the field already white unto harvest. Yours fraternally, J. D. JAMERSON.

OUR LOUISIANA LETTER.

DEAR BRO. GRAVES:—The readers of THE BAPTIST would probably not object to a few words from this section. The food that suspended agricultural operations when you were here in March, subsided about the last of April. Since that time the seasons, as a general thing, have been regular, and the crops are exceedingly fine. The country will average at least a bale of cotton to the acre, and fifty bushels of corn. Health is very good. Religiously, the outlook is flattering. I see a decided improvement in congregations in both number and attention. The small number of preachers in Bayou Mason Association is greatly to be deplored; but those who remain are at their posts working for the Master, and hoping and praying for better times in our beloved town. The Sunday-school work is looking up, but there is yet room for improvement.

The church at Monroe will hereafter occupy Bro. Mason’s full time. She will be assisted by the Marion Board to one-fourth the amount agreed upon for his support.

At Bastrop, Bayville and Oak Blidge the Baptists are greatly in the ascendency. If they would only strain a point and have preaching oftener than once a month, there is no telling what they might reasonably hope to accomplish. Our church at Bayville needs a house of worship,

and we hope to be able to build one soon. We don’t propose raising the money by begging or giving ice cream suppers, concerts or anything else of that kind.

You will regret to hear that your old friend, Judge Bussy, met with the sad accident of getting his left thigh broken while walking in his garden on the morning of the 6th. His crutch caught under a bunch of grass, and while attempting to disengage it he fell backward. When a boy he had a fall, which rendered him a cripple for life. Since then he has had his collar bone broken, his shoulder dislocated, and his left leg broken four times. He is bearing his affliction with great fortitude; says that if the Lord has anything for him to do, he knows he will spare his life; if not, he feels prepared to go. I am glad to be able to say that he suffers no pain, and his physician has the utmost confidence in his speedy recovery. Truly yours, I. C. KELLER.

Moore, La., July 14, 1880.

P. S.—Bro. Bussy desires an interest in the prayers of all the readers of THE BAPTIST, and wishes the especial remembrance of his surviving brethren of the Old Guard.

TEMPERANCE.

MR. EDITOR:—In THE BAPTIST of June 25, in your article on “Temperance” you argue one side very well. But there is another side to the subject. When you press the manufacture, sale, and use of spirituous liquors as a leverage, you not only make the demand for grain and grapes less, and also rob thousands of laborers of employment in manufactories, but many finely educated young men get pieces of employment as clerks and drummers for whiskey houses. These make handsome salaries, and some of them become professional gamblers, and become wealthy. Policemen, and municipal officers are supported by men who have bartered too long at the wine and have become boldness spirits of the street. Sometimes poor draymen get a few quarters for handling these “drunks” to the “lock-up.” The Sheriff’s office is made doubly profitable by the summons he serves on witnesses, and jurors in criminal cases which had their origin in the use of whiskey. And then, there are the bills of indictment to serve, and the fines to collect. These help many a poor devil to live.

If the manufacture of whiskey was suppressed, prosecuting attorneys would have to be supported by charity, and lawyers would become so lean that many of them would leave the profession. And our legislators would not have any decision to meet oftener than once in every four years, and then they could not find business to keep them more than two or three weeks, as there would be no grand parties and wine-dinners for them to attend. Their per diem would offer no inducement for them to accept office. Our big statute-book would dwindle down almost to the size of an almanac. The public printers would nearly starve. And besides all this, the big company of senators and congressmen at Washington, who get large pay for holding a “protracted spree” almost from year to year, would finish their business in a much less time and get much less. My dear sir, you surely have not thought of the weight of influence that will be brought against you if you insist upon suppressing the manufacture of intoxicating liquors as a beverage. You are treading on dangerous ground.

OLD FOGY.

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 Ed. 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 \$10. Semi-monthly, single copy, 50c; clubs of ten or more, each \$5. Monthly, single copy, 25c; clubs of ten or more, each \$3. The semi-monthly and weekly editions contain lesson papers, the monthly does not. Send for specimen copies.



SOWING TIME.

"In due season, we shall reap if we do not slacken."
I SWEETLY wait to bind the sheaves,
From the earth of truth I sow;

SUMMARY.

Rev. J. D. Jameson is in this section of the State, doing good work, and will remain here during this month, and perhaps longer.

On the morning of the 10th inst., Mattie Baker, aged about nine years, the only daughter of Bro. James Baker and Sister Ann Baker, of Hernando, died of congestion.

Rev. J. F. Griffin writes, under date of July 6, that he had a glorious meeting with Mt. Olive church at his late appointment.

Rev. T. B. Eppy has become associated, for the time being, with Bro. Bay, of the Flag. He is hoping to be able to start a newspaper in the fall.

The church at Camden, under the pastorate of Bro. Jameson, has paid the last dollar of indebtedness on their house.

Bro. J. J. May was duly ordained a deacon in Macedonia church, Dorsey county, on the first Sabbath in July.

"We deputize Eld. J. B. Searcy, Arkansas editor of THE BAPTIST, to explain to his editor-in-chief the difference between the kingdom of Christ and a Masonic Lodge.

laws of Masonic Lodges, therefore we cannot point out the difference between them and any other institution, whether human or divine.

Rev. Hogan Allen has been employed by the Board of the General Association as missionary for the next Associational year.

Again we ask brethren to send us postal-cards from their fields. Protracted meetings are setting in. Let us hear from them.

We have received a catalogue of the Blue Mountain Female College, of which M. P. Lowrey, D. D., is President.

"Old Foggy" is a strong temperance man. The public sentiment must be turned against dram-drinking.

OUR PASTOR'S VIEWS.

SEVERAL of our exchanges, notably the Texas Baptist Herald, notice with concern or pleasure, that our pastor publicly disenta from our views of inter-communion among Baptists.

