

INTERCOMMUNION—NO. 4.

BY ELD. R. J. COLEMAN, OASOT, ARK.

THE most of Bro. H.'s article is a review of Breth. Renfro and Pendleton, and I only propose to notice such parts thereof as bear directly on the question of communion. And I must say here, that I am astonished at the interpretation (not to say perversion) of Bro. Pendleton's language. I will quote it just as he has, and show what I conceive to be the false construction:

"Every visible church of Christ may be considered a sacred enclosure that can be entered only in one way. In that enclosure is set the table of the Lord. The Lord of the table has prescribed the terms of admittance into that enclosure. Those who have complied with the terms and have entered, viz: are guardians of the table, they must see that it is approached only in the way which the Lord of the enclosure has specified. If they are appealed to change the way of entrance, or to make a new way, or to allow those without to make ways of entrance to suit themselves, they must say with strongest emphasis, 'There is one Lawgiver; we have no such custom; neither the churches of God. Baptists say that as it is the Lord's table, it must be approached in the way he directs; that if it was their table they would have discretionary authority, whereas they now have none.'—Pendleton's Doctrines, pages 366-7.

Now, gentle reader, I hope you will turn to the article on page 4, of January 6, 1883, and see the use Bro. Harrah makes of these positions. It is clear to my mind, that he tries to show that Bro. P.'s positions would inevitably lead to non-intercommunion, and thus make Bro. P. inconsistent, while there is not the semblance of evidence of such a bearing in Bro. P.'s language. What was Bro. P. writing about? Simply the organization of Baptist churches—the churches of Christ, in contradistinction to Pedobaptist organizations showing that the complaints of Pedobaptists against Baptists on account of our restricted communion was groundless, and that we were only adhering to the laws of the King in Zion. Can you not see the point? For Bro. P. says, "Baptists say it is the Lord's table." Does that not prove that he was showing just what I have said? Then Bro. H. goes on to show the way persons enter the church, (local of course) and says that "one entrance is by baptism." Now, I want to ask Bro. H. if he did not mean the local church? Of course he must have; the whole paragraph goes to prove it. Then I want to ask him if all the members of his church came into it by baptism? Bro. H. says, No, a goodly number of them came in by letter. Oh, indeed! and yet there is but one way to enter the local church. Now, Bro. H., do you not see that the "legs of the lame are not equal?"

If a member of a sister church, which is in order, comes to you with a certificate of good standing, will you not vote for his reception? Most assuredly. Then does he come in by baptism—"the one entrance, on a profession of faith in Christ?" Or, does he come in on account of, or in at the door of Fellowship? You are bound to say on fellowship, because he had been baptized right somewhere else. So you see that fellowship is the door into the church and not baptism, because it takes baptism to give full fellowship; then it is maintained (fellowship) by a godly life. Now then, I want to ask you another question. That brother who brings that letter may attend your church meetings with the full intention of uniting with you, but you do not hold your conference meeting on Saturday, nor until after the other services on Sunday, and your communion of the church comes on, and you do not give that brother the privilege to join you in celebrating the Lord's love, forsooth, because he has not come in the "one way, by baptism," and you have no fellowship for him, and it would violate the sacred institution for him to partake, but as soon as the communion is over you open the way for the reception of members. He comes and you receive him into full fellowship, by some other than the "one way." Alas! for poor, frail humanity. He was not fit to commune with you before, but now he is, and yet he has not come

in "the one way," and nothing is done to him, or by him, to alter his fitness. Now is it not strange that simply joining your church makes him fit to commune, when he was every whit as good before as after?

Bro. Harrah then passes a eulogy upon Bro. P. for what he has done, but says he, P., "is destroying the symmetry of his character by his inconsistency, to the mortification of every true Baptist in this country." This is monstrous! Does Bro. Harrah intend to say there are no two Baptists except those who are of his way of thinking and acting? This language will not admit of any other construction. Alas, alas! is that so, that there have been no true Baptist all along down the ages until very recently, because they were following "tradition and not Christ?" And yet those untrue Baptists have brought to Bro. H. and me, all the glorious blessings of political and religious liberty under God, or by the Lord's help. No true Baptists but non-intercommunions. If Bro. Harrah and his admirers do not blush at that it is because their cheeks are very hard. And similar expressions have been often made through THE TENNESSEE BAPTIST during the past two years, such as "all intelligent Baptists have given into local church communion," and a number of expressions which I have been ashamed to see. And yet these brethren who make them are of the simon pure. Does it not amount to railing?

As to Bro. Pendleton's character and reputation, it stands unscathed, and all these deadly thrusts that are being made at him only prove to him what Paul's imprisonment and trial at Rome did for the cause of Christ; giving more publicity to it—makes his gold shine the brighter. God bless him in his old age, for truly he is a great man, and has done a great work—a work that will live when Bro. H. and I and many others will be forgotten.

I said in a previous paper that it was not my intention to defend Bro. P. because he was able to take care of himself. But on noticing the above expressions I could not well avoid saying what I have in his defence. And I have no doubt but he would have defended himself against things that have been said about him if he had not thought it would be a stoop in him to do so.

