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THE TENNESSEE BAPTIST.

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.

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Our Pulpit.

"SO;" OR, THE GOSPEL IN MONOSYLLABLE.

BY REV. GEORGE A. LOTTON, D.D., (PASTOR OF PARK AVENUE CHURCH, ST. LOUIS, MO.)

Author of "Habitual Drinking and Its Remedy," "Baptist Troops," "Bible Thoughts and Themes for Young Men and Women," etc., etc.

CHAPTER IV. ETERNAL PUNISHMENT.

TEXT: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."—JOHN III: 16.

God emphasizes the love of God from the standpoint of man's infinite and eternal doom. The height and depth of God's love, in the gift of his Son to save the world, may be measured by the word hell. The word "perish" in the text, is commensurate in the fearful idea of that punishment which the Scriptures teach must be inflicted as the penalty of moral guilt.

It is held by some that "everlasting punishment" means annihilation at the judgment, called the "second death." The position cannot be proved from the language of Christ, because the text is purely literal in both clauses, or figurative in both.

The expression, "eternal death," might imply annihilation; but "everlasting punishment" means the endless, continual infliction of a penalty. Annihilation may have a season of punishment in it, or it may be the punishment of an immediate extinction, but such a punishment could not be everlasting.

The effect of such a punishment would be everlasting, but a painless death and oblivion; yet the punishment, in itself, would end. Annihilation would be a pleasant theory, perhaps, to many; but the Scriptures do not teach it.

Isolated passages which are purely figurative, if made literal, would prove it. The expressions, "everlasting destruction," "the wicked shall be burned up like stubble," "the second death," and the like are purely figurative, in the light of every literal declaration on the subject.

The wicked are destroyed in the hope, happiness and good of life. Hell is a "second" and eternal death of all that a soul might hold dear in the past or future of his endless existence. Mortal dissolution and the "waiting but tormenting state of Hades, before the resurrection and the judgment, is death in the first degree to Dives; but when raised again and judged, he shall be cast both body and soul into Gehenna, into the lake of fire which is the "second death," it will be death in the second degree.

So of the angels, reserved in chains, under the darkness of this same Tartarus of Hades, unto the judgment of the great day. The "second death" is but eternal death, or death in its second stage or degree. Dives and the lost angels, all the departed and disembodied wicked dead, are waiting, the prisoners of despair, in the Tartarus of Hades, chained in the darkness and comparative torment of death in the first stage or degree.

In the case of the burning of Sodom and Gomorrah. The smoke from the volcanic fires which destroyed the cities of the plain, is said to have ascended for centuries. Hence they are said to have been consumed with the "vengeance of eternal fire." So the word eternal, everlasting and the like are often figurative; but in the text we have assumed, as the basis of our argument, every word is literal.

Whenever the word eternal is applied to things eternal it must be literal. A true understanding of the nature and character of the moral leads to a clear conception of future punishment. Whatever is moral is eternal, in nature and character, in cause and effect. The spiritual is everlasting. The soul can never die; and all its motives and acts are eternal.

They possess an infinite and eternal value; and so of their consequences. If sinful, nothing but an infinite and eternal remedy can eradicate their principle or cancel their effects. Hell is eternal and unmitigated, because sin is eternal and infinitely aggravating. Sin is eternal in its punishment, because the sinner is eternal in his obligations and in his life. He is a moral and immortal being. Morality is eternal! Its righteousness or guilt is eternal. Its reward or punishment is eternal; and hence the antithesis of the text in its expression of the opposite and eternal states of the righteous and the wicked.

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too had to think about it. It is the truth of Jesus Christ, and we must teach and preach it.

The chief element in the nature and punishment of hell is character. We are naturally lost in a state of sin. We never could have been saved without Christ, even if our native, lost estate had not con-

signed us to a Gehenna, or to positive punishment; but, under the knowledge and violation of law, we are personally accountable transgressors, guilty of voluntary sin and the formation of a habitual character which constitutes the chief element in our punishment. It is character, after all, that makes hell or heaven. The implanted character of Christ, by regeneration, fits us for heaven; the natural state of the sinner, together with his developed character, fits him only for hell. Character is eternal, good or bad, when we come to die; and often it is unchangeably fixed in the sinner, long before he dies. With an unchangeable character, the sinner not only could not, but would not, enter heaven. Heaven, to the sinner, would be worse than Gehenna. His feet would be pollution to the golden streets; and worse than that, the holiness, happiness and glory of heaven would be uncongential torture to his unchanged mind and guilty conscience. His only pleasure, if he could find any, would be in mischief—like Satan; but if he had a conscience still, he would beg of God to go like Judas, to his "own place." Heaven would be the worst of all hells to an unregenerate sinner; and there could be no objective good in taking him there. Pearly gates, dazzling thrones, the holiness of angels and saints, the company and presence of God cannot regenerate. The Spirit and Truth of God have worked upon all men—associated with millions here below—and yet they have been lost. Heaven could not regenerate a sinner; and God's presence would only consume him the worse, as with the fires of hell. Christ affords the only regenerating ideal and converting motive in the universe; and heaven can never be reached by the soul, nor would heaven benefit the soul, without a saving knowledge and belief of Christ beforehand. Heaven is a prepared place for a prepared people; and so hell is a prepared place for a prepared people. Character, formed by regeneration, or formed by the habit of sin, is the preparation, respectively, for heaven or hell. Under the final, free permanence of character every lost sinner lets himself down into the jaws of Gehenna; and all the fires of conscience, association, degradation, despair and misery which belong to the lost estate of the sinner are but the consequences of a sin-formed character.

Hence, hell is eternal because the character that carries a man there is eternal. Hell is unmitigated because of the consequences of character. Nero, and Satan, and Judas will never change in their character—except to grow worse. They are still unrepentant, unbelieving and wicked—tormented—like the rich man who is still lifting up his eyes in Hades. He called on Abraham for help and mercy—but not on God. He asked that one might be sent from the dead to warn his brethren; but he still did not believe in the efficacy of Moses and the prophets. He showed remorse, but no repentance. He manifested the belief of trembling devils; but indubated no faith in God or Christ. He had the same character he held with, with the same tendencies of nature; and he was tormented with the memory of sin, his horrid surroundings, the hopelessness of the future—and yet without a manifested desire for salvation upon God's terms from his flames. Such is the character of the sinner in time or eternity; and such will be his doom forever. He will be left to himself—the very essence of damnation; and he will still hate, blaspheme and fight God, as in time—the very essence of sin. Punishment never brings fidelity or reformation; but the difficulty in the way is character. Hell is judicially necessary; but hell is essentially consequential. It is as philosophic as it is scriptural. "Sin's punishment is sin's effect." God's wrath is upon all unrighteousness. He judges and condemns the sinner, finally impenitent and unbelieving, to everlasting punishment; but the law of God in the case adds its vindication in the nature of things. The ethics and philosophy of hell are one

and the same thing. Judicially, God must vindicate law and honor. His revealed but rejected mercy; but, philosophically, you can't raise the doom of the wicked. In the very nature of things character sends men to hell and keeps them there. If the gospel were proclaimed in hell, men would not believe. In the very nature of things death ends probation. God's justice, therefore, is parallel with eternal necessity. If I put my hand in the fire I am punished. God punished me because in the very nature of his law the punishment must accompany the violation. He made the law, and hence the consequential punishment. The judicial and consequential are inseparable. Hence men damn themselves, not God—except so far as eternal necessity, in the very nature of things, involves the law and judgment of God.