"Dr. W. A. Montgomery, pastor of the church of which Dr. Graves is a member, publishes an article in THE BAPTIST, in which he disenta from Dr. Graves' views about inter-communion between Baptist churches.

Now we thank God that the very opposite is the truth, for publicly, by pen and by word in his pulpit, he emphatically endorses both the principle and the practice which we advocate in "Old Landmarkism."

In his remarks before communion when we were last present, he said:—

"The Supper is strictly a church ordinance, to be observed by the church, and as a church, and to be administered by its own pastor.

Of course we cannot object to receiving members before communion, so that it be done in an orderly manner, 1. By application. 2. Examination of letters of credit, or 3. By experience and baptism, and we must of course insist that all such members until duly dismissed.

Will Dr. M., or any other Baptist say, that a temporary membership conferred by the invitation of the pastor would confer the privilege of voting upon members of sister churches who might be present at a conference meeting, especially when a pastor was to be elected or his salary raised or a member to be disciplined?

We trust Bro. Pope will correct the impression he has unintentionally made upon his readers

No possible harm can come of this if all our churches adopt it. They will infringe upon the rights of no sister church, and of no Baptist, and if all our members were impressed with the fact that they have no right to go the Supper when spread in any other church than their own, and simply because Christ had not given them the right, and they therefore obediently decline though invited, no disturbance can arise.

THE MAIN-SPRING OF CHURCH WORK.

THERE are a great number of little wheels and nicely-adjusted machinery in a watch. But there is a bit of coiled steel deposited in every watch that puts all the wheels in motion. This is called the main-spring.

These views are both wrong. God has wisely adjusted the means to the ends. The great number of wheels in a watch are each essential in its place and are all put in motion by the main-spring, and they continue to run while the spring retains its elasticity.

Bible doctrine is all important in its place, so are plans of church work, and they should be carefully drawn according to the divine pattern. Yet these doctrines and plans will only amount to splendid theories and empty resolutions without deep, earnest, personal piety.

NOTICES OF "OLD LANDMARKISM."

WE are in receipt of a goodly number of notices of this book, and from editorial brethren whose good opinions are highly appreciated—reviewers who had not made up their minds to condemn the work unread.

good," but in this we have been disappointed. We did not expect all to endorse the positions of the book, but we had a right to expect fair and rational treatment—becoming professedly Christian gentlemen and impartial journalists.

The following from the Alabama Baptist is just what we had a right to expect from a paper of its tone and character. Dr. Winkler gives us credit for honesty of convictions, "courageous and uncompromising argumentation," and that our views, regarded as they have been by many as extreme, yet "lean to virtue's side, since there is no question that they have powerfully contributed to the correction of a false liberalism that was current in many quarters thirty years ago."

OLD LANDMARKISM—WHAT IS IT? BY J. R. GRAVES, LL. D. MEMPHIS, TENN.: BAPTIST BOOK HOUSE. PRICE, \$1.00.

No person can answer the question propounded by this volume better than Dr. Graves. The discussion of this matter, at least in its present form, originated in the "Cotton Grove Resolutions" of 1851, in which the Scriptural character of the government, the officers, the members, the ordinances, the doctrines and the practices of those "societies not organized after the pattern of the Jerusalem church" was called into question, as well as the propriety of recognizing their ministers as brethren.

From the Texas Baptist:— OLD LANDMARKISM—WHAT IS IT? BY J. R. GRAVES, LL. D. PRICE, \$1.00.

The name of this book indicates its character, and should be read by all intelligent searchers after truth. We have read it hastily, but to profit. Its most peculiar feature is the position taken and very ably argued, that inter-communion among Baptist churches is unscriptural and leads to evil.

QUERIST.

Can we receive members from Antimissionary and Antinomian societies upon their immersions? This is a practical question with us in Arkansas.

Remarks.—The question to be decided is, are those societies called Antimissionary and Antinomian Baptist Scriptural churches? They certainly are not Regular Baptist churches, if Missionary Baptist organizations are Regular. They are not classified in the Year Book as Regular Baptists, any more than the Free Will Baptists are, who are immersed Methodists, rejecting infant baptism—or Campbellites, antedating Mr. Campbell.

BRO. GRAVES.—There is now in our midst a Seventh-Day Adventist preacher, who proclaims publicly that they have repeatedly challenged you for a debate, and you invariably back square out. Is this so? The reason I ask and desire an answer is, because it works wonderfully for them among

our simple-minded, ignorant people. Please favor me with a short reply as soon as possible. T. E. H. ROBINSON. Otho, Miss., June, 1880.

Remarks.—If ever a Seventh-Day Adventist challenged us for a discussion, they were careful never to send the proof of it to us. That man is a retailer of falsehoods, as well as a "Judaizing teacher," who should be avoided. Call upon him for the proof of his assertion.

PASSAGES APPARENTLY CONTRADICTORY.

BRO. GRAVES.—Will you please explain to us, through your valuable paper, Acts ix. 7, and xxii. 9? One says they heard the voice, and the other says they didn't hear the voice. H. B. WESTER. Hollow Rock, Tenn., June, 1880.

Answer.—These passages, correctly understood, are not contradictory. In the first it is asserted that the men travelling with Paul heard the sound of the voice, and in the latter that they understood not the words that were uttered by the voice. (See John xii. 28, 29). The people heard the voice—the sound—but they did not understand the words addressed to Paul, and they said, "It thundered." (See Dan. x. 7, and 1 Kings xix. 11, 12).

We propose to attempt to reconcile any passages in our Scriptures claimed to be contradictory. We solicit them.

BEAUTIFUL ILLUSTRATION—THE TWO TREES.