The next thing that I will notice in this article, is what Bro. H. says to Bro. Renfro about the Passover:

First, he says that Bro. Renfro will not affirm that God ever repealed the law restricting the Passover to the family, and in the next breath says that Bro. Renfro says he did do it. Now, I want to ask Bro. H. if this is the way that non-intercommunions have to do to sustain their position? See third column, page four, of BAPTIST of January 6, 1883. The next assertion Bro. H. makes is, that all the Gills, and Henrys, and Renfroes in the world cannot show it in the Bible. Now, I ask, Why did not Bro. H. read the fourth verse? Here it is: "And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb." Exodus xli: 4. And yet this Scripture was right before his eyes when he made the statement that all the Gills, Henrys and Renfroes in the world cannot show it in the Bible. I here ask if non-intercommunions are thus hard pressed to sustain their cause? It must be a bad cause that requires such false statements to sustain it. It reminds one of the course of Pedobaptists to sustain their false cause. For example, not long since, while I was engaged in a debate with a Methodist, and while I showed the character of the two covenants as recorded in Genesis 12th and 17th chapters, that the last referred to the possession of the land of Canaan, in his next speech he said, "There was not one word about the land of Canaan in the covenant," and began at the 9th verse to read, and read several verses, and then with an air of triumph, said, "Now you see there is not one word about the land of Canaan in it." Of course all that was necessary was for me to turn and read the 8th verse. The

reader can imagine how pale the poor man looked when I read that verse and expatiated upon his garbling God's Word to sustain a false cause. And I imagine that Bro. H. and his sympathizers will look equally pale or black, when they see this exposure of garbling God's Word to sustain an equally false cause. The only difference that I see in Bro. H. and the Methodist is, he stopped too soon, while the Methodist began too low down, while each of them are equally guilty, for the reader will remember that the issue is upon two families eating together the Passover supper.

Bro. Harrah pursues this same subject of the Passover in his last article. On page 3, of THE BAPTIST, of January 13, 1883, he says: "Is there any provision made here for two or more, or two or three families to join in the eating? Will Baptists be deceived into the support of a poisoning heresy by such daring additions to the Word of God? If two or three families could join together to eat the Lord's passover, three hundred, or three thousand could, for there is no limit if you pass beyond one. The law being that each family eat to itself, or in its own house. If, then, the law is positively that each family eat by itself, in its own house, is it not as plain as language can make it that the lamb was to be divided between a family too little to eat it and its nearest neighbor, according or in proportion to the number in each family? That is exactly what is commanded. The smallest family to take the smallest part, and the larger family to take the larger part." Now I want the reader to turn and read the 14th verse of the 12th chapter of Exodus again, and see if Bro. H.'s position is sustained by it. Why, the language is as plain as language can be, "That if the family be too little for the lamb, (i. e., as I understand for one family) let him and his neighbor next unto his house take it according to the number of the souls, every man according to his eating (capacity) shall make your count for the lamb."

Now let's examine the text: First, I will say the object seems to be, that all be consumed, and while it might be that some families were too small, then the nearest family to that and it should take it together, not divide it, but eat it together. Second, We will then suppose that one lamb would require twenty-five persons to eat it and there were families that only had ten in it; of course that family could not consume the lamb, then another family must join. Now, the question is, third, Were they to divide it and each take their portion to their respective houses, or were they to unite and eat it together? Bro. H. says they must divide it, and take it to their own houses (i. e., his course of reasoning says that, for he will not let them eat it together). But I say stop, Bro. H., the law forbids their breaking a bone of it, and reason asks how can two families divide a lamb without breaking a bone?

Again, he says that Bro. Renfro withheld a part of what Dr. Gill said on the subject, and then quotes Dr. Gill further. And what does he gain by it? For Dr. Gill says, (according to Bro. H.'s quotation) "That it must not be carried out of the house, and then the law of God says, 'There must not be a bone of it broken.'" Now then, Bro. H., what will you do about this? Can you divide a lamb and not break a bone of it? Or can two families eat it separately and not divide it?

But alas! Bro. H. says "Every man who has sense enough to tell the truth knows that it can be done without breaking a single bone." [My italics.]

Well, I confess that I do not know it can be done, and yet I claim, to have sense enough to tell the truth. I have asked several strictly truthful men if they knew how it could be done, and one ventured to suppose that it could be done by separating all the flesh from the bones. Is that the way, Bro. H.? Come, do tell us over here in Arkansas, as you know we are in the backwoods over here and need light, especially upon such intricate questions as this. But to the subject of eating the Passover in the house of the family. First, Why was that? The answer is, they were forbidden to be out of their houses. And second, They must be under or behind the blood in order to be passed over by the angel of death. Third, They must be

equipped, ready for traveling. Now, I want to ask Bro. H. if these things were to be observed by any more. For the Lord, through Moses, several times reminded the Jews with the observance of the Passover, but relative to the blood being put upon the door-posts and lintels, or equipped for traveling, or even inside of their houses, not one word is said about these things. "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof." Exodus xli: 46.

Again, with regard to eating the Passover in their dwellings: Let us examine the 16th chapter of Deuteronomy, beginning with the first of the chapter. Second verse reads, "That Israel shall eat the Passover in the place the Lord shall choose to place his name there." Fifth verse reads, "They shall not eat the Passover in their gates, (which I take to mean their private premises or house) but in the place the Lord shall choose." Seventh verse settles the question, for that verse reads "that they shall eat the Passover in the evening in the place which the Lord shall choose, and in the morning return to their tents." I hope the reader will turn and read the first seven verses of the 16th chapter of Deuteronomy.

Again, in the 30th chapter of 2nd Chronicles we have an account of the King, Hezekiah, assembling all Israel from Bersheba to Dan to Jerusalem, and having the vessel removed from the house of the Lord, and keeping the feast of the Passover in the Temple.

But again, did not Christ Jesus eat the Passover with his twelve disciples in an upper room in Jerusalem? And several of them were men of families and had houses. How is it, then, that the Son of God, who was equal with the Father and obedient to him in all things would thus violate a specific law of God? All of these examples go to prove that it (the Passover) was not restricted to the house or the family, or even the tribe, after the first observance. So you see, Bro. H., upon a full investigation of the subject you lose everything you claimed from the Passover, and your non-intercommunion falls again.

REPLY—NO. 4.

BY HON. JOHN HARRAH, EUDORA, MISS.

