

The S. W. Baptist.

TUSKEGEE, ALA.:

THURSDAY, FEBRUARY 29, 1887.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, whom we have consulted, we have concluded to publish a medium course between the old and new systems. We shall hereafter retain the names of our subscribers as may not promptly pay in advance, but will not, if still delinquent, we shall strike them from the list.

We "OWN UP."—W. B. Lacy charges us with leaving out of the Judson Association Minutes, the proceedings of their "Bible Society." We plead guilty.—They were set in type, proof read; but in making up the "form" they were left out. We had much "matter" of the kind in type, and they were overlooked. It was no saving to us to leave out that page; cost us just the same. Pardon us, brother Lacy.

We acknowledge the reception of the money for printing above Minutes.

Also we have received money for printing West Florida Association Minutes; and \$5 from brother W. Jones.

See the advertisement of Messrs. POMROY & GREGORY, in to-day's paper.—They are constantly adding fresh supplies to their large assortment of Clothing, Furnishing Goods, &c. &c. As they are both gentlemanly men, worthy of public confidence, we take pleasure in recommending their house to our friends.

Our subscribers have of late nobly responded to our call for money.—All we ask in money matters, is simply for every subscriber to pay once a year. It is best for both parties. Keep it up, brethren, as you commenced it in 1857, and all will be right. Let each subscriber in arrears, or if he suspects himself thus, send on forthwith.

Such has been the demand for back numbers of our paper that our issues are exhausted. While we would like to gratify our friends, they will be pleased to know that it is an evidence of our success.

Elders WALDROP and THOMASON are doing efficient service in the circulation of our paper. Where, 12 months ago, we had but few subscribers, we now have many. We take this occasion to thank all our brethren who are actively engaged in circulating our paper.

It will be seen by reading another column that Elder T. G. FREEMAN has been appointed agent of the Alabama Baptist and Colporteur Society, Selma. The appointment is a judicious one; and we commend brother Freeman to our brethren as worthy of their confidence, and hope he will succeed in raising the sum proposed.

Brother Freeman is authorized and requested to act as agent for the S. W. Baptist, in procuring subscribers and remitting money.

We are under many obligations to the Post Master at Fredonia, Ala. He gets new subscribers, transmits money, and keeps us posted up in all things relating to our paper.

Brother PERRYMAN's article will appear next week.

The *Daily Messenger*, by P. H. BRITAIN, of Montgomery, Alabama, is one of the most handsome daily journals we have ever seen. Neutral in politics, it is a medium of general information. We trust it will be sustained.

OUR COTEMPORARIES.—Some of our contemporaries have received additional editorial strength. The *Religious Herald* has elder D. SNAYER as junior editor. It is no disparagement to brother SAKIS to say that the Herald has greatly improved since his connexion with it.

The *Southern Light* is also greatly enlarged and improved in matter and appearance. Brother Whitley has associated with him in the editorial department, Geo. W. Landrum, Esq.

THE CAMEL.—His Organization, Habits and Uses, considered with reference to his introduction into the United States. By GEORGE P. MARSH, late U. S. Minister at Constantinople. 16mo, cloth 75 cents.

This book treats of a subject of great interest, especially at the present time. It furnishes a more complete and reliable account of the Camel than any other in the language; indeed, it is believed that there is no other. It is the result of long study, extensive research, and much personal observation on the part of the author; and it has been prepared with special reference to the experiment of domesticating the Camel in this country, now going on under the auspices of the United States government. It is written in a style worthy of the distinguished author's reputation for great learning and fine scholarship.

For sale by GUILD & LINCOLN, Boston.

Doing Good.—A religious newspaper in Tennessee has a letter from a subscriber, saying: "I now authorize you to distribute one hundred copies of your paper for the year, to such persons as you judge deserving, and draw on me for the payment." A good religious paper is better than tracts for such gratuitous circulation.

THREE CHANGES IN THEOLOGICAL INSTITUTIONS. An Inaugural Address delivered before the Board of Trustees of the Furman University, July 31, 1886; By Rev. JAMES P. BOYCE, Prof. of Systematic and Polemic Theology, p. 48.

