

THE TENNESSEE 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.

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Our Pulpit.

A PLEA FOR DOCTRINAL ACCURACY.

BY REV. J. D. ENGLISH.

TEXT: "I would that the form of sound words which thou hast heard of me in faith and love which is in thee Jesus."—3 TIM. 1: 13.

How shall I be most efficient in my calling? Is it the natural and conscientious question of the Christian minister. It is a question significant and far-reaching in its character. It bears directly upon the very existence and perpetuity of our civil and religious institutions, and the appropriate answer to the question concerns not merely the Christian ministry, but every true lover of the human race.

One tells us to study the art of eloquence, another urges proficiency in science, a third advises a thorough acquaintance with philosophy and the literature of the day. This is wise and well, if these aids hold a subordinate place—if they are to minister and be ministered unto.

But one of the prime essentials to the efficiency in the Christian ministry is conscientious adherence to God's revealed truth, as set forth in accurate, precise definition of Christian doctrine. For this furnishes a fundamental basis upon which literature and philosophy, as well as science, and indeed all subordinate phases of the truth, may be called into action and helpful requisition, under the vitalizing magnetism of eloquence. Does any one seek knowledge concerning some subject in science? He expects to find such knowledge sharply defined and carefully formulated by the scientist. Terms, we are told, record discoveries. And we believe, with Dr. Shedd, that the success and enduring influence of any systematic construction of truth depends as much upon an exact terminology, as upon close and deep thinking itself. And though the truth may be seen with crystal clearness by one mind, it cannot become the possession of another till reduced to precise phraseology and vigorous terminology. And notwithstanding the sneer of contempt, with which it is often asserted that the trinitarian controversy, which lasted five centuries was all about the use of the single Greek letter, *iota*, as to whether the term defining the person of Christ should be *homoousion* or *homoiousian*, yet the results of that controversy attest the wisdom of those who clung to the disputed letter, and the name of Athanasius, the bold defender of the divinity of Christ, and who was ten times exiled for the truth's sake—that name has gathered, like the ascending sun, additional power and luster with the advance of time. It was this accuracy of statement, for which we plead, that gave Prof. Agassiz his prominent position as a scientist. It qualified him, above most men, to contend successfully against the fallacies of a Darwin and a Tyndall. Is this a necessity to the scientist? Much more than a necessity to the man who deals with the question of eternal life and destiny.

It is not claimed that the doctrines, when first taught, were scientifically defined and systematically arranged. That was a subsequent work of the human understanding. It was a work of necessity, growing out of the conflict of the truth with the various skillfully arranged systems of error. But it is claimed that even in the preaching of the apostles there were what may be styled "fixed ideas," definite conceptions set forth in significant terms, such as the Word of truth, the Word of faith, the Word of God, and the Gospel of Christ, all of which must have been presented with great precision and accuracy, since Paul says concerning this system, "If any man preach any other let him be accursed." Moreover, it is confidently believed that reason, revelation, and history all sustain the assertion that the most skillfully constructed sermons for present results and permanent good, that the richest fruitage which attests the spiritual life and growth, together with the grandest and most signal triumphs of truth over all forms of error, have been the product of those periods in which pure doctrinal knowledge held pre-eminence and controlling influence.

1. We plead for doctrinal accuracy on account of its relation to the sermon. Unity, the essential condition of both force and beauty, is not possible in the sermon without it. By it all forms of truth naturally assume their appropriate relations and connections, and its importance is clearly manifest, when it is remembered that many of the most insinuating errors have arisen from the consideration of truths taken out of their proper connection.

Unity, we are told, is the golden thread binding the sermon together while it gives it force and beauty. It secures that penetrative force which depends not upon the mind, in itself considered, but upon the clearness with which the truth is apprehended. Systematic accuracy in statements is not only a source of constant mental recreation, but of positive intellectual growth. The clearer and more vivid the truth to the mind of the preacher, the greater the force with which it will impress the mind of the hearer. Thus also is avoided the spasmodic, convulsive force which by the very intensity of its overwrought passionate energy, betrays its utter weakness and inefficiency. Instead of the impetuous force of the drawing mountain torrent we have the ever increasing power of the majestic rolling river.

The beauty of such a sermon is the natural and necessary resultant; since it is defined to be "unity in multitude." It is the beauty of symmetry and congruity. A beauty which subordinates the imagination to reason, and rescues it from the realms of extravagance.

2. We plead for doctrinal accuracy on account of its relation to Christian life and growth. The connection between God's Word and the salvation of the human soul is intimate and inseparable. When the angel of the Lord opened the prison doors by night and released the apostles, he said, "Go stand and speak to the people in the temple all the words of this life." It would be bold, says an able writer, to assert that no one becomes regenerate without the Word of God. It would be bolder to assert that any one can be saved without some apprehension, however feeble, and some perception, however faint, of Christ as a Savior. How can one believe in the forgiveness of his sins before he believes in the doctrine of his sinfulness?

"Indeed Christianity in every step of its progress among men, in every stage of its dealing with an individual soul seeds forward its doctrines in preparation for the evening of its life." Doctrinal knowledge is therefore an indispensable prerequisite to Christian life and growth. "As addressed to the intelligent," says Dr. Robinson, "Christianity is a form of doctrine; as addressed to the heart, it is a mode of life; to the one a system of ideas, to the other an inner life, but it is a life that goes in by the understanding as conviction, and nestles as living forth in the affections." The apprehension

may be feeble, the perception faint, but some knowledge of Christ there must be before the Christian life begins. Saving faith in Christ must ever be preceded by a knowledge of his power and willingness to serve. And after we are taught the spiritual life of the Christian is a state of satisfied existence, how destitute of satisfaction must be the love of that man whose conception of the Redeemer never rises to the heights of his divinity, and who knows no power mightier to save than that of poor humanity.

So true is it that the doctrine believed determines the type of the believer's character, that in a devotional meeting where a variety of creeds are represented you may know, with almost unerring certainty—by the character of his prayer or exhortation—the doctrinal system held by each participant. You can detect the various schools of doctrine from the clear, uncompromising man-humbling system of Calvinism, to the confused, shifting and self-inflating doctrines of Arminianism. And perchance if some liberal reformer of the modern school should be present, you may know his creed by his wholesale denunciation of all creeds.

So true is this principle, that the liberty loving vigor and purity of Scotch Presbyterianism can unmistakably be traced to the stern Calvinism which John Knox received in the school at Geneva. Indeed the entire history of the world demonstrates the necessity of sharply defined and clearly expressed doctrinal truth to a well rounded, full-orbed, symmetrically developed Christian character. And it may be added that there is a felt necessity underlying the experience of us all for some scanning upon which to stand while erecting this superstructure of character. Just here we may recall with profit a striking utterance of truth by the writer before quoted. "In proportion to his (the believer's) practical obedience will be his knowledge of doctrine; and in proportion to the distinctness of his doctrinal conceptions and convictions will be the vigor of his piety. Thus by mutual reaction his faith and its object render aid to each other. His faith grows implicit, and his doctrines take fuller form and sharper outline; and by a happy necessity his creed gains precision and completeness as he rises toward maturity of character."

3. But we plead with special emphasis for doctrinal accuracy on account of its relation to error. Never have the various systems been so skillfully arranged and deftly presented as to-day. The broad-gauge liberalist of modern times tells us that we should come to the study of the Bible entirely divested of all opinions and beliefs, with a blank mind ready to receive impressions from the light presented. Approach its truth as you would those unfolded in the book of nature. But how do men study nature? Do they not bring to their aid the crystallized results of the best thinking of all past ages? A blank mind is indeed but an idiotic mind. Has not God ever presented the truths of nature in the simplest manner to the human mind? But they have been understood by those only who have had the magic keys of system and generalization. Those stormy worlds in your glittering firmament shone not less brightly upon the wondering gaze of the astronomers of antiquity, than upon Kepler or Newton, yet the world must wait till a Kepler or a Newton should furnish the keys to unlock the mystery of their relations and motions. Give to the student of astronomy a correct knowledge of the system of Copernicus, and you have saved him the work of a lifetime. Nay, more, you

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THE NEW BAPTIST PSALMIST—without Music. This is a new and improved edition, in which we have added new

have given him results which he never could have reached in any other way.

The idea that any one may come to the investigation of any subject of science or literature in this age of the world, with a mind free from any opinion on the subject; it is not only impossible, but absurd.

Shall the machinist, who wishes to construct a steam engine, begin where Watts did, with the phenomenon of the boiling tea-kettle? Shall he who wishes to improve the electric telegraph, wait patiently like Franklin for the next thunder-storm, that by means of his flying kite he may know the existence of electricity? Shall the man who wishes to invent a superior coal oil lamp, begin experimenting with the scum on the surface of ponds and wells, like the original discoverers, to ascertain if there indeed be any such substance as petroleum? Is this preposterous? Yet it is precisely what they who inveigh against all doctrinal accuracy, and who protest against the use of all creeds and systems in the study of the Bible would have us do. But in truth it is the greatest presumption for us to reject the common strength of mankind, and blindly throw ourselves upon our own. That man did not speak extravagantly who said, "I should rather read the Bible with the poorest system ever known—the Manichean, Valentinian, or Socinian than none at all."

A creed is what a man believes. If a man says I have no creed, then he believes nothing. There is no intelligent person who does not have some creed. The atheist, the deist, the infidel, all have creeds, though stated negligently perhaps. The followers of Alexander Campbell, triumphantly affirm that they have no creed but the Bible, and yet they promptly expel a minister from their organization if he does not acquiesce in their views of the Scriptures. The liberal reformers, so-called, do not object to our believing something. Nay, they give us the greatest liberty of belief. They only object to our putting what we believe into a tangible form. In short, we must not write it down. They seem to have a holy horror of anything written. Herein, says Prof. Adkins, lies the whole ground of the controversy about creeds. The simple and only question is, shall we or shall we not write down what we believe? He who objects to a written creed, must also object to a written sermon. The minister who should be required to make a sermon on the principle of the objection against creeds would be in a worse case than the poor Israelites even, when compelled to make brick and deliver the full tale without straw. He would have to manufacture the article without clay, sand, straw or water. It was the clear, bold, unequivocal utterance of a cardinal doctrine, which precipitated the mighty reformation of the sixteenth century.

Call to mind those memorable words of Luther: "I, Doctor Martin Luther, an unworthy evangelist of Jesus Christ, do confess this article, that faith alone without works justifies in the sight of God, and I declare, that in spite of the Emperor, the Pope, all the Cardinals, Bishops, Priests, Nuns, Kings, Princes, Nobles, all the world, and all the devils, it shall stand unshaken forever."

