THE ELECTION OF GRACE.

We have read somewhere that when Charles the Fifth, Emperor of Germany, resigned his crown to his son, he retired to a manastery where he amused the evening of his life in endeavoring to make a number of watches keep the same time; but finding himself unable to make any two of them go exactly alike, his failure led him to reflect upon the folly of attempting to force men to think alike.

Very many are the opinions held among mankind concerning the doctrines of predestination and election. Some deny them; others pretend to fathom their great depths and thoroughly explain them; others still advise that they be let alone, or, at least, be touched very lightly, and preached very sparingly.

We confess that age and experience have made us more careful in forming our own opinions, and more tolerant of the opinions of others, especially upon such profound doctrines as these about which we are now writing.

In the discussion of such themes, it is wise to confine ourselves to the word of God, and hold under restraint human curiosity, which, as Calvin has well said in his Institutes, it no barriers can restrain from wandering into forbidden labyrinths, and soaring beyond its sphere, as if determined to leave none of the Divine secrets unscrutinized or unexplored. * * * The secrets of His will which he determined to reveal to us, He discovers in His word, and these are all that He foresaw would concern us or conduce to our advantage."

While there may be some objections against the doctrine of election which we cannot satisfactorily explain away, and some inferences may be drawn therefrom by its enemies which may shock our sensibilities, and while its relation to, and harmony with, other doctrines of the Holy Scriptures may not be very clear to our apprehension, yet we believe that no doctrine is more clearly; forcibly and frequently set forth in the word of God, or more generally believed by the people of God than is the doctrine of election. It is our duty, therefore, to study the doctrine, and to write and preach about it.

Especially do we feel it to be our duty to write this article for the benefit of such inquifers as the young convert who sought an interview with us not many days ago. He was an intelligent young doctrine of election. We put to him some questions, which he promptly answered as follows:

Q. Do you believe that all mankind, or only a part of them, will be eternally saved? A. I believe that only a part of mankind will be saved.

Q. Do you believe that men will be saved by their own efforts, or by the grace of God ? A. I believe that if men are saved at all, they are saved by the grace of God, through the righteousness and death of Christ, and the sanctification of the Spirit and belief of the truth.

Q. Do you believe that God saves men by accident, that is, without design, or according to His purpose previously formed? A. Of course; He saves men, as He does all other things, according to His purpose.

Q. If this purpose was formed yesterday, or last week, or last year, in other words, if this purpose is not from before the foundation of the world, God is changeable. But He says "I am the Lord, I change not." Therefore, if the Lord has a purpose to save men, has He not always had it? A. I believe He has always purposed to save men.

Q. Do you not see that if you put your answers together in the order in which they are given,-(1) a part only of mankind will be saved; (2) they will be saved by the grace of God, through the death and righteousness of Christ, and sanctification of the Spirit and belief of the truth; (3) they will be saved according to God's purpose; and (4) this purpose is eternal,-you will have a pretty clear statement of the doctrine of election? A. Indeed, it is so plain and simple, I am surprised that I should have been so much perplexed about it.

As the young man said, the doctrine itself is very plain and intelligible. The difficulties arise from encumbering the doctrine with the objections, inferences, and cavillings of human curiosity and unbelief. Pater affire and

Paul, in his delightfui Epistle to the Ephesians, treats of the doctrine in such a full and perspicuous manner as to answer almost every pertinent question that may be asked respecting it. Says he, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ according as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will, to the praise of the glory of His grace."-Eph. 1: 3-6.

The Apostle, in this passage, whose every word is laden with riches of grace, begins with expressions of humble grati-

Q. For what is he grateful? A. "All spiritual blessings in heavenly places in

Q. Where are these blessings depos- with the doctrine of human acc ited ? A. "In Christ."

Q. Are these blessings bestowed upon us because we have chosen Him, or becauss He has chosen us ! A. "According as HE hath chosen us in Him." Q. When did be choose as ? A.

"Before the foundation of the world."
Q. Why did He choose us? A. "That

2. By whom and to whom? A. "By esus Christ to Himself." Q. What is the ground or source of this predestinated grace? A. "According to the good pleasure of His will."

Q. To what end is this predestinated grace bestowed upon God's chosen people? A. "To the praise of the glory of His grace."

The final and everlasting felicity of the elect is inseparably connected with God's eternal glory! What an inheritance of grace upon grace, crowned with glory ineffable, whose foundation is laid in the depths of eternity past, and whose duration is measured by nothing ess than the vast eternity to come!

"Grace first contrived the way
To save rebellious man;
And all the steps that grace display,

"Grace all the work shall crown, Through everlasting days; It lays in heaven the topmost stone, And well deserves the praise."

If the reader desires any further Scrip ture proofs of the doctrine of election, we refer him to the following passages Eph. 2: 8, 9; Rom. 9; 11-18; Eph. 1 5; Rom. 11: 5; 9: 16; 1 Pet. 1: 2; 2 9; 2 Thess. 2: 13; 2 Tim. 1: 9.

Whatever may be the objections urged against election, or the inferences drawn from it, it seems to us that we are compelled to admit that the doctrine itself is clearly taught in the Scriptures: and that, therefore, we must believe it, and let the objections get out of the way, remembering that God has confined our intellectual powers within certain limits beyond which we cannot go.