BRO. COLEMAN is mistaken. I have not misquoted Bro. Pendleton's language, nor have I perverted it. There is what I quoted; compare it with his book and see if I have done him any injustice. Bro. C., like Brethren Gambrell and Renfro, is working himself into a passion, and begins to use harsh and unbecoming language. I know nothing of what Bro. Pendleton had in his mind when he wrote the words quoted, but I do know what the words mean, and I repeat that they mean non-intercommunion, and no other meaning can be wrung out of them. If it is the Lord's table and he has set the table in an enclosure, with only one way of entrance, and those who enter by that way are the guardians of the table and they are to see that none come to the table but those who have entered by that way, been baptized and become members of the church, and those within have no power to make another way or prescribe new terms of admission to the table; can any sound logic on earth put any one at that table but the members of the church? Bro. P. says there is only one way, and so say I; but Bro. Coleman says there are more than one, and he is actually trying to make it appear that Bro. P. states what is not true! No one can enter a church of Christ without being first baptized, and that shows that baptism is the door into the church, and the only door for alien believers. I endorse every word that I have quoted from Bro. P. as being true, and honor him for saying it, but Bro. C., after nearly swearing by Bro. P., and in his zeal for Bro. Pendleton's reputation, arraigns me for what he calls abuse of Bro. P., and now he jumps out and says he will not endorse Bro. P. in saying that there is only one way of entrance into a church of Christ, because he knows there are more than one and he disputes the truthfulness of Bro. P.'s statement! I never abused Bro. P. in my life, for I regard him as a great,

good and noble man and brother, and I will not allow Bro. C. to abuse him without protesting against it. His inconsistency was in this: After saying that those within and without had no power to make new ways of entrance into the enclosure, he thought those within might open a new way called "Courtesy," and let in some through that way. But I say, God bless him with a long and happy life and a glorious victory through our Lord Jesus Christ. Bro. Coleman asks me if all the members of my church came into it by baptism, and then puts this answer into my mouth: "No, a goodly number of them came in by letter." I never said anything of the kind; he made the answer; every word of it. I don't see any leg at all here. A foreigner becomes a citizen of the United States by acquiring citizenship in some of the States that constitute the United States, and that citizenship is acquired by complying with the requirements of the law, and, last of all, taking the oath of allegiance to the United States, which is the door of entrance into citizenship in the United States for all aliens. Still he can only exercise the rights and privileges of citizenship in the State of his choice. If he removes to another State, he is not required to take the oath of allegiance again, but he is received into State fellowship and admitted to all the rights of citizenship on the faith of the evidence he brings that he did take such oath in the State he left: he enters by the same door. All men are aliens and must become citizens of the kingdom of Christ by acquiring citizenship in one of the churches that constitute his kingdom, and that citizenship is acquired by first complying with the law in other respects, but, last of all, being baptized; which is the oath of allegiance to Christ the King, and the door into the church and kingdom. No one ever did or can enter the church without baptism. "As many as have been baptized into Christ have put on Christ." "For in one Spirit we were all baptized into one body." Still, he can only exercise the rights and privileges of citizenship in the church of his choice and of which he is a member. If he removes to another church he is not required to take the oath of allegiance, be baptized again, but he is received into membership on the faith of the evidence he brings that he took the oath, was baptized, entered through "that one way," that one door, into the church he left, and thus into the kingdom. He entered by the same door, the one door, the only door. This is the "one way" written of by Bro. Pendleton; and he is right, Bro. Coleman's opinion to the contrary notwithstanding. I did say that Bro. P. was destroying the beautiful symmetry of his grand character by inconsistency, to the mortification of every true Baptist in this country, and what of it? I say so still. Bro. C. says I said, that all the Baptists all along the ages were untrue, but he is mistaken; I said nothing of the kind that I can remember. All the true Baptists are mortified about it, and if you will show me an untrue Baptist I will show you one who is not mortified about Bro. Pendleton or any body else. I can't blush here, Bro. C., except at your want of Christian courtesy and your ungenerous efforts to prejudice your readers against me.

In the very next page of your article I am charged with making "false statements" in regard to the Passover! Bro. C. surely wrote without reflection or he would not have penned such language. I have not "garbled God's Word," nor have I misstated anybody's position. Bro. Renfro did not, nor will he now, in so many words say, that God repealed the law of the Passover, but he can write in such manner as to make it appear that he did, and that is what he did do, and that is what Bro. Coleman is trying to do now. Whether all the passover was ever observed after the Jews reached Canaan or not has nothing to do with the matter in hand. I am talking of the law as I find it. (Exodus xli.) All the law as we find it there was doubtless given to Moses at one time, the same day, and I say God did not in one half hour give a law, and in the next half hour repeal or nullify it by contradicting it; nor do I find that he ever did so. God said: "And if the household (the family) be too little for the lamb, let him and his neighbor

next unto his house take it;" but Bro. Renfro says, "Neighbors, two, or three, or more families," and quotes authorities, Josephus, Henry, Gill, and others to prove that the law said "neighbors," two or three or more families." Now I repeat that all the Henrys, Gills, Josephuses, Renfroes and Colemans in the whole world can not find "neighbors" and "two or three or more families" in that 12th chapter of Exodus, for they are not there. I quoted the law in my article in THE BAPTIST, as Bro. C. knows very well. The law restricted the passover to each family and to each house. Let us see: "In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house." Ex. xli: 3. "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof." Ex. xli: 46. Does not that restrict the eating to each family—one house, and did God ever repeal that? Some writer in THE BAPTIST, last year, "Protopetros," a very learned man, said that the Passover had been changed, but Dr. Graves asked when and where, and also answered, "Where!" A lamb for a house, and in one house shall it be eaten. Does "one house" mean nothing? It did mean either the one house in which each family dwelt, or it meant that all the Israelites should come together and eat in one house, and as three millions of people could not get into one house it did mean the family dwelling, each dwelling, the one house, all the Henrys, Gills, Renfroes and Colemans in this world to the contrary notwithstanding.