How awful is this subject! It reveals, more clearly, the enormity of sin. It shows up total depravity in all its horrid blackness. It demonstrates that sin is not a mixed principle of good and evil—a partial disease of the soul, developing partial effects and consequences. If the principle were mixed, no spiritual death would occur; and transgression would be characterized by only a partial moral guilt. Hence man could be restored by himself with all the moral forces at command, without Christ; and he could pay the penalty of a partial moral guilt, no matter how long the suffering or how hard the work of reformation. God would require of him what he could do; and if he suffered in a temporary and mitigated hell a million of years, and then satisfied God's law and escaped, he would have whereot to glory. It was said of Judas that it were better for him had he never been born; but if hell is not eternal and unmitigated, if Judas can be finally restored, it is a good thing that he was born. God never would have condemned a man to an eternal hell for a partial sin; and the very doctrine of endless future punishment is infallible proof of the total depravity and ruin of sin. The Scriptures teach, consistently, an eternal hell with a total depravity. How important it is to get to the bottom of scriptural truth! How much heresy would be obliterated! How much more mighty would Christianity be! How many more souls would be converted if the world was only made to see and feel the horror and the consequences of sin! It would then shudder at the doctrine of an eternal unmitigated hell.

In the light of this fearful doctrine we see the glory of the cross. God never would have given his only begotten Son, except to save man from such a sin and such a hell. If hell lasted but a billion of years—if man's restoration was possible by any means through any lapse of cycle and ages—the cross never would have been inflicted upon the Prince of Peace. Calvary was Hell adumbrated; and the SO of our text would have been meaningless in its emphasis of God's love, if the bottomless pit had not then been opened and all the contents of its wrath and honor poured out upon the head of the Redeemer. He who wishes to study the awful nature and consequences of sin—the doom of an infinite hell—let him go and stand beneath the cross. The weeping and wailing and gnashing of the teeth of the lost may be heard then in the dying groans of the God-man. The unquenchable flame and the undying worm were burning and gnawing upon the very soul of the Redeemer. His very heart was bathed and lashed by the aggravated and aggregated furies of the billowy lake of fire—which is the second death. "The wine of the fierceness of the wrath of Almighty God was poured out without mixture" upon the head of his devoted Son. No wonder he cried, in the anguish of divine and inexpressible grief: "My God, my God, why hast thou forsaken me?" He was enduring the very curse of total depravity; and he was suffering all the torments of the damned. He alone was able to bear it, and not eternally "perish." He was God! At last he exclaimed: "It is finished." Not only was the law satisfied—not only was the sword of flaming justice quenched and broken—not only did righteousness and truth embrace each other there—not only did Justice and Mercy kiss each other there on that gory day of agonizing hell was vanquished, captivity was led captive

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ELDER D. B. RAY'S REPLY TO OUR REVIEW OF HIS STRICTURES.

OUR readers will observe that instead of reviewing our strictures in the order in which they appeared in the Flag, Bro. Graves makes our number two his number two, in THE TENNESSEE BAPTIST of May 12. Also, in addition to his reply about three times as long as our article, Bro. Graves publishes in his same issue, nearly two columns, against us from one J. H. R., to which he prefixes the following:

The writer of this, a Landmark minister of Missouri, an old patron of the *Justice Flag*, finds himself shut out of his own paper when his views do not square with the editor's on the communion question. Even the *Flag*, hitherto unshredded, and red with the gore of battle, refuses to allow his best patrons to be heard on this question! If it was on Campbellism the door would fly wide open. The brother asks us to allow him to utter this protest, and his views, and we cannot refuse.—ED. BAPTIST.

Why did Bro. Graves do this? Is he conscious of the weakness of his cause, and desires to break the force of our criticism, by making the impression that we have mistreated a brother by shutting him "out of his own paper"? "J. H. R." has no more ownership in our *Flag* than the man in the moon. He is not "one of its best patrons." We would not open "the door" for him to write on any subject in theology. Bro. Graves must be hard pressed, or he would not attempt to manufacture prejudice against us in this way. After we had the promise of the discussion with the author of the new reformation, J. H. Graves, we could not, and cannot, be deceived into a discussion of the subject with one of his disciples, who has no paper to publish our criticism. (1.)

Owing to the fact that Bro. Graves has waited so long, and has then changed the order of our strictures, it becomes necessary to republish our articles with his replies.

Our remarks will correspond in order and number with the replies of Bro. Graves.

1. The fact that all agree that the Lord's Supper is a church ordinance does not forbid the admission of an orderly church member of a sister church any more than a family meal would exclude a brother. Does the invitation of a brother invalidate a family dinner? (2.)

2. Yes; and each church has as much right to invite a visiting brother to the participation of the supper as to the administration of the Supper. Will Bro. Graves tell by what authority a church can admit a brother preacher as administrator of the Supper, and then forbid his participation? It is sheer nonsense for a minister to claim the right to break the bread for a church, and then refuse to eat in memory of the death of Christ. (3.)

3. Bro. Graves admits that intercommunion has been the practice of the church for more than 300 years. He is the first to deny that this custom has been "held immemorially by Baptists." If it has not been the custom from the apostolic age, it is proper for Bro. Graves to show where the innovation was introduced. As Bro. Graves charges it as a departure of the churches from the truth, let him show us when the departure was made. (4.)

4. You have said that "intercommunion involves the entire subversion of the divine constitution of a church of Christ." You now back out of this erroneous statement and charge us wrongfully with misrepresentation. (5.)

5. Bro. Graves loses the sweetness of his temper,

and charges our statement as "notoriously false," and insinuates that "we know it to be untrue!" He is excited; we correctly stated his position, that "no church can extend any of its privileges beyond the bounds of its own membership." The proof of this will be in an after article. It must be a bad case that prompts Bro. Graves to make these ugly charges against us. He has so long been accustomed to make uncertain charges against such brethren as dared to criticize his fanciful notions, that "his good manners have been corrupted." He ought to reform his style and language, while engaged in his work of reformation. Why did not those thousands find out that Paul originated the non-intercommunion theory, without the demonstration of Bro. Graves. They could not learn it from Paul and the Holy Ghost, without the aid of Bro. Graves. Without the ghostly aid of A. Campbell, his Disciples would never have discovered the necessity of his reformation, so without the demonstrations of Bro. Graves his converts would never have discovered the necessity of his new reformation. What a great thing it is to have a great reformer to teach us the meaning of the Bible! (6.)