One of the chief difficulties in the way of inquirers has grown out of the fact that the adversaries of sovereign grace, having dislocated reprobation from its proper place, have selected it thus dislocated as their base of operations, from which they have endeavored to demolish the doctrine of election by charging upon it the most horrid consequences The truth is, that reprobation is not the counterpart or direct opposite of election, but the natural opposite of approbation, as is shown by Paul's use of the words in 2 Cor. 13: 7, "Now I pray to God that ye do no evil; not that we should be approved, but that ye should do that which is honest, though we be as reprobates." So far is it from being true that rep-

robation is the opposite of election, that the same person may be in a state of reprobation and yet may be one of those whom God chose in Christ before the world was. Says Paul, "know ye not your own selves how that Jesus Christ is in you, except ye be reprobates ?"-2 Cor. 13: 5. The fact that Christ is not in men is not proof of non election man who desired to unite with the but it is proof of reprobation. There church, but was troubled about the was a time when Paul himself had no indwelling Christ, but was full of madness towards those who professed Christ and during this period he was in a state of reprobation, in other words, his dis position and conduct were such that neither God nor good men could do otherwise than disapprove of them. And yet, the Apostle Paul was never in a state of non election, but had always been, in God's gracious purpose, one of the chosen in Christ. It is evident from what we have now shown, that reprobation is not the opposite of election; and it is equally susceptible of proof that the horrid ideas which the opposers of election have associated with the term reprobation are as foreign to the doctrine of election as the term itself.

We are unwilling to lay down our pen until we have, for the benefit of young inquirers, considered some of the objections which have been urged against the

doctrine under discussion. Objection 1. The doctrine of election implies the destruction of those who are not elected, and therefore it is a reflection upon the justice and benevolence

of the Supreme Being. To this we reply that the election of the saved and the punishment of the lost are two very different acts, both as to their source and their nature. Election is a gracious act, having its source in the sovereign mercy of God; while punishment is a righteous act, having its source in the punitive justice of God. Election has no bearing whatever upon the finally lost, but leaves them exactly as they were, and as they would have been, had there been no election at all. Election makes no change in their character, or their punishment, as sinful, criminal beings. Election provides that there shall be a difference in character and conduct,-a difference brought about by the sanctifying power of the Spirit and the belief of the truth,-as well as a difference in destiny, between the saved and those who live and die in sin and unbelief. How utterly groundless, then, is the objection we have been considering

The objection, to have any force, should have been urged against-not the doctrine of election-but the fact that God will save only a part, instead of the whole, of the human race. For, if it is right to save only a part of the race, it is equally right that God should have intended to do it. Or, if the saving of a part is wrong, the intention to save is equally wrong. . We believe that God is right both in the act of saving, and in the purpose to save, a part only of the human race. Indeed, we behold in the election of grace a wonderful display of the Divine benevolence; for had there been no election, there had been no salvation at all, since the whole race would have deservedly perished in sin and un-

Obj. 2. God's election or fore or tion of men to salvation is in conflict ling service. There is a decided interest ability and free agency. Pastor Thompson will preach every Peter, in his sermon on the day of evening this week. There was one pro-Pentecost, seems not to have known fession of faith during the Sunday evenany such conflict; for while he recog- ing's service, and a number asked for nises the equifixion of Christ as a mat. | prayer. ter of God's fore-ordination, he charges home upon the murderers, who acted as freely as if there had been no fore-ordination has received a unanimous call to the

here, so there is none in the matter of salvation. The gospel addresses men as and is baptised shall be saved; he that believeth not shall be damned."

Obj. 3. Election leads men to neglect the means of grace, and the cultivation of Scriptural holiness, since they may rely upon the purpose of God which cannot be frustrated, and live indolent,

However unbelievers may thus abuse the docrine of election, sincere Christians will hardly be guilty of such wickedness; for while they do not rely on what they do or can do as the ground of their salvation, yet they have several reasons why they should abound in good works. 1. They are called thereunto. 2. They, by good works, testify their love to God. 3. They show forth, by these, the virtues of Him whose offspring they profess to be. 4. They lead others to Christ by their godly example. 5. By abounding in good works they promote their own growth in grace, and please their Lord.

Obj. 4. If God has elected a part of mankind to salvation, there is no need of preaching the gospel, since the elected will be saved any how, preaching or no preaching.

We reply that the elect will not be saved anyhow, but will be saved through God's pre-appointed plan, which embraces the use of means. We have a beautiful illustration of what we mean, in the 27th chapter of Acts. Paul and other prisoners, with the soldiers and sailors, are driven by a terrific storm over the Adriatic sea. All hope of salvation is taken away. God communicates to Paul His purpose to save every man on board of the doomed vessel. This purpose fills Paul with hope. He inspires the others with hope. But the seamen, who know how to manage the vessel, are about to abandon it. Does the Apostle quietly let them go and assure the soldiers and prisoners that they will be saved anyhow? No; but he tells the centurion and the soldiers, "except these abide in the ship ye cannot be saved."-Acts 27: 31. "Cannot be saved!" they might have replied, "Did you not say that it was God's purpose to save us?" "Yes," Paul would have replied, "but it is His purpose to save us by the use of such means as are within our reach."

