





## BAPTIST COBBLERS.

There is no church but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural church.

2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.

3. There is nothing more evident than the fact that we teach more effectively by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be and enunciate the same on our part into a recognition of their baptism, and thus confirm their followers in error.

4. Nothing can be more inconsistent than to admit these teachers into our pulpits who hold and teach doctrine on account of which we would exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the Baptists Church.

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an Association, Convention, or Synod—these are also landmarks of the Baptists Church.

6. That since each Church of Christ is an independent body, no one church can expect any other to interfere in its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.

7. Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, associations of churches, and Conventions, should withdraw their fellowship from her until she repents and rectifies her error, or they become the partners of her sin.

8. That no Association, or Convention, or Synod, is a "Court of Appeal," or has any authority over the churches, but is simply an advisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise and urge to performance of duty in subordination to the great Christian voluntary principle.

9. When any church departs from the faith, or violates the order of the gospel, in the judgment of the Association, it can and should withdraw its fellowship from her and leave her to herself until she repents. This is no interference with her internal regulation.

10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been, the representatives of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.

11. We regard Protestantism, as well as the Romanism of 1827, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

12. The unimpaired bodies of Christians are at churches, not as any privileged companies of the church; hence all Pedobaptist denominations are only religious societies.

13. That baptism and an official relation to a church are prerequisite to a regular gospel ministry; hence all ordinances administered by an unbaptized and unordained, although immersed minister, are null and void.

14. No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.

15. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of his laws.

16. Since right only, not might, is right, a constitutional majority is in all cases the Scriptural church.

17. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.

18. No church should receive the letters of, or the members baptized by, a disorderly church. No church should admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.

19. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.

20. To fulfill our peculiar mission, which is, to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.

21. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effective means and agencies not inconsistent with the Word of God.

22. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.

23. To furnish a pastor to every church, and missionaries of the cross for every distant region, at home and abroad, under the whole heaven, and to sustain them.

24. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a Board outside of her. The churches should select, send and sustain missionaries of the cross.

25. To the steadfast and uncompromising advocacy of these principles and this policy this paper is true.

## Louisiana Department.

Resolved, That we at present accept the Baptists as our State organ on the following conditions: viz:—  
1. A reasonable portion of the paper shall be allowed to represent our local interests.  
2. The Baptists and other Baptists of the State be invited to write for said paper.  
3. Should, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected.  
4. Should, furthermore, that the ability with this paper be commensurate with the importance of the local and State concerns.

## "REDEEMING THE TIME BECAUSE THE DAYS ARE EVIL."

L. J. THE EVIL DAYS.

One not well acquainted with the general wickedness that has characterized the world since the days of Adam, would suppose that Paul had this present generation in view when he penned the third chapter of Second Timothy. Modern history can show us in the details of the Inquisition, the great reformation, the French revolutions, Mexican revolutions, realities, perhaps, more like the prophetic pictures of the last days than anything with which we have come in contact. We know not the hour when the Son of Man shall come. The thought of his coming need not disturb us in the consideration of this topic. It ought not to lead us to lose sight of our duties in contemplation and in dreams. Whatever may be the general significance in its relations to prophetic fulfillment, we know that the days of the present time are evil.

There never has been, in our experience, such a general demoralization of our country. The war gave license to evil passions. The barriers of accountability were for four years broken down before the robber, the murderer, the thief, the seducer, the drunkard and the profane. It is almost needless to point to the disastrous results. A district once cultivated, but afterward neglected, is once fruitful in weeds and thorns than ever before. We have seen, during the most part of the war, churches, Sunday-schools and educational institutions, deserted and failing to exercise due influence upon our people. War and religion develop opposite traits of character. Evil passions and meekness with holiness form no lasting partnerships. Under the patronage of war, selfishness, lusts of flesh, suspicion, hatred, revenge, jealousy, pride, treachery and deceit flourish.

In addition to these, we have experienced, after a hard struggle, the loss of our material wealth and of our liberties. Broken-spirited are many, very many of our people. Poverty-stricken, impatient, proud, the victims of oppression, many of our once richest districts are now almost desert lands. It is a hard, hard struggle against poverty, oppressive taxation, and the powerful temptations now offered to many of our people. When have such opportunities for dishonesty before been offered? Do you wish for cotton to replenish your empty purse? You have but to perjure yourself and all your temporal wants are relieved. Does the possession of an office seem likely to afford relief to your bankrupt family? You have but to act the hypocrite, to degrade every feeling of your manhood, and it is yours. Perhaps you would rather have interest in some joint stock company. The bubble may be inflated by efficient lobby work, bribery, rings and the like. Do you wish for a counterfeit currency, baffling the most skillful detectors? There are firms engaged in the traffic. You may invest as largely as you please. And, beside, the argument is held out that Southern people have no interest in maintaining the credit of the United States Government! A strong plea (?) that we shall enrich ourselves by despoiling our country's treasury! For money, we may indulge every evil propensity to an extent and with an impunity never before known in this land.

Public opinion shares in the common corruption. Years ago the occupation of bar-keeper, the ownership of a grogshop, dishonesty in public office, to say nothing of greater crimes, brought disgrace. Now perjury does not blush for shame nor banish the guilty from social circles. Wealth, the god of the foolish and the wicked, protects its worshippers. In some of our once most exclusive circles, the groggy-keeper is the man. He escorts the best young ladies; is honored with special invitations to special occasions; pays the preacher liberally; helps the Sunday-school; marries among the elite, and is of the very best.

Politically we are woefully bankrupt. A carpet-bagger, glutted with plunder from our public treasury, leading the chivalry of Louisiana! A veritable war-moth! Allured by vain hopes of success, our politicians have twice accepted the leadership of the dishonest. And twice have they been plunged into the deep disgrace legitimately resulting from such a policy. Financially, we owe, as a people, more than our lands and houses could be sold for. To visit some of our towns, one would not know it from the show of wealth we still keep up. But mortgages, of long years' standing, unpaid store accounts, the hand-to-mouth way many of our people get supplies, decaying houses and fences, tell us of a ruined, bankrupt country. The worst seems yet to come. Every day, every month, every year, adds to the evil. The combined influences of the general bankruptcy of our land are working to destroy not only our liberties as a State, and our material wealth, but they are making terrible havoc of churches, Sunday-schools and educational interests generally. Churches, homes, old and young, will testify that the days are evil; and especially are they evil with reference to the youth. Parental authority is almost universally disregarded. Rioting and drunkenness, profanity, gaming and kindred vices, with ignorance of what might benefit, are common among our young men. What shall we do in this time of evil?

1. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.

2. To fulfill our peculiar mission, which is, to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.

3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effective means and agencies not inconsistent with the Word of God.

4. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.

5. To furnish a pastor to every church, and missionaries of the cross for every distant region, at home and abroad, under the whole heaven, and to sustain them.

6. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a Board outside of her. The churches should select, send and sustain missionaries of the cross.

7. To the steadfast and uncompromising advocacy of these principles and this policy this paper is true.

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## II.—ADDRESS THE TIME.

That is to say, be diligent according to the demand of the time. Make the best use, more than ever you did before, of your time and opportunities.

1. In material things. Not long since I shared the hospitality of a gentleman named Ware, who was anxious to know about the political turmoil that has so disturbed our State. At the recital of our grievances, he grew indignant. "I am ready," said he, "to take the musket again; if to do no better, we can fall trees in the road, and turn guerrillas!" "Well," said I, "Mr. Ware, what do you propose to do with the women and the youth of our land? Do you not think that it would be hard upon them, and that it would be a terrible thing to raise up our boys and girls in such a school?" "That is so," said he. "But I know what I can—what I will do. I will plant double the amount of corn and cotton I did last year; and what is more, I can and will work it, too. I will live on less and make more; stay at home, tend to my own business, and pay my debts and taxes. I will not have any debts. That is what I will do." "Pretty good plan," said I.

We need to utilize the resources at hand; not to try too much, but to economize, pay our debts, exercise self-denial, live on the cash plan. It seems near like starving the first year, but it is the sure plan at last. Ware does his own work, has no servants, and is doing infinitely better than hundreds who have twenty to fifty hands employed. Aim at real, not fictitious capital and independence.

2. In schools. One of our chief losses by the war was in the destruction of schools—the loss of education. There are not a dozen first-rate common schools in the country districts and small towns of our State. A sweeping assertion, but made from reliable data. One reason for this lack of educational facilities, is the want of co-operation between parents. In some small villages we will find from two to seven mushroom-like schools, lasting the season, to be replaced by similar efforts, until a better day comes. This is sheer folly. The young must be educated; they must know how to meet the extraordinary circumstances by which they are surrounded. We ought, in truth and in justice to our God, our country, ourselves and our children, see that they have good facilities for the acquisition of at least a common school education. And ought not the youth of our land to value the present, their time and opportunities? Upon them depend the prosperity and stability of all our interests. Let them use the present in the cultivation of habits, in the acquiring of knowledge of which they will not be ashamed in the future.

Let us bend all our energies to see that our educational institutions, and especially our college at Clinton, are properly supported. The ministry, to whose education we have contributed at Clinton, should, above all, receive our continued support, moral and pecuniary.

3. The Press needs to be fearless and honest in dealing with the times. The principal journals of our State and of some others devote much space to the encouragement of lotteries, patent humbugs and the like. They speak glibly of corruption, and as if familiar with vice. Thousands of pages of flash literature, illustrated novelettes, poisonous tales, such as *The Day's Doings*, *The Last Sensation*, and *Police Gazette*, are sold with a zeal worthy a better cause. How highly should we esteem *The Baptist* and other periodicals that "stand in the old ways"—fearlessly stand, as old Grecian phalanx, though the enemy be named legion! In every department of our temporal concerns we need to act with an energy and diligence becoming the perilous times.

4. If true of these, how much more should the Christian be found "redeeming the time?" "See, then, that ye walk circumspectly—not as fools, but as wise." We are in the light, if we are Christians. We know the end of the wicked; let us look about us, not to be drawn away after folly that must perish, but to "walk as wise" "in the light, as children of light." Evil days and evil things, though flourishing in their season, as the green bay, must end; there is a judgment, a heaven, a hell; let us walk as those journeying to a better land. Do we not know the responsibilities of them who are the light of the world? When the storm is driving the mountain-like waves upon the breakers, the vigilance of the light-house keeper is redoubled. How his heart aches for the poor mariner, drifting before the pitiless winds! He polishes the reflectors anew, trims more carefully the lamps; he is anxious that the light shall shine far and wide, over the waters, through the gloom. Where are the light-houses of our Master? Are your lights trimmed, your characters as polished mirrors to reflect his grace? "If the light that is in you be darkness, great is that darkness." When the vessel plows the heaving deep and meets its terrible dangers, the officers and crew are unusually active in the discharge of their duties. Every nerve, every muscle, is strained to the utmost, that the vessel may be properly rigged, the rudder rightly turned, and the sails, yards and masts in such condition as to be able to withstand the storm. Brethren, is it so with us? How is the church-meeting attended, the business transacted, the prayer-meetings kept up, the Sunday-school supported, the family prayers, the secret devotions? These are the rigging of our "old ship of Zion," and will we not use all diligence to keep the old vessel clear of breakers, that she may weather the storm?

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7. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effective means and agencies not inconsistent with the Word of God.

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things and to do all things for him "who loved us and gave himself for us." In times of danger the soldier owes to be well protected, and to stand near his General. Let us imitate him and draw near to Jesus.

2. When the sailor experiences days of cloudy, dismal weather, and there is danger of losing his reckoning, he makes frequent examinations of the compass and the chart; the reckoning is often taken. He must know the direction he is sailing; he must know his position, latitude and longitude. How much more is it incumbent upon us who are mariners out on the boundless ocean of life to search the Scriptures, the great chart of our faith and practice. Errors are multiplying, infidelity taking new and more attractive shapes, vice hiding itself in more lovely forms, and we dare not be idle. Brethren, will we not read and study our Bibles more than ever?

3. More diligence in prayer. When Luther was crowded with work he said that he had need then to pray three hours daily. Spiritual strength is gained in prayer. It is the great need of our church—the prayer meeting, the daily family worship, which is shamefully neglected, and the closet.

4. Practical Christianity. We need to have truthfulness of profession among us—living witness for Jesus—to let our whole character shine with heavenly light.

5. Patience. Reformations are usually of slow growth. The snow falls slowly and gently, until the mountain quivers with its mighty burden, then comes the avalanche. The sun, as with millions of unseen mouths, drinks up the waters of the ocean; drops of moisture float noiselessly through the air till the colder currents gather them up and we have dense clouds and rain.