6. Bro. Graves is astonished because we correctly stated that his new position denies all church fellowship. We did not object to church communion. The position that no church ordinance is valid beyond the bounds of its own membership cuts off all fellowship between sister churches. This Bro. Graves admits. He has no church fellowship for any one but a member of the church of which he is a member? If he invites one of another church to preach for him he expresses church fellowship. Will he invite a non-church member to preach with him? When he votes to receive one on his baptism from a sister church he expresses church fellowship for that church. When a church allows Bro. Graves to preach for it, church fellowship is expressed. When Bro. Graves votes to send messengers to meet other church messengers in an Association, church membership is expressed. But if he carries out his new doctrine to its conclusion, then every church must become a separate sect, so awfully perpendicular that it can not allow any one to preach for it except one of its own members; that it cannot receive one on baptism from a sister church; that it cannot send fraternal messengers to meet in an Association; and that it cannot allow any Baptist outside of its own membership any more privileges than it does the members of other denominations! In the language of the Elder Jeremiah Vardeman, we will name this new departure "hyper-ticularism." Let this be the name of the next new book on this subject. Bro. Graves seems to teach that the supper should be confined to the voters in each church. As he does not believe that servants, minors and women have the right to vote in church, will he admit them to the supper? Will he answer? To eat the supper to symbolize church fellowship is to *pervert and subvert* it. Though Bro. Graves charges our readers with "ignorance," they are too well posted in the Bible to go to the Lord's supper to symbolize their local church membership. 8th, After our ancestors have suffered persecution, fines, imprisonment, and death from the hands of Pedobaptists, in the ages past, it looks cowardly in us to try to remove the "scandal" of "close communion," by treating our own brethren and sisters of sister churches as we do other denominations. Can we buy their smiles at such a price? When we do this we will lose the respect of other denominations and become the laughing stock for our enemies. As a reformer Bro. Graves calls on us Baptists to "plant ourselves upon the apostolic doctrine and practice of church communion;" as though we had departed from the truth! He says, "Let our churches return to the primitive practice," &c. After all this, he wishes to escape the odium of playing the role of a reformer. We are fully prepared to prove that Bro. J. H. Graves is the "head and fonder" of this so-called new reformation. (2) We are disposed to give the honor to whom it is due. If he is right, he deserves our praise, for volunteering his service to lead us out of darkness and error into the glorious light of a new reformation. If he is correct, we must search for the true witnessing churches of Christ outside the boundary of the Baptist denomination. A new sect must be formed with Bro. Graves as the head; or we must search in the wilderness for the lost bride, the Lamb's wife.

As Bro. Graves occupies with his reply more than twice the space of our criticism, it becomes necessary to divide the criticism and reply, and publish the remainder next week.

(1) Of this first paragraph we have this to say; it is purely *ad capt.* for the editor's readers. We introduced the writer to our readers as he wished, and as seemed fitting to us. The fact remains that not an article opposed to the editor's views from one of his patrons, has up to this date been allowed space in the *Flag*, and this is the editorial idea of free investigation and discussion.

We regret that, with all our protests and paranoias, and even challenge in our former review of

Bro. Ray's articles, he still declines to discuss the subject under consideration, but satisfies himself and hopes to satisfy his readers with his own assertions, and assertions without the support of established principles, logic, or the Word of God; which will be still more patent to our readers in this our second review. Why is this?

(2.) We submitted it as an axiom, in our former review, that which no intelligent man will deny, the privileges of an organization are limited to the constituent members of that body, and therefore cannot be extended to foreigners—those not members of that body.

This is a principle vital to the existence of the organization. It is for this purpose that organizations are made. We also showed that voting on the administration of the government, and celebrating the Lord's Supper were the peculiar privileges of a Scriptural church. And, therefore, according to the very constitution of the church these privileges cannot be extended to those "without." No church can administer its government, and allow the participation of foreigners, without impelling its independence, which it has no right to do. Nor can it celebrate the Supper in "a promiscuous assembly," which it would be, should it invite the members of all sister churches. The celebration of the Supper is an act of *one organic body*, not parts of several distinct bodies, and this very fact forbids the admission of the members of other bodies. Why has not our Bro. shown our axiom and these principles to be false, and thus have overthrown us?

Bro. Ray, and every intercommunionist who has written, freely admit, that the members of one church have no right to eat the Supper with another church. Who withheld the right and privilege but Christ himself? Has a church the authority to grant a right which Christ has withheld? If Christ has not seen fit that his churches should invite their brethren of other churches to eat with them, should we antagonize his will? All this Bro. Ray meets, for the second time, with the assertion that the fact that the Supper is a church ordinance does not forbid the admission of orderly members of other churches! Does he call this discussion?

Adopting the illustration of Dr. Renfro, Bro. Ray asks if the invitation of one, not a member of the family, would "invalidate (?) a family dinner." We excuse the singular phrasology, and ask him as a logician: If *family* is fully represented by A—would not the addition of B. make the quantity A+B? Something more than A—and would A therefore remain unmodified! If he does not understand this, we ask him, if the invitation of all the members of all the orderly families of the country, would invalidate his dinner as a *family dinner*?—five members of the family and five hundred not members, it may be!

(3.) The question Bro. Ray raises here has nothing to do with the discussion of the question on hand. We are willing to discuss this as a separate question of Bro. Ray if he wills, and then we will show a vast difference between his italicized words, "administration and participation." We suppose our Bro. has baptized without being baptized.

(4.) We have challenged any one to find the practice of intercommunion among the churches of Christ before the organization of the first association—some 300 years ago, and it was then observed as an associational custom, and it has not been done. We have proved, by God's Word that it was not practiced in the apostolic period—and challenged a disproof, which has not even been attempted. What more have we to do? "Foot-washing" has been observed by many of our churches quite as long or longer. We deny that it is an apostolic practice, but are we therefore bound to tell when and where this innovation was introduced? Is this discussing or reasoning? We refer, Bro. Ray to *Ford's Christian Repository*, for July, where he will find that church communion was the immemorial custom of our churches, until recently.

(5.) Will our readers mark the assertion of Bro. Ray, under this figure, and then read this, every word we did say, as our only reply: "We have never said that the divine constitution of

the churches that allowed this intercommunion has been subverted, never; and why is it necessary for you to misrepresent us? We have said, and do say, that the practice upon any conceivable theory, *involves principles that, if carried out fully, would subvert the divine constitution of the churches*, just as we have said and do say about "pulpit affiliations" with Pedobaptists, and "alien immersions" if received as valid.

