

THE BIBLICAL RECORDER.

J. J. JAMES, Editor.

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COMMUNICATIONS.

For the Recorder.

Rev. Peter Doub on Communion and Baptism.

It is true that he quotes passages of scripture treating of the union of Christians with Christ and with each other; but that will not at all satisfy the test which he applies to Baptism.—There is "no precept or command," requiring these, or "the participation of an identity of gifts" (which I can't understand) "as indispensable qualifications for the communion." There must be something given in the New Testament, which would lead him to this conclusion, but that something is not a precept or command requiring them as "indispensable qualifications." How is it that he can be so easily led to this conclusion in reference to these, but will have nothing short of a "precept or command" requiring baptism as "indispensable," in order to conclude that "if it is a qualification at all, it is indispensably required?" Yet he boldly asserts that "these" (his four before quoted) "are the qualifications which are indispensably necessary to a worthy participation of the Holy Communion."

It is there plainly to be seen that he receives these without this "precept or command" while he will not receive baptism unless the "objector" can "produce the preceptor or command enforcing baptism as a qualification of an indispensable character."

Now, why is this? Why all the array of words about "indispensable qualification" required by a "precept" or "command"? Is there no subterfuge in it designed to lead astray the mind of the unwary, or the ignorant, to raise still louder the vulgar outcry against the "Bigotry of the Baptists"? It is remarkable, and as true as remarkable, that Peco-baptists in their erudite and elaborate treatises as works of smaller calibre, in which they labor to hold up open communion or infant baptism, apply tests and principles to the views and practices of the baptists, which lay the foundation of their own theories and practices. And the more remarkable is it, that they cannot see it. Such are the delusions to which are given over those who "make void the laws" and ordinances "of God by their traditions."

But has "the New Testament given us anything by which we could be led to the conclusion that baptism, if it is a qualification at all, is indispensably required of men to qualify them for the sacrament? About this thing of dispensable and indispensable qualification, I would add a word to what I have before said in a former number. This doctrine not only leads to that of the "infallibility of the church" for if the Bible has not given us the exact line of distinction between them, (which it has not done) then the church must do it, and if the authority of the church is to be regarded, its decisions must be received as always right, or infallible; but it leads to another Popish dogma, and that is, the doctrine of Supererogation.

If there be certain qualifications which are indispensable and others that are dispensable, he who possesses the indispensable ones has all that is necessary to entitle him to the privilege, though he may not possess the dispensable ones. He is qualified. But how is the case with him who has both the indispensable and the dispensable qualifications? Why, he has more than are necessary—more than duty requires, and this is Supererogation.

But to return to the subject. If we admit that the scriptures are "given by inspiration," we must suppose that their language is not thrown together in confusion but that its order is by design, and that, that order must be regarded when we would get a clear and correct understanding of their statements. The order of the commission as recorded by Matt. (xxviii, 19, 20) clearly shows that the Apostles are, first, to teach, i. e. make disciples—"that believe," Mark xvi, 16), secondly, to baptize them, and thirdly, to teach them to observe Christ's commandments, among which is that to observe the Lord's supper. To one earnestly seeking to know his duty, this should be enough to satisfy his mind. But to one hunting out dispensable and indispensable duties or qualifications, not even a precept or command would be sufficient.

The admission that Christ is God and to be

both our example and our Law-giver forces to the conclusion that the order in which he instituted and observed these ordinances, should be the order which we should undeviatingly follow in observing them. He instituted, and by his disciples practised baptism before he instituted the Lord's supper. He submitted to baptism before he observed the communion.

Once more. If we admit that the Apostle was inspired for the work of preaching the gospel and observing the ordinances, and for examples and teachers to the church, we cannot escape the conclusion that, the order which he observed, is binding on the church. In the practice of the Apostles we see, as far as is recorded in the New Testament, that they invariably baptized believers before they administered to the table Eucharist. For examples see the cases of the converts on the day of Pentecost, Acts ii, of the Eunuch, Acts vii, of Saul, Acts ix, of Cornelius Acts x, of Lydia and the jailer, Acts xvi.

