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For the Recorder.
THE LAST SESSION OF THE OLD BAPTIST TRIENNIAL CONVENTION.
Perhaps some of the readers of the RECORDER will be interested in reading some personal reminiscences of the leading men, the debates and transactions of this memorable session of the Convention. It was a remarkable meeting, on account of the hosts of great and good men, who participated in its deliberations and its doings, most of whom have gone home to heaven. There was Daniel Sharp, with classic brow and rigid features; the placid and amiable Baron Stow; the precise and elegant William Hague; the ever-eloquent Rufus Batcock; the modest but scholarly Wm. R. Williams; Spencer H. Coles, the sunshine of cheerfulness on his face, grace in his every movement, eloquence in his every tone, and in his every gesture; Richard Fuller, the great pulpit orator of the South; standing, like Saul, head and shoulders above common men; and that grand old Roman, J. B. Jeter, whose manly form, whenever he chooses to lift it up, commands respect, always and everywhere. And not these only, but scores like them. Wayland, Welch, Lincoln, Colver, Neale, Dowling and Chase of the North; Dagg, Bacon, Battle, W. C. Coker, H. C. Coker, and Ryland of the South; Beck, Peck, Sherwood, Lynd and Pundleton of the West. There was a grand array of Baptist talent and piety from every part of the nation.

Again the subject of slavery came under consideration. Fuller, Coles, Colver, Hague, Jeter, Church, Colman, and others spoke on the subject. Finally, the excitement was allayed, and the Convention harmonized by the unanimous adoption of the following resolution, drawn up by Prof. Smith, and presented by Dr. Ide:

Resolved, That in co-operating together, as members of this Convention, in the work of Foreign Missions, we disclaim all sanction, express or implied, whether of slavery or anti-slavery; but as individuals, we are perfectly free to express and promote our own views on these subjects, in a Christian manner and spirit.

After some other important business was transacted, the Convention adjourned, to meet no more in regular triennial session. True, they resolved to meet again in Cincinnati in May, 1887. Dr. Barnas Sears, was appointed to preach the sermon and Dr. Wm. R. Williams his alternate.

and then proceeds to give one of his own, as follows: "The power which directs the movement of bioplasm, or to give a fuller definition, life is the invisible, individual, co-ordinating cause, directing the forces involved in the production and activity of any organism, possessing individuality." The latter his definition, the more obscure.

"The Bible is not a text-book on Science, yet the wisdom of the world has never improved upon its explanation of this mystery of life—'What life is in the blood' is the closest definition to be found. But what is it in the blood which gives us life? Paul tells us: 'In Him we live and move and have our being.' This mystery of nature is beyond our comprehension, and no less profound is the mystery of grace. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.' 'The Spirit is life.' 'I will give you the life and the life shall be in you.' Let us ever adore the unseen God, who wraps himself in the mantle of both mysteries."

THE WORD "REPROVE" OF... JUDGMENT.
The word "reprove" in this connection does not adequately convey the meaning of our Lord. The Spirit could reprove of "sin," but in no just sense could he be said to "reprove" of "righteousness and judgment."

And besides these pictures, the other parts of the work are most tastefully arranged; and upon the whole, it makes one of the prettiest pictures for the parlor, sitting room or bedroom that can adorn the walls of a Baptist home.

I am glad to see that some attention is being paid to these Certificates. A number of our brethren and sisters became Life-members during the past year, and there seems to be a still greater disposition to take them this year. It was only last week I lifted out one for Bro. C. C. Cheek, Chatham Co. Now there are very few of our churches who cannot pay for one during the year, and numbers of our prominent brethren should send on the \$30 at once. The State Missions and Sunday School Boards are pressing in need of funds; and if the members of the different churches will only get together and make up \$30 among them and send it to us at once, it will relieve us of a very great embarrassment, replenish our treasury, send the gospel to our destitute fellow-men, supply our missionaries, furnish their minister or some other member a lovely picture, and above all, honor Him, "who loved us and gave himself for us."

Brothers, follow the example of Bro. Cheek, and send us the \$30 at your next church meeting, or rather follow the example of our blessed Lord, who gave his all for us.

enemy face to face in the open field, though I too have dug Greek roots in my day and time. Do not dodge, my brother. I am neither valiant nor brave, as a soldier for Jesus; but His gives me such a bomb-proof position, that I can not call myself fearful nor timid when fighting in His cause. Take up that shield, my brother. My neighbors tell me that such weapons have gone out of fashion; but then I do not claim to be a "fashionable" Christian. Armed with this shield of Faith, that sword of the Spirit and other weapons of like character, you will be able to smile at Satan's rage and face a frowning world. Had you signed your own name, I would have sent you this letter so that you might have digested it, and published such thoughts as suggested themselves to you from year to year, hence I write only from a desire to advance the cause of Truth.

FROM HEBER J. BRITT.
I have never seen you, but feel very much attached to you, I am a subscriber and reader of the BIBLICAL RECORDER, and write to you in much distress and sorrow. My heart is burdened under a weight almost intolerable. I am, as it were, moving to and fro, in a comfort and finding none.

Brothers, follow the example of Bro. Cheek, and send us the \$30 at your next church meeting, or rather follow the example of our blessed Lord, who gave his all for us.

DR. RUBEN JONES, D. D.
Dear Bro.—It affords me pleasure to inform you that the promise to see that you were made a D. D., has been already kept. What was I in charge of Carolina Central Academy (formerly Carolina Female College), I called the Faculty and Trustees together and they unanimously voted to confer upon you this title of dignity and honor which seems to be so degrading to some of our distinguished brethren that they are offering large sums of money to get rid of it.