How could our Bro. misunderstand this? (6.) Let the reader notice how our brother reasons? In this paragraph, and the prejudice he attempts to excite against us and our positions, by his *ad captandem* method, and the appellation of "reformer," and "reformation," etc., without offering the shade of an argument or proof—or accepting our challenge! We resubmit our entire paragraph, that our readers may see what he has so signally failed to do, and just where the expression, "notoriously false" comes in. Although we are as pleased as a "rippleless river," yet this treatment of our propositions would have been quite enough to have disturbed the equanimity of Job himself. Alluding to his *edious terms*, and his charge that we have invented the theory of church communion, we say:

"This is the argument of a *snare*. The fact is our brother has been down so long among the potsherd, wrangling with Campbellism, that his good manners have been corrupted. It is on this ground alone that we excuse such—his style and language. He assumes and charges upon us the very thing he is called upon to prove, viz: that we originated the theory and rule of non-intercommunion. We have demonstrated, and to the satisfaction of thousands, that Paul, by the Holy Ghost, originated it, and the apostolic churches practiced it. Let Bro. R. do what Dr. Renfro has so signally failed to do, disprove our arguments and invalidate our proofs. This is what devolves upon Bro. R. and our critics and opposers to do. Two years have passed, and they have failed before the eyes of the world. But if Bro. R. can prove his assertions, that the apostolic churches, and the pure martyr Baptists of all ages since, practiced intercommunion, then his charge above would be notoriously false, and if he has read our book, he must know it to be untrue, for we are by no means the one who originated it or advocated it—strict church communion. We challenge him to maintain this charge in a special article, that will give us one or two columns to defend! Will you not do this, Bro. R.? If you sincerely believe that you have stated the truth, you certainly will. We will allow your readers that it was advocated in America by voice and pen, and by the most eminent man of the South, before you or we were born."

Has Bro. Ray attempted to make good his assertions? Has he accepted our challenge? Why does he avoid a discussion of the question at issue?—Is intercommunion scriptural?—and spend his time and waste his space on wholly irrelevant matters? Will he meet the question? We shall see.

(7.) Bro. Ray, in his long closing paragraph, pursues his wonted course of asserting this, that, and the other thing, without proof—raises this and that objection and closes by an appeal to prejudice, the same old story over—not the semblance of argument or proof. One or two of his assertions only we notice.

(1.) We have not here intimated that church communion denies all church fellowship. "We distinctly stated that we knew of only two acts that expressed church fellowship," voting and celebrating the Supper together—eating of the one loaf together!

The refusal of a church to invite foreign brethren to the Supper is no mere deemed church fellowship, than refusing to invite them to vote, and why object to the one and not to the other, altho the objection lies as heavy against strict voting as strict eating. This was the expressed cause or our astonishment in our Bro. If our reviewer continues his treatment of our statements, it may soon be a just cause of astonishment when he states us, correctly, for, look up at his next expression—when he says that our position cuts off all fellowship between sister churches, and that we admit this! We distinctly asserted that, *it did not cut off all fellowship that really existed*. We asserted an axiomatic truth readily apprehended by intelligent Baptists, that church fellowship does not exist between the members of different distinct churches, any more than family relations and fellowship can exist between distinct families. Bro. Ray cannot truthfully express church fellowship for a brother who is not a member of the same church with himself, simply because church relations do not exist. But church fellowship is not all, or the best character of fellowship, *between* fellowship, the highest holiest still remains. There may be, and often is church fellowship, where there is no *Christian* fellowship. Who has not been a member of a church in which there are some for whom he had not *Christian* fellowship. How many and delight-

ful ways Christian fellowship can be, and is expressed, in prayer and praise and Christian actions, and why should Bro. Ray represent us as admitting that church communion cuts off all fellowship between sister churches.

(2.) Bro. Ray avers that he is fully prepared to prove "that Bro. J. R. Graves is the head and fonder of this so-called new reformation." Very well let him accept our challenge, and the way is open for him to make good his assertion, which we are anxious for him to do, but prophesy he will never attempt the proof, and he has the very best reasons for not attempting it.

HOW SHALL I BE ASSURED OF THE INSPIRATION OF THE SCRIPTURES, OR THAT THE BIBLE IS THE WORD OF GOD?

BY W. P. BOND, BROWNSVILLE, TENN.

NO. IV.

MY reason for treating this subject in the manner I have done, is this: I said in the beginning that "Horne," and others, had discussed the question to perfect exhaustion, but the "common people" could not have access to their sources of information, moreover, their authorities were second-hand, their testimonies traditional, and their evidences often what is called in law, "hearsay."

As in nature, so in grace, Whatever He touches He adorns. Whatever He touches retains his impress. Whatever He touches declares his glory.

God has not left himself without a witness. The plowboy, the sailor, the huntsman on the plain or in mountain gorges, can discern his footprints, and hear his "still, small voice."

Is it credible, that God has planted in the nose of the hound a faculty that detects the foot of the fleeing hare, and the course of his flight, and that he has left man, his crowning work, without the sense of sight or ear, to perceive, as he tracks the wildness of life, that the Maker has passed that way?

Is it credible that God has given to the young of all animals an instinct, which infallibly recognizes the mother's voice, and has left man alone deaf to the voice of his Creator?

God has not left himself without a witness. He needs not to vouch compurgators. He speaks for himself. He is not dependent on Justin the Martyr nor on Paley, nor Watson, nor Wayland, nor any other of the thousands who have nobly defended the cause of his divine Son, by elaborate treatises on the Christian evidences.

No, he speaks, and men have ears to hear. He is everywhere present, and men have eyes to see. He planted ordinances in the heavens to be perpetual witnesses of his eternal power and Godhead, and he has planted ordinances in his kingdom of grace to be perpetual witnesses of his creative power in the redemption of man through Jesus Christ.

The Scriptures attest themselves to the universal heart of man. Depraved as man is, there is yet left him a sense of the true, the beautiful and the good; a capacity for the reception of a revelation from God.

The world's great needs have ever been the true God; the true Mediator; the true Sacrifice. These

needs are supplied by the Gospel, and to this day, as in the time of Christ and the apostles, wherever the Gospel is preached in heathen lands, it is acknowledged to be the voice of God, because the intuitions of every human soul in a normal state do give faithful response to that voice.

All feel condemned by that voice. Some yield, others reject; to the one, "It is the savour of death unto death, and to the other of life unto life."

"And they heard the voices of the Lord God, walking in the garden, in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said unto him, I heard thy voice in the garden, and I was afraid, because I was naked, and hid myself."—Gen. iii: 8-10.

Does not every human conscience respond affirmatively to this?

It needs not that the preacher in heathen lands should discourse of metaphysics, of science and of philosophy. God in his Word speaks to the conscience and needs not to vouch other witnesses to support him and corroborate his testimony.

"Never man spake as this man," said the Jews. "He spake as one having authority."