The mode and measure of Theological Instruction necessary to equip the ministry for the times, is at length beginning to occupy a large share of public attention. Experience is developing a line of duty in this respect, which altogether escaped the attention of the wise and good founders of our present Theological Seminaries. That these institutions are accomplishing a high and holy purpose, even under the present regime, no thoughtful man can doubt. But that they are doing all for the sacred calling, which they might do, is a question which scarcely admits of debate. Whether the churches may have erred in expecting too much of these "schools of the prophets"—whether their existence may have caused us to "restrain prayer" to the "Lord of the harvest," that He would send forth more laborers into his harvest—or whether from some other cause,—one thing is obvious, *The supply of Ministers has not kept pace with the increase of the denomination*—to say nothing of the unparalleled growth of our country, both as to population and territory. It is therefore a practical question, second in importance to none that can engage the serious and prayerful attention of our brethren. *How is this destitution to be supplied?*—Now, if this question related solely to that Divine Agency, whence comes every good and perfect gift, it might be answered in the language of Holy Writ as already quoted, "Pray ye the Lord of the harvest," &c. But upon all practical questions, we must take a lower stand-point than this. While the Divine prerogative is recognized, in all its length and breadth, in giving us "pastors and evangelists" after his own heart,—and while we fully acknowledge that no system of moral and mental training however thorough, can supply the place of a personal call to this holy office,—still it must not be forgotten that the faith, the piety, and the active zeal of our churches, are the measure of their ministerial gifts. For instance—when a young person is made partaker of Divine grace, and seeks admittance into any of our churches, we all know from experience and observation, that his subsequent growth in piety, in spiritual knowledge, and in zeal for the Master's cause, depends mainly, under God, upon the appreciation in which these virtues are held, and the extent to which they have been cultivated, by those christian associations he enjoys.

And thus it is with those whom God has called to preach his word. Their future growth in all the elements of usefulness and success depends in a most eminent degree upon the agency of our churches in affording facilities of improvement—multiplying the means of usefulness, and in adequately sustaining them in their arduous labors.—It is in the ministry just as it is in every other gift of God—the gift is great or small in proportion to the estimation placed upon it. God sends the farmer his harvest—yet his harvest is graduated ordinarily, just in proportion to the amount of skill and labor expended by him in its production. A revival of religion is a gift of God—yet this gift is also apportioned out, as a general rule, to the churches just in proportion to the earnest, fervent, persistent prayer and labor of the churches and their ministers. Even so is it with the gifts of God—yet they are bestowed upon the churches just in proportion to the extent to which they are willing to equip and wholly consecrate them to the work whereunto they have been called.

Now, it is this aspect of the subject which presses the practical question upon our minds with a more than common emphasis:—How is this widely felt destitution, in regard to ministerial labor, to be supplied? We are gratified that this question is beginning to enlist the serious and prayerful attention of our ablest men, South and North. The address of Prof. Boyce which stands at the head of this article, is a most valuable contribution to this subject.—Its extensive circulation is bound to produce a profound impression upon our denomination. The "changes" which he seeks to effect in our Theological schools, cannot but meet the hearty response of the great body of our brethren. Here they are.

1st. So to modify the "rules of admission" into these institutions, as to allow men of every grade of mental development, who have been called to the ministry, to enter them to receive such a course of purely Theological training, as their time will allow, and as may fit them, not for school teachers, but for preaching the gospel. This point is discussed in a masterly manner. We wish we had space to introduce some extracts from the "address," that our readers might share to some extent, the gratification we have derived from reading it.

2nd. Professor Boyce suggests, in the second place such an enlargement

of the current Theological curriculum as will produce "scholars adequate to the exigencies of our own denomination, and to the common cause of christianity." The advantages resulting from such a change, it is of course conceded by the speaker, could only be enjoyed by comparatively a few. The Ministry as a profession are bound by their obligations to God and to the world, to furnish men thoroughly prepared for every emergency. Christianity has to grapple with every modification and phase of infidelity. Error in a thousand forms is springing up to subvert the faith once delivered to the saints; and no course of training can be too thorough to equip the men who are to fight the future battles of the Lamb. The learning of the world ought to be subsided to the interests of Christianity.

3d. The last "change" suggested by the Professor relates not so much to "an evil existing in our Theological Institutions as one which is found in the denomination at large, and which may at some future time injuriously effect this educational interest. It is the adoption of a declaration of doctrine to be required of those who assume the various professorships." The necessity for this change is graphically illustrated by an appeal to some facts, which must commend it to the favorable consideration of all those who have the supervision of our Theological Colleges.