WE have read of a singular tree, which bears the appropriate name of the Judas-tree. The blossoms appear before the leaves, and they are of brilliant crimson. The flaming beauty of the flowers attracts innumerable insects, and the wandering bee is drawn to it to gather honey. But every bee that alights upon the blossoms imbibes a fatal opiate, and drops dead from among the crimson flowers to the earth. Beneath this enticing tree, the ground is strewn with the victims of its fatal fascinations. That alluring tree, which decoys only to destroy, is a vivid emblem of the deceitfulness of sin. There is only one remedy for the poison of sin's sorcery, and that is, the leaves of the "tree of life," which grows on Calvary.—Dr. Theodore L. Cuyler.

PRAYER-MEETING.

Our prayer-meeting opens on each Sunday afternoon at three o'clock; and it is proposed that every Christian who reads this will consecrate that hour to prayer for objects presented in this column.

"There is a place where spirits blend, Where friend holds fellowship with friend. Though separated far, by faith we meet Around one common mercy-seat."

Sometimes what we have need of from God we do not even wish for; but sometimes what we greatly wish for we dare not expect.

SORROW FOR THE PIERCED LORD.

"They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son: and shall be in bitterness for him, as one that is in bitterness for his first born." (Zech. xii. 10). This was predicted of the Jews, and was fulfilled in part on the day of Pentecost. But what is true of a converted Jew, is true also of a converted Gentile. I consider the character of godly sorrow. 1. It is real, not pretended. 2. It is deep, not superficial or slight. 3. It is a secret, solitary sorrow. (See verses 12-14).

Notice one of the causes that excite this sorrow. As the beginning of the verse shows, the speaker here is the great God himself—Jesus Christ, who is God and man in one flesh. "Shall look on me," that is, attentively consider me, "whom they have pierced." Christ died, not for his own transgressions, for he had none, but for ours. Every true penitent regards his Lord as not only pierced, and pierced by him, but also as pierced for him. III. Inquire how it is that godly sorrow arises from this source. If we looked upon some dear friend, who, after much suffering, lay cold and dead, and we knew that it was through our folly and wickedness that all his sufferings came upon him, should we not be pierced to the quick? How much more, as we think of our dying Lord, is

sorrow a natural, a reasonable, an unavoidable thing? Let us learn two things. 1. The high place we ought to give sorrow for sin among Christian graces. 2. The earnestness with which we ought to desire for ourselves this holy mourning.

MINUTES WANTED.

WE want to publish a list of the time and place of meeting of all the Associations in the State. Who will send us minutes of the following Associations?—

Liberty, Columbia, Union, Red River, Saxe, Judson, Pine Bluff, Bentonville, Caroline, Dardanelle, Fayetteville, Rocky Bayou, White River, Mt. Vernon, Mt. Zion

There are some other Associations the names of which we do not now recall. We would be very much obliged indeed, for brethren who see this notice to forward a copy of their minutes. Please do not delay. Send to Annoner, Dorsey county, Ark.

- Associational Meetings for 1880 in Arkansas. Liberty Association meets with Pleasant Grove church Saturday before the second Sabbath in September, near Lubbo, Union county. Friendship meets with Sardis church on Saturday before the third Sabbath in September, in Grant county. Bartholomew meets with Montello church on Saturday before the first Sabbath in October, Drew county. Saline meets with Marble church, Garland county, Saturday before the first Sabbath in October. Red River meets with Amity church, three miles from Arkadelphia, on Saturday before the fourth Sabbath in September. Fine Bluff meets with ——— church on Saturday before the first Sabbath in October. Caddo River meets with East Antioch church on Saturday before the second Sabbath in September. Dardanelle meets with Knoxville church, Johnson county, on Saturday before the second Sabbath in September. Walton Baptist meets with ——— church on Saturday before the second Sabbath in September. Judson meets with Shady Grove church on Saturday before the second Sabbath in October, near Chamberville. Union meets with ——— church on Saturday before the first Sabbath in October, near Hope. Ardmore meets with Magnolia church on Saturday before the second Sabbath in October. Help to complete the list is desired.—Ed.

The Young Folks' Cyclopedia of Common Things.

All our boys and girls who like to ask questions will be glad to hear of "The Young Folks' Cyclopedia of Common Things," a new work by John T. Coates, Jr. It answers many questions you young folks ask of older ones every day. Some of them are: How old is a year? How long are they too busy, sometimes they don't know. And how many questions you would like to ask that you never do, or fear of being troublesome? Now, you have one of these Cyclicopias, instead of asking questions you look to your book, and there is your answer. A cyclopædia, you know, does not merely give definitions like a dictionary. It talks a good deal about everything that it mentions at all. For instance, if a boy wants to know about bees, he can turn to the word "bee," in the cyclopædia, and find out all about their habits and food, etc. A girl wants a good deal said about the telephone, but does not quite understand what it is. She will find it described in this cyclopædia, in a language that she can comprehend. There are cyclopædias for grown folks, but these are full of terms that some children cannot understand, and they are generally in many volumes. But this is in one volume, and is of a convenient size to keep in your book-shelf at home, or in take to school with you. It is of common things. It does not include matters of history and biography, but is full of interesting facts, and contains numerous pictures, that help to make the meaning plain. It is printed in clear, distinct type, on good paper. Will be sent by postage paid, on receipt of price, \$1.00, by THE BAPTIST BOOK HOUSE, Memphis, Tenn.

"THE BAPTIST."

The leading Baptist newspaper of the South-west. An uncompromising advocate of the "Old Landmark" of Primitive Christianity. A medium for the frank discussion of all the great questions of the day. An independent critic on all popular movements, in their moral and religious bearings. A family visitor, laden with good things for old and young in the family. A faithful instructor in all that pertains to individual life, church life, and the co-operation of the church in the world's education. No religious paper in the country furnishes so full a News Summary from all the Southern States. The ablest writers of the day contribute to it. Terms, \$5.00. To ministers, \$2.00. Specimen Copies sent free upon application. Ad. adv. THE BAPTIST, Memphis, Tenn.

BREVITIES.