"I will bear the dew unto Israel," says Jehovah. So let us not be impatient of results, but without fear, without will-worship, that would accomplish everything in a day, that would have every meeting a Pentecost, let us go forward without weights to run the race, to do the work before us. Begin the work in your own heart, my brother, my sister. Begin it at home, then the church, Sunday-school and prayer-meeting will begin to revive, the interest will grow, the weak places grow strong, and the real revival come upon us as the great Niagara supplied from the rain-drops that have filled the lakes above.

The shortness of time admonishes us to heed this solemn injunction and warning. The sadness of our miseries almost makes us despair. But despair is not a Christian virtue. When the waves and billows roll over us, we must hope in God, who is our strength and deliverance. In perilous times one anchor holds, that which rests in the "Rifted Rock." Let us hold fast the profession of our faith without wavering, for he is faithful that promised.

"Be Ye Therefore Perfect, Even as Your Father Which is in Heaven is Perfect."

A. HARRIS.

It is written "man shall not live by bread alone, but by every word of God." All that God has revealed in his word is important to man. No unnecessary word has been spoken. No unimportant doctrine has been revealed. Man should consider "every word of God" as highly interesting. It should be his meat and drink to know his doctrines and to do them. The Scripture at the head of this paper is pre-eminently of the class of instructive revelations. We are taught by it, the insufficiency of men, and the sufficiency of Christ. To elucidate this remark, let us refer to the passage and comment briefly. "Be ye therefore perfect, even as your Father which is in heaven is perfect." We must not be as perfect as the best man on earth, nor as the brightest angel in heaven, but perfect as God himself. Perfection is two-fold: Absolute and comparative. We must in some way possess both. Plainly are we taught to be absolutely perfect like God. How can this be? To be this a great work must be wrought. Said some of old to the Savior, "what must we do to work the works of God?" Said the Great Teacher, "this is the work of God, that ye believe on him whom God hath sent." Christ has done for us all that God exacts of us. Christ is God in humanity. Christ has worked a perfection as perfect as God's, for he is equal with God. When we therefore impose faith in him, we have done the great work of God, and the perfection of Christ (equal to the perfection of the Father) is considered ours, imputed to us as our own. God looks upon us, and he sees no flaw in our moral character; for he sees us robed in Christ's righteousness.

The law is its infinite and vigorous exactions may present its heavy yoke of righteousness, sanctification.

The man that possesses this absolute perfection as thus defined, must also be comparatively perfect. That is, he must possess a consistent moral character. "Let all who have this hope be careful to maintain good works." Let all that profess the name of Christ, "depart from iniquity." Honesty, temperance, slowness to anger and mercy should be the constant companions of Christian men. In observing these moral qualities we show to the world a consistent deportment and prove our faith by our works.

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## SHADY GROVE CHURCH.

WHEREAS, our beloved brother, Elder M. Scarborough, is about to remove to Texas, therefore,

Resolved, That while we tender our deepest regrets to our beloved pastor, we deem it our privilege and Christian duty to bear testimony to his unblemished Christian character. We are happy to say to our fortunate Texas brethren, you will not only find Bro. Scarborough an interesting minister, but an energetic worker in our Savior's cause. In a word, we recommend him to the confidence and esteem of all men, and especially to the Baptist denomination.

Resolved, That Bro. Scarborough be furnished with a copy of these resolutions, and that the same be entered upon our "minute book," and published in *THE BAPTIST*.

Done in conference, this February 1, 1873.

N. W. SLAY, C. C.

Sabine Parish, Louisiana.

Amounts Due from Louisiana Stockholders.

So irregular have been the mails, that not all in Louisiana received the call made by the committee, and we therefore adopt this way of reaching all. This list comprises only those who owe for one-half or a whole share. We trust there will be few names left upon it at the close of the month:

Geo W C Trevelyan.....\$ 50

A M Bridges.....50

F M Tucker.....50

Geo M Mott.....50

Oak Ridge Church.....50

John H Harp.....50

Eld T S Larkin.....50

D G Aber.....50

James Christian.....50

H M Cook.....50

Liberty Church.....50

Cypress Church.....50

Downsville Church.....50

G W Smith.....50

D A Boddie.....50

Allen Greene.....50

J K Hammond.....50

W White.....50

W W White.....50

John M White.....50

A J Paddy.....50

W J Smith.....50

A J Simms.....50

J R Grambling.....50

Fellowship Church.....50

P D Scarborough.....50

W H Creed.....50

Mineral Springs Church.....50

J E Woodard.....50

J L McBride.....50

M T Coleman.....50

New Hope Church.....50

J C Jones.....50

Shiloh Church.....50

Mt Zion Church.....50

James A Hicks.....50

Pleasant Grove Church.....50

New Prospect Church.....50

W W Pattison.....50

L K Catts.....50

J W Burt.....50

Aracadia Church.....50

Ed Houston.....50

D H Houston.....50

C H Butler.....50

W C Pattison.....50

M H Gibbs.....50

L T Rogers.....50

L A Wall.....50

Mt Lebanon Church.....50

P J Key.....50

C A Thurmond.....50

James Canfield.....50

D J Mizell.....50

James F Taylor.....50

J E Egan.....50



### Ministers About the Voice.

only great uncertainty to leave all cur  
 and attention in storing the mind with  
 edge, and yet make no provision for cul-  
 the medium by which this knowledge  
 made available to others.—(Dr. Mack-  
 in his *Dysphonia Clariorum*.  
 He will take care of his voice as he  
 until he is brought to appreciate its  
 some good degree. Speech is a di-  
 tribute, next to the reason—the most di-  
 ginal gift of the Creator—the faculty  
 man stands superior to, and pre-  
 above, all other animals. It should  
 above gold, yes, above much fine  
 the voice, and to commit suicide,  
 placed upon the same list of crimes,  
 ruthlessly injured, until disease  
 eated, results in death as sure as poi-  
 the opening of a small vein to flow  
 ebed.  
 is it that full one-tenth of all the  
 whose names are reported on our  
 , are nearly voiceless to-day, and  
 with bronchitis, which is incipient  
 ? How is it that half of our  
 ministers are sore-throated in two or  
 years after they commence public  
 ? How is it that scarcely twenty  
 with really *strong* voices can be found  
 one hundred miles of any center?  
 ects are truly appalling. Is there no  
 no preventive of the ravages of this  
 disease, this worse than boll  
 the ministry?  
 ill ministers set a value upon the  
 above every earthly consideration,  
 very life itself—not until they will  
 to protect it, and refrain from its  
 set them what it may.  
 ntentious speaking the abdominal  
 being overworked, become *relaxed*,  
 result is, a slight *protrusion* of the ab-  
 e places, which produces a sag in  
 the diaphragm—the floor of the stomach—  
 h it the stomach and lungs, which  
 e tension of the vocal organs, and  
 e throat, hoarseness, then *laryngitis*  
*catarrhus* and consumption. If your  
 eclesia has relaxed, you have felt as  
 t through the diaphragm with a  
 word, and soreness, pain, faintness,  
 ndescribable dragging downiness and  
 about the diaphragm or pit of  
 eck, examine yourself just above the  
 y you will find a hollow into which  
 lay your fist!  
 g lost my voice entirely some eight-  
 ago, I wish, in a few words, to ex-  
 I recovered it, and overcome, per-  
 severe a case of laryngitis and  
 itis as ever recovered:  
 e my *would* cut off—I was prolonged  
 t me constantly hacking.  
 ead my shirt bands and collars made  
 e larger than my neck.  
 e bathed my loins and my throat in  
 e water.  
 e turned out my beard. Finally, and  
 all—I put on Banning's Lung and  
 eck, which I have worn now eight-  
 eads, and would not part with it for  
 e dollars in gold, if I could not  
 e another. This Brace I recommend  
 y preacher, and to every man or  
 e suffering from a weak back, or pre-  
 any kind.  
 e were the benefitee I received that  
 I was willing to do as a distinguished  
 al minister in Virginia—set as agent  
 their upon my ministerial breath-  
 id it is a pleasing fact that I enjoy the  
 e of hundreds whom I have thus  
 e the pulpit. But teaching the struc-  
 e the brace—  
 e is not a strap or buckle about it.  
 ead of horn, and the finest steel, pad-  
 e covered so as not to gall. Four  
 e it rest on the spinal column in the  
 e back, which tends to throw it in,  
 e preserve this column erect. Here  
 e shoulder brace of the most approved  
 e all others are unscientific and *Awful*  
 eapital column is held erect, the shoul-  
 ead head will be thrown slightly back,  
 e chest outward.  
 e horn pad or hand of the brace in-  
 e the pelvis, and gently lifts the ab-  
 e to a diaphragm, supporting both,  
 e eated by its double spring like a large  
 e thorax or outside muscle, assisting the  
 einal and intercostal ones, in the per-  
 eance of their arduous duties, the *lax*  
 e muscles thus girded for great efforts,  
 e no fatigue from small ones—and  
 e of the diaphragm thus kept from  
 e, the lungs are also *held up*, and the  
 e organs firmly sustained. It is the most  
 e, scientific, and beneficial article I  
 e ever saw or heard of.  
 e Stone, the most distinguished surgeon  
 e Orleans, La., pronounced it the per-  
 e of mechanical invention for the pur-  
 e designed. Besides public speakers,  
 e who suffer from weak backs, horse-  
 e, *protrusion* of the bowels, known  
 egnor and a sense of *dragging down*, noth-  
 e equal the advantage of this Brace.  
 einary cases, the Brace need only be  
 e when you speak or take exercise. I  
 e all ministers who would preserve their  
 e and voices until old age, try this  
 e instrument.  
 e.—On condition that a certifi-  
 e given within 60 days after making,  
 e the Brace for valuable or invaluable.  
 e sell \$50 each. A *RI* is  
 e statement, if directions are followed. (See  
 e statement.) This is done to prepare a  
 e testimonial advertisement. Remem-  
 e first \$75 orders alone win. Return  
 e fifty and save \$5. I never expect to  
 e this offer again.  
 e J. R. GRAVES, Agent.  
 e (Circular smaller \$10), shall have  
 e and be allowed to retake \$1 on each  
 e the next ten subscribers he sends us.  
 e money with order.







## Mississippi Department.

BY THOMAS M. P. DOWNEY, Editor.

All communications designed for this Department should be addressed to the Editor at Memphis, Tennessee. No money for subscription should be sent to the Editor. The paper will be sent to the subscriber for the year, and the money will be sent to the Editor at Memphis, Tennessee. The paper will be sent to the subscriber for the year, and the money will be sent to the Editor at Memphis, Tennessee.

## MISSISSIPPI LETTER-BOX.

J. G. Wallace, Canaan.—I have complied with your request.

A. S. Bayly.—Names and money by hand of Dr. Murray, received. Thank you. Papers ordered.

W. W. Finley, Lafayette Springs.—Your letter and money received and paper ordered to G. E. Murphy.

W. J. Wilson, French Camps.—Express package and letter of the 18th inst. received, and papers ordered according to your direction. Many thanks. On with the club!

Wm. Hood, Shannon.—Your letter and five dollars received and paper ordered to A. W. Hancock. The paper was ordered to your grandson, J. C. Hood, 22d of January.

R. W. Hall, Harrisville.—Your two registered letters, ten names and the money, all received and names fully forwarded. Many thanks to you. A few such faithful workers would soon secure a sixteen-page paper. You will be credited twelve months. We give our views briefly on the first six verses of the sixth chapter of first Corinthians in THE BAPTIST of the 20th of April, 1873.

## THE SOUTHERN BAPTIST PUBLICATION SOCIETY.

It certainly is a matter of great importance for our Publication Society to have a home of its own. We are gratified with the hope of the splendid Waldron Block for that home. There is a thrill of interest throughout the country for which this Society has been specially organized on this subject. Many hearts would be sad if the Society should fail to secure this splendid home. Many would feel greatly discouraged. But there can be no failure, unless those who have subscribed fail to pay; this they certainly will not do, in view of the great importance of the matter. Now who will vote, and vote at once, to save the home of the Society? It has cost many brethren something to vote yes, but that is one vote that is gone to record that will never be regretted. Certainly a failure to secure the home would leave deep regret and mortification on many hearts.

## FIRE AT RIPLEY.

On the night of the 26th ultimo four buildings were destroyed by fire at Ripley. These buildings embraced the grocery store of Messrs. Rogan & Leatherwood, the dry goods store of Messrs. Lowry & Graham and A. J. Suggs. Also a saddlery shop, a boot shop, dentist's office and the law offices of Captain W. P. Stricklin and Colonel W. C. Falkner. No insurance.