The doctrine of justification by faith was the soul of the reformation. It gave an irresistible power to Luther's sermons. It infused life into the dry bones of dead formulas and creeds, and it gave to the great reformer a power mightier than that of popes and kings combined. It compelled the various hideous forms of error to slink away under cover of popish bulls and papal decrees, and hide their deformities in church establishments and Romish nunneries. Thus under the influence of this sharply defined doctrine, the German pulpit became an overwhelming power. The human mind was quickened and stimulated—learning revived—books were printed; the reverence for antiquity was abated, and the era of ignorance was hastened to its close.

Who shall estimate the extent of Luther's influence, had he been master of every other Christian doctrine as thoroughly as of this one? It is in the doctrine as nowhere else, that we find embodied those striking alternatives of the Scriptures.

There is mighty power in alternative. He who preaches with doctrinal accuracy, deals with men as either saved or lost. He points to an open door, and sinners hasten to enter it ere it be closed forever. He draws the line of separation with all the precision with which our Lord himself drew it when he said, "He that is not with me is against me." He may address every sinner as a Nicodemus. "Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God." And if, as we believe, there is a truth-seeking element in us all, he is strongest for service who stands nearest the truth. It is he who places himself at the focal point of truth, where all of its rays converge in luminous rarity who shall most effectually hold forth the Word of Life.

RESTRICTED COMMUNION—NO. 1.

OBJECTIONS EXAMINED.

BY W. F. WELLS, CLEBURNE, TEXAS. [We copy this from the Texas Baptist, written by Bro. W. F. Wells, formerly editor of the Louisiana Baptist, now of Texas; and if any brother will undertake to answer his questions, we will most cheerfully give him equal space. Bro. Renfrow cannot object to Bro. Wells' writing on this question, for he cannot be charged with being "priest-ridden," since he has not so much as seen our book or what we have written on the subject. Bro. Wells wishes to believe the practice right and presents his difficulties in a spirit no Christian man can possibly object to, and since Bro. Renfrow cannot charge that he is our "antagonist," we invite him to answer Bro. Wells in these columns. We intend that this subject shall be thoroughly and fairly discussed in this paper, though every other Baptist paper on the continent is closed against a discussion of it.—ED. BAPTIST.]

1. ONE objects to the proposition that there are no rights without corresponding duties, thus: "It is my duty, ordinarily, to contribute to the support of my pastor; but if I were to visit another church and a call was made to raise the salary of the pastor of that church, while I would not regard it as my duty to contribute, yet I could claim it as a right to do so."

Well, if you did not regard it a duty, my brother, please state on what ground you could claim it as a right; and also what would prompt you to exercise the right. If not from a sense of duty, would it be from a sense of worldly honor, or worldly pride, or what? You will no doubt admit that you could not act without a motive. Then please state what? I think when you come to scrutinize the proposition closely, you will find it difficult to separate the right from the duty. Remember that in this proposition we can have no reference to abstract natural rights, but to the rights or obligations of Christians, as such, in the exercise of religious duties, freed from all worldly or selfish motives, and all whose acts must, in the very nature of things, have reference only to the glory of God.

2. Another objects to the proposition that the church cannot legitimately invite a visiting brother to the table, thus: "If this be true, then if a minister should visit a church of which he is not a member, the church could not extend to him the privilege of participating in the administration of the Supper; or, if she had a pastor, she, nor the pastor could grant to the visiting brother the privilege of preaching to her."

Well, let's see if there is not a wide difference here. The preparation and administration of the Supper is a relative duty—an act which may be performed by any minister present. Also, the visiting brother might, by the consent of the church, preach for the pastor. These are acts which one may perform for another. But could the visiting preacher partake of the Supper for the pastor? Would the pastor and church invite him to do so? If not, then there is certainly a difference; and if so, what is it? Is it not simply that the latter is a personal duty, positively required of every one who is an actual member of the church—a duty which all are under divine obligation to perform, each for himself?

3. Another objects thus: "If it is right for a preacher to participate in the administration of the Supper, I cannot see why it would not be equally right for him to partake."

This objection is similar to number two. One is

an act which one may perform for another, or any number of persons. The other is an act which each must perform for himself and not for another. The question is, Has he or any other visitor the right to partake? Not that he has as much right to eat as to minister.

4. Another objects thus: "If the church cannot extend the privilege of communing to others besides her own members, then she would be forever barred from receiving an individual coming from another church and applying to her for membership."

This objection, did it not come from an editor and a D. D., and uttered with so much assurance would hardly be worth noticing. Any one, it appears to me, can see the absurdity of this who can understand how it is that a government can refuse to an alien all the privileges of citizenship and subsequently allow him to become a citizen after proper application. If the author of the above cannot see this, let me say to him—pleasantly, of course—he had better remove the D. D. from his name and retire from the editorial chair. It is astonishing that one of his ability and occupying the position he does, could indulge in this non-secular style of reasoning. But it is an additional evidence that great men can sometimes, when pushed to the wall say and write some very absurd things. But pleasantry aside, let me remind him that the proposition is not, that the church has as much right to extend to a visiting brother the privilege of communing as to receive to membership. This has no connection whatever with the question at issue, which is: Has the visiting brother the right to partake of the Supper? There is one of two things only to be decided, viz: That it is a right or obligation imposed by Christ upon the individual, or that it is merely a privilege granted by the church. If it is his right, then it is his duty, and cannot be a privilege merely. If, however, it is merely a privilege, then it cannot be a right except in a secondary sense as before stated. Now, please stick to the question. I care not what other rights the church may have, or what other privileges and practices she may indulge in, however correct or absurd they may be, these have nothing to do with the question under discussion.

5. Another objects thus: "The church is a family, and as such has the same rights of other families, or governments, in the exercise of comity, courtesy and hospitality. That if the church is the 'house of God and the family of Christ,' it is to be like no other house and no other family in the civilized world, void of hospitality and void of courtesy? Is it to be like no other state or nation in all civilization, void of comity and void of international intercourse with its equals? We must go beyond the borders of civilization to find a house or family, under law or custom, against courtesy and hospitality."

This objection is from another D. D., I believe, and to my mind is equally as absurd as the objection of the other D. D. I think that a little reflection will convince him that the church of Christ is "like no other house and no other family in the world," either civilized or heathen. Other families have absolute control of their own houses. Their tables belong to them, and they can extend their hospitality to the worthy and withhold it from the unworthy; can discriminate between the worthy by inviting some and rejecting others; or, can invite the unworthy and reject the worthy. But would you say that the church can do this? Does the Lord's table belong to the church in the same sense the tables of other families belong to them? If not, then it is not Christ's, and given to the church for a specific purpose? And is the church not placed, as His executive, under certain restrictions in regard to it? If so, can she do more or less than those restrictions and regulations authorize or require? To illustrate: A, as the head of his family, has the control of his table, and can invite whom he pleases to eat with him. Why? Because it belongs to him. But suppose he should take a journey and should employ B as a steward to superintend his house, under certain restrictions, authorizing him to prepare the meals for his family only, and to keep things in order during his

absence. Would B have the right to invite whom he pleased to eat at A's table? If not, why not? Does not the church in this respect stand in the same relation to Christ, her head, as B does to his absent friend A? If so, then in this particular case it not be said that the church is "like no other house and no other family in the civilized world," and "void of courtesy and void of hospitality," so far as admitting any to the Lord's table except those who are properly qualified and have a right to it?

6. Another objects thus: "If the church can, by courtesy, recognize the ordination of a visiting minister and invite him to preach and to administer the Supper, then upon the same principle of courtesy she can invite him to commune."

Well, let's see if there is not a wide difference here. The baking of the bread, purchasing of the wine and bringing these elements together, it is necessary for some one to perform. Well, by whom is it to be done? If done by the deacons, or by one of them, or by some one whom they or he have employed, does it make any difference? Has Christ laid down any rules in regard to it, defining how, when and by whom it shall be done? If not, then no matter who does it, can there be any violation of law in regard to it? Now, the Supper is prepared; the loaf and wine are there. What next? Well, it is usually remarked that Christ first blessed the bread and then broke it; but that as we cannot bless it, we can ask him to do so. Then some one leads in the petition; but who is under special obligation to do this? If one of the deacons, what one? If a lay member, what one? If the pastor, or a visiting brother, say who? If, however, it matters not who does it, can there be any violation of law in regard to it? After this is done, the loaf is to be broken and distributed. Well, by whom is this to be done? Who is under divine obligation, above all others, to do it? The deacons, or some one of them? Or the pastor, or the visiting minister? Say who? If no one specially, and if done by either, is there any law of Christ in regard to it violated? Well, what next? Now comes the question at issue: To whom should it be administered? Who are under divine obligation to partake? The actual members of that church, or the visiting brethren, or both? If, however, the obligation rests upon the members only, and that they only, in obedience to this obligation, have a right to the Supper, does not the right or obligation impinge upon the fact that they are actual members of that particular family or church, and that the visiting brethren are not? In the first instance the church is under no law defining what particular individual Christian, or class, shall perform this, that and the other acts which are necessary for the preparation and administration of the Supper, but is left to be governed by the fitness of things in accordance with the circumstances by which she may be surrounded and the convenience and ability of the brethren to perform them. In the second, she is under law defining to whom she is to administer it. Is it not plain, then, that there is a wide difference? If so, why attempt to make a comparison where there is none?

7. Another objects thus: "If the pastor can, with the consent of the church, by any principle of courtesy invite a visiting minister to preach for him, then according to the same principle he can, with the consent of the church, invite the visiting minister to the table."

This is from another D. D., and to my mind is simply assertion. I can see no argument in it. Suppose we grant that the pastor can, with the consent of the church, exercise the courtesy of inviting the visiting minister to preach for him, or in his stead, and the visitor does so, while the pastor listens, does this violate any law of Christ? But by the same principle of courtesy can the church, let me ask, invite the visiting minister and the few visiting brethren to celebrate the Supper for her, or in her stead, while the members sit back and look on, as the pastor sits back and looks on while the visiting minister performs the service which he might and would do in the absence of the visitor? If not, why not? Is it not because, in the first instance, no law of Christ would be violated, and

that in the second there would be? If so, why is it that we can go to the old barn, there was an old barn, but no seats, and the arbor was not good. You told him to see us, or to get a good box—it would do us to come on—and tell the people to assemble under the arbor. It was said you preached four hours and twenty minutes. Most of the crowd sat on the forest leaves. I leaned against a small sapling, and did not think the time long.

Since that time I have read THE BAPTIST, and now in parting with it, I only have this to say; that you have my best wishes for your prosperity, and my sincere prayers that you may live to contend for the truth as it is in Jesus. Yes, may you live till the second coming of Christ. Amen.

Now, I have given all the arguments I remember to have seen in opposition to restricted communion but none of them, as I have shown, are satisfactory to me. There may be other and better ones; if so, they are what I desire to see. In conclusion, let me say, My preference is that the present practice of intercommunion should remain undisturbed if it is in accordance with the divine will. If it is, it appears to me that it might be clearly shown. But if not, then it can work injury to no one for it to be abandoned.—From the Texas Baptist.