Can Mr. Doub see in these facts nothing that can lead him to the conclusion, that baptism is a qualification at all, for the communion? Surely it cannot be that, a mind displaying so much ingenuity as exhibited in the Treatise before us can be so obtuse, as to admit the Inspiration of the Scriptures and of the Apostles and to acknowledge Christ as Lord and Lawgiver to the church and yet discover nothing of design or obligation in the order in which the Scriptures place these ordinances, in which the Apostles practised them and in which Christ instituted and observed them. He cannot admit the former without acknowledging the latter, save from some mental obliquity. This order places baptism before the communion, without an exception. If there were no design in this, that we might expect to find the order varied, but it is not in a single instance, we are bound to regard baptism as a prerequisite to communion, or as a qualification, since Mr. Doub seems to prefer that term. As servants, it is our duty to regard all the qualifications taught in the New Testament, as indispensable and not to select out one, and regard it as dispensable, leaving it to our judgment or convenience whether we obey or not. Mr. Doub would not excuse his servant who would act on such a principle. Is this one of the "principles believed to be warranted by the word of God?" Since then we find baptism always preceding communion, in the New Testament, it "appears to my mind" that there is given in the New Testament, enough to lead—aye, to force us to the conclusion that baptism is a qualification, and "if it is a qualification at all, it is indispensably required of men to qualify them for the sacrament."

Did Mr. Doub understand the significance of Baptism as taught in the New Testament, he would discern a propriety in the antecedence of Baptism to Communion. Baptism is thus said to be a burial—which follows death to sin—and a resurrection. By baptism the believer is buried with Christ "into death"; that he as Christ was raised up from the dead by the glory of the father, even so he "also should walk in newness of life." Baptism is expressive of this change in the individual, who "is a new creature in Christ Jesus.

The elements in the Eucharist are used as symbols of the broken body and shed blood of Christ, who is the bread of life and eternal life, the spiritual food of this new creature, received by faith. There is a propriety in an individual's being born, before he is fed—and the beauty of that propriety is not marred in the order of these two ordinances as given in God's word.—But this is hid from the eyes of the wise and prudent. "Rev. Peter Doub of the North Carolina Conference," for if he could see it, the whole fabric of sprinkling and pouring—(especially when applied to infants) would exhibit to his discerning eyes, whilst it revealed to the nearest babe in Christ, who comes to God's word in instruction, determined to take God as meaning what he says, and is not looking for dispensable duties.

While Mr. Doub professes to confine himself to giving "a concise and clear exhibit of Bible teaching alone, in reference to Gospel Communion," he proves that "Union with Christ" is an indispensable qualification. 1st. "from the clear reason of the thing?" Should we then be able to show that baptism is a qualification, "from the clear reason of the thing?"—Why, a la Mr. Doub, we give "a concise and clear exhibit of Bible teaching alone in reference to Gospel Communion" (1).—Suppose Mr. Doub's four indispensables, are all that are required for communion, how then? Who is to say, who they are that passeth them? If Mr. Doub can tell, he will please give us the key to the mystery, for no other man can. Yet he says they are indispensable, and it follows that those who do not possess them must be rejected from the Lord's supper.

Mr. Doub has given us no criterion, and the "discipline" has given none unless the one referred to in a former number be it. Who is to decide? As the ordinance has been committed to the church, it would seem to follow that the church must decide. This can be done only by one of two methods. Either the church must have the endowment to "discern the thoughts and intents of the heart," so as to know who has these qualifications or there must be given by inspiration, some test or criterion by which the church may judge who has these indispensable. The former the church does not possess, the latter we must there expect to find.