"My sheep know my voice and they follow me," Hear Paul on Mars' hill, in the midst of Athens, the most polished city in the world. He reminded them that they were the offspring of God, according to the confession of one of their own poets, and therefore, "they ought not to worship idols or things graven by art and man's device;" and then he proclaims in their hearing, "the times of this ignorance God winked at, but now commandeth all men everywhere to repent, because he hath appointed a day, in which he will judge the world in righteousness, by that man, whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some macked, and others said, We will hear thee again of this matter." Howbeit certain men clave unto him and believed.—Acts xvii: 31-34.

There is no evidence on record that these Athenians had ever heard of the resurrection of the dead, of the doctrine of repentance, and of a judgment to come until they were thus declared by Paul. True, their literature abounds with evidences of a sense of right and wrong, and of the moral quality of actions, and of accountability after death for the actions of this life; and that they had a deep religious sense; temples of worship, priests and sacrifices, and these institutions, these public institutions of sacrifice and temple worship had, in measure, educated and prepared them for the more definite and authoritative announcements made by Paul, but of the resurrection of the dead, of repentance, and a day of judgment, when all men were to be judged by the rule of righteousness, they had never heard, and yet many, and some distinguished, and doubtless some very intelligent persons, in that heathen crowd believed the doctrine taught by Paul, and followed him. And thus, wherever he went preaching, with few exceptions on the continents and on the islands, among the adherents of gross idolatry, these strange doctrines taught by Paul were received and obeyed as the voice of the only true God.

They were afraid because they were naked, and they hid themselves; nevertheless they heard the voice of the Lord God and knew it; some gave heed, others rejected; to some it was "the savour of life unto life," to others it was "the savour of life unto death."

"And it is true to-day, that the neglected "common people," whose minds have not been mystified and perverted by "doubtful disputations," give ear more readily to the proclamations of the Gospel, and are more easily won over to obedience than the more favored classes of our people. And the explanation is obvious. In the one case, the earnest, devout, godly man, addresses unsophisticated minds, whose intuitions have not been choked to death—whose consciences have not been obfuscated

by the arts of casuistry; and there is a reticence of the garden scene—"He was afraid, because he was naked," and sought to hide himself, but came to answer to the call, and makes a clean breast of it. In the other case, more than half the people the preacher addresses are already prepossessed against him, and are disputing in their own minds every inch of ground as he advances in his argument. "And yet are they conscious of doing violence to their own sober reason. Now, does not the experience of all men, so far as an honest contention can be had, bear me out in this position? Does not God's Word bear me witness? "For the Word of God is quick and powerful, and sharper than any two-edged sword; piercing even to the dividing of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

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Yes, the Word of God opens the heart of man and exposes to the eyes of his own conscience things that he vainly hoped had been hidden there. So that my own conscience bears me witness to the inspiration of the Scriptures, and the best of all evidences I find in my own consciousness. It is indeed nothing less than a cognition of the soul that admits of no question, or debate, from me.

But there remains one other witness of the inspiration of the Bible, and it is the witness of the Spirit in the heart of the child of God. "The Spirit beareth witness with our spirit."

A WORD FROM THE DEBATE IN TEXAS.

BRO. GRAVES.—I am just home from the Price and Caskey Debate, which was held at Center Point, Hunt county, 16-17th Inst. The discussion was opened by Eld. J. C. Price, Baptist, on the affirmative of the proposition, "The Gospel was preached, in fact, before the first Pentecost after the Resurrection." The affirmative of the proposition was fully sustained, without a single refutation. The negative argued that the Gospel was preached only prospectively and prophetically, and not in fact, but lost all his ground by the admittal that the question was not worth debating.

Eld. Caskey opened on the affirmative of the question, "Baptism to a penitent believer is a condition of pardon." His arguments were, in the main, the same relash of former debates, and need not be repeated here. His main point was, "that faith is not effectual, in any case, until the believer actually does some work." Abraham's faith was not effectual until he started to travel—until he offered up Isaac, etc., and so the sinner's faith was of no account until he was baptized!! Failing most signally to maintain this point, he resorted to sarcasm, and vile epithets; courted the sympathy of the ladies by an effort to vulgarize him—all of which plainly showed the death struggle of his cause.

He boasted of being a great debater, and having a big pile of eulogies from the press—secular and otherwise. Felt it a great condescension to debate with a mere boy. But our little David, in fact, was just a little too hard for this Goliath of Campbellism. The current reformation received a blow in one of its strongholds from which it will never recover.

Eld. J. C. Price is a young man, a native of Texas, and self-made, but bids fair to become one of Texas' strong advocates for Baptist doctrine. Our cause was well sustained, with credit to himself.

One of the moderators, W. M. RAYMOND, July 20, 1883.

REMARKS.—When a denomination puts up such men as its representatives as Collingworth, Chapman, Ditzler, Caskey, and men of his ilk, they must expect to suffer. Baptists invariably are the gainers, when opposed by such men. We congratulate the "boy" preacher. May God keep him humble.

The regular fall and winter course of lectures in the Memphis Hospital Medical College, and Medical Department of the Southwestern Baptist University, will commence, about, October 1st. For full particulars, address the Dean.

Foreign Missions.

MISS NORA S. GRAVES, Editor.

I APPEAL most earnestly to the pastors this week to appoint the sisters in their churches for this work, as soon as possible, and put me in personal correspondence with them; for they must remember the sisters will have but three months, at best, in which to do their work before they will become quarantined by cold, wet weather and bad roads, and only a month or six weeks in the spring.

You see I have opened the "Big Hatchie Fund," which will always stand at the close of our column, and we hope to see it lengthen each week.

I shall give a weekly report of all donations sent in, and should any personal donations be sent in, I request the donor to state what church he or she belongs to, so that I may know how to credit it in the fund.

You will find Mr. E. E. Davault's report just below, which is even more encouraging than the one last week.

REPORT.

MISS NORA.—Please publish that three churches have contributed as follows:

Table with columns: SUBSCRIPTIONS, PAID. Ridge High \$50.00 \$21.70, Eudora 12.00 8.00, Germantown 31.25 8.65, Total 93.25 38.35, Grand \$131.50

Allow me to say in this column, "Honor to whom honor is due." Let every reader of THE TENNESSEE BAPTIST know that Ridge High church is composed of as noble a band of brethren and sisters as any in the State. God be thanked for such people.

According to numbers Eudora and Germantown have done almost as well.

But stop! Without a leaf from honor's wreath, these churches have Rev. J. D. Anderson for their pastor. A better pastor those men will never have. He does not stand and say, "Brethren, contribute!" but he heads the list with five dollars, and says: "Let us raise at least fifty dollars to-day."

May God bless him and his noble brethren, and may their act be an example and an inspiration to others!

May God bless THE TENNESSEE BAPTIST also.

E. E. DAVAULT.

THE APPOINTMENT.

From every direction come letters approving the suggestions of the Board dividing equitably among the States the sum to be raised for this year. No word of disapproval has yet been heard. One brother writes: "You may rely confidently on our quota." Another says: "The State Convention will approve the suggestion." A third says: "The \$100,000 should and can be raised." A fourth more pointedly writes: "This State can and will raise the amount assigned her" and so from other States.