AN OLD FRIEND IN TEXAS.

WELL, Bro. Graves, it is with reluctance that I take up my pen this morning, to address you on the subject of my paper. I am astonished by the blue X that my time is out, and though I love it dearly I shall be compelled to let it go by the board, owing to my surroundings. I am old—was born May 16, 1806, and my old lady has lost her mind, so that it takes a band all the time to watch her; she wants to go all the time, and tries to run away from us, so it requires all, or nearly all, my time. I am preaching to but one church, and when I am away some body has to attend to her. I have given up all my churches but the one where my membership is. I have been preaching about fifty years, and, with the exception of war times, I have had more or less churches, and through God's mercy been very reasonably blessed. I have baptized as many as fifty-three at one ten day's meeting—in that number three households, but no infants in years.

I have read your paper a great while and hate to give it up, but you see from my deep afflictions I am compelled to do so. Before I close I will say it is the best paper I ever read. Brethren Bond's and Haral's review of Renfrow's pamphlet is worth twice the subscription; surely they have made him feel as little in mind as he is weak in the argument. But I do not know when I have been so well pleased as when I read Bro. Bond's reply to "V." Bro. Bond is justly entitled to the book, and if I was "V" I would give it him. O, may he live long!

I will say I love to read all you say in your paper, but especially I have read your last little book "Old Landmarkism," and "Church Communion." I think they are not "a blunder," but the best of your life's work. I will not be like a number of your subscribers, and reach back ten or fifteen years and say, "I have been of that opinion all the time." If I had been I would have practiced it. I will come down to "brass tacks" at once and say, I never knew any argument but our old, "close baptism," till I read your books. It is strange that there are so many who think it will make them look so little to acknowledge a superior teacher to themselves. For my part I think I am to-day wiser, and willing to bow to my superiors. I will say to you, the very best I could do was to use our old argument, "close baptism," but since I have studied your position I have been made to wonder why I never could see it before—it is so plain.

Now, Bro. Graves, I will instance a case that you may draw some idea how long I have read the "Old Banner," if it has passed from your mind when I became a subscriber.—It was when the Chickasaw Baptist Association set in Corinth, Miss.; you was there, and sat down by me, and took my name with your own pencil. And, further, you was to preach on Sunday evening; I walked with you after dinner to the church house, and walked up the steps, and you set one foot, I believe, on the floor, and drew it back and, turning around, said, "I cannot preach here." You said you wanted men to hear you preach, and the house was crowded full with women and children. You asked if there was not

any one that we can go to. He said there was an old barn, but no seats, and the arbor was not good. You told him to see us, or to get a good box—it would do us to come on—and tell the people to assemble under the arbor. It was said you preached four hours and twenty minutes. Most of the crowd sat on the forest leaves. I leaned against a small sapling, and did not think the time long.

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White Rock, Hunt co., Tex.

REMARKS.—This is an interesting sketch to us. It carries us back to the years of the past. We do remember Corinth, and that occasion well—the good's box and the immense crowd, but we do not think we preached quite so long. We are often reminded of that day—Bro. Lowrey was a young preacher then, who will contribute 50 cents or \$1.00, to send this paper to the old brother in his need?

MINISTERS' AND DEACONS' MEETING—PHILADELPHIA CHURCH.

A MINISTERS' and Deacons' meeting was held with Philadelphia Baptist church, beginning FRIDAY, MARCH 9TH, 1883.

After an able sermon by Eld. S. W. Barnett, from Gen. ii: 7, proceeded to organize by electing Elder J. M. Corbin, Moderator; and A. O. Montague, Clerk.

Called the roll of delegates, and enrolled delegates. Seven churches were represented. Invited visiting brethren to full privileges.

After some criticism the sermon was adopted. Bro. A. O. Montague read an essay on ministerial support, which was approved.

Eld. S. W. Barnett read an essay on the "Call to the Ministry," which was well received.

Appointed the pastor and deacons of Philadelphia church a committee on Devotional Exercises. Adjourned until to-morrow, 9 o'clock.

Prayer by Eld. F. W. Wester. Elder Wester preached at night, MARCH 10TH.—9 o'clock.

Met pursuant to adjournment. Prayer by Eld. D. H. Davis.

After adopting yesterday's minutes, requested Eld. S. W. Barnett to furnish his sermon preached on yesterday to THE TENNESSEE BAPTIST for publication.

Eld. J. M. Corbin read an essay on the subject, "The Christian church not a continuation of the Jewish." Adopted.

Eld. G. E. Huckaba read an essay on Sunday-schools, and after some good speeches by Elders Sparkman, Corbin and Barnett upon the subject, it was unanimously adopted.

After some timely remarks by Elders Huckaba and Sparkman, upon the subject of Intemperance, the following resolution was adopted unanimously by a rising vote:

Resolved, That we heartily endorse the movement now being agitated throughout the country in favor of prohibition.

Adjourned for preaching by Eld. J. M. Corbin, who delivered us a most excellent missionary sermon from Mark xvi: 15, 16; after which took an hour's recess for refreshments.

Met, and took up this query by Eld. D. W. Wester: "Is it consistent in us to recognize the work of Hardshell Baptists." After considerable discussion it was answered in the negative.

Directed the Clerk to furnish a copy of these proceedings to the next Association, also a copy to THE TENNESSEE BAPTIST for publication.

The usual vote of thanks for hospitalities extended, was given. Read and approved minutes. Prayer by Eld. J. C. Sparkman.

Adjourned. A. O. MONTAGUE, Clk.

SUNDAY, ELEVEN O'CLOCK. Eld. S. W. Barnett preached a most excellent sermon from John iii: 8, to a large and attentive congregation.

A GOOD WORD FROM SOUTHERN ILLINOIS.

BRO. GRAVES:—I anticipated a great deal of pleasure in pouring the dear Old Banner on my return from the South recently, but found that my time had expired, and as I do not want to miss a number I enclose postoffice money order. I would pay as usual for several years in advance, but I hope to get you a good list of subscribers in strawberry time, and will wait. On the question of church communion, Clear Creek Association is with you to a man, so far as I know, and Elder H. H. Richardson has publicly taught and practiced strict communion of the church participating for many years. When I left the Methodists on account of—baptism, I was going to say, but will qualify it by saying their inscriptural doctrines and practices—I examined every step I took, for I had almost a natural—at least a strongly acquired prejudice against the bigoted (?) Baptists, but the Word of God, which alone was my guide—after throwing human creeds and modern theological dogmas overboard—convicted me that I had no right per se in any church of which I was not a bona fide member, and I have so preached and practiced.

A case for Bro. Pendleton: While pastor here a most estimable, intelligent and pious young lady presented herself for membership, her mother having joined by letter, and her sister by profession of faith and baptism. She informed me that she had been converted to God and immersed by a Campbellite preacher some years before. I stated to her that the evidence presented convinced us that her conversion was all right, but that her immersion was simply a waiting which made her a Campbellite, and that if she wished to join the church organized, kept and had the promise in perpetuity by the God of Heaven, she must needs be made a member thereof by scriptural baptism. She replied that she was satisfied with her baptism. I rejoined that if so I was satisfied to let her remain a Campbellite. Shortly after, they removed to Evanston, a suburb of Chicago, the mother and sister taking a letter from my church. They presented themselves for membership to the Baptist church there, and were received, two on the face of the letter, the other on experience and her Campbellite immersion (which Bro. Graham, our State General Missionary, very properly speaks of as a "goat washing"). A year later they returned to this place, bearing a joint letter from the church at Evanston, and presented the letter to our church for membership. In the meantime I had resigned the pastorate, and was succeeded by a good brother (now in Paradise) from the North, where, as at Evanston, they frequently burned incense to vanity in order to be popular with other evangelical (?) churches. Being a member, I protested and demanded that the young lady be scripturally baptized. He affirmed that we could not go behind the letter, and I replied that the Baptist church at Evanston could receive Campbellite and Mormon dippings and it was none of our business, only to protest against it, but they nor the present church at Jerusalem could decide the qualifications of the membership of our church, if not in accordance with our discipline, i. e., the New Testament, and on the young lady's saying she could not be immersed without violating her conscience, I replied that my conscience, when backed by God's Word, was bigger than anybody's. She was refused admission here, but was received by a neighboring church, and is a frequent visitor here. Now, my good intercommunion brother, tell me how, with your usual invitation, can I commune in my own church? I have stated plain facts, and there are hundreds of like cases in Illinois, i. e., Campbellite immersions in Baptist churches. If intercommunion is scriptural, is not God the author of confusion? Bible (church) communion alone can solve this problem it seems to us.

Go on, Bro. Graves, go on, until this burning incense to an old usage not sanctioned by the Word of God, however ancient or honored, is rooted out of the churches, and the prayers of his people and the hands of his servants will sustain you.

Rev. G. J. Johnson, now of the Publication Society in a sermon before our Association, said that he re-

joiced in the success of all the denominations. Let the Methodists and Presbyterians and others go on and convert the world; there is still a great mission for the Baptists, for they only have scriptural baptism, and with the world only converted the Baptists must baptize them. Now I protest against all such nonsense. If anybody can convert the world they can baptize them, and will be the day when Baptists—God's people—can see no higher mission left them in his service than that of a great washing machine. F. M. Adnew. Makanda, Ill.

A WORD FROM EAST TENNESSEE.

BRO. GRAVES:—I have just returned home from the Old Dominion, Virginia, my own home and field of labor, where I traveled as missionary for years under the patronage of General Associations. I was requested to visit Washington county, where there are broad fields of desolation. I began work in Holston valley, south of Bristol, at which point I preached three sermons; from there I went to Dantour valley and preached seven days and nights. I soon found myself in the midst of a glorious revival. The interest of our meeting increased night and day, the good Lord giving signs of his willingness to answer prayer and save sinners from hell. The meeting was held at an old church house, built many years ago, through the influence of old Bro. Edwards, a pioneer minister of East Tennessee. The dear old preacher has long since gone to his reward in glory. But his works still remain to be seen in that section. There was once a strong church at that point, I was told, but it is feeble now. They have no pastor now. It was pitiful to hear them talk. There are some noble brethren and sisters still remaining to tell of former days in which the Lord had been there. They paid me liberally for my labor. Twelve or more professed faith in Christ. Nine were received for baptism; seven of this number I baptized Saturday night. But, sad to say, palpitation of the heart increased so that I was not able to preach any more. Services were conducted on Sunday by a young Bro. White. I closed the meeting, leaving thirty penitents. I was reminded of former days to see the anxiety manifested among the people. Bro. Graves, why can't our young ministers see those suffering and famishing fields, and leave the railroads and towns and go out like men of God and cultivate those fields? Do they fear to get beyond the sound of a locomotive whistle or the sight of spired church houses? I love them and am proud of them, but I want them to feel like John Knox, of Scotland, once said: "Give me Scotland or I die!" Whiteknock, Tenn. T. C. Gilman.