Another illustration. God has or dained that seed-time and harvest shall continue in the world. Shall we, rest ing in God's good purpose, fail to sow, and plow, and meanwhile expect a harvest? Vain expectation! Our harvest would be famine. The decree should encourage us to use diligently the means and implements of successful husban-

ry, in hope of a rewarding harvest, God's gracious purpose embraces not only the end to be accomplished, the salvation of His people, but also all the means necessary for the accomplishment of that end. Among these means is the preaching of the gospel. Therefore it is our reasonable duty to preach the gospel, or have it preached, to every creature. But, could we see no other reason for the performance of this duty than the plain command of Christ, this ought to be sufficient.

But we have not time or space for the consideration of other objections. There may be many others, some, perhaps, unswerable. Unanswerable objections may be urged against the benevolence of God, the duty of prayer, and other clearly established truths of Revelation. We must believe them whether we can remove all the objections or not, and bring our minds and hearts into harmony with them, as revealed in the In-

spired volume. This glorious doctrine of election, we wish to say, before we leave the subject, is a source of strong consolation to them who have fled for refuge to Christ their Saviour. In the midst of the perplexing difficulties and sore trials and afflictions of this fluctuating world, it is a consolation to know that God knows and loves us, has always known and loved us, and has treasured up in Christ for us grace for all times of need, the sure pledge of glory eternal hereafter. We cannot forbear quoting the burning words of that godly man and brother, Dr. H. H. Tucker-" How consecrate to God am I and all that I have! What s this world? What are its allurements and its business? What are its cares, its sorrows, its bereavements? Suffice it for me to know that God has from eternity meditated my salvation; that his love for me had no beginning and will have no end. Let his will be the law of my life. Let me be absorbed in him. Let my soul forget all but God. As his affections have dwelt forever on one, so let mine henceforth dwell forever on him. The relation between us is a personal relation, not an official one: it is not cold, and distant, and formal; it is a union of hearts, such as can exist between no two created beings; the deep, glowing, rapturous love of eternity is mine; eternity eternity, is the only thing that can measure the love that is directed to me, unworthy creature that I am, and the chief of sinners! My soul is overwhelmed!"

On Sunday, 8th inst., the pulpit of the First church, Raleigh, was occupied by Rev. G. S. Williams in the morning, and at night by Rev. S. H. Thompson. Kev. C. Durham preached for the Tabernacle in the morning, and for the Fayetteville Street church at night. Three persons united with the Tabernacle at the mornount- at the Fayetteville Street church, and

Defore the foundation of the world."

Q. Why did He choose us? A. "That we should be holy and without blame before Him in love."

Q. What further assurance have we that we shall epicy all these spiritual blessings? A. "Having predestinated us unto the adoption of children."

| Now the murderers, who acted as freely as if there had been no fore-ordinated and selected a unanimous call to the pastorate of the second church, St. Louis, Mo. This church recently called the determinate counsel and foreknowledge of God, ye have taken, and by the determinated and shall."

| Now the Carolina Presbyterian of April 4th contains notices of the pastorate of the second church, St. Louis, Mo. This church recently called the determinate county, N. C., Rev. W. A. Caldwell, of South Carolina, Rev. W. A. Caldwell, of South Carolina, Rev. Dr. J. W. A. Caldwell, of South Carolina, Rev. Dr. J. W. A. Caldwell, of South Carolina, Rev. Dr. J. W. A. Caldwell, of South Carolina, Rev. Dr. J. W. A. Caldwell, of South Carolina Presbyterian that received a unanimous call to the pastorate of the second church, St. Louis, Mo. This church recently called the determinate county, N. C., Rev. W. A. Caldwell, of South Carolina, Rev. Dr. J. W. Pratt, of Kentucky, Rev. J. D. Sharp, of Texas, and Rev. Dr. James C. Kennedy, one thousand dollars to his salary.

Our aged and worthy brother, Rev. Thomas Stradley, of Asheville, is greatly perned about the talk in his section reference to the union of the North Carolina Baptist State Convention and the Western N. C. Convention into one body. Bro. Stradley is opposed to such an union and wishes his brethren to

Some of our brethren of the Western N. C. Convention seem not to understand our position on this question. We have never desired, or in any way sought the union of the two Conventions. We stated at the time the two papers were ionsolidated that "the objects and in terests of the Western Convention were to be conserved by the consolidated paper," and added that "we would do our best to please and edify our brethren. Should we fail in this, any plan the Western brethren may devise to further their interests shall cheerfully be acquiesced in by us."

The union of the papers was entered into with no intention or desire to unite the Conventions. So far as the RECOR DER is concerned, there has never existed more than a mere sentiment in favor of such union.

In regard to the starting of a new paper for the Western Convention, the RECORDER has no concern whatever. We would not seriously care if every separate church in the Western N. C. Convention started an organ of its own. The brethren of the North Carolina

Baptist State Convention stand by the resolution passed during the session in Durham, when the corresponding messengers to the Western Convention were appointed. That resolution reads thus: "Resolved, That these correspondents

bear to the Western Convention our fraternal greetings and expressions of our sincere interest in every department of their work, and say to them that, if in their judgment, at any time, the cause of the Lord Jesus Christ and the work of the denomination in the State can be best served by a union of the two Conventions, we are ready to con-

It will be seen from this that the whole matter was left to the brethren of the Western Convention, where it

Personal and Other Items.