The Saviour says: "If ye love me keep my commandments." Obedience to Christ is the criterion by which the church must judge. We find in Scripture that baptism is the first duty, following faith; and moreover, it is an ordinance which Christ has instituted. The church can have no power to go behind this criterion. An individual comes forward professing these "four" qualifications; the church must require some evidence, and the very first in Scripture order is baptism. But it is answered that the individual may not consider it a duty. The church must reply that he does not understand the teachings of Scripture, and that she cannot violate the order of the Gospel or ignore its test, because of his ignorance. "What doth it profit my brethren though a man say he hath faith and have not works." And again: "Show me thy faith without thy works and I will show thee my faith by my works."—James ii, 14, 18. As the church cannot see the heart, it can judge of the sincerity of the profession only by the evidence afforded, and the evidence the Scriptures require is obedience to Christ.

Not that baptism is the only command, but it is one; it is the first duty of a believer, and an ordinance, and the church has no power to grant a dispensation from it. As other duties arise an opportunity for obedience is afforded, and the criterion for the judgment of the church is continually recurring.

Again, "from the clear reason of the thing," Communion is an ordinance of the church, wherein she shows her "Lord's death till he come," and its participation is confined to the church. The church is composed of believers who "have put on Christ." If the Lord's Supper be not a church ordinance and confined to the church, then it is right for any and every body to observe it, and the church may or not as it please, partake of it with them. Is this the position to which Mr. Doub would see this ordinance, and then call it the Lord's Supper? Would he have assembled around the Lord's table the heterogeneous company composed of such as profess "sanctification"; such as profess conversion simply, and such as profess to be yet unconverted or unbelievers! Such is not the Lord's Table.

But they must "discern the Lord's body," says our author. Aye, they all profess this, and some have such a "clear discernment" that they can discern in the elements of the Lord's Supper, the very body and blood indeed of Christ.

Baptism is the Lord's appointed way of professing faith in Christ and the church as a church can know no one who refuses to confess Christ in the way that he has appointed. And he who is unwilling to make this public confession of Christ surely has no claim upon the church to be recognized as a follower of the Saviour.

The church can know no man save as a follower of Christ. Mr. Doub, on page 67, says that ministers as officers of the church can officially recognize persons as members of the church only by baptism.

While I as an individual may respect the sincerity of an individual's verbal profession of faith in the Redeemer, the church can take cognizance of that profession only as made in the way which the Head of the church has appointed.

Man "has sought out many inventions," among which is this, that an individual is entitled to the privilege of God's house, while disregarding the ordinance of God by which he is required to confess Christ before the world.

And thus a law of God is made void by human invention. An invention which, as conflicting with the order of God's house can have no claim to our regard, even though it should come to us under the prestige of such names as Banyan, Hall, and "Rev. Peter Doub of the N. C. Conference." TIMOTHY.

For the Recorder.

MISSION ROOMS, RICHMOND,
January 1, 1855.

DEAR BRO. JAMES—A happy new year!—May the year upon which we now enter be more fruitful in personal holiness, and in usefulness than any through which we have passed!

How often, during the year just closed, has the funeral knell of departed ministers and Christians echoed around us. Men, young and vigorous, rejoicing in their labors, no less than aged, way-worn pilgrims, have ended the journey of life. And are we spared! and for what? And who of us can tell whether another new year's day may not record our departure!

Let us work while it is day—the night cometh! And, my dear brother, let me bespeak from you, and from your readers, a year of more earnest, prayerful, liberal devotion to the cause of the perishing heathen. It is painful to record the fact, but it must be stated that the interest of your churches in Foreign Missions seems to have declined, as the amount of their contributions actually has diminished since the beginning of our operations through the Southern Baptist Convention. For several years the expenditures have exceeded the income. And if the same disproportion should continue much longer, the Board will be unable to meet the necessities of our existing missions.

But there is a constant necessity for increased expenditure. Now we ought to have several more missionaries in Central Africa, and our operations might be profitably enlarged along the coast, while our brethren at Shanghai are writing for three or four more men at that station. What shall we do! We can only, with earnest prayer to God, make our appeal to churches for men and means. Will you not urge it upon the attention of those of North Carolina?