REMARKS.—We expect one reason is they are not called for by the country churches, and how can they go unless called?

GOOD NEWS FROM LULING, TEX.

BRO. GRAVES:—The Lord has given us a gracious blessing this month. Thirteen or fourteen have professed faith in Jesus since last of January. The first Sabbath in March three were baptized; second Sabbath, two more; third Sabbath, four others; and one more has been received for baptism: others expect to join in a few days. Every one of these are young persons of our Sunday-school. Several others are earnestly inquiring the way of eternal life. The church has had to do some pruning recently. This blessing of so many happy converts, and it not in the summer—the revival season for Texas—was rather a surprise to some. God grant a great wave of conversion may roll over our great land, and even reach out to foreign shores this year, and thousands of souls brought to see their lost condition, then trust in a living Saviour for life everlasting. May God bless THE TENNESSEE BAPTIST. Yours in Christian bonds, ISAAC SELLERS.

Will any intercommunionist add another objection, not noticed by Bro. Wells this week? Send it to us and we will publish, and Bro. Wells will consider it. Let us have all possible objections examined.

A SWEDISH TOEM.

It matters little where I was born, If my parents were rich or poor; Whether they shrunk at the cold world's scorn, Or walked in the pride of wealth; But whether I live as honest man, And hold my integrity firm in my clench, I tell you, my brother, as plain as I can, It matters much!

It matters little how long I stay In a world of sorrow, sin and care; Whether in youth I'm called away, Or live till my bones and pate are bare; But whether I do the best that I can, To soften the weight of adversity's touch, On the faded cheek of my fellow-man, It matters much!

It matters little where be my grave, On land or on the sea; By putting brook or death stormy wave, It matters little or naught to me; But whether this angel Death comes down, And marks my brow with his loving touch, As one that shall wear the victor's crown, It matters much!

NOTICE.

THE Baptist church at Lexington, Tenn. wish to dedicate their new brick house the fifth Sabbath in April—the public generally are invited to attend, especially the Baptists in the surrounding country. Would be glad to have Bro. Graves with us, but we are not able to pay his expenses. Wm. J. Hodges, Pastor.

REMARKS.—This, brethren, is the house just built and paid for, and yet without seats, and since they commenced building, some two years ago, every male member has died, and the sisters appeal for help to pay for the seats. We have taken up a collection in our family—from each child—and so put in one seat—if not a full bench. Let every family do likewise. Send it to us, and we will forward it.

OBITUARY.

DEATH OF SISTER ORME, IN ARIZONA.

BRO. GRAVES:—Many of your readers in Arkansas would likely be interested in the death of Sister Florence Orme, youngest daughter of our Sister Greenlaw, both of whom are known by many in that State. For the last three years she was a great sufferer, and her attentive husband has struggled long and hard to alleviate her pain and accommodate all her desires. She died very suddenly at her new home, ten miles west of town—only two weeks after she had moved there to see if the change would not benefit her. I do wish her friends and acquaintances back in the States could have seen her funeral cortege from the Baptist church in this place. The chapel was packed with people, sitting and standing, with a large number on the outside. Never did I speak words over a coffin with such a depth of feeling. I gave utterance to words like these: "O, that I may die as much above reproach as she!" Her husband was much encouraged that she was improving, when, to his surprise, about three o'clock last Friday morning, she was attacked with hemorrhage, and in about ten minutes she was dead. It is over-powering to think of her while sinking in death, looking up into the eyes of her husband, holding her in his arms, and saying, "Have I been a good wife?" Then to hear his reply, "Yes, darling, you have." Then she said, "I am happy." Then she uttered her last words on earth: "I love my husband." Truly do I say, "Let my last end be like hers."

She was a member of our newly organized church, about one month before she died; being one of the constituent members. Her death is felt in this town and church. Sixty or seventy vehicles followed her remains from the chapel to the cemetery, besides several horsemen, and the sidewalks were lined with footmen. Our loss is her gain. Fraternally, P. A. Wisnka. Phoenix, Arizona, March 20, 1883.

W. E. McDermann, departed this life February 8, 1883, near Double Bridges, Lauderdale county, Tenn. He was born in Mecklenburg county, Va., June 13, 1844. He was baptized by the writer and united with the Elm Baptist church, in the sixteenth year of his age, and was married to Harriet Francis Tucker, July 15, 1860. He was one of the most exemplary of men; always at his post, as church member, and prompt in paying his instalments to his pastor; a constant and paying subscriber to THE TENNESSEE BAPTIST. His appreciation of it being so high that his wife placed a copy of it in the coffin. He left a sorrowing wife and five children to mourn their loss, which is his gain. The pastor extends his tenderest sympathy to the bereaved.

The Tennessee 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, the only and sufficient rule of faith and practice. 2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, inasmuch as number, in mode, in order, and in symbolic meaning, unchanged and unchangeable till the consummation. 3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing personal faith in Christ, and giving credible evidence of regeneration of heart.

Church Polity. Baptists believe that a Christian church is a local congregation, and complete in itself. 2. That, as her Christ, she is absolutely sovereign and independent. 3. That to each church Christ committed the sole guardianship and administration of the ordinance of baptism, and the Lord's supper, and that all church rights and privileges, as well as the Lord's supper, should be limited to the discipline of each church. 4. That no semblance of ecclesiastical authority can be exercised save by a local church. 5. That every local church alone is invested with all ecclesiastical power to elect and commission, and depose its own officers, power to receive, discipline and exclude its own members.

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 of the world into a recognition of ecclesiastical or ministerial unity with Baptist churches. Silence is the most efficient Accomplishment of Error.

LAW AND GRACE: OR, THE CHRISTIAN'S RULE OF LIFE—WHAT IS IT?

IT is of the highest importance for the Christian to understand the difference between "The Law" and "The Gospel," for they differ as widely as light and darkness, zenith and nadir, heaven and hell. Most Christians seem to think that while they are not under the law as a ground of justification, they are still under the law as a "rule of life." But Paul positively declares that "we are not under the law, but under grace." We propose to make a careful examination of this subject, and determine the difference between "law" and "grace," and show what is the Christian's rule of life. We shall also make a critical examination of the terms "law" and "grace," and endeavor to show the secret of "Legalism" under which most Christians are now living. May God reveal to us "the truth as it is in Jesus" on this all-important theme.

I. What is the meaning of the term "law," as used in the Bible? We answer that the general meaning of the term "law," both in the Bible and out of it, is "a mode of action," or "a rule of action." "The law" was used by the Jews of Christ's day to denote the whole Old Testament Scriptures, from Moses to Christ. The Jews called the Psalms of David "the law," John xii:34. Referring to the 110th Psalm, they say: "We have heard out of the law that Christ abideth forever." Christ even called the Psalms of David "law," John 8:18. Referring to

Ps. lxxxviii:6, he says: "Is it not written in your law, I said ye are gods?"

But when the Old Testament Scriptures were completed the Jews called them "the law and the prophets and the Psalms." Christ says in Luke xxiv:44: "All things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms, concerning me." Joshua called the writings of Moses "the book of the law." In 2 Chron. xiv:4, "the law" denotes the whole legal dispensation of Moses. It is used in this sense about thirty times in the Old Testament. When the Gospel began to be preached, the term "the law" became very common, and denoted the whole legal or Mosaic dispensation. It is so used one hundred and fifty times in the New Testament. When some qualifying word is used, such as "the royal law," "the law of faith," "the law of liberty," "the law of Christ," "the law of the Spirit of Life," the Mosaic or legal dispensation is not intended. But when we find the term "the law" used unqualifiedly, e. g., "the law was given by Moses," "the law and the prophets were until John," "if ye be led by the Spirit ye are not under the law," "ye are not under the law but under grace," the whole law of Moses or legal dispensation is intended.

In modern times we hear much of "the moral law," "the ceremonial law," and "the judicial law," as constituting the three great divisions of the Mosaic dispensation of Legalism. The Bible makes no such distinction; at least it never uses these terms. The general term, "the law," including these three divisions, is the one used. By the term "moral law" is meant most generally the ten commandments, as if the commandments constituted the "moral law." But this is gross misrepresentation of the term "moral law." Does not the term "moral law," when applied to the ten commandments, imply that all morality is included in them, and all immorality prohibited by them? But there is a score of sins not prohibited at all by the ten commandments. How, then, can they be called the "moral law?"

Drunkennes, avarice, selfishness, deceitfulness, are none of them prohibited by the ten commandments. They are not, therefore, "the moral law." Volumes have been written on the Ten Commandments, to show how much they contain; but who ever read a work showing how little they contain of moral law? Volumes have been written to show how perfect the ten commandments are as a moral law, and as a rule of life. Did any one ever read a book on the ten commandments, showing how imperfect they are as a moral law and as a rule of life?

Will it be thought a hazardous undertaking to show that the ten commandments are not the moral law; that they are not the ground of the sinner's justification nor the Christian's rule of life? Will it be regarded as presumption in me to show that the Bible itself teaches that the ten commandments are faulty? II. The ten commandments analyzed and tested.

1. The first four commandments speak of our relation to God, and are generally supposed to constitute man's entire duty to God; while the other six commands are generally regarded as teaching man's whole duty to his fellow man. Now, the fact is, the first four commands are not man's entire duty to God, nor a thousandth part of it, and the other six commands are not man's entire duty to his fellow man, nor hardly an approximation towards it. The first table of the law is thought to be the summary of all piety or religion on the divine side; and the second table of the law the summary of all morality or religion on the human side. Whereas a man may keep the first table of the law and have no piety; and he may keep the second table of that law and have little or no morality. In short, there is no religion in either table of that law, for religion is a binding back again to God, and there is no binding to God or man in that law of the ten commandments. A man may keep those ten commandments perfectly and not so much as begin to keep the moral law. What is the moral law? "Thou shalt love the Lord thy God with all thy heart, and

with all thy mind, and with all thy strength, and thy neighbor as thyself." This is the moral law, and it constitutes our entire and absolute duty to God and man. The "table of earth" have never reached its lofty heights; its saints in glory cannot do more than that which requires. Not an angel in heaven has ever for his moment gone beyond the requirements of that moral law. No creature in God's universe ever did more, nor ever can do more, than to love the Lord his God with all his heart, mind and strength, and his neighbor as himself. This is the moral law; it contains all the morality of all other laws, human or divine; it excludes all immorality of thought, word or deed.