## RESIGNATION.

WHEREAS, our beloved brother, Rev. J. A. Hackett, feels it his imperative duty to resign the care of this church; and while we sincerely regret the necessity causing his resignation, we find it useless to make any further endeavors to retain him; therefore, be it

Resolved, That we suffer him to depart with deep pain and unfeigned sorrow.

Resolved, That as a man we esteem him, as a preacher we admire him, and as a pastor we love him.

Resolved, That his pure life, sincere devotion, eminent spirituality and sound views enabled him to succeed in winning our affections, in re-kindling the dying flame of our religious devotion and in bringing souls to Jesus.

Resolved, That we commend him with our whole heart to those among whom he will in future labor, assuring them they have gained one who will faithfully strive to do the work of the Lord, and who will furnish an example of practical godliness worthy of all imitation.

Resolved, That we part from him in tears, saying heaven's choicest benedictions upon him and his.

Resolved, That copies of the foregoing be furnished Bro. Hackett, the city papers and THE BAPTIST.

Done by order of the church.

JOSEPH T. BUCK, Clerk.

JACKSON, Miss., February 17, 1873.

## CHOCTAW ASSOCIATION.

The Executive Board of this association will meet at Summerville, Nottoway county, Mississippi, on Saturday before the fifth Sunday in March. As business of vital importance will claim the attention of the board, the attendance of each member is earnestly desired.

A meeting for the purpose of organizing a Sunday-school Convention will be held at the same time and place. Let each church and Baptist Sunday-school in the bounds of this association be represented by at least one delegate. Each Sunday-school is also requested to send up a report of its organization and progress.

L. C. KILPATRICK, Sec'y Executive Board.

COOKVILLE, Miss., February 11, 1873.

CHRISTIAN WILLIAMS.—The people shall be as the day of the year. (Ps. ex. 2.)

Am you, therefore, 1. Willing to forsake every known sin? 2. Willing to perform every known duty? 3. Willing to bear every burden he shall lay upon you? 4. Willing to be what he would have you be? Then you are one of his people.—Deakle

Prayers and consolations come sweetest when immediately derived from the fountain head. Springs fail; the fountain never dries.

## INFANT SALVATION.

BY D. D. MILLER.

A sermon on the death of an infant, published by request.

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." (Ps. cii. 10.)

It is difficult to form an adequate conception of the sublime idea contained in this text. What majesty, glory and dominion does it set before us! If David, in this psalm, contrasts Jehovah, even in thought, with heathen divinities, the contrast is overwhelming. The throes of the gods of the heathen may be in temples, embellished by art, but that of Jehovah "is in the heavens," surrounded by ten thousand brilliant suns, whose effulgent rays illuminate ten thousand times ten thousand worlds. There, amid those radiant spheres, "Jehovah has prepared his throne" of government, whence he gives law, motion and determination to all worlds, and to every creature in his vast dominions. More: The idea has still a sublimer height. The universe itself was brought into being and invested with laws by an immanent act of his will with infinite ease. "In the beginning God created the heavens and the earth." Such majesty, such glory, such dominion, cannot be less than absolutely sovereign, unless Jehovah created something greater than himself! In his presence, therefore, "all the inhabitants of the earth" must be "reputed as nothing." He must "do according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, 'What dost thou?'" (Dan. iv. 35.)

The dominion of Jehovah, then, reaches every created thing and all worlds—notes "a falling sparrow," "numbers the hairs of our heads," "paints the lily," and in awful majesty supports the universe.

But this government and disposal of all creatures and worlds we call Providence.

With us it is Providence, whether we die early in life or when full of years, rich or poor, bond or free, Christian or heathen, Jew or Gentile, or by the fiery thunder bolt, famine, sword or pestilence. It is manifest that we know but little of the philosophy of the government of Jehovah. What do we know of the harmony between infinite wisdom and benevolence on the one hand, and the existence of moral evil on the other? It is certain that Omnipotence could have prevented it. The existence of moral evil, therefore, must be, in some way, consistent with infinite benevolence. Still the permission of sin in this world, and its final consequence—death—must be confessed mysterious. And perhaps the mystery is increased when Death relentlessly seizes the young and tender in fancy of only a few days, or months, and drags it down to his dreary, desolate dominion. Why, we ask, was it brought into being? What purpose did it serve here? We follow it into the unseen world and institute our inquiries there: "Is it happy or is it miserable?" No answer is returned, no consolation is given, save from "the throne that is established in the heavens, and the kingdom that ruleth over all"—i. e., the mediatorial kingdom of Jesus Christ. If its eternal happiness is not unconditionally secured by the laws of this kingdom, then there is no provision in the universe to which we may look with any hope. Than the name of Jesus Christ of Nazareth, "there is none other name under heaven given among men whereby we must be saved."

But the mediatorial kingdom exists to destroy sin and death. It is a kingdom based upon a solemn covenant between God the Father and God the Son. The eternal Son covenants to become "incarnate," "to make his soul a propitiatory sacrifice," "to pour out his soul unto death," etc. (See Is. liii. and Ps. lxxxix.) The eternal Father guarantees that "he shall see a seed which shall prolong their days," or as in Ps. lxxxix, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me."

In view of this covenant, the eternal Son of God was "born of a virgin," "inferred the just for the unjust," "poured out his soul unto death." "And for the joy that was set before him," in this covenant, "he endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. xii. 2.) In his sacrificial death, therefore, we must find the redemption of every saved soul of human kind. Infant salvation, then, rests upon the very same basis as adult salvation. The only question here is, are they—i. e., those dying in infancy—included in the covenant of redemption? So far as reason can determine this question, there seems no doubt but that this class is included and saved. The Son of God always knew when these hapless innocents would appear in the world, and the circumstances attending their early departure. They number, too, about one-third of our race. O, how dependent are they upon him! He only knows their sufferings, he only knows their grief. God takes care of young lions, and "hears the young ravens when they cry. They seek their meat from him." Yes, he opens his hand and satisfies the wants of every living thing. Shall he be so careful for the wants of beasts, birds, and even insects, and yet leave those originally in his own image to perish forever in infancy? This is not the judgment of reason, nor the conclusion from analogy; nor is it my theology, either. His proper title in his kingdom is: "The Lord God, merciful, slow to anger and full of compassion." But this very revelation of himself is made in view of "the joy that was set before" the glorious sufferer of Calvary. Every manifestation of favor to our race from the gates of Eden till now is made in Christ. Hence, Christ is everything for salvation, to our race, in all its periods, from infancy to old age. Grace is the first step in salvation—it is the last one, too; and so it will be "of grace" forever. But grace is as efficacious