We have only to add that the work must be begun early, and pressed steadily. A "spurt" just before the close of the financial year will not accomplish the object, nor will it supply from now till then the daily bread of our missionaries.—Foreign Missionary Journal.

The Big Hatchie Association also approves the suggestion of the Board, and is both willing and determined to do her part in raising the \$6,000 proportioned her State. Our Association has also begun early with a contribution of \$52.25 from two churches the first week of the Associational year and for the second week, and intend to press steadily on until the object is accomplished.

We cannot refrain from publishing the following token of "Kingly Sympathy" as a proof of the influence and power our Missionaries win over the people and even the kings of heathen lands, in spite of all the opposition they seem to meet on every hand.

KINGLY SYMPATHY.

"Since the death of his beloved wife, the Rev. Dr. Jean has received many expressions of sympathy in his bereavement. Among others The Sioux Weekly Advertiser publishes an autograph letter from the King of Siam, sent to Dr. Jean by the king's private secretary expressing his deep sorrow. The king's letter is as follows: 'TO THE REV. WILLIAM JEAN, D.D.,' 'We have just received news of your loss and we are

should be more fairly than is befitting. Our multifarious duties prevented an earlier knowledge. Though thus tardy, our sorrow at the loss of a personal friend, and our sympathy for your grief at your greatly advanced age knows no abatement.

"We beg of you to receive our inquiries for information, and the expression of our sorrow arising from the loss of Mrs. Jean, who has long been a resident of our country, and whose usefulness and goodness are manifest to all. She was known and beloved by all.

"Receive our blessings, that you may have power to endure this sorrow, which no power can modify. May you long remain among us all, who have long known and loved you. SYAMINGU, 'March 21, 1883.'"

THE BIG HATCHIE FUND.

The following are the churches and the amounts given by them towards raising the \$1000 promised by the Big Hatchie Association for Foreign Missions by the first of next May, 1884.

Covington church \$32.10 (\$11.15); Big Creek church \$20.15 (\$9.65 paid).

PRATTSVILLE, ARKANSAS.

EDITOR BAPTIST.—As the columns of our Old Banner are generally perused with interest and profit by the Baptists of Arkansas, I wish to communicate to our friends here and elsewhere as well that we have once more enjoyed a very refreshing time from the presence of the Lord at Harmony church. Elds. Tucker and Halbert commenced a meeting at said place on the third Saturday in July, which continued nearly two weeks. On the 19th of July, five days after the meeting began, Dr. W. A. Clark, our beloved State Evangelist, arrived when new zeal and interest seemed to be infused into the church, and a general awakening took place. On the Sabbath succeeding Bro. C. preached a missionary sermon from this text, "Thy kingdom come." The first part of the sermon was of course devoted to preliminaries, but when Bro. C. approached the main feature, he seemed to gather inspiration as he proceeded, and old and young wept for joy. It was good to be there. After the sermon a collection was taken up which resulted in \$9.50 for State Missions. It has been said by a tow Baptist whose imaginations excel their intelligence that Bro. Clark can't visit any churches except those immediately on the railroads. To all of whom permit me to say that this charge is very unkind if not unchristian-like, for in coming to this place the writer had to put himself to much inconvenience, since we have no railroads or any other good roads; taking his buggy and going some distance, and that, too, through the swamps of Saline bottom for five miles to meet Bro. C. and assist him to this place; and I am persuaded, he will be pleased to visit any other destitute place where the ordinary encouragement is given. Now let this croaking be hushed up, for we of Grant county are more than ever persuaded that Bro. C. is the right man in the right place, and may the Lord bless him in his work, as also the dear Old Banner, which is always on my table. In love, August 5, 1883. A BAPTIST.

COLDWATER UNION MEETING.

BRO. GRAVES.—The Coldwater Union requests that your publish the programme of its next meeting, to be held with the State like church, on Friday before the fifth Sunday in September, 1883, at 11 o'clock a. m.

- 1. Introductory sermon by J. S. Berry. 2. Ministerial education by T. J. Carter. 3. Should teachers in Sunday-schools be converted persons? by W. O. Lattinore. 4. Should Baptists use in their Sunday-schools anti-Baptist literature? by J. B. Moody. 5. The duty and blessing of giving, by J. S. Berry. 6. The duty of pastors to churches, by J. W. Harris. 7. Query box. Visitors desiring conveyances will address J. W. Filinn, Olive Branch, Miss. J. B. Moody, Pleasant Hill, Miss., August 3, 1883. Clerk.

Bro. F. S. Rountree, of Rancho, Gonzales county, Texas, is the authorized agent of the Baptist Book House in the bounds of San Antonio Association, for the sale of books, tracts, periodicals, etc.

THE BAPTIST TRACT SOCIETY, FOR 1883.

The effort is to circulate by gift or sale 500,000—one-half million—of pages of the following denominational Books and Tracts the present year—1883.

SHALL BOOKS.

Table with columns: Book Title, Price. Intercommunion Unscriptural, etc. 75c, Old Landmarkism—What is it? 75, The Middle Path 75, Tracts 50, Origin and History of Baptism 50

FRESH TRACTS.

Table with columns: Book Title, Price. The Act of Baptism, Valuable Late Authorities 10, The Symbolism of Baptism 10, The Relation of Baptism to Salvation 10, What is it to Eat and Drink Unworthily? 10, Conscience—What is it? 10, A Peculiar People 10, Modern Universalism Exposed 10, Principle—Its Conflicts and Consequences 10, The Origin of Spirituality 10, The Individuality of Christianity 10, Reasons for Receiving a Baptist 10, The True Mission of Baptists 10, The Rights of Laymen 10

These publications will be sent by mail, post-paid, for the above prices. Liberal discount by the quantity. All Ministers, Missionaries of Boards, and Evangelists are requested to act as our Agents. Address BARRIST BOOK HOUSE, Memphis, Tenn.

Terms of Membership.

It is the pledge on the part of the brother or sister to put into circulation by sale or gift, during the year 1883, a certain amount of our distinctive denominational literature, in the form of small books and tracts published by the Baptist Book House (see its published list). The name is entered in the class when the pledge is made, the tracts and books sent on receipt of the money. Books and tracts can be ordered in amounts from ten cents to \$25. Mail orders without discount; express orders, the usual liberal discount.

First Class—\$25.

I hereby pledge myself to put \$25 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883.

NAMES.

J. R. Graves, Tenn.; J. B. Carrin, Fla.

Second Class—\$15.

I pledge myself to put \$15 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883.

NAMES.

J. A. McCloskey, Ky.; J. N. Reid, Va.; G. S. Leatherbury, Miss.

Third Class—\$10.

I pledge myself to put \$10 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883.

NAMES.