Then each family was secured by the blood on the door-post and lintel—each family must be behind that blood or be smitten, and so could not be away from their dwellings. If every man was required to take a lamb according to the size of his family, a lamb for a house, and it was to be eaten in one house, and could not be carried out of the one house. Does not this restrict the eating of the passover to each family, and to each house, each dwelling? Bro. C. tries to make it appear that I did not quote the 4th verse in the article in THE TENNESSEE BAPTIST to which he refers, in fact he says I did not, for I "stopped too soon," and yet there it is in that article just as I quote it here: "And if the household be too little for the lamb, let him and his neighbor (not neighbors) next unto his house take it, according to the number of the souls." Now whose face should be pale? You have charged me with the "guilt of garbling God's Word and making false statements to sustain a false cause," and I offer you this opportunity to recall your strange words. "But, say Bro. Coleman and his friends, Josephus, Henry, Renfro and others, that 4th verse allows or provides for two or three or more families to eat together. It says nothing of the kind; it says nothing that can be tortured into saying that two or more families can eat together. If the lamb is to be eaten by each family, and in each dwelling, common sense would say that the law compels a division of the lamb."

Bro. C. cries out, "Stop, Bro. Harrah! the law forbids their breaking a bone of it, and reason asks, How can two families divide a lamb without breaking a bone?" I have seen human skeletons that had been divided all into separate pieces and put together again without breaking the smallest bone in them, and surely what can be done with a human body can be done with the carcass of a lamb. I have divided the body of a deer in two parts to carry it the easier on my horse when hunting, without breaking a bone in it. I have nothing to do here with Deuteronomy. I am dealing with the law as recorded in the 12th of Exodus. I have stated that law exactly as it is and no garbling about it, and there is as much Mormonism in it as there is of intercommunion, and there is none at all of either. God never changed or repealed that law that I can find anywhere, nor can Bro. C. find it, except in his productions as Bro. Renfro's pamphlet. Our Lord Jesus Christ, who came not to destroy the law but to fulfill it, did eat the Passover with his apostles, and in doing so he ate it with his family; that family that had been with him constantly in closest intimacy for three years, sharing all his earthly fortunes as far as possible. No intercommunion here! Good night, Bro. Coleman. I hope you will be in a better spirit in the morning.

THE TENNESSEE BAPTIST

2014

Most of the theological wars have been fought over metaphysical questions. But reason, as it advances, will reduce the number of doctrines and bring Christians closer together.

There can be no mistaking the *Appeal's* understanding of the "truth." They understand it to mean that church organization, ordinances, and doctrinal tenets, upon which the denominations are separated, are of very little importance. So did all these societies so understand it, as they always teach it. So the outside world understood it. Then what are mental reservations worth? Suppose the Baptists of the city had published a card the next day controverting this conclusion of the *Appeal*, what would have become of the union meeting? Such a card would have been like a shower of sleet on the meeting. It would certainly have frozen the Baptists out of it.

All that we have said is met by the declaration that a revival was the result of the meeting. We concede that many were converted. But where is the authority to do evil that good may come? Besides, who will undertake to say that a series of meetings of equal length in each church, and the workers in the union, working with equal ardor through their own organizations, would not have accomplished more good?

We beg now to say, that we have not written in the spirit of captiousness, and for the purpose of holding up our brethren to the condemnation of our people. But we have simply made this an occasion for saying some things that ought to be said for the benefit of many good brethren in various sections of the country. We do not disfellowship these brethren, for we can understand how brethren thoughtlessly or carelessly do things that involve more than they think. We think it is a great mistake, and have tried to say so kindly. We beg brethren, everywhere, to think on what we have said in the spirit in which it has been written.

EDIGRAMS.

Thanks to J. R. and Josie Starkey for their annual remittance of \$2 for the young ministers. Why cannot every sister decide to give \$1 a year to this object, as these dear sisters do?—Bro. Blankenship, Gallatin, Tenn.: We send the papers as to an old and tried friend. You can, during the year, get up the new subscribers and thus save the money. Try it.—No, Bro. Martin and Bro. Sellers and others; we have obtained and forwarded all of Bro. Frost's articles. Many thanks to all.

—Bro. A. C. Martin, of Texas, writes: "I am waiting, looking and wishing for the glorious appearing of our Lord. Will it not be a grand and glorious gala day when he shall be crowned? I would not miss one hour of that day for 10,000 worlds. I can say, Should he come to-day, I would be glad to see him. Happy people who love and serve him." Let us hasten his coming by pressing the mission cause that the fullness of the Gentiles may be gathered in, and then will he come.—We are in receipt of another letter from Bro. J. W. Harris, at the Seminary. He likes better and better all he finds there.—Yes, Bro. Perkins, we should be pleased to deliver the Lectures on the Church, at McKinley, Ala., but where is the time? Will write soon.—In 1810, the Baptists numbered 1 to each 44 of the population; in 1830, 1 to each 38; in 1850, 1 to each 33; in 1870, 1 to each 27; in 1880, 1 to each 22.—"My prayers to God that all good and reasonable Baptists will be united in one grand body for Christ this year. Oh, may it be a year long to be remembered for our union and work for Christ. To God shall be all the glory and to man the joy."—Jehu Robinson, in *Central Baptist*. May God grant that this may be the case in Tennessee this year.—"Our church with the exception of two or three members favor and practice church communion. Should you visit Missouri this year, we would be pleased to have you visit us." So writes Bro. C. W. Walker, deacon of the Fayetteville church, Arkansas, of which Bro. Callahan—not "Callion," is pastor. All united—no dissension—God be praised. Bro. W., you may look out for us next November if God will it. On our return from Missouri, if the brethren make