In conclusion, we tender to the gifted author of this "address" our hearty thanks for publishing it. We trust that it may be extensively circulated, and seriously pondered by all the friends of Theological learning. It will be observed that Prof. B. aims, in the theory he propounds, to extend the course of Theological instruction in a two-fold direction. He would have such a provision made at once, in the first place, secure to such of our Ministers as cannot take a thorough course, either from their age, or from any other disadvantage, a more limited one—one, too, which should have a sole and single reference to their ministerial duties.—Many good brethren are deterred from entering these schools from the very multitudinous studies which are to be pursued. These brethren possess nothing but a plain English education; and they have neither the time, nor the means, to pursue a course of literary and scientific study for, say half a dozen years before they could even enter upon a Theological course. Then, as to the second change suggested, which relates to such an enlargement in the course of instruction as will secure to those who can pursue it, all the advantages of the most thorough training, there can be but one opinion. But alas! how is it to be realized? None of our existing institutions can carry it out, for the simple reason that they have not, and perhaps cannot procure, the means. Our only hope that such a reformation as this can ever be wrought, is, that the entire Baptist denomination of the South shall concentrate their energies either upon some one of our existing Colleges, or, which would perhaps be more practical, establish an independent institution at some central point, which could be properly recognized as a THEOLOGICAL UNIVERSITY—constructed, say, somewhat after the plan of the Virginia University. Whether the time has arrived in which to make such an effort, we cannot say.—An Educational Convention has been appointed to meet in the city of Louisville, Ky., on Wednesday before the second Lord's-day in May, of the present year, two days before the meeting of the Southern Baptist Convention, to consider this subject.

MILBERRY ASSOCIATION held its 29th annual session with Antioch Church, Bibb county, Ala., Sept. 27th—29th, 1886. Elders I. H. HAGLER, Moderator, and J. A. MULLINS, Clerk.

Baptized during the year, 170; net gain, 184; total, 574.

This is an Association of long standing; once large, but many churches have been dismissed from it to form other Associations, and it is reduced to but few in number. But by the help of the Lord, they are determined to live. Their statistics show according to the number of churches, much the largest accession of any Association in Alabama. Also the largest gain. May the labors of her Ministers continue to be greatly blessed.

BAPTISTS IN GERMANY.—The labors of Ocken began in 1828. There are now in Germany 70 churches, with about 7,000 members. The sale of the Scriptures, by 80 Baptist colporteurs, amounts to 90,000 annually.

BAPTISTS IN FRANCE.—A native assistant, connected with Baptist missions, writes: "Baptist ideas are now making great progress, even in the bosom of Pseudo-baptist churches. The 'Archives du Christianisme,' which has hitherto been hostile to us, is beginning to admit articles in favor of our principles, just as it formerly published articles on the other side."

The Spirit's Work.

That the Divine Spirit has been the efficient agent in man's regeneration, illumination and sanctification, is the testimony of the great and good in all ages, since the days of the apostles of the Lamb. The "Fathers," however speculative and wild they may have been on some points in Theology, were sound and Scriptural on Divine influence. Their testimony on that point is valuable, on account of their unanimity of sentiment. We will append some quotations from their writings, which shows the importance they attached to this cardinal doctrine of our holy religion.

1st. CLEMENT, bishop of Rome, mentions all the called of Jesus Christ, as "those whom the Spirit had prepared." This sentiment ascribes to the Spirit his proper work, to prepare men to believe in Jesus.

2nd. IGNATIUS mentions that the Spirit dwelt in the bosom of believers, according to the gracious promise, "I will dwell in them, and walk in them."

3d. IRENEUS writes on the subject, and says, "We believe in Jesus Christ without paper and ink, having the doctrine of salvation written on our hearts by the Holy Spirit."

4th. CYRILIAN ascribes his conversion directly to the Holy Spirit, and uses this emphatic language in relation to himself: "dubious things began to be cleared up, things once shut to be opened, dark things to shine forth and become feasible; and that things became practicable, which had been deemed impossible." Every man whose heart has been changed by the Spirit of God can testify to the above.

5th. NOVIATIS is quite emphatic, and distinctly avers that the Holy Spirit is the "author of regeneration, and the pledge of the promised inheritance."

6th. BASIL the Great, testifies, that "the Spirit renews the soul, and we rise from a death of sin into a newness of life." This is according to Paul's declaration, "The letter killeth, but the Spirit giveth life."