upon the heart of the dying infant as upon the heart of the saved gray-headed sinner. The work performed is the same in both instances—a radical change of heart by the Holy Spirit. They are both made "new creatures in Christ Jesus." I pause here a moment to consider a grave doubt which haunts the minds of some pious souls. It is this: whether God is absolutely benevolent; or, rather, whether this can be shown from his providence. If he is not absolutely benevolent—delights not only in doing good, but the greatest possible good—we might as well pause here forever; for all our thoughts concerning the future happiness of any class of our race would be but idle conjecture. What a gloomy, dreary doubt is this! With a pretty prevalent idea concerning the demerit of sin, rebellion against God's government, wickedness perpetrated in the face of heaven, perhaps it would be difficult to remove this doubt. But could we see the demerit of sin, rebellion and wickedness, as they are in themselves, and in their effects, if not restrained and finally destroyed, upon all holy beings, and the ages of eternity, perhaps, we would conclude that there is such benevolence in the providence of God that future ages would not only admire, but declare unbounded. If, however, the present providence of God produces unbounded good upon the ages of eternity, he is absolutely benevolent, and manifests it in the choice of means to produce the grandest of all results—the greatest possible good. If this can be shown, then it is clear that this doubt is without foundation.

Let not your minds, then, run gloomily in advance and lurk amid the ruins of the Noachian flood, or hover over the watery wastes of Sodom and Gomorrah, or utter lamentations over the graves of the seven nations of Canaan. That God destroyed the ancient world with a flood of water is true. That he overthrew the cities of the plain is also true. That it was his decree that the Hebrews should destroy the Canaanites, both men, women and children, you have but to open the Pentateuch to see. But what of all this? Did God act arbitrarily—destroy for the sake of destruction? If not, may these not be links in the great chain of Providence, indissolubly connecting them with the scene around the great "white throne," and the anthem of "worthy the Lamb that was slain!" Is it cruelty in a surgeon to amputate a limb to save a man's life? for a city to quarantine a ship infested with the plague, cholera or yellow fever? But examine the instances referred to. Is there no reason on the side of benevolence for the destruction of the Antediluvians? What was their character? How widespread was this awful wickedness! (See Gen. vi.) Amid this universal wickedness there was but one family that worshiped the living God. It was a crisis in the history of the race—a seeming defeat of God's ancient promise of redemption through the "seed of the woman." No flood, no Calvary! was the desperate alternative when "God looked upon the earth, and beheld, it was corrupt; for all flesh had corrupted his way upon the earth." Then, what would have become of the hope of Abel, Enoch and others? They had implicit faith in the promised Deliverer when they left the world. God was with them. Their sins, however, were not atoned; their sins had been pardoned, it is true, but the pardon was prospective. Or, as Christmas Evans expresses it, "They went to heaven on credit."

To this awful extremity we are reduced by those who see no benevolence in this terrible punishment. Satan must triumph, not only in this world, but in heaven itself, and drag down those who had "died in hope." The doctrine of God's judgments the inspired Paul has given in Rom. i. 18-23, which we would do well to study. But, if it should be asked, why not have chosen some other way in which to chastise that ungodly age? I would reply that the inquirer himself, I presume, will admit that all possible ways of chastisement were present to the mind of God. Then he chose the best, or he did not. If he did not choose the best, it must have been for one of three reasons: either 1, he could not; or 2, he did not know the best; or 3, he did not prefer the best. If the first, then he is not omnipotent; if the second, then he is not omniscient; but if the third, then he is not infinitely benevolent. Consequently there is no certain hope of future happiness, even for the virtuous. "If the foundations be destroyed, what can the righteous do?"

Concerning the destruction of Sodom and Gomorrah, we allege the same general doctrine, and point out, in addition, these circumstances: 1. Here is Abraham in close proximity with these cities of unsurpassed wickedness, who has the promise, "In thy seed shall all the families of the earth be blessed." 2. Lot, his nephew, is actually dwelling in one of these cities. 3. The meeting of the uncle and nephew would doubtless be frequent. 4. In this way Isaac, the future patriarch and inheritor of "the promise," would have been exposed to the heaviest temptations. How powerful these temptations would have been, may be more than conjectured from their sad effects, which had already commenced in the family of Lot. (Gen. xix. 31-38.)

The destruction of the Canaanites was for the same purpose and end. In short, all these great events pointed to Calvary and prepared the way for the coming of the world's Redeemer. There is nothing in them, however, viewed as a whole, that materially differs from what is now going on around us. They looked to the salvation of God's chosen ones through the promised Redeemer. In them was seen God's hand "leading the chosen; in them, too, was heard his voice, saying, 'Touch not mine anointed,' and do my prophets no harm." (1 Chron. xvi. 21.) The great events now look to the salvation of God's chosen, and the ultimate triumph of the Redeemer's

kingdom throughout the earth. How vast has been the sacrifice of human life in Europe in the late brief war! What a vast revolution, too, in her ecclesiastical polity! God is speaking to the "curse of kingdoms and scourge of ages"—Catholicism—"Touch not mine anointed and do my prophets no harm." How terrible, too, have been the events, and how vast the changes at our own doors in the last ten years! Who of us can determine the effects of these events upon all future ages?

But aside from all this, a whole generation is swept away in the short space of about thirty-three years by the ordinary agents of mortality. In one of these periods hundreds of millions of infants go down to the grave by the hand of disease. Does this fact indicate a want of benevolence in our Maker? Ah! it does indicate that the race is laboring under a heavy curse. That is all. I have felt it due the subject before me to make these remarks in vindication of the benevolence of God, because this subject is preeminently one of benevolence—grace. While any suspicions are entertained of the character of God being wanting in benevolence, we will either betake ourselves to some contrivance, at least in times when death is imminent, to prepetuate Deity, or else we will be the slaves of fear and doubt. I, too, have purposely avoided repeating the declarations of God upon this point concerning himself, lest the objector should mock.

There is no hope of future felicity for the impatient dead who have rejected the mercy and condemned the law of God; yet there is, in my view, ample ground of hope, both in the nature and laws of the "kingdom that ruleth over all," and in examples of infant salvation in the Bible—for the unconditional salvation of all infants dying in infancy, or before they have committed actual sin.