We ought to have from \$13,000 to \$14,000 between this and the 15th of April next, to place our funds in the condition which it is desirable they should exhibit, at the next Convention. To get it, donations must be twice as liberal as for the corresponding period of last year. But let it be remembered that last year the receipts fell short by near \$7,000 of meeting expenses; and surely we shall not ask in vain that all our brethren will send us forthwith, by mail, a liberal donation, to prevent a like result this year.

Asking an interest, for myself and the Board and our Missionaries, in the prayers of yourself and your readers, I am, dear brother,

Yours in Christ,

A. M. POINDEXTEE,
Asst. Sec'y F. M. B. S. B. C.

For the Recorder.

Greensborough, N. C.

The Convention ought to have an able minister in Greensborough as speedily as possible. Two ladies there told me they would give \$20 each for that object the next year. I believe that \$60 or \$70 could be raised. The town is now flourishing like a green bay tree. The Presbyterians began there in 1820, and the Methodists perhaps in 1825, but the Baptists did not begin to preach there till 1846. The Saviour and his apostles paid great attention to towns, but the Baptists have in many places disregarded them. ELIAS DOBSON.

MISCELLANEOUS.

Hard to be Good.

Tommy Wilson came home one day with tears in his eyes; he ran and laid his head in his mother's lap and sobbed aloud. She pushed the curls back from his forehead, kissed him and said: "What is the matter, my son?"

"O ma," he answered, "it's so hard to be good."

"What makes you think so, Tommy?"

"Why, you know, mamma, yesterday was Sabbath, and you talked to me in the evening about having a new heart, and told me that I must pray to God, and he would give me one, and that then I would love every body, and always feel happy, and not be afraid to die. And I thought that I would like to have such a heart, and I prayed when I went to bed, and kept thinking about it until I went to sleep, and as soon as I awoke in the morning, I remembered about it, and prayed again; and it seemed to me as if I had a new heart—I felt so happy; and when I went to school I tried to be kind to all the boys, and learn my lessons well, and to be good. But this noon George Johnson snatched my ball, and I got angry and called him a thief. And when we were playing Charley Smith struck me, and before I thought, I struck him back again. And coming home this afternoon, James Lewis called me a coward, and I called him a liar. And so, ma, I kept forgetting and doing wrong, and no matter how hard I try, I can't be good. It is so easy to get angry, and bad words come out so quick. What's the reason, ma, that we can't be good when we want to be?"

Mrs. Wilson thought a moment, and then said: "Do you remember, Tommy, riding down hill on your sled, last winter?"

"O yes, mamma, the hill was covered with snow, and it was beat down until it was almost as smooth as ice; and we went down so fast that it almost took away my breath!"

"Well, my son, but did you go up the hill as fast?"

"O no, ma! It was slow, hard work getting up. We would slip at almost every step, and we wouldn't go up at all in the place where we slid down, but had to go around to the other side, where the snow was not worn so smooth and slippery."

"Then it was easier to go down than to go up, was it?"

"O yes; it's always so with hills." "And the steeper you went down on your sled, the smoother the snow got, and the faster you could go?"

"Yes, mamma."

"Well, Tommy, when God made Adam and Eve, and put them in the garden, it was as easy for them to do right as to do wrong. It was like walking on level ground; and they could go one way as well as the other. But they chose to do wrong and ever since then the world has been like the side of a mountain. It is up hill towards heaven, and it is down hill towards hell. I can not tell you, my son, why it is so, any more than I can tell you why God made a hill out there instead of a level plain; but everybody finds it so. And then by doing wrong, we make the down hill more and more slippery all the time. Our evil habits are like your sleds; they smooth the way, so that we go faster and faster. It's hard work even to stop doing wrong—just as hard as for you to stop your sled when half way down, and going like a race horse. And it is still harder to go up.—We are all the time slipping back. We find our old habits tripping us up at every step."

"Then, ma, we might as well give up trying," said Tommy, in a sad and bitter tone.

"Did my little boy say so last winter, when he was climbing up hill to ride down on his sled? He slipped a great many times, and one or two fell quite down in the snow; but he scrambled up again and kept on trying, because he wanted to have the pleasure of riding down so swiftly over the smooth snow. Will Tommy care more for a few minutes' sport than for being good and going to heaven?"