The first one, viz.: love to God with all our heart, mind, soul and strength, comprehends all our relations to God and all our duties toward God, and the second one, "Thou shalt love thy neighbor as thyself," includes all our relations and duties to our fellow man. Here we have all piety, or worship of God; here we have all morality or duties to man; here we have all religion on its human side, viz., love of heart, soul, mind and strength toward God, and love of neighbor as ourselves. It is very generally believed and taught that the summary of the first table of the ten commandments is love to God with all the heart, soul, mind and strength; and that the summary of the second table of the decalogue is to love our neighbor as ourselves.

2. But let us not only analyze these ten commandments, but test them by the moral law, viz., absolute love to God and equal love to man. And it will be seen that while the moral law is full of love to God and man, the decalogue has no love to God, nor man. We are nowhere commanded to love God or man in the decalogue. The word love is not in the decalogue, nor is it even implied. Does a man love the true God simply because he has "no other gods before" Him? Does a man love God simply because he does not become an idolater and make graven images of God? Does a man love God simply because he does "not take the name of God in vain?" Does a man love God with all his heart simply because he refrains from labor one day in seven? We see, then, that a man may keep the first table of the law without any love to God in his heart, soul, mind and strength. Let us test the second table of the decalogue called the "Royal Law," viz.: "Thou shalt love thy neighbor as thyself." When a man "honors his father and his mother," does he thereby love his neighbor as himself? Does a man love his neighbor necessarily because he does "not kill" him? Does a man love his neighbor as he loves himself because he does not "commit adultery," nor "steal," nor "bear false witness," nor "covet his neighbor's house, nor wife, nor man-servant, nor maid-servant, nor his ox, nor his ass, nor any thing that is his neighbor's?" These ten commandments when tested by the "Royal Law," which is but another name for the "Moral Law," are found to be infinitely below it in nature and scope. They have no love for God nor man. They do not require love to God nor love to man. How can the ten commandments be a ground of justification to the sinner and a rule of life to the saint, when they have no love in them to God nor man? There is no religion in either table of the law, no piety in the first table, and no heart morality in the second. How then, we ask again, can the decalogue be a ground of justification to the sinner or a rule of life to the saint? Tested by the moral law of love to God and love to man, they utterly break down in comparison with its claims. We have no desire to belittle the stone tables, nor to depreciate the ten words of the law; we only desire to know the nature, scope, and design of those ten prohibitions. In order to obtain this knowledge, we have subjected the decalogue to the crucial test of the moral law.

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[CONCLUDED NEXT WEEK.]

A Quaker's advice to his son on his wedding day: "When they went a-courting, I told thee to keep thy eyes wide open; now that they is married, I tell thee to keep them half-shut."

THE EVER RECURRING QUESTION.

THE ever recurring question is, Does God's sovereignty, His eternal pre-determination and election, destroy or interfere with man's moral agency? We have invariably, for thirty-odd years, answered, No.—have asserted the former against the Arminian, and the latter against the super-Calvinist, and have been accused of Arminianism by the one party and of fatalism by the other. It is useless to discuss the matter, and refer several parties to Acts ii. and to the careful perusal of the following from the pen of Dr. H. H. Tucker, editor of the Georgia Index, a Calvinist of the first water.

FREE AGENCY.

It sometimes occurs—though very seldom, so seldom that perhaps not one person in a hundred has ever known of an instance—that a man desires the doctrine of free agency—that is, he denies that the human will is free, and maintains that men are more passive instruments in the hands of a Superior Power; that there is no more spontaneity in their actions than there is in the action of a machine; and that therefore their actions are not actions, in any proper sense of that term, and that men are not really men, in the sense in which the word is always used, but that they are only things. So bold and so bald a statement of the heresy as is here made is almost never heard; for when expressed so distinctly as this, the sentiment too evidently carries its own refutation with it; its absurdity is too glaring, and the mind recoils at the very mention of it. It is usually expressed in milder or more insinuating, rather than outspoken, and is frequently put in the form of a mere inquiry, or suggestion, which will confound a man of God; while yet the man who makes the suggestion does not commit himself to the doctrine, nor in plain terms assume the responsibility of advocating it. But the doctrine is the same, whether it be whispered or thundered; and those cowards that usually, as it were, even hint it, or who, with honest looking, but hypocritical face, suggest as a matter of grave inquiry, occupy the same position as those who boldly avow the heresy, except, perhaps, that they have more cunning and less manhood. The valiant and the cravens all gather around the same flag; all the difference is that the former stand boldly up to their colors, and the latter skulk in the distance. The discomfiture of this latter class may usually be brought about by a mere statement of the doctrine in its nakedness. They have not the face to advocate it when they are made distinctly to declare what it is.

In regard to all who either argue for this doctrine, or wish they could, one remark may be made: their motive is always the same; their motive is to rid themselves of moral responsibility, and shift the guilt of their sins from themselves to their Maker. Like begets like, and the progeny is no better than the motive that gave it being; and we may well regard, with something even more than suspicion, an argument which comes from such a source. Prima facie evidence is against it; it comes with an ill look; it comes wrapped in the mantle of reason, and with the drapery of philosophy around it; but the disguise does not conceal the fiend that attempts thus to hide itself. No man who is willing frankly and honestly to acknowledge his shortcomings, evil doings, and ill desert, ever urges the doctrine, and thus its advocates are placed, at the very outset, in company which they ought to be ashamed of, if they are not. Aside from moral turpitude, a man shows but little self-respect who engages in the poor business of using his reason to prove that he has no reason, and to degrade himself to the level, not of brutes and beasts, but of rocks and stones, and to show that his living spirit has no more power, volition, nor responsibility than his carcass when dead.

But what shall the man of God say when confronted by one who evades the authoritative appeals of the Bible, or attempts to break the force of truth, by resorting to the artifice in question? If he is one of the timid sort, who puts it in the mere form of suggestion, or inquiry, all you have to do is to state the doctrine clearly and in its fullness, and the horrid appearance of his own soul, hideous as all idols are, will disgust and confound him. If he is one of the bolder sort, let him alone. Answer him not according to his folly. Silence will confound him sooner than speech. If you offer him an argument he may quibble with it; the shallowest man can always talk back; and thus you waste your time, while he chuckles with the idea of giving you so much trouble, and when the profuse debate is over will claim a victory.

The truth is, it is unphilosophic to argue the question at all. Aside from controversy, and in one's own private investigations, this subject is one that is not proper for investigation. The reason for this we proceed to illustrate. Is it proper for a man to look for evidences and arguments to prove to himself that he exists? If not, why not? Is it philosophical to look for arguments to prove to one's

self that he is in pain, when he actually is in pain? If not, why not? Is there any propriety, sense, or reason, in trying to hunt up some profound arguments to prove to one's self that he is glad or sorry at a time when he is actually glad or sorry? If not, why not? The reason is the same in all cases. A man is conscious that he exists; he is conscious that he is in pain; he is conscious that he is glad or sorry. Consciousness is, therefore, the highest evidence which our nature is capable of appreciating. Can we conceive of any higher evidence? What is that higher evidence? Who can suggest it? Suppose an argument ten thousand times stronger, if such a thing were possible, than ever demonstrated a mathematical truth; suppose evidence more than all the courts of justice ever heard, or all the law books in the world could hold, were brought to bear upon a man's mind to convince him that he exists; how ridiculous it would all appear, in comparison with his consciousness that he exists!

EDIGRAMS.

J. M. McGilvray, Texas.—We doubt not that your wife is exercised constantly by her natural fears. We have ridden with women in carriages and rail-coaches, who constantly and painfully forbode danger. Their angel guardians, if they have any, cannot quiet them. Long may you stand to the Old Banner.—We heard a minister, who is not a church communionist, say, since our last issue: "It is a shame to the Christian name and Christianity the way the opposers of church communion treat the advocates of strict communion. The tone and spirit of their articles are exceedingly reprehensible, and they injure their cause."

Here is what a good brother in Texas says, and, as yet we have not read Bro. Ray's articles, but shall and reply if our replies will be copied into the Flag. "Herod out Herod!" Mr. Burnett, of the Messenger, followed Bro. D. B. Ray, as if determined to make every position of the latter appear ridiculous. Every thing Ray says is turned into ridicule. This is very distasteful to honorable disputants. But I am amazed to find Bro. D. B. Ray, in the same paper, reviewing or pretending to review, Bro. Graves, on 'Intercommunion,' etc., pursuing the same course. May I not say, more so! Perhaps it is because he is a Baptist, that it looks so much worse to me. 'Oh shame, where is thy blush?'—G. A. Oculson.—"The scribes of THE TENNESSEE BAPTIST, in defense of Dr. Graves' wild theory of non-intercommunion, offer as an argument the fact that voters in State elections are required to vote in their own precinct. Hence, members of the church have no right to eat the Lord's Supper except in their own congregations. If the argument is worth anything, then, since voters in State matters can only vote at home, members of the church have no right to sing or pray in any meeting-house except their own! This is superlative nonsense!"—Christian Messenger, (Campbellite). There is only one man known to us, and to the credit of our denomination be it spoken, who has used this argument, and from him Mr. Burnett has borrowed (?) it without credit. If you place singing, praying, etc., on the same ground, and under the same law governing the Supper, then your conclusion is correct, but who is simple enough to do this, not insane with prejudice?—"It seems to me that the independence of each church is plainly taught in the second and third chapters of Revelations. Each candlestick that represented these churches was complete in itself. So we see that each church was addressed separately. The church at Ephesus was not censured or commended on account of the state or condition of the church at Smyrna or Pergamos. The conclusion is, that each, separate, local church is independent of all other churches. If the members at Ephesus had rights and privileges at Smyrna would there not be corresponding obligations? According to the New Testament a member has as much right to vote in another church as he has to commune. For what saith the Scriptures?"—G. W. White, Crawford county, Ga. We think your reasoning conclusive. Your Bro. Mercer, thought as you do, but how hard was it for him to convince his brethren, especially his old deacons, and when he died, opposition to intercommunion died in Georgia.—"Have you any published rules for the interpretation and