Dr. William Shestou has resigned the presidency of Ewing College," says the Baptist Banner.

We say to Bro. Burdick and others that we have not heard whether Prof. Barrett has prepared his address for publication. We will publish on receipt.

Will Bro. Gambrell ask Bro. Searcy into what churches he introduced those soldiers he immersed in the army, if baptism indeed be the rite of initiation into a local church? Bro. R., of the Alabama Baptist, would call this a little "cross-legged."

"We call on Bro. G. to say whether Oncken has a valid baptism."—Mississippi Recorder. Will Bro. G. please tell us who he is and where he lives, and what about his baptism? If he means Weaver, of Louisville, we say no. Will Bro. G. please say whether Dr. Weaver is a member of any church in Louisville? We wait.

"It is plain from the New Testament that the Lord's supper is a CHURCH ORDINANCE."—Dr. Alvah Hoey. We think so, and why should it be considered dangerous for us to say so? And we think that Christian baptism is a church ordinance, as much so as the rite by which one is initiated into a Masonic Lodge, is a rite of Masonry—a rite and not "without" a Lodge.

"THE BAPTIST, Memphis, failed to tell us about the publication of those excellent hymns translated into the Indian dialect. We call again for an answer. Others wish to know as well as ourselves."—Biblical Recorder, N. C. We confess ourself at a loss to understand our amiable brother of the Recorder, not having seen what he may have heretofore suggested—something very kind, of course.

Thanks to J. P. Bowen for minutes of the Notchucky Association for 1879. The next session of this body will convene with the Oakland Church, August 20th. The body has a membership of 3,821, and baptized last year 236. This is a vigorous body. It recommended THE BAPTIST and Baptist Reflector, and is opposed to alien immersions. We want the minutes of all the Associations in East Tennessee.

Dr. S. W. Martson, of St. Louis, Mo., General Manager of the Freedmen Mission of the Home Mission Board, North, gave us a call last Tuesday as he passed through the city on his return home. He is engaged in a most important work—that of instructing the colored ministers and deacons in the doctrines of the Bible, and he should, and is receiving the cordial assistance of the brethren wherever he holds his Institutes.

"A large endowment is an excellent thing for a college, but a live, stirring and energetic faculty is the best endowment that any college can possess. One wide-awake man is worth more than \$100,000. A drooping school generally indicates a sleepy and tired faculty."—Biblical Recorder. Well said, and President Pritchard is demonstrating its truth, having traveled 8,000 miles in the interest of Waka Forest, which is waking up to a new life.

"Baptists have a distinctive denominational existence for something or for nothing. If it be for the latter, they might better disband and mix in with the other sects. But if it be for something, they should stand by their principles, however belittled or assailed."—Examiner and Chronicle. Noble sentiments, and yet how many ministers shrink from standing fast by their principles, for fear of the Jews!

"We depaize Eld. J. B. Searcy, Arkansas editor of THE BAPTIST to his editor-in-chief the difference between the kingdom of Christ and a Masonic Lodge. There is a difference which he seems not to understand as well as he might."—Mississippi Recorder. If no one would we more willingly be instructed than by Bro. Searcy. We never dreamed that there was the least similarity between a Masonic Lodge and the kingdom of Christ. Is Bro. G. not dreaming?

Dr. Lofton's explanation of his phrase, "A sinner is not saved by baptism, but he is not saved without it, where, like confession, it is a known duty and can be performed." His obedience is an essential of salvation, i. e., to evidence the state.

A person's unwillingness to obey Christ is a proof that he is unsaved. "If a man love me he will keep my commandments." His thought was right, but his expression well calculated to mislead. The denomination has no sounder Baptist than Dr. Lofton.

"We know that when he shall appear, we shall be like him, for we shall see him as he is." (1 John iii. 2). Have I a vivid and realizing belief in the unseen world? By faith do its realities seem as actual as those that surround me here? In view of them, do I think, and plan and act, so as, by grace, to be prepared for all that is before me? Am I, in even some faint degree, like Christ now; and am I so united to him, that I shall be fully like him when I shall see him as he is?

Thanks to some brother for the minutes of the Judson Association, Middle Tennessee, for 1879. Bro. Hall, moderator, Bro. B. K. Dawson clerk. Fourteen churches compose this body, and four ministers only cultivate the field. It holds its next session with the Maple Grove church, nine miles south of Dixon's Station, Saturday before the first Sunday in October next. Is Dixon's station on the Northwestern road? This body recommends no paper save Kind Words. We trust Bro. D. L. Kimbro will comply with the request of the Association.

We have received a lengthy reply to Bro. T. H. Granberry from Bro. W. M. Price, of Humboldt, Tenn. The real point at issue between them, it seems to us, is, whether "kingdom of God" in Jno. iii. refers to the kingdom of Christ, then visible or to "ultimate glory, the place of God's throne in heaven." If to the former, then Christ must have meant water baptism by the expression, "born of water," but if he meant the latter, then we must believe he meant something else by it, or believe that baptism is essential to salvation. Why not direct your discussion to this point, which certainly can be settled?

We received a call from Eld. J. H. Esger, of Manchester, Va., who supplied the pulpit of the First church, this city, during the summer of 1877. Bro. Esger really endeared himself to the members of the First church, and of the entire brotherhood in Memphis during his short pastoralate, and received a cordial greeting upon his return. He has been accepted as a missionary by the Foreign Board, and will go to Rome, Italy, to re-inforce Bro. Taylor, as we understand. He will be present at the Big Hatchie Association in the interest of his foreign work, where the plans and aims of the Board in regard to the Rome mission will be fully developed.