out the trip, we will call and spend a day or two, and preach the Christ of the church to Fayetteville. —J. H. Morris: As you state the case we decide that that minister was scripturally excluded—it was on his part an attempt to destroy the church, and he should have been excluded for it. You will see that he will try to give you all trouble yet.—The question surrendered by Bro. Ray, of the *Baptist Flag*: "The Word of God most plainly declares that baptism (immersion) is essential to membership in a gospel church; and that the Lord's Supper is an ordinance within such a church, to be partaken of by her members."—*Baptist Flag*, Vol. v. No. 16. Now this is as far as we have ever gone in restricting communion. If the Supper is a church ordinance to be observed within each local church, and there is no other church, then no one not within that church—a member of it, can partake of the Supper with it. Give us your hand, Bro. Ray, though it has tried to shed our blood for asserting this self-same thing.—Eld. Cleveland has sold out his interest to Bro. West and retired from the *Alabama Baptist* to a pleasant pastorate. We have ever been an admirer of Bro. Cleveland, and our editorial relations have been pleasant, though we hardly think the balance was held aloft, when we were denied the privilege, and we think our right of replying to Bro. Renfro, and after wards to the letter of Bro. Pendleton, which his paper published. But Bro. C. may not have been in fault.

QUERIST.

Q. 55. DEAR BROS:—For the first time I ask you a question. Does the church of Philadelphia in Asia, mentioned in Revelation 1:1, still exist, as stated by some who claim to be in the history of that country, or not? Please answer in your paper in your column of "Queries," and oblige. Yours in search of truth and light, W. J. SPIVY.

A. The church at Philadelphia, with the other churches of Asia, in the 4th and 5th centuries was carried away by the corruptions of the Greek Catholic church—and thus ceased to be a witness for the truth? The remnants of a city still exist, and a Greek Catholic congregation served by a priest, but its religion cannot be regarded as *Christianity*. These seven churches of Asia were used as symbols of the churches of Christ in the ages following, and the promises made were not to them as literal churches, but to those in the ages symbolized by them. See "Seven Dispensations," Part III, page 379, for a full explanation.

Q. 56. Should a Baptist church grant a letter of dismission to a brother who five years ago moved fifteen or twenty miles away and has refused to contribute as much as one cent for the support of the Gospel during that length of time? He is hale and hearty and has made good crops, with none but a wife and child to support. Said brother made written application today for a letter of dismission to join a church near him, and objection to the same being raised, the matter was postponed till a committee could wait on him. A. M. S. South Carolina.

A. We believe that every member of a church should give according to his ability towards the support of that church and to send the gospel abroad. This each member covenanted to do upon entering the church—if the pastor did his duty when he was received—read the Church Covenant to him, or had it read on Church Conference days. Now, if that brother has lived for five years in open violation of that Covenant—of his manifest Christian duty to his church, we cannot see how the church can say he is in full fellowship with it—i. e., living in the discharge of his church and Christian duties. If the church can say, This is all right, who in the same breath tells each and all her members that if they should give nothing for the next five years, they would not violate any obligation they are under to the church—nor would their act be treating the church with contempt. That brother has acted in accordance with the Word of God or in violation of it—which? will your church answer—say?

Q. 57.—Do the Scriptures teach that a call from a church is essential to the ordination of a minister?

A.—The church of which the licentiate is a member can, whenever she deems him qualified for the work of the ministry, ordain him, and thus commend him to her sister churches. Good men have waited for years to be called to the pastorate

of some church, in order that they might obtain ordination of their own church! The usage is a senseless one. Still we would repeat the admonition of Paul, "Lay hands suddenly upon no man."

BOOK-TABLE.

THE PULPIT TREASURY for March is worthy of its name. An excellent portrait of Dr. J. M. Buckley, Editor of the New York *Christian Advocate*, forms the frontispiece. Dr. Buckley furnishes the first sermon and there is a sketch of his life by the Editor. Dr. M. R. Vincent gives an Installation sermon. Dr. W. M. Taylor an Easter sermon, and Dr. Hovey an article on Saul and the Witch of Endor. There is a Funeral Service by Dr. Macintosh, and Leading Thoughts of Sermons by Canon Lidden, Bishop Simpson and Dr. Flagg. Other articles in the different departments are by President Gregory, Bishop Foss, President Bascom, Dr. T. L. Cuyler, Professor Brown, Drs. C. Stanford, H. M. Scudder and McKenzie. Rev. A. F. Schaudler gives *Light on the International Lessons*, which is clear and bracing and forms an additional excellence to the many good things in this treasury. The magazine is unsurpassed and well deserves its growing fame. \$2.50 per year; clergymen, \$2.60; single copies, 25 cents.

E. B. TREAT,
Publisher, 757 Broadway, New York.

ITEMS.

Subscribe for this paper.

A Baptist physician is wanted in Mississippi—a young man well educated will fill the bill—field promising.

A. J. BOON.—What is your postoffice? You sent us \$3.50 for Mrs. Enison and for yourself, but you gave no postoffice, nor State. J. S. M.

A Baptist Principal of a prosperous High School is needed in a pleasant town in Texas—an experienced man. The school is worth from \$1200 to \$1500.

SEND ten cents to Graves & Mahaffy, Memphis, Tenn., for sample copy of EVERGREEN HYMNS, bound in cloth—just the book for country churches. Price \$1.50 per dozen, by mail, post-paid. If.

\$1 saved by ordering the "Wheel" before 1st May. The price of the "New Great Iron Wheel" after the 1st of May will be \$1.50. If the engraving for framing, \$1—total \$2.50—by sending in \$1.50 before 1st of May, you get both, sent post-paid for \$1.50. You want the book and engraving, so SEND NOW and save your money.