construction of any biblical teaching of the Bible?"—D. O. Perkins, Memphis. The Laws of Prophetic Symbols, by D. Lord, we used to sell before the war, but know not who publishes it now.—will try to ascertain.—When we visit East Tennessee we will visit Fall Branch, Bro. Ittill, without fail.—Many thanks to you, Bro. B. E. Mold, of Texas, for your letter and the assurance of your fervent prayers and co-operation in spreading the truth. We can do nothing without such helpers, and may God multiply them. We hope to take your hand at Waco—that will be a grand gathering in a grand place—send forward the names.—Bro. C. J. Swan, you should unite with the nearest Baptist church to you, upon your statement, corroborated by Bro. Borum. Glad you became a subscriber to THE BARRIST. Many thanks for yours of the 12th inst. and its information that we had overlooked. We will use it effectually.—J. D. McLenden, Herderson, Ala. It will not be possible for us to accept the invitation to dedicate the new church at Troy and deliver the Lecture, including the first Sunday in May, since we will be compelled to leave this city on Monday (7) to reach the Southern Baptist Convention on the 9th, and unless the visit can be deferred until after our return from Texas—say first of June, we shall forego the pleasure of the visit, and seeing your father, an Old Guardaman of thirty years standing.—"Received, through J. R. Graves, \$1 for Miss Hannah Hyatt, Arkansas, for New Orleans Mission."—J. T. Tichenor, Corresponding Secretary Home Mission Board, Atlanta. Miss Hannah will see that we have forwarded her \$1, and will willingly a hundred more.—Sister O. S. Jones, Prescott—a prayer-meeting, no more than a Sunday-school, is a church, and a sister may instruct in either, as much as she pleases—but to teach and govern men—the church is quite another thing.—The church at Prescott are endeavoring to secure the services of Bro. J. J. Jannison this year, and Hot Springs had better watch for it—forewarned is to be forearmed.—"I cannot tell you how much I appreciate reading your writings, and after such men as Haral and Bond, Breth. Renfro, Gambrell and 'V,' unless blinded by their prejudices, must by this time see their error. They are silent at least, and does not silence give consent? I pray God to open their eyes, and the eyes of our brethren on this subject as he did on alien immersions, God bless you."—L. M., Sykes Mill, Alabama.—"Seeker after Truth," Texas. We regret that our thoughts in your Sunday-school query did not please you. We did not intend to censure you, but you might as reasonably demand an express command or authority to build a meeting-house, or to put benches or a floor in one, as to ask for a "Thus saith the Lord," for teaching children on the Sabbath at the church. All Christians are expressly commanded to train up their children in the nurture and admonition of the Lord, and God does not say where, but of course where it would and can be done most effectually. There are some things as clearly implied in a command as though expressly stated, e. g., to go where there is sufficient water to immerse or provide it in the meeting-house or yard. The church is commanded to assemble itself to worship and to celebrate the Supper.—In the winter as well as in the summer, and this implies that it should provide for itself a comfortable house in which to assemble. We do not believe in Union Sunday-schools, nor in considering Sunday-schools a part of the church, but, it may, without offense, be called a nursery of the church, and so a Christian family may be called. We think that Sunday evening is the appropriate time for teaching children, whether at the church or around the fireside—a most moot time for parents to examine the children on the Scriptures they had before them in the Sunday-school in the morning.—We fear it is too far, Bro. Eskew, Anderson, S. C., to make that visit for one Course of Lectures, and where can we find the time for more? How delighted we should be to revisit you all—that was a grand time. God bless you all.—Bro. D. M. Young, Benton, Tex.—we see no reason why we cannot give you the call the day after our visit at San Antonio—will let

you know before or after we reach Waco and have "made up a state." Aunt Nora appreciates your kind words for her work, and we most certainly do your proposal to get in taking an advance copy, and send or give away six copies of Dispensations, when out.—"Hope there are 1,000 brethren who will do that. The waters that John saw, the angel told him were "peoples, and multitudes, and nations, and strangers" (see Rev. xvii: 15), and not baptismal regenerations, etc., and "the earth" has no reference to religious societies, but to the people of the pagan Roman empire, drinking the water, etc., i. e., so rapidly embracing the corrupt religion that the dragon lost sight of the few "faithful and true witnesses" for a time, so that they escaped immediate death. Do you get that minister to read "Intercommunion," etc.—W. Johnson, Dilo, Texas. Yes, we can trust you, and have sent the dozen Tracts for you to sell or give away. All admit, even the Religious Herald, that the "Relation of Baptism to Salvation" is an admirable Tract, and should be circulated by the hundred thousands. All that is required of you is to do your duty—the wicked will flourish until Jesus comes and Satan is bound and cast into the pit. Give our best love to Bro. J. J. Sledge. God bless you both.—A. J. Hill. If possible, will accept your kind invitation—we want to see you and yours. Is Bro. Collins living?—"You have Bro. Gambrell down now—please treat him kindly."—M. A. D., Mississippi. We shall not attempt to hurt a hair of his head, but he has unmercifully injured himself by stating to injure us, what, is not true, and he will not allow his readers to see our vindication! Such journalism is to be execrated.—H. D. Johnson, Rio Grande, Texas. We may visit you in May. Glad to hear of your great success.

A SCRIPTURAL CALL TO THE MINISTRY.

THIS subject is frequently discussed, and the question asked: What is the call to the ministry? And being requested by the editor-in-chief to give our views, by replying to the communication submitted herewith, comply:

EDITOR BAPTIST.—Dear Brother:—Will you please state through THE BAPTIST, the way and manner you believe one is called to preach the Gospel? Also, your advice to one who feels himself unworthy, and altogether unqualified to fill that position? You will oblige one who desires to know the truth, and to do the will of the Master. I am yours in Christ, L. C. SMITH, Conway, Ark.

A variety of views have been, and are yet, entertained upon the subject, and with some considerable inkling of superstition, and with others much of nonsense. I heard of a man once who was impressed by the loving of an ox that he was called to preach, as strange as it may seem. His statement of the case was about this: He had to kill a beef, and, rifle in hand, he went into the pasture with the intention of shooting a certain animal. Arriving within a proper distance he raised the gun, and while making ready, taking aim, the ox, looking intently at him, lowed distinctly, (as he thought) saying: "Go and preach—ah! go and preach—ah! He dropped, or lowered, the fowling-piece, leaving the animal alive, being convinced that the Almighty spoke to him unmistakably, and that he could not resist the call, feeling, "Woe is me, if I preach not!"

Another was called by a jay-bird. His Christian, or given, name was Caleb. Passing through his apple orchard one day he was suddenly startled by the scream of a jay-bird, right over his head, vocalizing (and flying right up towards heaven) "Calob-ah! Calob-ah!" This was (to him) unmistakable evidence that he was called to preach.

I heard an intelligent old brother once, in speaking of such calls, remark: "The bigger the fool, the louder the call. But while there are a great many foolish and ridiculous views entertained in regard to a call to the ministry, there is such a thing as the call to this important work or office. "No man taketh this honor to himself," and we now proceed to answer the brother:

First, the way one is called, and we are of the opinion that all are called alike, there may be circumstances directing leading to the call.

The call does not consist in hearing a voice or seeing an apparition, as some have vainly imagined, nor in the loss of property or friends. The loss of these may be circumstances leading toward the conviction of the unstable and uncertain tenure by which earthly things are held, and the solid basis of the things present and held by the Gospel, but the call to preach the Gospel is another thing.

Some contend that every man who is competent, i. e., one who understands the Scriptures and has literary attainments sufficient, should preach, provided they are possessed of eloquent talents. But such views do not comport with Biblical teaching nor with a genuine experience.

The first step in the direction to the Gospel ministry is conversion, i. e., regeneration; the next is the desire to the work. And this must be coupled with a strong sense of duty, from which we cannot disengage ourselves or shake off, which we regard as the work of the Holy Spirit upon the heart, which is considered a call of God. A man may be truly converted, and have no desire to preach; then, of course, he should not. Again, a man may have the desire, but has not the qualifications. If he has not, then he should not make the effort, for God never called a man to do anything for which he was unqualified. Never. This would be inconsistent with his nature and character. One may, however, be impressed with the duty, and at the time of the impression not have the literary qualifications; but by application and study this deficiency may be remedied. Some of our brightest and most useful ministers were in the start quite illiterate; but by dint of application and perseverance wended their way to eminence and usefulness. But they were and are men of mind, and, consequently, of mark. There must be mind (sense), regeneration, desire, qualifications, etc. No one can preach without these—all of these—which is the second step in the direction of the work. No man is called of God to preach who does not possess them, for he does not call men to do what they are incompetent to perform.

We find from what Paul writes to Timothy (first epistle, third chapter), that we have not over-learned the picture. "If a man desire the office (work) of a bishop he desireth a good work." Then follow the qualifications, among which he must be "apt to teach." Competent, one of the definitions given by Webster to the word apt, is qualified. So Timothy understood this word to mean qualified. Let the desire be ever so strong with a man to preach, if not apt—qualified—the Bible forbids him. Other qualifications or tests are given in this category, sadly overlooked both by churches and ministers, from which the cause is suffering and bleeding at every pore.

It is sometimes the case a brother informs his church that he has a strong desire to preach, but he has neither gifts nor graces; but to gratify the brother he is licensed to preach, to the great detriment of the cause, bringing disgrace upon the ministry. There are scores of men in our churches in this land, trying to preach, for which they are wholly unqualified, and are stumbling-blocks in the way.

Thirdly, in reference to unworthiness. If the Apostle Paul, with all his advantages in regard to learning, zeal, energy and piety would exclaim, "And who is sufficient for these things?" and shrink from the task, no wonder that others, so inferior, should feel their unworthiness. And again he says: "Unto me who am less than the least of all saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." None felt, none feel more now this sense than he did.

When we contemplate the greatness, the grandeur, the glory and purity of the work, in view of human frailties and imperfections, who is it that does not feel to say, "How unworthy!" This is, then, a proper impulse for all who enter upon this calling. For one to feel unworthiness is a mark of disqualification. To feel unworthiness is to feel like Paul, and consequently a mark of qualification.

Fourthly, and lastly, you ask advice. This is the most difficult of the propositions submitted. I was

pressed, as you are, with the duty of preaching, who asked the advice of the senior editor of this paper, who asked the aspirant if he had prayed to God to relieve him from the sense of duty in regard to it. His response was, he had not. Whereupon he advised him to do it. The idea was, if he was not called to preach his mind would be relieved, and that none should attempt to preach who could live with an easy conscience without it.

If you are fully impressed with the desire—a burning desire as a fire in the bones, as Jeremiah has it (chap. xx: 9), and if the desire is prompted by a sense of indispensable duty, to honor God and work for his glory, and have no ulterior motives, then your only relief will be to preach, and consider that these views and motives are a scriptural call to the ministry.

In regard to our own personal experience: In the year of our Lord 1830, and in the month of September (nearly forty-seven years ago), we humbly trust we passed from death unto life; the soul filled with joy; love to God, love to the brethren, love to everybody. We felt like we wanted to tell everybody what a dear Saviour we had found. The desire was strong to preach, and with the desire a sense of duty prompting, in the fear of God, we undertook the calling, though unworthy, frail and weak, relying upon the sufficiency which is of God, and through all those years of toil he has been a present help in time of need, and whatever has been accomplished for good is of him, by him and for him. The time of our release is drawing nigh. Soon we will be called to rest from our labors. Oh, we trust that we shall die at our post—die in the Lord, and, though unworthy, bear the blessed words from the lips of the blessed Master: "Well done, good and faithful servant: enter thou into the joy of thy Lord." Oh, blessed Saviour! oh, blessed Master! let us hear it. B.