.... Rev. Dr. D. W. Gwin, of Kentucky has removed to Decatur, Ala. Rev. H. W. Norris, of Ballentine's

Mills, called to see us on Saturday. Rev. A. D. Hunter, of Cary, called to see us on Friday last. He is well and

.... Drs. Reese and Manly, of Wake Forest College, were in Raleigh on Sat-

., Rev. W. B. Oliver, of Marion, S C., is in Durham holding a series of meetings with the second church. We regret to learn of the critical illness of the beloved wife of Rev. W.

John Rippertoe, son of Rev. C. J. Rippertoe, of Charleston, West Virginia, was killed by the cars on April 4th. Rev. C. C. Newton, of Durham,

H. H. Lawhon, of Carthage, N. C.

has sufficiently recovered to be up and out, and expects to be at work soon. . Reedy Creek church. Wake conny, on Saturday, March 31st, licensed

Bro. W. M. Sorrell to preach the gospel.

Rev. James C. Rockwell, of Fair Bluff, will preach for the church in Marion, S. C., while pastor Oliver is in Durham.

Rev. Dr. John Mitchell returned from Durham on Friday of last week. He spent a week preaching for the

.... Rev. C. W. Blanchard, pastor of Pleasant Grove and Kenny's Creek churches, Wake county, hopes to enter Wake Forest College next fall.

Rev. A. C. Dixon, of Baltimore is in Boston, Mass., aiding his brother, Rev. Thos. Dixon, in a series of meet ings with the Dudley Street church.

... I wish all our Baptist peopl would take the RECORDER. who do not take it, do not know what they miss. - W. M. Duke. .A note from Dr. Hufham,

Friday last, stated that he was well and on his way to Wilson. He and Bro. Lide are hard at work for the Master in . Yates is no more in the flesh. Let the Baptists of N. C. erect to his mem-

ory a monument, at Wake Forest, N. C. Start the ball. Who will be first to contribute?-C. F. R. ... Rev. W. B. Morton, of Weldon, writes us that the marriage of Mr. J. L. Coleman and Miss Sallie N. Rodwell

took place at the residence of the bride's mother in Warren county, and not at Weldon as announced last week. . Bro. W. M. Ballard, of Lilesville. C., was in Raleigh, N. C., last week, and called to see us. Besides being one of the best of our brethren, he is the

father of our gifted young brother, Rev. W. S. Ballard. Hon. J. C. Scarborough, who is n charge of the Thomasville Female College, is on a visit to his family near Selma. Bro. Scarborough has the confidence and affection of all his brethren

n North Carolina, Rev. J. W. Rose, of Pine Level. olporteur of the Raleigh Association, called to see us on Thursday last. He is doing some bard, but much needed, work on his field, and has been quite accessful. We commend him to our

... My work is hopeful. We have ecured a lot here, and will try to put church building on it as soon as we can. I am trying not to let you forget that I read the RECORDER. Long live the BIBLICAL RECORDER. -A. T. Hord.

am pleased with almost every thing and hope to be very useful in my new field of labor, but I cannot help turning my eyes back once in awhile to the old friends I have left behind in the Old North State, -A. D. Cohen,

....If you wish your pastor to attend he session of the Southern Baptist Convention, to be held in Richmond, Va., on Friday, May 11th, raise the money by seeing the members of your church who read the RECORDER, and get the money to pay his expenses. It will not cost more than ten dollars to make the

.. Miss Alice Purefoy, daughter of the late Rev. Dr. G. W. Purefoy, died at her home near Chapel Hill, on the night of March 30th. The church has lost one of its most earnest and efficient members, and her family is most sorely bereaved. Miss Alice was beloved and admired by all, and was ever ready and anxious to do her Master's will. She obeyed His last summons with calm and trustful resignation.

to the Convention. We will have the money ready.' No part of my salary either. I have some brethren and sis ters here who do not give me potatoes and pumpkins and at the end of the year charge up on pastor's salary. Every brother and sister in North Carolina ought to read your editorial on 'Your Pastor.' But alas, those who need it most will never see it."—G. W. Harman,

.... The justly beloved Dr. Hufham, after preaching some glorious gospe sermons sermons that were full of pa thos and tenderness and comfort and consolation to weary hearts that bleed -left on Saturday for home, and left behind a golden flood of glorious reflections like those which paint the sky in such exquisite colorings when the farewell kisses of sunset fall upon the clouds like streams of heavenly glory. -Wilson Mirror.

... I think my church-work is moving on quite well. Congregations have been large during all the bad weather of win-Ladies Mission Society in fine working order; a girls' mission circle lately organized, and Sunday-school prospering. Our church, though not in the Georgia Baptist Convention, has elected delegates to the meeting near at hand, and also invited the session for 1889 to come to our beautiful city. — WH. Strickland, of Gainesville, Ga.