W. C. Johnson, Ark.; John H. Carrin, Fla.; J. W. Jarman, S. C.; Wm. M. Dunn, Colorado; T. J. Carter, Miss.; Robert Little, S. C.; Eld. J. J. Hayes, Ark.; R. W. Lanier, Ark.

Fourth Class—\$5.

I pledge myself to put \$5 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883.

NAMES.

W. C. Johnson, Ark.; John H. Carrin, Fla.; J. W. Jarman, S. C.; Wm. M. Dunn, Colorado; T. J. Carter, Miss.; Robert Little, S. C.; Eld. J. J. Hayes, Ark.; R. W. Lanier, Ark.

Fifth Class—\$1.

I pledge myself to put \$1 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883.

NAMES.

V. M. Taylor, Tenn. \$1.00; Jos. Atkins, Ala. \$1.00; J. B. Carrin, Fla. \$1.00; Wm. M. Dunn, Colo. \$1.00; T. J. Carter, Miss. \$1.00; R. W. Lanier, Ark. \$1.00; J. A. McCloskey, Ky. \$1.00; J. N. Reid, Va. \$1.00; G. S. Leatherbury, Miss. \$1.00.

Brethren, here is an opportunity to do good and lasting work for the Master. It is a water by the side of which we may sow the printed seed of truth and salvation that will bring a certain harvest. All who have any heart at all to work for the Savior can do something. How much each pastor in the South can do in a silent way by sale, and he can beg a hundred dimes to aid him in giving away needed tracts. Let us have a noble army of workers together this year. Select the class you will join this year and send your name in at once. We commenced late last year, and hard as it was and no money in circulation over one-fourth of a million of pages were circulated. We should make it a million this good year—now!

"Baptism may be administered in any place where there is a believer, an Elder, and water."—J. B. Gambrell, editor, Mississippi Record, in his issue of August 31, 1883.

We republish this for a few issues because, having charged this position upon him, we understand Eld. Gambrell to deny it. Let thoughtful Baptists consider into what ecclesiastical anarchy this would plunge the churches. The position contains its own manifest refutation. It puts the churches of all control of the Ordinance of Baptism and hence into the mire.

The Tennessee Baptist.

THOU HAST GIVEN A HANDBLANK TO THEM THAT FROM THEE...

GRAVES & MAHAFFY Publishers

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Distinctions: As Baptists, we are to stand for the supreme authority of the word of God.

Church Fidelity: Baptist believe that a Christian church is a local organization, and complete in itself.

Distinctions: The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical.

Half Truths are Falsehoods: When a witness takes his oath in court he is made to swear that he will tell the truth.

Now this fact is equally true with respect to the doctrine of Christianity. The minister who stands in the pulpit stands as a witness for Jesus.

Now the temptation to utter half truths presses the minister stronger than it does the ordinary witness before a jury.

To illustrate our idea: The Scriptures unambiguously teach that the Godhead consists in three distinct and co-equal persons.

Now should a teacher of Christianity preach the existence and attributes of one of those persons, as the Father only, the ignoring or shading the existence of the others.

gion could be scarcely less, or more, than Deism which is one form of Infidelity.

There are hundreds, if not thousands, of our own ministers who held and teach that the person of the Godhead is one—but who sometimes reveals himself to us in the office or relation of father, and hence we speak of, God the Father.

Sometimes in the office or relation of Son, and is spoken of as Son; hence we have the expression, God the Son.

And again he personates a Spirit, is spoken of and referred to as a Spirit, and hence he has the title of God the Holy Spirit.

It is evident that the man who believes this is but a Deist. If there be but one person in the Godhead, what means the presence of three persons at the baptism of Jesus?

Why are we baptized in, or into the name of three persons? The Unitarians openly deny the divinity of Christ and teach that the Holy Spirit proceeds from God, or God's Spirit, as our influence is often called our spirit.

Christianity, then, is based upon the doctrine of the tri-personality of the Godhead, and to deny the essential divinity of either person, is to deny the God of the Bible.

Again, there are three other fundamental doctrines vital to the existence of Christianity, viz:

- 1. The sovereignty of God. 2. Accountability of man, and 3. Salvation by grace only.

Should we reject any one of these truths, and Christianity would be subverted and infidelity would be the result.

Or, should we constantly preach one of them to the neglect or shading of the others, infidelity would result, just as certainly as if we should preach the existence of the first person in the Trinity without acknowledging the second and third, deism would be the result.

We mean this: Let a minister preach continually upon the sovereignty of God, as exhibited in his predeterminate counsel, foreknowledge, election and decrees, and sovereign grace, effectually throwing into the shade man's accountability—falling prominently to set forth and impress his hearers that in the scheme of salvation man is over treated by God as a moral being, and therefore accountable for his rejection of the offers of grace, and fatalism, a most plausible and pernicious form of infidelity, is the inevitable result.

It cannot be denied that there is a class of Baptist ministers who are guilty of this very thing. The warp of their sermons is God's sovereignty and the woof of them is his predestination and election, particular and personal.

Their religious conversation, like their preaching, runs directly to and continually upon this very subject. These are rightly called Calvinistic preachers, and when their faith is reduced to its last analysis, they come as near being fatalists as the believers in the Koran.

It is because they magnify one of these vital doctrines to the neglect of the others—preach a half truth.

Then there is an opposite and opposing class of preachers who go to the other extreme and quite ignore the sovereignty of God, and seem to have a real aversion to the doctrine of sovereign grace, predestination and election. They, in fact, do not believe those doctrines, and therefore either openly reject them or never preach upon them; but constantly dwell upon the freedom of the human will, and therefore man's accountability for his rejection of Christ, etc.; and the result is Arminianism, the practical denial of salvation by the sovereign grace of God, and this doctrine utterly subverts the system of Christianity and is another specious form of infidelity.

We might multiply illustrations of the pernicious results of preaching half truths. The commission of Christ will readily occur to the minds of our readers. It was to preach the gospel to every creature, and not falling to teach them—the disciples—"to observe all things whatsoever I have commanded you." Who will deny that the "preaching of Christ," "the Gospel," "the doctrine of Christ," "the faith" of which Christ was the Author and the savior, includes both the presentation of Christ as the divine and only Savior and the believer's only King and Lawgiver as well—respect for his crown

as well as love for his cross, the strict obedience of the life as well as the love of the heart? And yet how many—alas! thousands of our own ministers preach Christ as the only Savior and seldom and almost never as King—never teach believers their paramount and instant duty to observe all things whatsoever Christ has commanded. Such a preacher cannot be said to preach Christ, or Christianity, and the inevitable consequence of such unfaithfulness is, that his flocks and followers practically obey Christ as King—and do not feel constrained to obey his commandments.