QUERIST.

I wish your views on the "tithes and storehouse" in Malachi iii: 10, at your earliest convenience. Lincoln county, Ark. J. R. VICK.

REMARKS.—The language was addressed to the Jews, and had reference to their ceremonial worship. The passage and its connections read as follows:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.—Mal. iii: 8, 9, 10, 11, 12.

Now God had required the Jews to worship him with the tenth part of the increase of their flocks and their fields and the labor of their hands, as but their reasonable service, and for which he promised to bless them, not with salvation, but with long life and bountiful prosperity. (See vs. 11, above.) If the Jews are charged with attempting to rob God by withholding the tithes and offerings God required, expecting that he would prosper them quite as well. For this he rebukes them with temporal adversity, cursing them with a curse, etc., and when they complained, he addressed them with the language above. The "tithes" were a tenth part of their income. The "storehouse" was his sanctuary, for the support of which these tithes were to be used.

THE APPLICATION.

Since all the rites and everything in the old Dispensation were typical of something in the Gospel, we can be at no loss what this requiring tithes of God's ancient people typified—the least amount that God requires of his people to-day for the support of his cause in the Gospel Dispensation. The Jews not only were required to give a tenth, but to make offerings besides. Can a Christian man believe that God requires less of him, or that his obligations to God are less than those of the Jews? Don't say you cannot afford it, you might not, but

out God's blessing, but he has promised to bless financially as well as spiritually the man that will do this—that from such, he will without no good thing. Hundreds of Christians have tried this system, and are doing so to-day, and they testify that they were never so prospered. Try it this year, Bro. Vick, for God's glory.

BRO. GRAVES:—Having read with interest, and I must say, anxiety, your articles on the influence of mind on mood (under different headings), I ask permission to trouble you to give me more light on the subject by giving satisfactory answers to a few questions, only one of which I will ask now. Closing the sixth article you say: "By the theory we have developed in these articles we can explain or explain all the manifestations of spiritualism, mesmerism and mind reading." The first being the only one I am particularly interested in, I will ask you if after all the evidence you have of the great number of cases which have occurred, while in the body, can you give satisfactory proof that that power or connection ceases at the death of the body, making it impossible for us to influence our friends after death?

I would like to see many questions on that subject, but as the answer to the above will perhaps render it unnecessary, will wait. More in future if permitted; will for the present sign myself
March 18, 1883. A. P. KERR, APT. N. TRUTH.

Our "Seeker" opens a large subject to be treated anything like exhaustively in a newspaper article. If our views upon the whole subject are desired by our correspondent, we refer to our little book entitled "The Bible Doctrine of the Intermediate State," and an Expose of Modern Spiritualism, etc., price, 75c., Baptist Book House, Memphis, Tenn. We will refer "Seeker" here but to two or three Scriptures, which seem to us as conclusive of the whole question whether disembodied spirits can return and communicate with mortals. That myriads of evil spirits, the angels of the devil, do pervade our atmosphere and impress those who seek after or yield to their influences we fully believe, and further, that all the phenomena of spiritualism that is supernatural is attributable to their influence. It is predicted that in the latter days—and we think these days the ones referred to—they will be allowed to work miracles to deceive all those who will not accept the truth, and reject Christ. See Rev. xvi: 13, 14.

But touching the return of those who once lived in the flesh, we think the teachings of the Bible explicit, and to believe it, is to disbelieve the Bible. The spirits of the righteous certainly cannot wish to return to earth and communicate to mortals those things which God has wisely withheld from them, and would not if they could. Christ has the keys of death and of Hades, and he shuts and no one can open. We mortals cannot force them to come back, because they are where the wicked cease from troubling and the weary are at rest. If indeed they do revisit this earth and follow us about it could not be truthfully said of them, "The dead know not anything"—i. e., of their own personal observation. "His sons come to honor and he knoweth it not." David, nor any other mortal, could bring the spirit of his dead child back to converse with him. "Can I bring him back again? He shall not return to me."—2 Sam. xii: 23. If David's child could not return of itself nor be brought back to earth, then nobody's else child or relative can be. Paul regretted to depart because he could no longer be useful to his brethren by teaching them, etc., but if he could come back in spirit and instruct them he would have been of far greater use and less expense to the churches than when in the flesh. The rich man who entreated Abraham to send Lazarus back to his five brethren, to warn them against coming into that place of torment, would certainly have come back himself and warned them was it possible for him to have done so. But it was not permissible for either Lazarus or Dives to come back to warn or instruct the people. And if not the good or the bad, then what spirits are they who do the wonders of moderns, and did those of the ancient seances, but spirits of demons?

ITEMS.
Six families in Japan renounced idolatry through the influence of one copy of John's Gospel.—Ex.
Bro. C. H. Stricklin, pastor of the First Baptist church, Knoxville, Tenn., has been assisting Pastor R. A. Venable in a series of meetings at the First church, this city, commencing Monday night, April 2. Considerable interest is manifested. There were three sessions on Thursday night.

THE OFFER OF THE SEVEN DISPENSATIONS AT \$1.50 IS GOOD FOR ONLY THREE WEEKS MORE, the 1st of May. Let all remember this and govern themselves accordingly.
We have consented to visit Mt. Moriah on the 5th Sabbath in this month, for a Missionary mass meeting, and we depend upon the brethren to give due notice of it.
TO THE DELEGATES AND VISITORS EXPECTING TO ATTEND THE SOUTHERN BAPTIST CONVENTION AT WACO, TEXAS.
The Baptist Book House will have a full stock of its publications, including the Seven Dispensations (\$2.00), the Bird's-Eye View of Palestine (\$1.00), and second edition of Intercommunion, etc., for sale; and let each one come prepared to take at least one book, if not one of each kind, home with him—and it will be an excellent time to subscribe or renew for the Old Baptist Banner.

Mr. Ingersoll, through a lecture and a pamphlet has told us of the mistakes of Moses, and the Rev. W. F. Crafts has treated us to a treatise in the Advance, on "Paul's Blunder," referring to his celebrated sermon to the Athenians, as outlined in Acts. We have an opinion that Paul knew what he was about a good deal better than any modern sensationalist. But Mr. Crafts has got what he was probably after, a little notoriety. We can but think of the folly of men who will give Bob Ingersoll \$1 to point out the mistakes of Moses, when, if he will consult the Bible, it will tell him all without a charge!

SHALL HE HAVE THE PAPER ANOTHER YEAR?—An old Baptist preacher of Texas, formerly of Missions-Ipp, D. D. Roach, who has been preaching fifty years, has been compelled to give up all his churches but one, on account of an afflicted wife who has lost her mind, and which compels him to be with her continually, or to have some one, feels compelled for lack of means to give up his paper, THE BAPTIST, which has been, and is, such a help and comfort to him. Now if a Brother or Sister sees this and sympathizes with this faithful old minister in his affliction and want, and feels able to give him the paper six months or one year, send the amount to this office, and it will be far more than giving a cup of cold water to a disciple of Jesus. We are cheerfully doing this to all of our "Old Guard" who are unable to pay.
We visited Macon church in compliance with the wishes of the Executive Board, and secured a very handsome sum for Missions (\$20), and Bro. Tharp will get it up to \$25 or \$30 before the Association, if possible. The church had recently raised \$30 cash for Ministerial Education, and the collections seemed to come close together. This church is a sterling one and can be depended upon for Missions and Ministerial Education. Bro. E. Windes, our Misaloury at Somerville, is its pastor, and is taking a strong hold upon the affections of this people. His return to Tennessee, is a most valuable accession to the ministerial strength of Big Hatchie Association and the State. The field of the Southern portion of the Association is now being satisfactorily occupied, if the Executive Board can meet its pledges to its Missionaries. Our visit, though the weather was rough and the roads bad, was a pleasant one and we trust lasting good was accomplished.
We take pleasure in calling attention to Dr. Agnew's communication in this issue. He has been for many years a standard physician in his section, and for some years past a preacher of the word not shunning to declare the whole truth. It is not singular that such a man should be a strict communionist. It is peculiarly encouraging to learn that the Clear Creek Association, the largest in Southern Illinois, to a church, and to each man in each church, is practically a church communionist. We call our Bro. Pendleton's attention to the case given by Dr. Agnew. Eld. Averill, of Texas, is another just such case. He is an unbaptized minister and member of a Baptist church, and the whole Association is in trouble and no little confusion about it. They see that they invite him and other unbaptized

to their tables on every communion occasion, and what are they to do but restrict their Supper to their own members. And there is Prof. Toy, of Hartford, an infidel, and yet a member in good standing in a Baptist church. Would our brother invite him to commune if present at Upland?
Mr. Spurgeon made a striking phrase when he said recently that "many a gentleman of the period may be described as 'bound in cloth-limp.'" That isn't the kind of men he wants. On the contrary, the church needs just now a regiment of Ironsides.—N. Y. Examiner.
And when an Ironsides does appear he is set upon by the whole limp-bound class, and unless possessed of wonderful moral courage, is driven into odious obscurity.
Campbellism logically consigns all who lived before Christian baptism was instituted to hopeless ruin as well as all who have lived since, and not been immersed. Here it is from the Christian Messenger, Texas:
"The blood of Christ was shed for the remission of sins. (Matt. xxvii: 28.) And, without the shedding of blood there is no remission. (Heb. ix: 22.) Was there any actual remission of sins before the blood of Christ was shed?"
"The trouble is, we preach self, science, rhetoric, and other things, too much, to the exclusion of the truth in Christ. There is too much of 'What shall I preach to-day?' and not enough of 'Lord, what must thy mouth-piece speak to-day for thee?' The Gospel fills my soul with hope for a change here."
There is too much of this "mouth-piece for God" preaching to the country generally, and too much of "I" preaching in the cities. To be a mouth-piece for God is a claim to inspiration. A pastor is the mouth-piece for his church, and it is the business of the church to see to it that what he utters for them is the Gospel.
Rev. G. W. Sams, a Methodist minister, is quoted as using the following language in the Southern Christian Advocate:
"But, after all, we might as well expect to have the ministers and members of the Baptist churches contend with us as the evil one, because they and the evil one hate us as a church alike. Therefore it is natural for them to try to obstruct our way as it is for the devil. They teach doctrines that are just as destructive to the soul as sin itself, viz., close communion, once in Christ and never out, and except ye are baptized by immersion, and that by a Baptist minister, and join the Baptist church, you cannot get to heaven."
This is rather hard talk to come from a people who are always boasting about their charity.—Ex.
Dr. J. B. McFerrin called attention to the fact that but forty infants had been baptized in the Nashville district during the conference year. He said there had been an evident neglect of duty in this respect, and urged that this "landmark of Methodism" be looked after. These figures are significant, coming as they do from the conference in which Vanderbilt University is located, and from the headquarters of the Methodist publishing concern. If infant baptism would flourish at all it would seem that this locality would be favorable to it. But its doom is coming.—Banner and Cleaner.
The fact is, infant baptism is doomed. Now let us turn our guns upon the baptismal regeneration taught by Pedobaptists in common with Campbellites. Let us make "a hobby" of it, much as some recoil at the name. The fact is, no man ever succeeded in achieving a great invention or reformation unless he made it his "hobby" in the eyes of others.
"GOD TEMPER THE WIND."—In Herbert's collection of maxims, published under the title of "Jacula Prudentum," there is included the beautiful proverb which tells us that "To a close-shorn sheep God gives wind by measure." This proverb was adopted and improved by Sterne, from whose "Sentimental Journey" we learn that "God tempers the wind to the shorn lamb"—a form in which the proverb has passed into the inner sanctuary of our religious thought.—Chambers' Journal.
"Be not deceived, God is not mocked, for whatsoever a man sows that shall he also reap." He pressed four points on the considerations of his audience. First, that men sow that they may reap; that they reap the same kind of seed which they sow; that they reap more than they sow; and their ignorance of the kind of seed which they sow and of the laws of propagation does not prevent the operation of the law enunciated in the text—that "whatsoever a man soweth that shall he also reap."