... Rev. J. M. McManaway, of Shelby, is making an effort to build a new house of worship for the Baptists of that city For many years a new house of worship has been the one special need of that church. We are glad that Bro. McManaway has undertaken the work. He has raised some \$2,000 toward the new house. The King's Mountain Association ought to add at least \$5,000 more to this and build a house worthy of the pastor, the church, the town of Shelby, and the Association. Rev. A. B. Dunaway, of Church

land, Va., has been engaged by the Baptist Dorcas Society to deliver a lecture on "People Whom I Have Met" at 7½ o'elock p. m., Friday, April 13th, 1888, at C. B. F. Institute. The lecture will be followed by a festival. The proceeds of the lecture will be devoted to the use of the Dorcas Society, toward making additions to the Institute library and apparatus. Admission to the lecture, adults 25 cents, children 15 cents. -Murfreesboro Index.

....Rev. Robert VanDeventer preaching a series of sermons on the essentials of success at the Baptist church every Sunday night. Two of the series have been delivered. They were strong and forcible and well presented. Mr. VanDeventer is a close student, an original thinker and a ready speaker, and he makes the most of whatever topic he undertakes to discuss. These sermons will doubtless attract attention and present many new phases of the son Gold Leaf.

....Rev. Mr. White has been the centre of great attraction at the Baptist church during the past two weeks, where he has conducted services every night. He receives praise from all, and it is evident that his work has unusual success. - Greensboro North State. The meetings in Greensboro closed on Tuesday last. About one hundred persons professed faith in Christ. Rev. J. L. White, who so efficiently aided Bro. W. R. Gwaltney, returned to his home in Shelby on Wednesday.

.... I have been a long time under a very gloomy cloud, confined with bodily injuries three years, and arrested with the intelligence that our Heavenly Father has lifted dear Bro. Yates to the higher, happier regions, before we were ready to give him up, but doubtless he left nothing unfinished his Master intended to be glorified by, and now he goes to sit by the God-man-Mediator, to see the travail of his soul and be satisfied, and all his servants will be happy, remembering they were shaped as instruments for the glorious work in any degree. Well, you don't see him watching the clouds any more. His happy bark has gone into port fully rigged, skyscrapers and boomsails all filled before a full gale of sweet atoning merit. I have a very joyful recollection that while he was here sailing about, I heard him ask the Captain, "Throw the rope out to Tom; I hope it will tow him in.' -Thomas Stradley, Asheville, N. C.

Meeting of the Board.

The monthly meeting of the Board of Missions and Sunday-school will be held in the office of the same on Friday, eight p. m., April 13th, 1888. A full meeting is desired. C. DURHAM, Cor. Sec. P. S. Delegates to the S. B. Convention will please send their own names to the Chairman of Committee on hospitality at Richmond.

Our Meeting.

The meeting in Greensboro closed on Tuesday night, the 3d inst., baving been continued nearly five weeks. The first two weeks we had Bro, R. VanDeventer with us. His earnest preaching took a firm hold on our people, and the interest grew daily from the beginning. The night after he left, Bro. J. L. White came to our help. Some feared that a hange in preachers would affect the interest. But Bro. White's preaching, like Bro. VanDeventer's, grappled the peoto grow and the congregations to increase until the house was full some times to overflowing.

Our members are greatly built up and strengthened and encouraged. There were 96 professions of faith, and a maority of these are men, some of them reads of families. We will receive a good number of them. A large number of them belonged to the Presbyterian congregation, and of course most of these will join the Presbyterians, Dr. Smith and his son, E. W. Smith, urged their members to attend the meeting and to co-operate with us, which they did. The Methodists carried on a meeting during the time of ours. I do not know the results of their meeting. W. R. G.

Resolutions of Appreciation. At a conference of Friendship church, Harnett county, N. C., on Saturday, Jan. 14, 1888 the following resolutions adopted:

Resolved 1st, That we regret that it becomes necessary for the union of our body and for the further advancement of the cause of Christ to call another to

take his place; not for any want of love or interest on his part, love or interest on his part.

Resolved 2d, That we return to him our heartfelt thanks for the valuable service he rendered, and the great fortitude with which he showed us our duty and bore with our infirmity.

W. H. ALLEN, D. J. PARKER, A drawn of the Committee WESTERN DEPARTMENT.

JOSEPH E. CARTER, - - - EDITOR.

The owner of the RECORDER

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you forward on another year, and in a

short time you will see printed on a la

bel pasted on the margin of the paper

your name and the date to which you

have paid. If you think there is any

The Way to Do It.