We appreciate the many cordial invitations, and not the least the one before us from the President to attend the General Association that meets at Ennis, Texas, this week. Could we have foreseen one month ago that we would have been as far recovered from our late prostration as we are now, with our present mind, we would have attended this meeting and shaken the hands of old friends, and we trust some new ones. We congratulate our brother, Dr. Burleson, upon the great educational work he has achieved for Texas; he and Dr. Z. C. Graves, of Winchester, and Dr. Crane, of Baylor, are the three oldest Presidents in the South. Who can estimate the value of such men to the denomination? God spare them long, and give them the fullest co-operation of their brethren.

"The idea of Baptist churches delegating power or authority of any sort or for any purpose, or of Baptist representative bodies outside of the church, is entirely foreign to every principle of Baptist and New Testament church polity, and is subversive both of church independence and the right of private judgment."—Dr. I. B. Kimbrough, in Texas Baptist Herald. These are excellent articles written by Dr. K. on the powers of Associations and the rights of churches. Our readers will see from the above that he endorses our position fully. How can a church delegate her inalienable prerogative to examine and decide upon the qualification of the applicant for one of her ordinances

to her pastor or deacons, or special committees, or any mortal man? Her baptism admits to her membership with all its privileges, and of these she is the sole guardian.

RIDGE HIGH CHURCH ADOPTS NON-INTERCOMMUNION.

IT is peculiarly gratifying to us to publish the following resolution unanimously adopted by the Ridge High church at its last conference meeting, touching the character of the Lord's supper. This may be the first church in the Big Hatchie Association which has by formal vote resolved to observe the Supper as a church ordinance, but if so it will not be the last one to do it. We expect to live to see every church adopt this practice, in practice, if not by vote. This possibly may be saying too much, for why should we expect churches that allow dances, theater-goings and drunkenness to go undisciplined to adopt the Scriptural order of observing the Lord's supper which forever excludes all such characters from this sacred feast? We have no right to expect it, and we therefore limit our remark to all orderly churches in the Big Hatchie, for we do believe that we will see the day when no intelligent and orderly Baptist can be influenced to participate in a church rite Christ has not authorized him to do. We publish the note of Dr. Batte, communicating the pleasing information:

DE. J. B. GRAVES—Dear Sir:—Inclosed you will find a resolution which was unanimously adopted at our church meeting last night. There was not a dissenting voice. Hoping it may be of some note to you, I inclose. J. A. BATTLE, July 12, 1880.

Resolved, That we, the members of Ridge High church, fully indorse the principles as laid down in the sermon delivered by the Rev. Dr. J. B. Graves, on communion, as being strictly in accordance with the teachings of the New Testament. HENRY HEWEY, Mod.

JOHN NORRIS, Clerk. The practice of this church hereafter will be in accordance with the above. The Supper will be observed as a church and no longer as a denominational ordinance—the invitations being to the membership only. What church of the Big Hatchie shall we have the pleasure to record next?

THE MARY SHARP COLLEGE.

THIS college is admitted by Southern educators to be a school of the very highest excellence, and the young ladies who have graduated in its course attest its thoroughness, since they rank among the very best educated in the land, and their services as teachers are in demand and at the very highest prices. Winchester is situated upon the first bench of the Cumberland mountains, a beautiful, healthy little town. The prices of board are most reasonable. The rates of tuition, sixty dollars per year and no extra charges. Parents and guardians would do well to send to the president, Z. C. Graves, for a catalogue. The fall session commences Wednesday, the second week in September.

SCHOOL NOTICES.

The attention of our readers is called to the card of the Judson University, Judsonia, Ark., in our advertising columns. It is designed for the higher education of both sexes, and the exercises of the last commencement gave evidences of gratifying success to its friends.

The Memphis Hospital Medical College, and Medical Department of the Southwestern Baptist University, announce that their annual session will commence October 1st. They have a magnificent new college building, with all the modern improvements and facilities, which is located just across the street from the Memphis City Hospital, where the clinical advantages are unsurpassed in the South, or North, either, so far as diseases peculiar to this climate are concerned. Material for the study of practical anatomy is in abundance. The advantages for securing a practical knowledge of surgery in the daily clinics at the hospital are of the most superior character. All classes are fully impressed with the value of studying disease at the bedside of the sufferer,

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THE LECTURES AT DENMARK.

HEALTH permitting, we will deliver the lectures on THE CHURCH AND ITS ORDINANCES To the Denmark church, commencing on Friday before the second Sabbath in August.

It has been thirty-two years since we had the debate With the late Dr. Burroughs in D. and held the long meeting afterwards, and we propose to our brethren in the county that they all come up upon this occasion, and come on Friday and hear the first Lecture, and stay through to the closing one on Monday 11 a. m. The brethren are able and anxious to entertain.

They expect to protract the meetings for many days following.

NEWS FROM THE STATES.

North Carolina.—Dr. W. A. Nelson has declined the call to Chattanooga, Tenn., and accepted the call of the church at Shelby. Elder B. B. Vandevanter, of Norfolk, Va., has accepted a call to Herford. He did a good work in his Virginia field, and we congratulate our Herford brethren in resuming his services. Elder B. H. Marsh has resigned the care of the church at Henderson, to take effect about the first of September.

Missouri.—The Three Groves Baptist church, eight miles south of Warrensburg, Johnson county, was dedicated the third Sunday in July. The Baptists of Clermont are building a new house of worship. The Odessa Baptist church will be dedicated the fifth Sunday in August. Elder John E. Lindsay was ordained to the full work of the ministry by the Pleasant Grove church, Scotland county, July 2.

Oregon.—Elder Lynch held a meeting of days with Mount Olive church, Washington county, which resulted in twenty-two professions. Elder L. is one of the few laborers in the harvest on this coast. I think that I can safely say that there have been more conversions under his preaching during the past five or six years than the aggregate of any ten Baptist ministers in the State during the same time. I might also add the endeavors to earnestly contend for the faith as it is in Jesus. Geo. W. Prather, Perrydale, Polk county.