THE USES OF AN ENEMY.
We do not know that Dr. Deems ever wrote anything better than this in the same space. If half he says be true, we should thank God that we have an enemy or enemies. Think of it—and if you have not an enemy who speaks falsely of you it is because you are an unfaithful Christian, minister or editor. Christ has said: "Those who live godly in Christ Jesus shall suffer persecution," and wee unto you if all men speak well of you, for so they did not of Christ or of his apostles:
Always keep an enemy on hand—a brisk, hearty, active enemy.
Remark the uses of an enemy:
1. The having one is proof that you are somebody. Wisely-waely, empty, worthless people never have enemies. Men who never move, never run against anything; and when a man is thoroughly dead and utterly buried nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion.
2. An enemy is, to say the least, not partial to you. He will not flatter you. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is two-fold. It permits you to know that you have faults, and are, therefore, not a monster, and it makes them of such size as to be visible and manageable. Of course, if you have a fault you desire to know it; when you become aware that you have a fault, you desire to correct it. Your enemy does for you this valuable work, which your friend cannot perform.
3. In addition, your enemy keeps you wide awake. He does not let you sleep at your post. There are two that always keep watch, namely, the lover and the hater. Your lover watches a slumber you may sleep. He keeps off noises, excludes light, adjusts surroundings, that nothing may disturb you. Your hater watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing, he will have you put in such a state of mind that you cannot tell what he will do next, and this mental *qui vive* must be worth something.
4. He is a detective among your friends. You used to know who your friends are, and who are not, and who are your enemies. The last of those three will discriminate the other two. When your enemy goes to one who is neither friend nor enemy and assails you, the indifferent one will have nothing to say or chime in, not because he is your enemy, but because it is so much easier to assent than to oppose, and especially than to refute. But your friend will take up cudgels for you on the instant. He will deny everything and insist on proof, and proving is very hard work. There is not a truthful man in the world that could afford to undertake to prove one-tenth of all his assertions. Your friend will call your enemy to the proof, and if the indifferent person through carelessness repeats the assertion of your enemy, he is soon made to feel the inconvenience thereof by the zeal your friend manifests. Follow your enemy around and you will find your friends, for he will have developed them so that they cannot be mistaken.
The next best thing to having a hundred real friends is to have an open enemy.

THE LAST CALL.
The Board of Foreign Missions are in need of funds to meet the obligations assumed by order of the Southern Baptist Convention. In addition to the ordinary means of communicating with churches, no less than seventy thousand special appeals have been addressed and mailed to them. The Board have exhausted their resources for informing and exhorting the people. The matter must now rest, for this current year, with their pastors, and with their conscience and God. In less than thirty days the books of our treasurer must close. Making the receipts of last year the standard, the amount to be made up in that time is about \$7,000. But our obligations this year are greater than they were last year. Every agent, treasurer, pastor, church or lover of Jesus, that holds money which should be sent through our Board to save the heathen, is earnestly requested to forward it at once. This is our last call to this duty.
H. A. TURPKER,
Cor. Secretary.

SOUTHERN BAPTIST CONVENTION.
The twenty-eighth session will be held in the meeting-house of the Baptist church at Waco, Texas, beginning on Wednesday, May 9th, at 10 o'clock A. M. The introductory sermon will be preached by Rev. John A. Strickland, D. D., of Kentucky, or his alternate, Rev. C. H. Bradland, D. D., of Tennessee.
LAINING BUDHOWRS,
O. F. GREGORY,
Secretaries.

DELEGATES TO SOUTHERN BAPTIST CONVENTION.
On the basis of one delegate for each one hundred dollars paid to the Board of Foreign Missions, the States are entitled to date, to delegates as follows: Maryland, 20; District of Columbia, 1; Virginia, 54; West Virginia, 1; North Carolina, 80; South Carolina, 57; Georgia, 49; Florida, 1; Alabama, 17; Mississippi, 20; Louisiana, 6; Tennessee, 19; Kentucky, 41; Missouri, 20; Arkansas, 3; Texas, 45.
Arrangements with railroads for the accommodation of delegates will be published as soon as the arrangements are perfected.
H. A. TURPKER, Cor. Secretary.

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SPECIAL NOTICE.
We would request all correspondents to observe the following suggestions, and thereby relieve the Business Manager of a great deal of work, and save him a considerable time spent in reading letters that are really intended for the Editor:
1. State your business in as few words as you can and so that you can be understood.
2. Write your business letter on a separate sheet of paper, and if you wish to write privately or for the paper, on another. The Editor often fails to see letters that he perhaps would be pleased to read, but for the fact of the necessity of filing on account of the business portions contained in them.
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4. In requesting address of paper changed, please be careful to state to both the office from which you wish the paper changed, as well as the office to which you wish it sent. It is absolutely necessary that we should know both the old and new office, in order to make the change.
5. The Blue Cross is a mark which we place on the paper of those whose subscription will expire within a month from the date of the paper containing the Blue Cross. If you desire the paper continued, and are not prepared to remit the amount of the subscription price, just at the time, you can, by postal card, request a continuance and we will gladly comply.
By observing as closely as possible these suggestions, your letters will receive prompt and, perhaps, more satisfactory attention, and at the same time oblige,
Yours truly, JAMES S. MAHAFFY,
Business Manager.

TO ALL DELEGATES AND VISITORS
TO THE SOUTHERN BAPTIST CONVENTION AT WACO, TEXAS, MAY 9, 1883.
DEAR BRETHREN:—The Baptists and citizens of Waco earnestly desire to give you a joyous welcome and entertainment worthy of yourselves and the great cause you represent. We can easily furnish homes for one thousand brethren and sisters provided you send your names immediately to the undersigned Committee. But failing to do this, you will subject us to immense toil, confusion and mortification, and perchance yourself to great inconvenience. Please, therefore, send us at once your names. If you expect to stay with some special friend or relation, it is equally important for us, in assigning homes for others, to have your name and the name of the friend.
Bring your wives, sisters and daughters, if you wish, but don't fail to send the names.
H. O. BURKSON,
A. M. HARRIS,
JOHN E. EELGIN,
T. B. COX,
F. L. CARROLL,
F. W. KEASY,
J. T. MARTIN,
L. W. BAGBY,
Committee.

THE YOUNG MINISTERS' FUND FOR 1883.
We propose to undertake the support of two young ministers at the Southwestern Baptist University, at Jackson, this coming year, with the assistance of our patrons who are friends of ministerial education, and we cannot understand why a Baptist can be otherwise. There will be \$10 needed monthly for each, to defray board, washing, lights, books, and this is a very small amount. Trusting in the Lord, we propose to pay all this amount not contributed by our patrons. There are some ten or twelve young ministers at Jackson who will look to the Board assistance. Can you not, dear brother or sister, afford \$5 or \$1 for so good a cause this year? The brother whom you assist may preach to you or your children, and God may a thousand times repay you by blessing his labor to their conversion. Trust God, and help. Who will open this list this year?
Mrs. M. E. Douglas, Mo. \$1.00; Eld. R. H. Douglas, Mo. 1.00; Hettie Satterfield, Mo. 1.00; Mrs. Mary A. H. Corbett, Ark. 1.00; Jacob Jones, Tenn. 1.00; Wm. S. Simpson, Ala. 1.00; J. C. Thayer, Tenn. 2.00; E. B. Fuller, Miss. 5.00; F. N. Overton, Tenn. 1.00; Mrs. M. Fitzgerald, Ga. 5.00; Miss A. B. Conner, Tenn. 1.00; Miss Ligorio Yarbrough, Tenn. 1.00; Miss Nora S. Graves, Tex. 1.00; Mrs. H. Graves, 1.00; Mrs. W. P. Marks, 1.00; J. R. Graves Jr., 1.00; Geo. H. Graves, 1.00; P. H. McRoy, Miss. 1.00; Mrs. C. M. Shortness, La. 1.00; J. L. Howell, Texas. 2.00; Mrs. E. Y. Graves, Texas. 2.00; Ridge High School, Tenn. 5.00; Miss A. A. Shields, Texas. 1.15; L. Collette, Tenn. 5.00; A. Friend, Mo. 5.00; Mrs. A. B. Jackson, Tenn. 1.00; Miss M. O. Gora, Tenn. 5.00; Mrs. Geo. J. Scott, Ala. 1.00; Mrs. W. W. Wiley, Ala. 1.00; Mrs. E. Johnson, Texas. 1.00; Joseph Craven, Oregon. 1.00; P. O. Frost, Ill. 1.00; Mrs. Lotta Ross, Tenn. 1.00; Mr. Corbett, Tenn. 1.00; E. A. Doyl, Miss. 1.00; C. A. Clifton, Mo. 2.00; W. D. Caldwell, Ala. 1.00; A. T. Farrar, Texas. 5.00; Mrs. M. A. Norman, Miss. 5.00; Mrs. J. F. Swinzer, Ark. 1.00; Mrs. G. A. Allen, Tenn. 5.00; A. M. Zetterton, Tenn. 1.00; Miss Fattie Owen, Ala. 3.00; Mrs. H. E. Bomley, Ark. 1.00; Mrs. Hannah H. H. Ark. 1.00; Mrs. E. C. Westbrook, Miss. 1.00; Mr. J. McClain, Mo. 1.00; J. B. Jordan, Tenn. 2.00; Mrs. H. Satterfield, Mo. 5.00; J. H. Adair, La. 1.00.
JACKSON, TENN., Feb. 21, 1883.
Received of J. R. Graves forty dollars for support of F. DeCourcy.
D. W. HUGHES, T.

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