We would modestly suggest-now that

the subject of uniting the two Conven-

tions is about being opened up in this

paper—that our brethren give their ma-

tured convictions as to the reasons why

to them, it is, or is not wise to unite the

The subject is one of lasting impor

What the brethren want is, to know

each other's mind—each other's reasons

to carefully think over and compare

them with each other, and then, weigh-

ing the whole, arrive at a final conclu

This is the only way to consider the

these bodies should not be a mere senti-

ment, a matter simply of local preju-

dices, but it should be a deduction; a

conclusion reached after a full and sin-

cere investigation of all questions in-

One brother from the State Conven

tion has already given us his reasons

against the union, viz: first, we are so

far apart; second, we are working very

Now, perhaps some one will reply to

him, on the other side, and give exam-

ple of Tennesseë about as long as

North Carolina in territory—and Texas

-so much larger than North Carolina

that you can put this State into the toe

of the boot of Texas—and that

these two States, up to a recent date,

had three Conventions and have only

one now. Then again, some one who

knows, may reply that we are not getting

on so well in our work west of the Blue

By way of rejoinder, a third person

may show that there is someting pecu-

iar about North Carolina Baptists, and

that, for this reason, their work can not

be compared with the Baptists of Ten-

dessee and Texas and all the other

Southern States, and Northern States,

too, where they have only one Conven-

vention. And it may also be rejoined

that we are getting on very well in North

Carolina as a Convention, even if we

Board at Atlanta and by the American

Baptist Publication Society. And thus

light will be brought out and facts estab-

lished, upon which all of our brethren

We repeat, when all this is done, these

facts and arguments will put us all to

thinking over the matter, and we can be

prepared, after a full discussion of all

points, to come to a satisfactory con-

This matter may be likened to the

marriage of widower Jack Smith and

widow Polly Jones. At their age in life,

they look on matrimony from a rather

business like standpoint. The widower

reasons to himself as to whether, under

all the circumstances, he cannot man-

age widow Polly's estate for her, and

she, on her part, thinks over the matter

of widower Jack's family, as all his chil-

dren are married and moved off-if she

and he cannot have smooth sailing on

the sea of matrimony, notwithstanding

the many children she has. Now, after

a general survey of the situation, the

aged couple decide on a contract, and a

The line of procedure in this matter of

If it turns out, by discussing the mat-

ter, that our eastern brethren, to a large

extent, think it best not to unite with

us, why that will settle the matter with

the western brothren; vice versa, if the

conclusion shall be reached by us, west

of the Blue Ridge, that our people gen-

erally do not desire the union, then the

matter will be fully settled as far as our

We are satisfied that it is no venture

for us to say, that the brethren of the

State Convention do not want the union

we do not desire it. And we are more

than sure that the Western Convention

does not want it if the brethren east

The only way to find the true State of

things will be to have expressions of our

brethren in all directions. The matter

must be generally canvassed in all our

minds, not after sentiment or local predi-

ections, as we have said, but after such

thought and investigation as sensible

Above all, let the whole matter be

considered with good humor and in kind

spirit. Let no criminations or recrimi-

nations be expressed, for "we be breth-

ren." Let no one publish a word which

impugns a brother's motive. Let no

nsinuations of an unchristian nature or

inkind character be put into print. Let

us all think, and speak, and reason, and

write like Christians. For the result of

this present consideration of the subject

may affect our children for the next

wenty-five years, and help or hinder the

rogress of our Master's kingdom in

North Carolina for that length of time.

Then when it is, in this way, decided,

et it be one way or the other, peace and

protherly love shall abide, and a high

espect for the opinions and preferences

of others will dwell in all hearts. God

rant that this may be so. May the

pirit of our God lead us to such a tri-

imphant end. For this let us all ear-

We invite our brethren of the west to

write, through our Department as briefly

as possible, their views on the subject.

Many ought to write, but as little as pos-sible ought to be said, in order to give

all a chance. No brother, who may differ with our personal opinion on the subject, need fear that his articles will

not have fair and full play in appearing

BRIEFLY.

—Ground has been broken for the new Baptist church in Hendersonville,

-Bro. J. L. Chambers is taking an

active part in the young men's prayer-meeting at Clyde.

-Bro, S. C. Owen has recently closed a good meeting at Morgan School-house. Several are to be baptized.

-Bro. G. A. Bartlett is pastor at New

Salem church near Arden. We learn that the church, with forty members

two years ago, has grown to seventy, and that the work there is progressing.

nestly and continuously pray.

in our Department.

and good men will exercise.

eastern brethren are concerned.

are not willing to it.

our two Conventions must be considered

happy union ensues.

somewhat after this fashion.

can act advisedly.

well in our Western Convention, &c.

ance. It ought to be thoroughly dis-

cussed, after careful consideration.

Conventions.

mistake, write to us about it. mar?-3t.

-Mr. Pearson's meeting in Asheville next month is looked for with great in-Read the label on your paper and you see the day your subscription expires. It see the day your subscription exp terest and anticipated pleasure -Brethren will please continue Asheville office in J. N. Morgan & Co.'s book send us marriage notices and obituaries. store. When in the city, call there, get a sampl Such will be published in this paper as copy of the paper, pay your subscription, your receipt, and leave any order for the West Editor.

-The next church the Western editor Communications must reach us visits will be Cane River at Fair View. He will tell of their new school enterin Hendersonville on Wednesday morn prise when he "interviews" the brethren. ing of week before issue of RECORDER, to insure prompt insertion. mar7-3t.

-Bro. J. W. Anderson has recently accepted a call to Gash's Creek church near Asheville. He is now dividing his time—two Sundays, at each place—be-tween Gash's Greek and Cane River. The two have a membership of 350.

in the Western N. C. Baptist.

brethren, not only by patronizing Jud-son College in the education of his daughter, but in other ways.

-Bro. W. P. Southern, our colporteur and missionary for Asheville, reports progress in his new work. He has lately entered the ministry, and has the love and prayers of a large circle of brethren and friends who wish him good speed in his work.