Louisiana.—Our Convention at Keachi adjourned on the evening of July 13. The session was a most successful one. During the past year and at this session we raised \$5,713.30 for State and Foreign Missions, in addition to the amounts reported during the year for Foreign Missions. No change is made in our plan of Mission work. Our evangelists and missionaries traveled, during the year, 4,833 miles, preached 37 sermons. We meet next year in the old city of Natchitoches. G. W. H. Resolved, That any previous action of this body recognizing any periodical as our State organ be and is hereby declared null and void, and that we recommend the Baptist Record, the Baptist Messenger, and Tax Reporter as sound and excellent denominational periodicals, well worthy the support and patronage of the Baptists of the State of Louisiana. The above resolution was offered by Bro. C. W. Tomkins, and adopted by the Convention at Keachi, July 13, 1880.—G. W. H.

Florida.—The church at Pine Level, Marion county, has received twenty-one members since the first of February, since then by baptism. Bro. Caldwell recently baptized two, and received two others for baptism, at Long Branch church, Hamilton county.

Mississippi.—We received the following note from Elder J. D. Anderson, of Elyalls, and deeply sympathize with Bro. Collins in his loss: "Rev. J. W. Collins was burnt out on the 15th inst., at 8 o'clock a. m. He saved about one-half of his household furniture. This is the first fire that Lawburg has had, and it created a great deal of excitement and sympathy. I do not know how the house caught fire." Broth. J. W. Harris and J. D. Anderson are conducting a revival meeting at Lawburg. We trust the Lord will bless their labors to the conversion of many souls. Elder A. H. Booth preached the introductory sermon at the State Convention, upon the "Witnesses and Leading of the Spirit." The report of the State Mission Board, at the Convention last week, showed: Days' service, 4,219; stations occupied, 39; missionaries, 25; baptized, 870. Amount of money received, nearly double that of last year. Two thousand dollars was raised for the present convensional year, and the Board still for \$15,000.—The Southern Baptist has entered upon its 4th volume.—Elder W. H. Barksdale, of Memphis, Tenn., has been holding meetings at Star Landing, at the close of which a Baptist church was organized.

Georgia.—The General Association of North Georgia met with the church at Gainesville on the 22d inst.—The new Baptist church-building at Davisboro was dedicated the second Sabbath in this month.—McDonna (Thomson) Journal: "Rev. E. B. Carwell, Jr., the pastor, filed the pulpit of the Baptist church in the place on Saturday, Sunday and Monday night last, and held services at the residence of Mrs. McBray on Sunday afternoon. The sermon delivered on Sunday was one of the most earnest and impressive we have ever heard, and will be long remembered by many who had the good fortune to be present."

Elder J. J. Wallace was ordained to the full work of the gospel ministry by the Ebenezer church, Walton county, the 12th inst.—The new church-building of the First African Baptist church, of Columbus, was dedicated on the fourth inst. The church was organized in 1852.—The Dougherty Star says that work is steadily progressing on the Baptist church, which now presents quite a neat appearance.—The Board of Trustees of Mercer University have decided to increase the endowment of the institution, and for this purpose have elected Dr. S. Landrum corresponding secretary.

Kentucky.—Mrs. Emily Caruth, deceased, left \$400 to the Baptist church in Scottsville, and conditionally, about \$2,000 to our Louisville Orphans' Home.—Recorder.—Elder J. M. Bent has resigned the care of the Madison-street church, Covington.—Elder J. C. Porter closed a meeting not long since at Garrettsburg, Christian county. Forty made a profession of religion, and thirty were added to the church.

Alabama.—Dr. E. T. Winkler, one of the editors of the Alabama Baptist, preached the commencement sermon before Mercer University, Ga. The Macon Daily Herald says of the sermon: "Dr. E. T. Winkler, of Alabama, who preached the commencement sermon, is highly deserving of his extended reputation as a pulpit orator and learned divine. The discourse throughout was richly jeweled with expressions of thought that showed a mind deeply acquainted with all the teachings of religion and abounding in the greatest treasures of knowledge."—On the first Sunday in this month the Baptist church at Wetumpka passed a resolution, declaring it advisable that a new Association be formed, to embrace the county of Elmore and a portion of Chilton, Autauga and Montgomery counties. A committee of three consisting of Mr. Cabot Lull, E. W. B. Baysor and Rev. H. C. Tauli were appointed to open correspondence with other churches on the subject.—Alabama Baptist.

Texas.—A correspondent of the Baptist Herald informs that paper that Maj. Penn's camp-meeting at Lelling, began June 17. To the 27th, 131 had professed faith in Christ; 76 had been received for baptism, 41 of whom had been baptized. Among the latter was Jim-Ong, a Chinaman. Two hundred and seven were forward for prayer on the night of the 26th, and more than that number on the next night. Twenty counties of Texas and one of Indiana, were represented in the congregations, which numbered more than 5,000 on the 27th.

Tennessee.—Dr. W. A. Nelson, of North Carolina, declines the call to the First church, Chattanooga.—"Nuttin," writing to the Biblical Recorder, N. C., says: "The church at Bristol, formerly served by Rev. J. T. Kincaannon, one of the brightest lights of the denomination in this country, afterwards by Elder B. G. Maynard, now of Taswell College and last by Dr. Worley. It has been without a pastor for sometime, and it seems to be an open secret that the church was drifting into inaction, the result of which is invariably a speedy removal of the candlestick. But the brethren secured the services of Elder Clark, of Arkansas, and the church has a 'boom.' Efforts to stir up under his leadership, and there is everything but a prospect of a sluggish body of Baptists in this important place, the center of Baptist female education in East Tennessee."—Bro. J. Burnett, now supplying the pulpit of the church at Franklin, will close his labors there the first of September, when he will return to the Seminary at Louisville.—Elder J. J. Barnett, writing to the Beacon of the cause in Central Tennessee, says: "Galatin, Winchester, Franklin and Fayetteville are pastorless. The church at Galatin is strong financially and socially, and has first-class talent, but not as strong in numbers as the Methodists. There is material for building and a promise of numerical growth. They have a good house, and need a good pastor." Of Fayetteville he says: "I know of no more promising field than this in the State, if the right man can be found to occupy it."