7th. AUGUSTINE was much troubled in Spirit till reading an appropriate passage to his case in one of Paul's epistles, he believed it, and thus describes his feelings "immediately, as if a light from heaven had darted into his soul, his distress fled, his doubts vanished, and peace took possession of his breast." From that day his soul found a permanent resting place, and he was ever after a fearless advocate of the doctrine of sovereign, free, and almighty grace.

8th. ISIDORE forcibly expresses a sentiment which was common in his day on this subject: "The life of the body is the soul; the life of the soul is God; and as the body without the soul is dead, so is the soul without God."

Men may by their teaching, substitute a cold intellectuality for the Spirit's work, but it will neither quicken, enlighten, sanctify, nor save the soul.—Nothing but the pride and vanity of men's minds influence them to discard the Spirit from his official work in the salvation of men. Let ministers and christians rely upon the Spirit to do his work, and the power of God will again visit our land, and "the slain of the Lord will be many." Nor will they be healed slightly; but "grace will reign through righteousness unto eternal life."

We will recur to this subject again.

The following private letter we make public for the benefit of our readers. There is added to the good practical sense it contains, a vein of piety and affection in the whole letter, which will do good to the upright in heart:

For the South Western Baptist.

DEAR BRO. TALLAFERRO: Your very kind letter was received a few days since, and I assure you that it gives me great pleasure to learn of your welfare, and that you are still doing battle in the cause of our blessed Master.

My general health is now much better than for years past—at one time I thought that I should never preach again—that thought was a sore trial—I was laid aside from all public labors for more than a year, but the good Master had mercy on me, and has restored me again to health. I still desire to "finish my course with joy." I love the Savior—I love his truth (not merely a part of it, but the whole truth).—I love all the followers of Christ, and I greatly desire that they may be one upon earth.

I am pleased with the "South Western Baptist." I like its spirit. I cordially endorse the doctrine in the article on "Covenant of Redemption." Our denomination in Alabama should be proud of their paper, every Baptist family in the State ought to take it, and they can do so if they will. Just let one person in each family begin on the first day in January of each year, or at any given time, and lay aside the little loose change, which is generally given for trifles, and long before the end of the year, each one will have saved much more than the price of the paper. If I could, I would now ask the head of every family to try for one.

I feel a peculiar interest in the prosperity of the cause of Christ in Ala-

bama. There I grew up from childhood to manhood, it was there, in one of her beautiful villages, I first felt a Savior's love, and in one of her clear and lovely streams I was buried with Christ in Baptism. There I preached my first sermon, and several of the first years of my ministry were spent in traveling over her hills and through her valleys, through cold and heat, to call poor sinners to repentance. It was there my dear father spent many years of trial and persecution in earnestly contending for the faith once delivered to the Saints, and there he ended his days.—Yes, after spending forty years in the Gospel Ministry,—there in a retired spot, among the tall pines his body now finds its last resting place. And now, although, many long years have passed away since I left that State, and I have passed through many sore trials and conflicts, and many of those who were my early associates have wandered away to other States, yea, many of them now sleep in their graves. But still I love Alabama, I love her rugged mountains and flowing streams—I love her beautiful valleys and fruitful fields, but I love most of all, her temples and worshippers of the living God. May heavens richest blessings attend the labor of your hands, and may God grant you a long and useful life in this world, is the prayer of your brother in Christ.

W. H. HOLCOMBE.

Communications.

For the South Western Baptist.

Old Landmarkism—And Real Landmarkism.

BRETHREN EDITORS: One of the great advantages of a religious newspaper is that it affords a convenient medium through which to make a free interchange of opinions upon all subjects in which we as ministers, laymen, or even mere friends, to the cause of true religion, feel a common interest.

Much has, from time to time, been written upon the above named topic, but there is a view of the subject which I do not remember to have ever seen taken, and with your kind leave, I propose to offer a few thoughts for the consideration of those who are taking interest in the discussion, either *pro* or *con*. In order to make a full expression of my views, and to present the arguments I propose to offer in a form clearly to be understood, I presume a few remarks on the nature of that mental state denominated confidence, and the laws by which it is called into existence.

The human mind is so constituted that what is denominated confidence between man and man, is not subject to the mere volition of the individual, but is the result of certain influences operating upon the individual, and in minds constituted in a particular way, these causes produce these effects with almost unerring certainty.