Eld. Geo. M. Parker, of Choctaw county, Ark., sends the Baptist Book House an advanced order for twenty-eight copies of the new "Great Iron Wheel," and he intends to roll out a full one hundred. This means business. He is surrounded by Methodists who have, from the planting of the St. Stephen's church, opposed the influence of the Baptists in every way possible, but the Baptists have continually grown.

We have been this past week delivering a course of Lectures for Eld. Brinkley's church and congregation to fine crowds, with a goodly number of the colored pastors of the city in attendance. Bro. Brinkley has truly a fine house of worship; thoroughly equipped throughout, a strong church and good congregations. The Lectures still in progress as this goes to press, give great satisfaction, and we hope will do good. We are making them a Ministers' Institute.

The discussion has now reached eight articles—four to a side, and here we propose a halt, unless Bro. Coleman claims that Bro. Harris has misrepresented him—which we hardly think he will claim—when he shall be allowed space to restate his points unstated. If there have been sentences that were personal, or any bad spirit manifested, the readers have been able to decide from which side they originated, and, like the shoemaker of Zurich, can tell which brother felt beaten in the argument. Now Bro. Renfro or "Protopetros" can use our columns—if they wish.

Was this a real compliment to, or a virtual

reproach, to our minister? A company of Pedobaptists in our town, were commenting upon the pastor, and one spoke highly of our pastor, when an old man added: "O yes, he's a fine man, he is so liberal towards other denominations, he is not so bigoted as to say, none are scriptural or Christian churches, but his own, and he can preach in all our pulpits, and allow our ministers to preach in his." We think such praise a reproach to any Baptist minister, and it was of such Christ

meanings, when he said: "Woe unto you, when all men speak well of you, for so did their fathers of the false prophets."

The *Catholic Freeman*, of New York, gives us this piece of intelligence in its last issue: "The Baptists of Maine are not prospering. In 1844 their membership was 23,880; at present it is 20,039. In 1846 they had 300 churches; now they have but 252. In other words, their membership has decreased 2,721, and 48 churches have been compelled to close their doors. These facts were brought out at the fifty-ninth annual meeting of the Baptists of that State, and would seem to indicate that after fifty-nine years of labor failure is staring them in the face. In the meantime Catholicity is progressing rapidly in the same field."

Is this so, Bro. Burroughs?

RELIGIOUS NEWS.

TENNESSEE.—The last issue of the Baptist Gleaner contained this item: "Our beloved Bro. E. L. DuPont has returned from Florida and is now located at Union City. Churches needing the services of a splendid preacher should correspond with him."—This also from the same paper is timely and appropriate: "Ministers should supply their people with good books. It would be a great help to them in their work, and it would frequently prevent the purchase of trashy reading matter. Many church members would buy a good book if addressed on the subject by their pastor."—The Baptist cause in Milan is reported flourishing. Bro. Weaver, the pastor, is doing much effective work.

Prof. Irby's efforts in behalf of the Southwestern University at Jackson are meeting with success. He and he is greatly encouraged.—Rev. John L. Johnson, LL.D., Professor of English in the University of Mississippi, will deliver the literary address of Brownsville Female College in June. He is a fine scholar and speaker, and a treat is in store for those who hear him.—A meeting is announced to be held with the church at Little Sycomore, Claiborne county, May 17th, preliminary to the organization of a new Association composed of parts of Mulberry Gap and Northern Associations.—Bro. J. J. Porter closed a successful series of meetings, held with the Lebanon church, last week. Seven were added to the church.—The First church at Nashville has settled upon a definite plan of architecture for their proposed new house of worship and work will soon begin.—The church at Lebanon contemplates calling a student at the Seminary to their pastorate.—Dr. Tensdale says in the Watch Tower, of Rev. E. A. Taylor, of Knoxville: "Young man of considerable promise. He is well educated and has a fine delivery. His piety, too, is unquestionable. I think a prosperous future awaits him. But we need a new and larger house of worship."—Dr. Pendleton writes to Bro. Robertson commending his article on "Union Meetings": "I have read with a great deal of pleasure your editorial in your last number on 'Union Meetings.' It pleases me better than anything I have seen on the subject. It is unanswerable, and the spirit you manifest is admirable. I feel in my heart to say this, and you will not consider it flattery."

—Dr. W. G. Inman has undertaken the task of writing the history of Tennessee Baptists, to be published in weekly installments in the *Missionary Baptist*, Nashville. It will, doubtless, prove an interesting and instructive feature of that paper.—Eld. E. C. Gates, Brownsville, is assisting the pastor of the church at Hopkinsville, Ky., in a revival meeting.—Dr. Howard, pastor of the First church at Jackson, is preaching a series of able discourses on "Innate Evil and Evolution."

ARKANSAS.—Bro. A. J. Kincaid, pastor at Searcy, writes: "I had the honor of preaching to the Second Baptist church, Little Rock, yesterday at 11 a. m. and 8 p. m. (30th). Good congregations, seven additions—one for baptism. This church is growing right along, and bids fair to do a grand work in this place. They need help now to build a house. There is hope now for the Baptist cause in Little Rock. Let all help."

GEORGIA.—Dr. Lansing Burrows, of Augusta, writes to a friend: "My church was partially burned last week, and is now rising from the ashes. The interior will be very beautiful, with very handsome stained windows and the only marble baptistry I know of South. The improvements cost us about \$1,500."

KENTUCKY.—"The Kentucky Baptist" is the name of a new paper published monthly at Calhoun, with Elder F. P. Purcell as editor. It is a seven-column folio in size, has a bright face, and is well filled with religious and miscellaneous news. From it we glean the following: "Rev. J. M. Phillips has accepted a call to serve the church at Henderson, Dr. J. S. Coleman has been called to minister to the church at Buck Creek. The recent revival at Bowling Green resulted in 75 conversions. Two-thirds of the churches in Kentucky contribute something to missions."