Among other passages of Scripture teaching us the nature of Messiah's kingdom and some of its great laws, we refer to Rom. v. 12-21. In order to make prominent the nature of Christ's kingdom, and to develop some of its great laws, the apostle, in this part of his letter, introduces Adam and Christ, not as mere isolated persons, but as representing in themselves the family of man—the one corporally or physically, the other spiritually. This representative relation in them both is so complete, that what they did, in their respective relations, is declared to have been done by all in them. As what they did in these great centers of influence are opposites, the nature of Christ's kingdom, which is the kingdom of life, will the better appear first in a view from the kingdom of death, into which Adam plunged the race. This is the argument of the apostle in the twelfth verse: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned—i. e., in the one, Adam. In 1 Cor. xv. 22 he repeats the same doctrine: "For as in Adam all die." From these passages it appears that the first sin of the first Adam was the sin of the race, "the mother of all sin." It opened the way to death of every kind, of every form; it separated his affections—the heart of Scripture—from his Maker; it defaced the moral image of God from his soul. This is the "likeness" in which he begat sons and daughters! "In the day that thou eatest thereof thou shalt surely die." How pathetic is Adam's lamentation in Milton:

"Ay me, that fear  
Comes thundering back with dreadful rev-  
olution  
On my defenseless head; both death and I  
Am found eternal, and incorporate both—  
Nor I on my part single—in me all  
Posterity stands cursed; fair patrimony  
That I must leave ye, sons. O were I able  
To waste it all myself, and leave ye none!  
So disinherited, how would ye bless  
Me, now your curse!"

Having shown the enormity of the origin of sin, the apostle, to show its universality by its consequence, death, selects the period from Adam to Moses, in which there was no written law, and yet then "death reigned."

"Even over them who had not sinned after the similitude"—transgression of positive law—"of Adam's transgression." This language, as I understand it, refers to adults. They died, though they had no written law to transgress. But "death reigned" over infants, too, during that period, and every age since. Death, however, is the sum of all punishment. It must, therefore, be decisive of the sinful disposition or nature of infants, or else it is decisive that God inflicts the sum of all punishment upon the innocent! This is the revolting conclusion reached by the logic of Pelagius and his followers, who plead for infant purity, which we will see presently, must result in their perishing forever. It is in vain to tell us that death is not a curse. We have seen too much of it for this.

"Behold, I was shapen in iniquity, and in sin did my mother conceive me," does not sound much like infant purity. "Who can bring a 'clean thing out of an unclean? Not one." Original sin, however, is not to be viewed as a personal sin. In this sense, Adam alone is accountable for the first sin. But he stood not as an individual to the race, but as the embodiment of mankind. In this first sin he lost his immortality—died morally and physically. In this sense, the race is guilty of original sin, in every member and in every moment of time of each individual's existence.

In this realm of Death, shrouded in darkness, Christ appears, the second Adam, the great Head of a new spiritual race, to found the kingdom of Life. To do this, he must first destroy the kingdom of Death and darkness into which the first Adam had thrust mankind by the "one sin." To show how death is destroyed by Christ, the apostle, in this passage, sets before us the striking likeness between Adam and Christ. Adam is called "the figure of him who was to come," that is, of Christ. This likeness appears:

1. In the central relation which the two occupy to mankind.

2. While both were perfect men, neither came into the world by the ordinary law of generation.

3. In both were centered influences which affected the whole race.

No others ever did or ever could occupy the same relations or produce such effects. What these effects were, in the first instance, we have already seen. In Christ, these and effects are arrested; yes, more than arrested; they are destroyed. In his death—in which event I sum his active and passive obedience—he destroyed not only him "who had the power of death," but death itself. In procuring the death of Jesus Christ, sin reached its highest point, and by that act placed him "who knew no sin" in the great central relation of life to the race. And in his resurrection he proclaimed a new and higher life. His vicarious character appears fully in these two events—dying and rising from the dead for mankind. Hence, it is written: "He tasted death for every man. Behold the Lamb of God that taketh away the sin of the world." And in the passage before us we have the effect of the one sin of Adam compassed by the love-promoting death of Christ. "Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." By the phrase, "unto justification of life," I understand no more than the universal resurrection from the dead.

The vicarious death of Jesus Christ justified this life in every soul of human kind. It is a "free gift," too. It will raise from the dead and "justify" this life in Judas Iscariot, Pilate, Herod and Nero, the chief murderers and prince of persecutors of the Son of God. It will be a higher order of life, too, than they had when they perpetrated the deeds which will damn them to all eternity. That the apostle Paul did not mean by this phrase a universal restoration to felicity is evident from Rom. ix. 1-3, for, in that event, this language has clearly no force at all, and, also, where he says: "If in this life only we have hope in Christ, we are of all men most miserable." And again: "Woe is me if I preach not the gospel." And how, too, if universal felicity is the result of Christ's death, could he himself have said of Judas Iscariot, "good for that man had he never been born."

In 1 Cor. xv. 22, the apostle expresses the same idea of this 18th verse, thus: "For as in Adam all die, even so in Christ shall all be made alive." From these passages of Scripture, it is evident that the death of Christ is not only a propitiation for the sins of believers, but for the whole world. It brings the whole race in such relation to God that he can show favor, bestow grace, but it does not in the least, of itself, affect the disposition of the sinner to receive it as the ground of pardon and felicity. When, however, "Christ tasted death for every man," destroyed temporal death, he "forever perfected them that are sanctified." His resurrection is the surety of the resurrection of all who "die in Adam," both saint and sinner, infant and adult, but none others, if others there be.

Now, if infants do not "die in Adam," then it is clear that they cannot be raised in Christ; for it is only the dead in Adam that are made alive in Christ. There is no promise, therefore, upon the scheme of infant purity, that one will ever be raised from the dead. But not to be raised from the dead is to perish forever.

We are distinctly told that in the resurrection "every man" is raised "in his own order." I understand here again that a universal resurrection, as our Lord also taught, in John v. 28, 29. By "every man in his own order," must be meant moral condition. There can be but two "orders" in the human family, viz.: the regenerated and the unregenerated. To which of these orders infants belong, depends upon the question, Is their salvation conditional or unconditional? If conditional, i. e. made to depend upon faith, or some rite or ceremony performed upon them or for them, then it is clear but very few of them can be saved, for belief with them is physically and morally impossible. And how few are made the subjects of the saving rite! But if unconditional, i. e. not dependent upon faith, or any rite whatever, but left in the hands of a gracious God, full of mercy and truth, there is hope that they belong to the order of the regenerated.