-Capt. C. H. Sowers, though not member, has kindly interested himself for our little mission church at Hot Springs, and, with the aid of his coworkers of the tobacco trade in Asheville, has presented the church with a new and beautiful pulpit Bible.

-Bro. P. P. Morgan has recently peen ordained deacon of Hominy church It was our pleasure to enjoy the hospitality of him and his good wife, and Miss Lou, their daughter, on our recent trip through Buncombe. Bro. M. shows that he is in the advance line of our

-We had a pleasant visit to the beau tiful valley of Pigeon, when we preached in the Locust Field church. We have never seen a meeting house more improved than in the remodeling of theirs. The new church-spire is a beautiful piece of architecture. Bro. C. B. Mingus matter. The union or non-union of pastor.

-Bro. C. E. Lee, so long a prominent worker in our Western Convention and has been recently quite ill. His many friends here and in the east end of the State will sympathize with him, He married one of the good daughters of Bro. F. M. Jordan

-Elder Enoch Morgan is one of the faithful preachers and good men and citizens of the west and of Buncombe county. He is growing too old to do much active work in the ministry, and has given up charge of his last church. May God bless him and his aged companion in these their latter days.

-We made our home, during our re cent visit to Haywood, with Bro. Wiley M. Johnson. It is always a pleasure for us to accept the hospitality of him and his kind wife. By the by, Bro. Wiley savs he would like to see a union of the two Conventions, and he is another prominent brother of Haywood who avors the union. -Voices from Jackson, Swain and

Haywood are heard in our correspondence in reference to the consolidated papers and our Conventions. This is but the beginning of what we shall hear. It is eminently to be desired that the brethren will speak out their minds, even if in no more, than a few words, on both -Bro.A.B. Thomas, of Macon county,

will accept our thanks for the interest he manifests in our consolidated papers, by sending in renewals and by writing such encouraging words. His words are additional evidence of the growth of interest in the brethren over the whole of Western North Carolina for the RE-CORDER, as it is now ron.

-No wonder the church house at Locust Field has been so much improved. when such brethren as W. M. Johnson, J. V. Smathers, L. N. Pinner and others, and such ladies as Sister Mingus and others have earnestly worked for it. Some of those brethren worked with their own hands for six weeks to accomplish this object, besides giving their money. -The Asheville Citizen says: "Up to

o'clock last night the city police had made 165 arrests for the month of March. It seems strange that Asheville should lead the other cities of the State in the number of arrests and the amount of fines." It is not so strange after all, when you consider to what extent barrooms are increasing in Asheville, Mr.

-Rev. C. B. Mingus is opposed to the union of the Conventions, because, for one thing, the State is so long that it will cost too much money for the delegation of such a Convention to meet together. As we said last week, when we gave Elder Collis's opinion in favor of the union, we expect to give the opinion of brethren on both sides, as we meet up with them.

-We would like to remind the churches f our Western Convention that our Conventional year is fast passing away, and but little has been heard so far of our mission work. Our Treasurer has promised to publish his receipts soon, n this paper. Look after your churches, brethren, and see if they are coming up to their expectations. Our missionaries are at work, and the needs of their families require that we should think of their wants.

-Brother Humphrey Haines, of Haywood, is one of our most substantial and interested Baptists. His paper is paid in advance to A. D. 1890. Several years ago he represented our Senatorial district (Haywood, Transylvania and Henderson counties) in the Legislature. He is a member of the church at Clyde, is one of the commissioners of Haywood county at present, and bids fair to be a seful member of the church the remainder of his days.

-Bro. S. S. Westmoreland, of Haywood, is one of our good and useful brethren. He was kind enough to say to us that he had observed the toils and sacrifices of the editor of the Western N. C. Baptist, and that he was willing to trust him in the matter of the consolidation of the papers, especially as he re-membered how much the said editor had shown that he had the good of the Baptists of Western North Carolina at neart. Thanks, brother; such words can never die.

Everywhere the call now is for the

work of distributing religious literature. The Presbyterians have lately signified a desire for a great increase of colportage among them. Of all people on earth Baptists ought to push this kind of work. They have all to gain and nothing to lose by it, as they challenge the world to try their doctrines. Who can tell the mmense amount of good a tract, like George B. Taylor's will do. He says: of the third century, at which time in-fant baptism was introduced. And du-ring all the centuries, from the Reformation to the middle of the third century, we have found evidence, more or tury, we have found evidence, more or less convincing, of the existence of Christians refusing to baptize infants and insisting that only believers in Christ should receive that ordinance."—The Origin of Baptists, page 31. Brethren, let us print tracts and scatter them everywhere that the world may see the light, and the people be undeceived, while the saints shall be more firmly established in the great doutrings of God's tablished in the great doctrines of God's

-Bro. G. H. Church moved with his family from Brevard to Charleston on April 4th. He will be a strong man in the ministry of Swain county, and the Tennessee River Association. Among the native preachers of these mountain there is no abler or more useful man, nor one who is more in the pirit of the progress of our denominational work. We commend him to Bro. D. K. Collins and to other members of the Charleston church, who, we suppose, will be true yokefellows with him in their Master's