MISSOURI.—All the Baptist churches in St. Louis are earnestly at work and additions to the membership are made almost weekly. The outlook for an unusually prosperous year is very bright.—For several weeks a meeting of great interest has been in progress at Cosmer's school-house, Saline county. There is no church organization at that place, but the Baptists purpose to organize soon and take steps to build a house of worship.—A glorious revival is reported in progress at Walnut Grove, near Wakanha. Twenty-four additions—nineteen by baptism, four by letter and one restored. News from other parts of the State is equally as encouraging.—Elder J. S. Norton, who recently came from Tennessee, and assisted in a meeting at Excelsior Springs, Mo., has accepted the call of the church at that place, and Pratherville church. He is very hopeful and expects great things of the Lord.—Central Baptist.

TEXAS.—A Baptist brother writes to the Central Baptist (St. Louis) a new letter from Texas, from which we glean the following: "Rev. S. G. Anderson, of Sulphur Springs, has become Associate Editor of the Texas Baptist, published at Dallas. The fields now in need of pastors are numerous. The more important of which are Laredo, Corpus Christi, Victoria, Cuero, San Antonio, Burton, Giddings, and Paris. A German Mission has been organized at Brenham and a chapel built at a cost of \$2,000. A German colporteur is also in the employ of the church at Galveston. An organized effort is being put forth to reach the 30,000 Germans in the State, who are for the most part thrifty and industrious but without hope and without God. Bro. Penn has been laboring with the church at Gonzales, and the result is an addition of twenty-five to the membership. The growth of the church at Lampasas is almost phenomenal—numerically and spiritually. The house of worship at Galveston is completed and is a very handsome structure."—From two or three missionaries partially employed and poorly paid in 1880, Texas has now some forty missionaries working all the time, and promptly paid. The General Association, embracing a good part of Central Texas, has thirty missionaries reporting to it. The East Texas Convention has ten or twelve; these, with the colporteurs and Sunday-school missionaries, make a working force of nearly a hundred white men in the employ of the Boards in the State.—Bro. T. E. Jasper, Terrell, writes: "The last three or four Sabbaths we have had good congregations and the Lord has greatly blessed us. Since writing to you my last we have had fifteen accessions, about half in the hands of families. We baptized one from the Methodists upon a profession of his faith in Christ. This makes in all, since my short pastorate here, a little over two months, 29 additions, and we are looking for more to follow. We will beautify and improve our house at a cost of about \$600—put in a new baptistry, dressing rooms, new pulpit, pulpit furniture, carpets, calomine the walls, paint it without, etc. The committee of ladies on finance have about gotten all the necessary means secured."

MISCELLANEOUS.—Mr. Stanley, it appears, is working harmoniously with the missionaries. His headquarters on the Congo he has named Leopold-headquarters after the King of the Belgians. It is at the village, after the Livingstone inland mission same centre where the Livingstone inland mission and the Baptist mission have established their head-

quarters.—Of the 85,000 Jews in New York City, one-half are orthodox—that is, they are firm adherents of Judaism. The others are Berni and other sects.—One hundred thousand Jews are said to have become converts to Christianity since 1800 through the agency of the London Society for the Promotion of Christianity among that people, and 2,000 Jewish Christians are reported to be now living in the English capital.

SECULAR NEWS.—TENNESSEE.—The total scholastic population of the State is 561,496; semi-annual school fund apportionment, \$75,375. Shelby county (in which Memphis is situated) has a scholastic population of 28,235, and its apportionment of the school fund is \$3,793.93.—The shops of the Memphis and Charleston railroad, located in this city, were burned on Friday night, March 28th; estimated loss \$100,000; insurance about \$40,000. They will doubtless be rebuilt at an early day.—"One of the wholesale whisky men of Nashville was heard to remark last week that two-thirds of the people of Tennessee are to-day in favor of prohibition, and that if the temperance question could be isolated from politics and a separate vote taken upon it, that it would be carried by an overwhelming majority. A friend replied, 'Why don't you go out of the business, marked, 'Why don't you go out of the business, then?' The reply was, 'I intend to just as soon as I can without loss to myself.' Whisky men see that the tempest is coming."—*Missionary Baptist*.—Mr. G. N. Harris, one of the oldest and earliest settlers in Jackson, died on the 25th ult., aged sixty-six years.—On the 30th ult. two men were found in Lookout Mountain Cave in a starving condition; they were two and a half miles from the entrance, and had been entombed for fourteen days. They had gone into the cave merely to explore it for a short distance. While thus engaged the one carrying the lamp fell and dropped it into a crevice in the rocks, beyond reach; they were left in total darkness, and without means to make a light; they realized their awful situation and made an effort to grope their way back to the entrance, but after going a few hundred yards they abandoned the effort as hopeless, and lay themselves down to await—per haps death. When found they were lying on a shelf of stone and faintly moaning. Both were in a deplorable condition, and their recovery is regarded as doubtful. Their names are Charles Gower and Chris. Schmitz, and both are above middle age.

MISSISSIPPI.—Buffalo gnats are said to be doing great damage to stock in some of the river counties; and in Tallahatchie and Yalobusha counties it is estimated that over 500 horses and mules have been killed by these pests during the past week.—Two thousand people in Jefferson county have been rendered destitute by the flood.

OBITUARY.—RICEVILLE, TENN., March 24, 1884. J. R. GRAVES.—Dear Brother:—The funeral sermon of Eld. J. R. Graves will be preached on the fourth Sunday in April next by S. J. Martin, at the Quince Baptist church near Benton, Polk Co., Tenn. All the friends are solicited to attend. Your Bro., N. B. GORRUTH.