With adults, repentance toward God and faith in Jesus Christ are conditions of salvation. These are recognized as such in the Bible in many instances. They are right and proper in themselves, and can and ought to be exercised. Where these are wanting, there the wrath of God is abiding. "If ye believe not that I am he, ye shall die in your sins, and where I am ye cannot come." But believers are not saved because of their repentance and faith, but alone by the blood of Christ. "His blood cleanseth us from all sin." But we have just said that the death of Christ in itself does not in the least affect the disposition of the sinner to receive it as the ground of pardon and felicity. At this point the Holy Spirit appears in the salvation of every saved sinner, as "a refiner's fire," as the "fuller's soap," purifying the heart and conscience. It is the office of the Spirit, in the scheme of redemption, "to convince of sin," and to "create anew in Christ Jesus;" to regenerate man. "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." "Except a man be born from above, he cannot see the kingdom of God." (See Titus iii. 5-7.) This "being born of the Spirit—born from above," is just what every infant needs to make it meet for an inheritance with the saints in glory, and every adult too. It is certain, however, that unconscious infants are physically and morally incapable of exercising either repentance or faith. Nor does God

command infants to do either. He requires impossibilities of none. Beside, if infants had the ability to repent, what have they done of which to repent? They have never in a single instance, rejected Jesus Christ. They have never either perpetrated an act of rebellion against the government of God. There is clearly nothing. Their only fault, that they were born of sinful parents, with minds which are "enmity against God." Shall they repent of this? Then their arrows will be because they were born at all. Shall they be adjudged to perdition for that? How strange would the language of Jesus sound in that day, if any little infant should be driven away. "Suffer little children to come unto me." But suppose even that some infants were sent to hell; for what, I am asked, would they suffer? They are guilty of no offense in the government of God.

This could be said of no other class than "The devil and his angels" are there far greater and heinous sins often committed. All others who are there of our race are described, "the unbelieving," "the idolaters," "the abominable," "whoever loveth and maketh a lie," "he that believeth not," "the murderer," "the sorcerer," "the filth," etc. These are "the goats" who are ordered to the left hand of the Judge, and go away "into everlasting punishment."

I tell you that there is no epithet in the Bible descriptive of infant damnation. It is an invention of man, alike repugnant to reason and revelation. It involves the necessity that they shall perform an impossible, believe Luther, Calvin and their followers, and the Romish church involve these infants in this monstrous absurdity when they speak of "infant faith," or Luther, or "imputative infant faith," or Calvin, or "the habitual infant faith" of the Romish church. These great men saw that everywhere in the New Testament preceded baptism. It is written: "Believe and be baptized; if thou believest with all thine heart, thou mayest; then they that receive the word were baptized." etc. They could not understand how infants could be saved without faith; they saw that faith everywhere in the New Testament preceded baptism; hence, their invention of the different kinds of infant faith, and the tribe of god-fathers and god-mothers. And if infants die unbaptized, after all these invocations, it is lost. Where did they learn that? Not from the Bible, surely, for it is clear about infant faith.

The secret of infant baptism to day is, in some way, entirely unknown. It saves the child if it dies in infancy. For this reason, Pedobaptist parents send for their minister at any hour of the night, through storm or cold, to baptize their dying infant. These inventors are responsible for perverting this monstrous superstition. Their sacred men tell us: "It is to be retained," "it means in the church." They tell us, too, that "clear example or precept for it is not in the New Testament."

There is always the best of reasons for what God does or permits. But who can assign a reason (I speak with the profoundest reverence) sending an infant to hell because some pope, bishop, priest, elder, heretic, sister of charity, or midwife, did not or could not touch its forehead, hand or heel with their wet fingers? "Though infants are saved by faith," says a Baptist, "they can join in the song of the Lamb in heaven." "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

I have said their salvation is unconditional, and thus left in the hands of a gracious God, full of mercy and truth. There is a promise that they belong to the "order" of the regenerated. I now go beyond this language, which was designed to be, but modest, and affirm that their salvation is certain, whether born of Jew or Gentile, bond or free, in 2 Sam. xii. 13-23, infant salvation is unconditionally stated by David: "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." This is a full confession of infant salvation. It is not merely the opinion of David; it is the revelation of the Holy Spirit on this subject, and is a very peculiar circumstance, too. If David himself "was conceived in sin," what shall we say of this child? It is not only conceived in unholy wedlock, but its existence is intimately associated with murder, and the "sword which should not depart from David's house." Yet, in its death, there can be no doubt, but that it was taken to the "habitation of the blessed." The opinion that David meant by "I can go to it"—the grave—is unworthy of notice. It is one of those seemingly incidental passages in the Bible in which God reveals a great truth, full of comfort, without apparently designing it. Every pious parent who has been called to give up a tender infant, can, with the utmost confidence, adopt this language of David: "It cannot return to me, but I can go to it." Ah! it is but the voice of Jesus again, saying: "Suffer little children to come unto me and forbear them, for of such is the kingdom of God." Two remarks, then I have done.

1. This subject has an important doctrinal bearing. If infants are saved, as we firmly believe that they are, unconditionally, their salvation is secured in the covenant of redemption. They were given to Christ as a part of "the travail of his soul," in the covenant of eternity. But this is the election of grace. They were chosen in Christ before the foundation of the world; sanctified, made holy by the Holy Spirit in the heart of election, "according to grace," or to the view that God saves these children without any purpose to save them.

2. Do not press this subject too far in order to cover parental neglect, parental sin, in not religiously teaching their children, and in praying for them and with them. I am here with no message of consolation to any parent whose son or daughter has died after reaching the age of accountability. I fear that this is much earlier than some of you are willing to admit. We have no record instances of children being converted at six years old. The injunction of God is: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture (instruction), and admonition of the Lord." I was glad to see, the other day, the remark of a pastor in Baltimore, made in the convention in St. Louis: "Brothers, I am approaching very near to infant baptism in my church. I would that all pastors could say the same! That we all labored for the salvation of the youngest sinners as well as the oldest." Then could we join with our Sunday-schools in singing of those who have "passed over the river" from our number.