But returning to the consideration of the truth of vital doctrines formulated above, no man can be said to preach Christianity unless he preaches—three of them, and equally. He need not attempt to harmonize them; he may not be able to harmonize them; the loftiest angel nearest the throne may not be able to harmonize them; still, they are as clearly and as often revealed in the Bible as the existence of God himself, and therefore should be equally set forth in our preaching and teaching as the vital doctrines of Christianity.

Since it is denied by some among us that Regular Baptists believe the doctrines of God's absolute sovereignty, eternal purpose and electing grace, and by others that they believe in the freedom of the Gospel to all men, and man's accountability, we submit here two Articles of Faith the most generally adopted by the Baptists of America:

GOD'S SOVEREIGNTY AND ETERNAL PURPOSE. We believe the Scriptures teach that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man. It comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

But be thou partaker of the afflictions of the gospel, according to the power of God; who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Eph. i: 2-14; 1 Peter i: 1, 2; Rom. xi: 5, 6; John xv: 16; 1 John iv: 19; Hos. xli: 6.

But we are bound to give thanks always and for all in the name of our Lord Jesus Christ, the Lord of glory, to whom we are saved by the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Acts xiii: 48; John x: 16; Matt. xxi: 16; Acts xv: 14.

And he said, I will cause all my knees before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Matt. x: 15; Eph. i: 5, 6, 7, 8; Jer. xxxi: 8; Rom. xi: 28, 29; James i: 17, 18; 2 Tim. i: 10; Rom. xii: 22-26.

For who maketh thee to differ from another, and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? 1 Cor. i: 29-31; Rom. iii: 27; 1 Cor. i: 31; Col. iii: 12; 1 Cor. iii: 5-7; xv: 10.

Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 1 Cor. ix: 22; Rom. viii: 28-30; John vi: 37-40; 2 Peter i: 10.

Knowing, brethren beloved, your election of God. Rom. viii: 28-30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Isaiah xlii: 18; Rom. xii: 29.

Wherefore the rather, brethren, give diligence to make your calling and election sure. Phil. iii: 12; Heb. xi: 11.

THE FREEDOM OF THE GOSPEL, AND MAN'S ACCOUNTABILITY. We believe the Scriptures teach that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

Ho, every one that thirsteth, come ye to the waters, and ye shall drink freely. Luke xiv: 17. The water of life freely. Luke xiv: 17. He that believeth on me, he shall never thirst. John vi: 35. And the times of this ignorance God winked at, but now commandeth all men everywhere to repent. Rom. xvi: 26; Mark i: 22; Matt. i: 15-17; Heb. ix: 40. Ye will not come to me that ye might have life. John vi: 40. Ye will not come to me that ye might have life. John vi: 40. Ye will not come to me that ye might have life. John vi: 40.

And this is the condemnation, that light is come into the world; and men loved darkness rather than light because their deeds were evil. Matt. xli: 20; Luke xix: 27; 2 Thess. i: 8.

Let us, as ministers of Christ, therefore, if we do not intend to lose our souls, present these three vital doctrines equally in preaching the gospel of salvation to lost men, as Christ did, and as the apostles did, and leave the results with God. And remembering our vows to Christ, let us not only preach him as the sinner's only Savior, but the believer's only King, and cease not to teach them to observe all things whatsoever he has commanded them, and there will be a new state of things among us.

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that the Lectures did great good there.—Rev. Dr. J. M. Wood, in an article in the Index, contends that the Lord's Supper was not designed to be celebrated in public.—Central Baptist. "What next?"—Biblical Recorder. The testimony of all standard historians touching the practice of the churches as early as the second century sustaining Bro. Wood's conviction, is properly next.—We will do not see the point in the late allusion of the Index, and we see neither point nor sense in its remarks in its issue of the 12th of July. Dr. Curry disclaims applying the term, "Straight-jackets" to old landmarks at Waco, as Dr. Robertson reported him as saying. We were not present, but "straight-jackets" was the word in every one's mouth the next morning, who were reporting the terms he did use—he will not deny using more severe terms than this.—Bro. A. W. Young, of Queens, West Virginia, says, that in that place the Baptists are still building up, and that lately they had received three from the Methodists; one a leading member; that they are struggling to build a church house, and solicit help from their brethren. Who will send \$1, or \$5 to A. W. Young for this object?—A. B. Ingram, Texas: You may say to your people that it is not true that we condemn your church when the accustomed denominational invitation is given. Under our former pastor it was never given; now, occasionally, as all cannot yet see the matter in its true light. It is easier to demolish a thousand specious arguments than to overcome one old prejudice.—W. T. Stovall, Mississippi: We should be delighted to visit you—we may some day publish that sermon in Tract form.—G. W. White, Georgia: We thank you and every other brother, for every typographical error or otherwise, pointed out to us in the 7 Dispensations. We are sorely reading for them, and correct them in each new edition.—This is well put by G. A. Coulson, of Texas: "What the Society [A. B. P.] would do with 30,000 copies of the Bible Union Testaments we do not know, unless it purposes to distribute them among the needy colored people of the South. This would not be just to the colored people. If they are given a Bible, it should be one of unquestioned authority."—Biblical Recorder, as quoted by the Examiner. And the editor would keep the needy colored people of the South in profound ignorance of the Bible. Why? because he has no version of the Bible that is not questioned. Will the editor tell us where a Bible of unquestioned authority can be found? Many of us would like to see such a Bible.—I am well pleased with the Brace. I only wish I had purchased it long before I did, it has helped me so much.—G. M. Jameson, Bell county, Texas. So many die of consumption, and all other ailments, because they will not commence to meditate in time. So many wait until voice and lungs are hopelessly ruined before they will send for a Brace, which never fails to benefit and preserve the voice.—I accept your theory of church communion, and it is gaining ground in this county. Our church, Cedar Creek, is in a very prosperous condition. Bro. M. V. Smith is our pastor. We are a temperance people out here—have a Council of ninety old members, and good society.—G. M. Jameson, Pendletonville, Texas. A letter minister you could not have than our Bro. Smith, and he will have no objection should you send us a club of 10 or 20 new subscribers from Pendletonville. Ask him and he will help you get them.—Prof. A. T. Barrett, LL. D., of Mary Sharp College, Winchester, Tenn., has been selected to deliver the opening Lecture of the Educational Conference at Mont Eagle, the Chautauqua of the South, on the 1st of August. His theme will be "The Trend of Modern Thought." This is certainly a compliment to the College as well as a high honor to the Professor. It will be a brilliant affair, we doubt not, as the Professor received the gold medal for oratory in the University of Rochester, N. Y., where he graduated.—Well paid musicians, and costly floral displays, and secular themes, and the sounds and sights in so-called evangelical churches, have taken the place of the glorious Gospel of God.—Dr. S. H. Ford. I wondered when I read the paragraph if the lightning when it would strike

the corner, now being introduced into the choir of some

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Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah.

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CHAPTER V. THE GREATNESS OF GOD'S LOVE.

TEXT: "For God SO loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."—JOHN III: 16.

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