WANTED. \$100. We have undertaken, by the help of our friends, to raise in this column, by the readers of this paper, the sum of \$100 for the present scholastic year, commencing September 1st, 1883, and ending June 1st, 1884, for the support of two young ministers at the Southwestern Baptist University, at Jackson, Tenn. All that falls to be contributed by our readers will be given by ourselves personally. All expenses have been paid up to January 1, 1884. There will be \$100 wanting to carry them through this Session—six months. The following sums have been received on this term:

CASH FROM FRIENDS.
Mrs. M. E. Douglas, Missouri, 50cts; F. R. McReynolds, Mississippi, 50cts; Mrs. A. G. Owen, Alabama, 50cts; Mrs. J. W. Owen, Alabama, 50cts; Mrs. W. B. Hicks, Alabama, 50cts; Mrs. J. F. Snitzer, Arkansas, 50cts; J. T. Farmer, Tennessee, 50cts; Mrs. B. Sasser, Arkansas, 50cts; J. T. Adair, Louisiana, 50cts; Mrs. L. A. Hester, Mississippi, 50cts; R. D. Cason, Arkansas, 50cts; M. A. Fuller, Mississippi, 50cts; Mrs. M. E. McCallum, Mississippi, 50cts; G. H. Gamble, Arkansas, 50cts; Miss Elora Canfield, Mississippi, 50cts; Mrs. S. G. Allen, Tennessee, 50cts; Mrs. J. D. Wilson, Tennessee, 50cts; Mrs. E. A. Doyle, Mississippi, 50cts; H. C. McDow, Arkansas, 50cts; J. M. McGreger, Louisiana, 50cts; A. M. Sander, South Carolina, 50cts; W. H. Blackwood, Mississippi, 50cts; R. C. Frost, Ill., 50cts; E. O. Westbrook, Tennessee, 50cts; R. G. Speck, Tennessee, 50cts; Mrs. Julia Yarbrough, Miss., 50cts; J. H. Speck, Tennessee, 50cts; F. V. Johns, Tenn., 50cts; Ida Yarbrough, Tenn., 50cts; J. A. Martin, Tenn., 50cts; Mrs. Elizabeth Abernathy, Ark., 50cts; Miss Jane Martin, Tenn., 50cts; W. B. Martin, Tenn., 50cts; Miss Lou Graves, Tenn., 50cts; E. S. Ham Clippard, Mo., 50cts; Miss Lou Graves, Tenn., 50cts; Ayres, S. C., 50cts; J. N. Page, S. C., 50cts; Mary A. H. Corbett, Ark., 50cts; M. Powers, Mo., 50cts.

MISSISSIPPI.—Buffalo gnats are said to be doing great damage to stock in some of the river counties; and in Tallahatchie and Yalobusha counties it is estimated that over 500 horses and mules have been killed by these pests during the past week.—Two thousand people in Jefferson county have been rendered destitute by the flood.

OBITUARY.—RICEVILLE, TENN., March 24, 1884. J. R. GRAVES.—Dear Brother:—The funeral sermon of Eld. J. R. Graves will be preached on the fourth Sunday in April next by S. J. Martin, at the Quince Baptist church near Benton, Polk Co., Tenn. All the friends are solicited to attend. Your Bro., N. B. GORRUTH.

WANTED. \$100. We have undertaken, by the help of our friends, to raise in this column, by the readers of this paper, the sum of \$100 for the present scholastic year, commencing September 1st, 1883, and ending June 1st, 1884, for the support of two young ministers at the Southwestern Baptist University, at Jackson, Tenn. All that falls to be contributed by our readers will be given by ourselves personally. All expenses have been paid up to January 1, 1884. There will be \$100 wanting to carry them through this Session—six months. The following sums have been received on this term:

CASH FROM FRIENDS.
Mrs. M. E. Douglas, Missouri, 50cts; F. R. McReynolds, Mississippi, 50cts; Mrs. A. G. Owen, Alabama, 50cts; Mrs. J. W. Owen, Alabama, 50cts; Mrs. W. B. Hicks, Alabama, 50cts; Mrs. J. F. Snitzer, Arkansas, 50cts; J. T. Farmer, Tennessee, 50cts; Mrs. B. Sasser, Arkansas, 50cts; J. T. Adair, Louisiana, 50cts; Mrs. L. A. Hester, Mississippi, 50cts; R. D. Cason, Arkansas, 50cts; M. A. Fuller, Mississippi, 50cts; Mrs. M. E. McCallum, Mississippi, 50cts; G. H. Gamble, Arkansas, 50cts; Miss Elora Canfield, Mississippi, 50cts; Mrs. S. G. Allen, Tennessee, 50cts; Mrs. J. D. Wilson, Tennessee, 50cts; Mrs. E. A. Doyle, Mississippi, 50cts; H. C. McDow, Arkansas, 50cts; J. M. McGreger, Louisiana, 50cts; A. M. Sander, South Carolina, 50cts; W. H. Blackwood, Mississippi, 50cts; R. C. Frost, Ill., 50cts; E. O. Westbrook, Tennessee, 50cts; R. G. Speck, Tennessee, 50cts; Mrs. Julia Yarbrough, Miss., 50cts; J. H. Speck, Tennessee, 50cts; F. V. Johns, Tenn., 50cts; Ida Yarbrough, Tenn., 50cts; J. A. Martin, Tenn., 50cts; Mrs. Elizabeth Abernathy, Ark., 50cts; Miss Jane Martin, Tenn., 50cts; W. B. Martin, Tenn., 50cts; Miss Lou Graves, Tenn., 50cts; E. S. Ham Clippard, Mo., 50cts; Miss Lou Graves, Tenn., 50cts; Ayres, S. C., 50cts; J. N. Page, S. C., 50cts; Mary A. H. Corbett, Ark., 50cts; M. Powers, Mo., 50cts.