Tommy felt ashamed of what he had said.—He laid his head in his mother's lap, and what his thoughts were I cannot tell. But after a while he looked up, as earnest as a hero, and said:

"Ma, I've been a foolish boy. I thought I could be good right off, and with hardly any trouble. But I see now that it is not so, and I mean to try with all my might; and I know, ma, that I shall be happier even while I am trying; and God will help me, won't he, ma?"

"Yes, my son, if you are humble, and do not think that you cannot be good of yourself without his help. You have learned to-day how weak your strength is; and I hope that you will pray every day, and often every day for God to watch over you, and keep you from falling, and raise you up when you fall; and that you will watch yourself, my dear, and try

to overcome all your wicked habits and remember what a down hill, slippery world this is, and that we must expect hard work in getting thro' it to heaven. But that heaven will be worth all the efforts of a thousand such lives as this!"

And Tommy followed his mother's advice, and he is now a good man. He says he often remembers that Monday when he thought it was so hard to be good, and the hill, and the snow, and the sled; and he hopes that the story will lead some little boy who reads it, to quit slipping down and try to climb up; and persevere, and pray to God; and so hopes Uncle Jesse.

Eastern Houses.

Many of us, when we were children, have been much perplexed with some of the circumstances connected with the miracle recorded in the 5th chapter of Luke. We were utterly unable to understand how the poor paralytic man could be let down through the roof and tiling, and laid at the feet of Jesus, as he was sitting in the house, and how his friends could carry him to the top of the house without passing through the house. Knowing only the way in which our own houses are built, we could not understand the circumstances of the interesting history.

Houses in the East are not like ours, built with several stories; they are generally of two floors only in height; though the young man Eutychus, who fell into a deep sleep during Paul's long discourse, and from the intense heat of the upper room, owing to the number of persons and the many lights burning there is said to have fallen from a window in the third loft. They also occupy a great space of ground. On entering the door you usually come into a square, round which are the different apartments runs a small gallery. The roof of the house is flat, with a light balustrade running round it, to prevent persons from falling over. This balustrade, or coping, is made of clay or pottery, and is easily removed. Over the court, in the middle of the house, a roofing of canvas is strained in hot and wet weather, to shelter those in the house from the sun and rain.

The staircase, by which you go up upon the roof, is on the outside of the house; so that any person can either get upon the roof, or come down from it, without ever going into the house. And this explains our Lord's words, when, warning his disciples on the sight of certain signs which should happen before the destruction of Jerusalem, to flee with all speed, he said, "Let not him that is on the housetop come down to take anything out of the house," that is, let him come down at once from the roof, and not go into the house, but flee for all his life.

If we hear these particulars in remembrance—the court in the middle of the house, the staircase on the outside, the flat roof, and the canvass awning, which covered the entire court we shall be prepared better for understanding this history.

The Home Mother.

Some one writing for the Masonic Mirror has drawn a charming picture of a home-loving, child-loving mother.

"We must draw a line, aye, a broad line between her and the frivolous butterfly of fashion, who fits from ball to opera, and party, decked in rich robes, and followed by a train as hollow and as heartless as herself—she, who, forgetful of the holy task assigned her, neglects those who have been given her in charge and leaves them to the care of hirelings, while she pursues her giddy round of amusements. Not so with our home mother! blessings be on her head. The heart warms to see her in her daily routine of pleasant duties. How pleasantly she sits, day after day, shuoping and saying some little article for use and adornment for her little flock! And how proud and pleased is each little recipient of her kindness!—How the little faces dimple with pleasure and the bright eyes grow still brighter, as mamma decks them with her own hands, in the new dress she has made! How much warmer and more comfortable they feel if mamma wraps them up before they go to school! No one but her can warm the mits and overboots, or the comforters around the necks!