THE MISSISSIPPI BAPTIST STATE CONVENTION.

THIS body met with the church at Okolona, Miss., on last Thursday. The Convention was called to order by the President, Elder J. T. Freeman.

The Committee on Credentials reported delegates from twenty two associations, two churches and four missionary societies. After ascertaining who were entitled to seats in the Convention, the vote was taken for officers, and the tellers reported the election of Hon. W. H. Hardy as President and Elder A. J. Miller as Clerk. Bro. Hardy is one of Mississippi's most eminent lawyers. He made a fine officer, and presided over the body with freedom and dignity. We are gratified to see our laymen coming to the front in our leading Christian enterprises. In this Convention no distinction is made between the clergy and laity, not even in name, it having been voted by the Convention that the titles of Reverend, D. D., etc., should be left out of the minutes. They are all brethren. Little more than the organization was effected on the first day.

Nearly all the second day was spent in the interest of Mississippi College and ministerial education. Both subjects were taken up with great earnestness by the speakers. The report on the College, as read by Prof. Webb, was good, and showed a success above that of last year. All spoke in hopeful terms concerning the future workings of the College. It was unanimously

voted by the Convention that Prof. Webb should act as agent to complete the endowment of the presidency. A good sum was taken at the last session of the Convention for this purpose. Prof. Webb will work in the interest of this endowment when he is not actually engaged in the classroom.

The report on Ministerial Education showed that the Board had done all that was required. Thirty-one young ministers were in attendance at Mississippi College last session. All were supported who needed aid. None left school for lack of means. One of these preacher boys took the honors of the graduating class at the last commencement. The young ministers of Mississippi are taking and occupying successfully some of the prominent positions of the country. They are fighting the battles of the Lord Jesus heroically from Louisville, South and West to the coast. Mississippi is rapidly becoming the banner state, not only in missions, but also in ministerial education. The future of our cause of believed by this body to depend on the education, not only of Baptist preachers, but also Baptist children generally. Let the cry be raised in all the States, Educate! Educate! Educate!

All the third day was spent in the interest of Home and Foreign Missions. This was a day of much success and great rejoicing. Reports were made and discussed by those engaged in the work. Dr. McIntosh, of Alabama, and Brethren Coal and Lowry, of New Orleans, made very touching speeches, setting forth the great destitution of New Orleans and the Mississippi Valley. The Home Mission Board last year employed twenty-five missionaries, all of whom have been successful, and all have been paid for their services.

At 3:30 o'clock p. m. a mass-meeting was held in behalf of Home Missions. Speeches were made by Brethren Ball, Coal and Waine, after which a collection was taken, amounting to twenty-six hundred dollars, which will attend and successful about the meeting was well attended and successful, but that the Baptists of this section are missionaries. Some were converted to the missionary faith by this meeting.

The body is still in session, and will adjourn Monday evening, provided all the business is completed by that time. The Convention is quite harmonious. To be in attendance at this Convention will make you call to mind, "Behold, how good and how pleasant it is for brethren to dwell together in unity." The people of Okolona are very hospitable, and are entertaining the Convention very elegantly, and we speak especially in praise of Bro. P. T. Gilliam, whose hospitality and kindness we are sharing. Bro. Gilliam is an enterprising merchant, and has a fine residence in the suburbs of the city, from which you can look out upon the whole place, and see the beautiful belt of woods which surrounds the prairie miles away.

I hope you will get a full report from some one next week. Fraternally, E. B. MILLER, July 17th, 1880.

A CORRECTION.

In the Reflector of July 15th, the editor, complimenting the liberality of the Central Church, of Memphis, says: "By reference to our Mission column it will be seen that they are represented in the work of the State Board. In addition to what is represented there, \$15, they are entitled to a credit of about \$80, which they paid out direct to one of the missionaries of the Board." I suppose reference is made to the amount they have contributed to our self-sacrificing Bro. Barksdale, laboring in Chelsea. Now by reference to the minutes of the State Convention for 1879, it will be seen the First and Central churches each pledged \$100, and were then credited for it as paid. The \$80 handed Bro. Barksdale this year was the remainder of the \$100 due for 1879. Uncorrected, it would not naturally be inferred that our city missionary had received \$130 from the Central Church, whereas he has not received one cent, unless you count the \$15 sent to the State Board. A. T. C. July 20th, 1880.





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Our Pulpit.

THE BEST INVESTMENT—AN EDUCATED AND CONSECRATED MINISTRY.

BY REV. C. M. MOSCIP.

Assuming the need of an educated ministry, three things are requisite in securing it: School, men and money. In our own denomination two of these, schools and men, are furnished in abundance. Is there sufficient reason for the third? Are the institutions of learning, the men and the work to be accomplished, worthy objects of investment? This practical question it is the object of this paper to answer.

It will not be doubted that there is money enough in the possession of Baptists to endow richly every worthy college and theological seminary in the land now under Baptist control. Money enough, aside from that needed to carry on the business in which God has placed in their hands to be used for his honor and glory. Money which, invested in consecrated and educated men, will pay large returns. This I propose to show from the following considerations:

THE ARGUMENT FROM HISTORY.

1. An argument may be drawn from history...

Christ's great return of the Spirit to a right mind has been proved by the spreading of the truth. When God would lead the people up into a higher plane of spiritual living, he has done so by... deepening and intensifying human thought through a more liberal education.

One conclusion may be drawn from this, viz., that knowledge is an aid to piety. Not perhaps in the case of some individuals—not, it may be, after one, or even many years of study—but in general, taking the fair average, spiritual life has been broadened by the influences of education.