Rev. Geo. W. Greene, that State S. B. Missionary, was introduced to publish the notice of his appointment in the Religious Herald and BIBLICAL RECORDER, and to call special attention to the fact that the honor on your part, was "thoughtless, unthought and unexpected." If you have not been decorated voluntarily since that date, it was no fault of Carolina Central Academy, but of Bro. George Washington Greene, now of Moravia Falls Academy. "After I took charge of Cedar Creek Academy, I instructed one of my pupils in Book-keeping and Phonography, who wrote a beautiful business hand and was skilled in drawing Old English and other ornamental letters, to draw up a regular diploma suitable for framing, conferring the title upon you. I presented from your dear father in the Recorder, that as well as Professor Greene failed to obey instructions, I now announce the following preamble and resolutions which I hope you will have published in both the Herald and Recorder as a vindication of myself and the honorable faculty, who were associated with me at Ansonville and Lenoirville."

Resolved, That the Trustees and Faculty of Carolina Central Academy at Ansonville, N. C. in the year of our Lord 1875, unanimously conferred upon Rev. Ruben Jones, D. D., of Chatham Co., Va., the title of Doctor of Divinity, and whereas the party instructed to do so for some unknown cause or reason, therefore, and to resolve, That said Ruben Jones, D. D., is justly entitled to all the honors, privileges, immunities and emoluments of the title of Doctor of Divinity so far as in our power to confer them, and the Carolina Central Academy and the Cedar Creek Academy, and the Shelby Female Seminary hereby warrant and defend the same to him the said Ruben Jones, forever. Witness the hand and seal of the former principals of each of these institutions, this 31st day of January, A. D. 1879.

Christ, are we guilty? Are we preaching much hearing? Are we seeking for sinners? Christ and Him crucified, to sinners dying for the want of the blood of eternal life which God has given us to give to them? Jesus says preach the Gospel. Are we doing it? Who will preach JESUS? JUNE 11th.

It has been very cold in Kentucky this winter—some old people affirm the coldest winter since 1852. It has not been so cold however in this part of the State as at Washington, where our good Bro. Carter resides. During our coldest weather the mercury stood 10 degrees below zero. So you see Kentucky is 8 degrees nearer zero than Christ.

What a time we little fellows often have, reading and laughing, laughing and reading when the big guns open on each other. It is really funny. Ah, ha, ha, ha.

Now the secret and I will close. Well, it is this. THE RECORDER, its contents, its character, its interest and instructive. No one I venture to say would read it, if it were not for the same interest and delight which I would a number of others.

Some months since, one of the most earnest and faithful brethren of the Tazewell church, after paying his subscription for the year, presented his pastor with a sufficiency of nice sugar and coffee to last his family several months. Inspired by his example, or by the grace of God in some way, certain sisters of Tazewell, among the pastors baptizing now have come to pay with a few farthings a nice jar of jam and an old ham, a present for the pastor's wife, from a sister of the church at Tazewell, who lives in the country. Another sister succeeding well in raising poultry the year after she was married sends a nice turkey. These, together with three bushels of sweet potatoes, and a nice lot of butter sent by outsiders, make a right good living for the time being.

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HEBREW 6:4-6—REPLY TO X. Y. Z.
In the RECORDER (Dec. 18, 1878) I find an Exegesis by "X. Y. Z." as I do not agree with the brother in scarcely a single one of his remarks, I will grant his request by letting him know it. Like him, I heartily endorse the doctrine of the final perseverance, or any other belief which flows from Jesus. I do not believe that any portion of the New Testament Scriptures casts a doubt on this idea. The Apostle (in this passage) merely hypothesizes the reverse doctrine, in order that he might more fully prove the absurdity of the position, than he does the same thing in I Cor. 13:2, 13:14, 15:17, 18, 19—read the whole chapter at once, and if you cannot catch his drift let me know. This very passage so often quoted by misguided brethren, to prove the doctrine of final perseverance, is a mere hypothesis, and does not in any wise cast out. Like the Apostle, let me admit for the sake of argument that one single believer in Christ ever fall away—ever die, ever will, could or would fall away, and what becomes of the truth of the New Testament? Our passage positively asserts that a soul will be infallibly lost. Now for the consequence compare Luke 17:34 with Matt. 24:12. If God's holy angels rejected over my response, was Christ ignorant of it? I John 3:27. The one perishing sleep in, in this passage, falsified the solemnly pledged word of that great and good Shepherd who so freely giveth his life for the sheep. (Father! forgive the teachers of this "notion," they know not what they do.) Romans vii:35-38. This may be one of those things which (in the words of our beloved brother Paul) we had in our hands at once. However hard though it be, I am afraid to preach a dissent from I Peter 1:9-9. Why, Peter, some of the brethren have recently discovered that "there are more tricks in town than you ever dreamed of." In the first place, they say that the inscription here spoken of is neither incorruptible nor undecayed, but that it does "fade away." Moreover, they prove, you prove, their assertions, not by the word of God, it is true, but by the own evidence of their eyes, and by the fact that they have observed and believe God richer than man. My ambition is that that some of these wretched things have ever entered it. I have heard that this "anchor of the soul" vessel has recently become unnecessary. My chief objection is to the way and manner in which Bro. X. Y. Z. handles the scripture of I John 3:27. I should prefer laying down the law in the original Greek and Latin languages; I should prefer

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