For instance let us suppose a case. You have, perhaps, a near relative or friend who is accused of some flagrant crime, and arraigned before the bar of the country for trial. You are so enthusiastically interested in the accused, that you can entertain not the most distant idea of his guilt, and only attend the trial to witness his triumphant exculpation from what you regard as slanderous and wicked charges.

A witness is placed upon the stand, and facts begin to appear that lessen somewhat your confidence. Another witness, and still another, and the facts appear stronger and stronger, until at last, contrary to your design, contrary to your present feelings, and contrary to your first determination, you are compelled to concur in the charges and admit that the individual in question is really guilty of the allegations.

So conversely may you be much influenced towards one respecting whom you at first indulged the greatest prejudices. Your imagination may have presented him in the most unamiable lights. You may have attributed to him qualities the most objectionable, and yet when placed in circumstances calculated to bring out the real qualities of the man, he may appear before you adorned with such virtues, as compels you to grant him the homage of your hearts best affections.

From the illustrations now before us, we are clearly taught that whether to grant or withhold confidence, is not a matter of our own choosing. That under certain circumstances, we are compelled to extend confidence even against our present prepossessions to the contrary, and conversely there may be a case in which we may be forced to deny our confidence even to those in whom we feel the deepest interest, and towards whom are felt the strongest attachment.

For the sake of further illustration, let any man look around him for an individual (many of whom exist in every community) a neighbor or a friend in whom not only he, but all the community have the utmost confidence as a neighbor and friend, but whom nobody regards as a converted man. Now, suppose yourself interrogated respecting him in something like the following style.

Do you know Mr. A. B.?

Certainly. He is my near neighbor and particular friend.

Have you confidence in him as a neighbor and friend?

I have very strong confidence in him.

What do you think of him as an honest man?

That there is, probably, no one more so.

Is he benevolent to the poor?

Very.

What do you think of him as a christian?

I do not regard him as a converted man at all.

You have fellowship with him then, as a citizen, neighbor, friend, a benevolent, and honest man?

Yes in all these respects, I find him a man just suited to my views. I can say that I have fellowship with him in all these particulars.

And yet you have no fellowship with him as a christian?

I must confess that I have not, tho' I love and esteem him, yet as (1) he has never professed to be a converted man, and (2) as I have never seen any evidence that he is one, I must say that he has never secured my confidence in that respect, and in the form in which you put the question, I am obliged to answer, *I have no fellowship with him as a Christian.*

We have thus established two points which are to have a material bearing in this discussion.

1st. That confidence, fellowship, or whatever else we please to call it, is not dependent on our own volitions, but is the result of certain causes operating upon the mind.

2d. That there may be different kinds of fellowship, or confidence, or a man may secure our fellowship in one respect and not in another. We propose now to apply these principles to the subject under consideration and show the bearing of these obvious truths upon our relations to each other as members of the great Christian brotherhood.

In order that further remark on this subject may be presented the more clearly I observe that there are evidently three relations in which christians may stand to each other in either of which they may secure our confidence or fellowship, without the others, or any one of them.

Suppose we look around us again and select another individual who possesses all the characteristics that we have attributed to Mr. A. B., and who, in addition to these, bears the character of a true, devoted and humble follower of our Lord Jesus Christ, but he is a Pedobaptist. You are asked concerning him as follows:

Do you know any thing of Mr. C. D.?

Know him?—Yes indeed, I have known him long and well.

Do you consider him a christian?

Yes, an excellent, good man, and a truly devoted christian.

Have you christian fellowship with him, or I mean to say, can you enjoy with him such christian converse as makes you to feel that he is truly a christian brother, and one whom you feel assured loves the Lord Jesus with a pure heart fervently?

I feel that he has as much of my confidence as a christian as any man of my acquaintance. I know of no one in whom I have more.

Are you willing to commune with him at the Lord's table?

I must confess that I am not.

Why?

Because he has never complied with what I conceive to be an indispensable prerequisite to commune at the Lord's table, viz: Baptism. I believe him to be an unbaptized person—and therefore, however much I may confide in him as a christian as long as he occupies the position he does, I must continue to feel as I do, viz: That he and I cannot commune together at the Lord's table.

And yet you feel towards him that christian confidence of which you spoke?

I do.