—We can expect no more than a dif-ference of opinion, and hence we are not surprised that a few brethren called a meeting last week in Asheville, and, assisted by Bro. W. W. Wells, decided to call a larger meeting for the next week for the purpose of considering the possi-bility of starting another Baptist paper in Western North Carolina. If we are correctly informed, one object of starting the new paper is to oppose the union of the two Conventions. On the other hand, brethren are writing to us, and talking to us, from every section of Wes-tern North Carolina approving the consolidation of the papers and expressing their hopes that the Conventions will be united; and Bro. Bailey published recently that the following brethren, be sides about fifty others, had written to him approving the consolidation of the papers: "Rev. S. M. Collis of Bakersville, Rev. D. B. Nelson of Horse Shoe, Rsv. F. M. Jordan of Hayesville, Rev. J. B. Boone of Hendersonville, Rev. Dr. W. A. Nelson of Asheville, Rev. G. S. Jones of Hendersonville, Rev. W. H. Ollis of Spear, Rev. Dr. J. L. Carroll of Asheville." Add to this that Secretaries B. Griffith and I. T. Tichenor, whose Boards have supplied means by gifts of books and money to do about half of our mission work, are both pleased at the union of our papers and one of them has already expressed, at the same time, his desire for our Conventions to be united.

CORRESPONDENCE.

Voice from Swain County on the Consolidation of the Papers and the Union of the Conventions.

Bro. Carter: -* * * As to the consolidation of the Western N. C. Baptist and BIBLICAL RECORDER, I am well pleased, am now and ever shall be as warm a friend to the RECORDER as I was to the Baptist. I think we can have in the consolidated papers all, as a religious journal for our Baptist people of the whole State of North Carolina, that we need.

Our prayers and efforts should next be, to make of the twain one great State Convention and Baptist bulwark of truth, to honor, love and work for God n every section.

Should we become one, let us have three divisions of the State-Eastern. Central, Western-with the Convention to rotate its sessions in each division. This, I think, would suit every body from Currituck to Cherokee. I am only one, and can only think and speak for one, but I have thus

spoken with nothing but the present ob-

jects in view. We should feel as much

love for Christ and his people on the sea-shore as we do for those of the hills and mountains. I do hope and pray that all sections or local matters of past organizations may cement and become one to aid you and Bro. Bailey in the new undertaking. Let us hope that the strong will help the

weak, and that the destitute shall have a liberal push wherever found within North Carolina. Your brother in Christ. JOHN S. SMILEY.

Bro. Smiley is one of the prominent

ministers in Swain and Superintendent of Public Instruction for his county .-WESTERN EDITOR. An Important Point in Madison.

[Let our Mission Board consider --WESTERN EDITOR Bro. Carter:-Although I have never met you, I have learned to feel very tenderly toward you; and now as you and our good Bro. Bailey (one of the Bap-

tist's greatest workers) have taken your tasks together, I do wish you and he. with our wisely edited organ, God speed. When I sit and read the good news from all parts of our State, my heart is made to feel sad to think that we have no representative here. I think it such an important field. The former pastor, who represented the Missionary Baptists at a union church house near here, has

We are few in number and poor; but own an interest in a house, together with Methodists and Freewill Baptists. Neither denomination (as usual in a union church) is doing much; but as the Methodists have a very good preacher, as well as a smart man, of course they are taking the lead, and one would think that it was only a Methodist church.

Now what I want, is our interest out of the union-house and into a Missionary Baptist church in or near this place, accessible to the people on each side of the river here. I have only been here a short while, but long enough to be somewhat aroused on the subject, and I think I can see in part what is needed; and with an eye to this I have been talking to some few of the brethren who express hemselves as pleased with the idea, so much so that a Methodist brother offers' a lot free of charge and also to subscribe to the building. Our trouble now is in not having a good shepherd. I feel like now is the time for the Baptists to take E. B. ATKINSON. Barnard Station, Madison Co.

Transylvania Union Meeting.

The next Union Meeting of Transylvania county will be held with East Fork church on the fifth Sunday in April. All the churches are earnestly requested to attend this meeting. Important questions will be discussed

C. M. GALLAMORE, for Com. Brevard, April 2d.

Bro. Jasper L. Morgan, of Clyde, is one of the leading Baptists and most prominent citizens of Haywood county. n a letter of recent day, referring to the statement made in the RECORDER that there was not a man in Haywood county who favored the union of the Conventions, says: "There is at least one man in Hay-

wood county who does favor the union of papers and Conventions, and hasn't any aspiration to run a paper.' Writing of the prosperity of his church

he savs: "The baptizing was postponed till the fourth Sunday in April; some 25 persons approved now, and more expected to join then; will be near 35 additions; some by letter. The young men's prayermeeting is doing well; most all the young converts lead in prayer and talk, and, also, several of the older members that have refused before. We re-organized our Sunday-school last Sunday; hope to enroll 200, and average 125 during the

Kind Words from a Sister.

Sister D. J. Allen, of Sylva, Jackson county, was one of the fast friends of the Western North Carolina Baptist. Now that the papers have consolidated, she knows how to consider and appre-ciate the move. In a private note she writes, under date of April 2d:

J. L. MORGAN."

"We are all pleased with the RECOR-DER, and expect to continue to take, read and pray for it."