Piety has been rendered more intense—holiness has been shown to be more lovely through the influence of education. The records of the past bear eloquent witness to the use and worth of education in the development of righteousness in individual and nations. If, then, this be a worthy object, if spiritual living be the highest good for humankind, surely the means by which it is attained are also worthy and are well deserving of a Christian's support.

2. Such is the inference suggested by the history of Christianity. Will a nearer view of the facts, clear study of the records of education distinctly theological warrant such a conclusion? Let us see.

ARGUMENT FROM PRESENT FACTS.

1. Notice the results manifested in a divinely called and consecrated person receiving such an education.

1. The first result is this: the individual receiving the education is taught how to attain knowledge. He is trained to think. He gains power to investigate. He is given confidence. He learns to depend on himself. He can get at the bottom of things. He is independent of those who help him. He is strengthened by those who help him. He has been developed in practical power. He can bring something to pass. He can dig out the treasures of his own text. He can originate and carry out plans alone and unaided.

2. Another result is the attainment of knowledge. Fundamental principles are studied.

Knowledge of principles is acquired. What men have thought in the past—their errors, mistakes, failures, as well as the truth they have gained, become the possession of the student. He has the way to the sacred oracles, he gains a newer life. Knowledge is life and power. He is filled with this as a rich treasure.

3. The third result is increased spirituality. His heart being consecrated is open to all truth. His intellectual and spiritual perceptions being quickened are quick to discover and make use of every bearing of truth upon the divine life. He gains in knowledge of God's methods. His ideas of God are enlarged. His spiritual vision is broadened. The mind and heart of God being more fully known can be more perfectly imitated. Reverence and piety are developed, the truth as it is in Jesus being more fully understood gives breadth and depth to his soul life.

II. Notice secondly some results manifest in the local church, the denomination and the world.

1. There are certain definite results accomplished in the local church. Wherever an educated man goes he becomes the center of influence. He gives forth power. Men feel him. He imparts himself to others. This is especially true of an educated minister. He comes to a church—his talent and education, his consecration and piety become the source of attainment the church as individuals...

gradually lifts the members of the church into a higher intellectual, moral and spiritual life.

2. There are certain results manifest in the denomination. There is a growing interest in education. The standard of intelligence is raised. There is growth in intellectual power. From the pews as well as the pulpits come opinions weighty and valuable. Men are trained to think. Throughout the denomination there is increased power, enlarged capacity, greater knowledge and a consequent growth in usefulness.

There is also increased knowledge of the needs of the denomination, a keener sense of obligation resting upon the churches and individuals; a firmer grasp of those fundamental principles upon which the denomination rests, and a greater facility in the use of the methods necessary to the successful prosecution of Christian work. An uneducated ministry cannot secure these results. An educated ministry does not cease until effort is made in this direction. With education comes fertility of resource. A wider knowledge gives wiser administration. Errors of doctrine are more readily discerned. Narrowness and prejudice—the rocks upon which so many churches strike and founder—with their source and companion, ignorance, are banished. A true polity is inaugurated. The affairs of God's kingdom are more wisely administered.

Again, an educated ministry secures a more enlightened fellowship. The bonds of spiritual kinship are tighter drawn if a reason can be given for the faith that is in us. The history of the denomination will show this to be true. There is a closer sympathy, a livelier fellowship, a deeper unity, a stronger, more intense activity manifested where education has been given the ministry, than where ignorance has held sway. The truth is held more firmly, held by larger numbers, and more faithfully, under the influence of education. Education prevents any serious departure from the truth. It is at once the foundation and safeguard of Baptist principles.

3. There are certain results manifest in the community and the nation arising from the influence of an educated ministry. The influence in this direction will not be denied. I notice two ways in which it makes itself felt.

(1). Increased activity in every department of Christian work. In the securing an educated ministry among other denominations: in a general broadening and deepening of Christian feeling. In a wiser forethought in laying plans in Christian work; in a truer sympathy and more intelligent adjustment of whatever differences may exist between the different bodies engaged in the work of advancement; the interests of Christ's kingdom in the earth.

(2). An educated ministry will help largely towards giving the right moral tone to a community and a nation. In a certain sense the salubrity of any nation is the conscience of that nation. The stream of morality and spiritual life cannot rise higher than its source. The minister is called to the work of helping men live pure lives. If he be ignorant, superstitious and senseless, then will the people be the same.

It is not too much to say that an educated ministry is a necessity to the moral life of any nation. In a certain sense the salubrity of any nation is the conscience of that nation. The stream of morality and spiritual life cannot rise higher than its source. The minister is called to the work of helping men live pure lives. If he be ignorant, superstitious and senseless, then will the people be the same.

THE CHARACTER OF OUR INSTITUTIONS.

III. The third argument in favor of ministerial education considered as a good investment is found in the character of our institutions of learning, and of the men who have been called to take charge of them. The number of these institutions exceeds the demand. There is need of concentration. There has been too much strife for a large attendance of students. In some cases there have been large outlays, from which no adequate returns have been received. Yet there are worthy colleges and theological seminaries under Baptist control. Concerning these, notice:—

1. That they have been tested by the denunciations. They have been judged to be right. They have been found useful. They have met the demand made upon them. They have for long years represented the progress, the culture, the influence of the Baptist church in America. They have, under God, given the Baptists of America what of lasting power and influence they possess to-day. They have championed Baptist principles—given churches pastors. They have given the world scholars, taking no second rank. Never has the need of the church made appeal but they have given quick, noble response.

2. They have been their way against hindrances, obstacles and opposition. Opposition, at first, from the very organization they sought to serve. Baptists, in their early history, were not remarkable for their learning. The sense of higher education set with little favor from them. In some cases it aroused fierce opposition. But gradually the opposition gave way. Baptists have ever been a reasonable people. Soon our educational institutions found friends. Their work occu-