Up to this point all has been plain and easy to understand. Every Baptist can easily understand how we may have christian fellowship for an individual and at the same time be compelled in the very nature of things to deny him church fellowship, or to speak more properly, he denies himself church fellowship with us, and, conversely, we may stand in such a relation to an individual to extend to him the outward signs of church fellowship, whilst at the same time there may be such impressions on our mind concerning him that it is utterly impossible for us to say with truth, that we regard him as a converted man, and that he has secured our confidence as a true follower of our Lord Jesus Christ.

Now let us extend these principles a little farther and see how far they may enable us to remove the difficulties connected with the subject under consideration.

We know a man, have known him long and well. He is a recognized Minister of the Gospel, in, say the Meth-

odist or Presbyterian Church, we have heard him preach—and he preaches Jesus Christ and him crucified. He warns sinners. He pleads with them to be reconciled to God. His soul seems to be in his work, and God has honored his labors. We have prayed with him, and for him, and he with, and for us.—Our hearts have melted together when talking of Jesus, and we have felt the delights of christian intercourse and fellowship. In social intercourse he secures irresistibly our christian confidence and esteem, and we are compelled to admit him to our very heart as a true follower of the Redeemer.

As a Minister of Jesus it is the same case; his love for souls; his zeal for his Master; his love for all who love the Lord; the divine approbation bestowed upon his labors take by force the citadel of our hearts, and we are compelled to wish ourselves possessed of just the zeal, and love, and humility we see in him. Now, I respectfully submit—is it in the power of a christian man to say, in the face of such a state of facts—*I have no confidence in that man as a Minister of Christ. I would not hear him preach. I would not allow him to preach to my people. I do not believe that God has ever called him to dispense the great truths of the Gospel to a dying world.*

Suppose further, what is very explicable in the case, a part of which, actually occurred to the writer some years ago.*

There is a protracted meeting. The Lord is pouring out his Spirit, and sinners are being awakened and converted. The Ministers in the service are exhausted under the pressure of the labors demanded by the circumstances.—There is present such a man as is above described. A man of learning, and piety, and zeal. He comes day and night to the meeting—he is there early and late. He takes his seat in the congregation—sings with the choir—prays in the prayer meeting—converses with sinners—takes a deep and lively interest in every thing pertaining to the interests of the meeting. But we could say to him, "thus far and no farther"—He sees, and every body sees that help is needed. He knows, and every body knows that he can interest the people. He is acceptable and beloved by the community. Has the confidence of christians wherever he is known, but alas! he is a Pedobaptist. What is to be done?

In this state of case, there comes another, perhaps, an inexperienced and inefficient man, and entirely inadequate to the exigencies of the case. He knows (and every body else knows) as soon as he opens his mouth that he is unsuited to operate successfully in the premises. The world is looking on, and the design is too obvious to escape their keen scrutiny. They see that it is more of a sectarian than a christian movement, that there appears to be a greater desire to make them Baptists than to have their souls converted to God.—They feel, and justly feel, that the best instruction to be procured, ought to be afforded, and to offer less than the best within reach is trifling with their most sacred interests. Whereas, were both Ministers cordially received as co-workers to do whatever in the nature of the case seemed demanded, all parties would see the effect of christian principle, the power of divine love melting all christian hearts into one, the ungodly would be compelled to say, "how these christians love one another," and to admit that they are disposed to go hand in hand as far as they consistently could. Thus, too, the conscientious scruples of the Baptists would be placed in a proper light before the world and before the Pedobaptists themselves, for all could see that we are disposed to travel the same road as far as we can, and when we come to that point (the Communion table) where we can travel with them no farther, and say to them kindly and affectionately, "Here we must part, my road leads a different way to yours, and as you think you can reach the Celestial City by the road you travel and cannot be persuaded out of that fancy, good bye, but remember we part with you in love—we hope and pray that though in error, we shall meet yet in the world of glory, where if not before the watchmen shall all see eye to eye."

It may be asked, what is the writers system, and what rule does he advocate in such matters?

The answer is as follows: He claims to be a "real old land-mark man," for he firmly believes that the practice of our Ministers and Churches has ever been to leave the entire matter for circumstances to determine. There might be circumstances in which it would not be most judicious to make even a baptist Minister to co-operate—and then, again, there might be circumstances in which it would be both pleasant and profitable to co-operate with Pedobaptists.

Let us then allow the whole question to be open to be decided as particular

*In offering this partly hypothetical case, the writer would be understood as advocating an unqualified plan to be preferred or generally adopted. But simply that Ministers and Churches should be left to act in each distinct case, as the circumstances may seem to require.