There is a peculiar charm about all she does, the precious mother. They could not sleep, nay, for that matter she could not, if she failed to visit their chamber, and with her own soft hands arrange them comfortably before she slept! Her heart thrills with gratitude to her Creator as she looks on those sweet, blooming faces, and when their prayers are done, utters a good night kiss on each rosy mouth. It may be, too, a tear will start for one little nestling, laid in its chill narrow bed, for whom her maternal care is no longer needed. It sleeps, though the sleet and snow descend and the wild winter howls around its head! It needs no longer her tender care! A mightier arm enfolds it! It is at rest! She feels and knows that it is right, and bends meekly to the hand that sped the shaft, and turns, with a warmer love, if it be possible, to those little ones who are left to love. How tenderly she guards them from danger, and with a strong, untiring love, she watches by their bed-sides when they are ill! Blessings be on the gentle, home-loving mother, Angels will look with love upon her acts. Her children will rise up, and call her blessed, and the memory of her kindly deeds will unfold her as a garment.

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accompany you, permit me, sir, said she, 'to ask you a single question: Is your friend a Christian?' 'Yes,' he replied, 'he is indeed a Christian, in the best and highest sense of the term; a man who lives in the fear of God. But I should like to know the reason of your inquiry?' 'Sir,' she answered, 'I was the nurse that attended Voltaire in his last sickness, and for all the wealth of Europe I would never see another infidel die!'—Lord's Damascus.

On taking out your watch during Sermon.

This is no small exploit. There are many advantages arising from it. In the first place, it will be known that the man has a watch. In the second place, he will show that his sermon has not very much affected him. Thirdly, it will be a modest hint to the minister that he has preached about long enough, and should bring his sermon to a close. Fourthly, it will take up a portion of the time and attention, so that a part of the sermon, certainly, (if not the whole,) will pass by the man as the idle wind, and be lost. Fifthly, it will show what estimate the men puts on the message of grace.—Sixthly, it will abstract the notice of others around, and turn their attention from the message in like manner. Seventhly, it is an act very much in harmony with a passage of Scripture. "When will the new moon be gone, that we may sell corn; and the Sabbath, that we may get forth wheat?"—Amos viii: 1.—Euseb Register.

ELOQUENCE AND HUMOR OF PATRICK HENRY.

Patrick Henry was a distinguished orator and patriot of Virginia, who lent his powerful influence to the cause of the revolution. Hook was a Scotchman, a man of wealth, and suspected of being unfriendly to the American cause. During the distress of the American army, consequent on the joint invasion of Cornwallis and Phillips, in 1781, a Mr. Venable, an army commissary, had taken ten steers for the use of the troops. The act had not been strictly legal; and, on the advice of Mr. Cowan, a gentleman of some distinction in the law, thought proper to bring an action of trespass against Mr. Venable, in the district court of New London.

Mr. Henry appeared for the defendant, and is said to have disported himself in this cause to the infinite enjoyment of his hearers, the unfortunate Hook always excepted. After Mr. Henry became animated in the cause, says a correspondent, he appeared to have a complete control over the passions of his audience; at one time he excited their indignation against Hook, and vengeance was visible in every countenance; again, when he chose to relax, and ridicule him, the whole audience was in a roar of laughter.

He painted the distresses of the American army, exposed almost naked, to the rigors of a winter's sky, and making the frozen ground over which they trod, with the blood of their unshod feet. "Where is the man," he said, "who has an American heart in the bosom, who would not have thrown open his fields, his cellars, his barns, the doors of his house, the portals of his breast, to have received with open arms, the meannest soldier in that little band of furnished patriots! Where is the man! There he stands—but whether the heart of an American beats in his bosom, you, gentlemen, are to judge."

He then carried the jury, by the powers of his imagination, to the plains of Yorktown, the surrender of which had followed shortly after the set complained of; he depicted the surrender in the most glowing and noble colors of eloquence; the audience saw before their eyes the humiliation and dejection of the British, as they marched out of their trenches; they saw the triumph which lighted up every patriot face, and heard the shouts of victory, and the cry of "Washington and Liberty," as it rang and echoed through