

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.

Old Series—Vol. XXXVIII.

MEMPHIS, TENN., JULY 28, 1883.

New Series—Vol. XVI. No. 8.

Our Pulpit.

“SO;”

THE GOSPEL IN MONOSYLLABLE.

BY REV. GEORGE A. LOFTON, D.D., (PASTOR OF FARM-ARTISTE CHURCH, ST. LOUIS, MO.)

Author of “Habitué Thinking and Its Remedy,” “Baptist Trophies,” “Bible Thoughts and Themes for Men, Men and Women,” etc., etc.

CHAPTER II.

TOTAL DEPRAVITY—CONTINUED.

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.

(2) Man is unable to free himself from the imputation of Adam's guilt, under the condemnation of original sin. We not only died in Adam but we were federally lost in him. We were not only alienated from the life of God, but from the favor of God, as a race, by the fall of our federal or covenant head. It is the nature of Law to visit the iniquity of the father upon the head of the children, consequentially and judicially, from a moral standpoint. In spite of evangelical force to break the severity of this peculiarity in legalism, the moral sense of even a corrupt humanity cannot escape the effect of federal consequence and judgment upon character. The disgrace of the parent rests upon the child, under every form of legalism. Hence Paul says: “By the offense of one, judgment came upon all men to condemnation.” Afterwards, “the law entered that the offense might abound;” but before the written law entered, the federal condemnation of the race was complete. By Adam's transgression the world became not only an infected, but a cut-off, quarantined district; and but for the interposition of the second Adam, we could never, as a race, have held the slightest spiritual relationship with God, from the patriarch of the family down to the infant in the cradle. Had the law not entered, we should have perished in our state of federal condemnation. Where there is no law there could be no personal transgression: but our lost estate by spiritual death and federal alienation would have remained the same, without Christ. Admit that no positive infliction of punishment for conscious, individual transgression, under such a state, should accrue; yet the doom of spiritual death and racial alienation from the life and favor of God, with all the consciousness of such a state, would forever have remained.

We inherit from Adam both the consequences and condemnation of his fall. We are born in his likeness; and we retain from him the inherent germ and contaminating principle of moral evil. Consequentially and judicially we are ruined. We are dead, and have no power to make ourselves alive. We are federally condemned, and have no power to free ourselves from Adam's curse. As well might a child free itself from a father's taint of disease, or a father's disgrace for murder or theft. The very earth is cursed for Adam's sake—let alone his posterity. The whole creation travailed and groaned until now; and weeping, writhing, and waiting for “the restitution of all things,” through Christ. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Not only so, but death reigns over those who have not sinned “after the iniquity of Adam's transgression.” The divine infinitude illustrates the power and curse of sin upon the doomed

race; for death could not invade the mortal body of the non-transgressing infant, if the germ of moral death and the curse of federal condemnation were not inherent in its soul. To be sure, the infant is not lost, because of the interposition of redemptive grace; and it takes the blood of Christ to save the tiniest infant and the purest man ever born of Adam, irrespective of individual transgression or personal accountability under the law. Let us here observe that we are not dead, lost or condemned as a race for what we do, but for what we are by nature. We were born dead, lost and federally rejected in the first Adam. We are personally condemned for unbelief and punished for what we do in disobedience to the law, according to the light of reason and revelation. So we are not made alive, saved or justified as a race for what we do, but for what we are by grace. We are born again, saved and federally elected in the second Adam. We are personally justified through faith, and rewarded for what we do in obedience to the gospel. Consequentially and federally, death and life, loss and salvation, condemnation and justification, punishment and reward, stand, primarily and secondarily, in direct antithesis, as the opposite work of the two Adams. Though personal condemnation or justification depends upon individual unbelief or faith—though personal punishment or reward depends upon individual disobedience or obedience—yet the two Adams lie federally and consequentially, at the bottom of all we are or do or become.

Hence, from the standpoint of our lost estate by nature and federal condemnation we get a clear idea of God's scheme of redemptive grace in Christ. “As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Paul potently concludes his masterly argument in Romans that salvation is all of grace and man of works. “And if by grace, then it is no more of works; otherwise grace is no more grace; but if it be of works, then it is no more of grace; otherwise work is no more work.” Grace is unmixed even with the tincture of human righteousness. Lost by the impartation of Adam's death and the imputation of his guilt, we are saved by the impartation of Christ's life and the imputation of his righteousness. Total depravity, from the standpoint of spiritual death and federal condemnation, can be relieved only by a scheme of saving grace, absolutely independent of human ability and infinitely superior to human righteousness. “You who were dead in trespasses and in sins, hath been quickened.” “By grace are ye saved, through faith, and that not of yourselves; it is the gift of God.” Truly, may we exclaim, at every step of our examination of man's native condition and of God's wonderful plan of redeeming love, SO! SO! SO!

(3) Man is not only unable to eradicate the principle of moral evil from his soul—not only unable to recover himself from the curse of federal condemnation—but he has no ability to atone for personal transgression. Dead by the principle of moral evil, alienated by a father's disgrace, he is confronted with his own moral guilt. Transgression bars him, personally, from the favor of God. Having no germ of inherent holiness, man has no semblance of justifying righteousness, nor of pardoning merit. The penalty of God's violated law stands against him; and he is unable to satisfy it except to suffer for it. “This would be the work of endless eternity. It would be an atonement which could never end. And why? Simply because the quality of moral guilt possesses an infinite value

and involves eternal consequences. “Whatever is moral is infinite and eternal, good or bad. The physical and mental may change, modify, or be destroyed; but morality is immortal. The very essence of God is morality; and wherever morality takes the shape of law, or receives impression or expression, it is but the image, life and will of God. The moral quality of evil is precisely the opposite, in principle, value and expression of moral good. Both are infinite and eternal in the merit or demerit which respectively attaches to the one or the other. The effects or consequences of both are likewise infinite and eternal. Hence, man, by the inherent principle of moral evil, or total depravity, has not only lost the image and life of God, as well as the ability to give expression to the divine will, but he is charged with the infinite and eternal demerit of moral guilt by reason of his own personal transgression of God's law. Transgression is but the principle of total depravity in expression.

Now the violation of moral law must demand infinite and eternal satisfaction. “This is an old, scriptural and logical conclusion. Man cannot render such satisfaction. He may pay any other debt he owes. He may cancel the penalty of any other law he violates. He may satisfy delinquency, default, embezzlement, theft, murder—the extreme demands of finite law. He can restore stolen goods, suffer the disgrace of the penitentiary, forfeit his earthly life on the gallows; and the law will say he is justified. Human codes may be satisfied; but after all there is a penalty unpaid even in the mind of man. The world still lashes the already punished criminal through life with a whip of scorpions; and when he is dead, it points the finger of scorn at his grave and his posterity. What is the difficulty? Ah! the moral sense of even the worst community can't forgive him. Imprisonment, blood, sorrow, penitence, tears, future fidelity in life—nothing can blot the stigma of moral guilt from even the mind of man. Man cannot forgive himself of moral guilt. The morality of an act brings God and eternity before the conscience. Forebly has Joseph Cook illustrated the quality of moral guilt in the case of Macbeth. In her wild somnambulism Lady Macbeth would try to wash her hands of the blood of Duncan, but the “damned spot” would not “out.” All the perfumes of Arabia, she declared, could not sweeten her little white hands; and Macbeth had the true apprehension of the magnitude and turpitude of moral guilt, when the crimson of his murderous hand, in his own estimation, was sufficient to incardinate the multitudinous seas! How clearly a guilty conscience, wrought up by the lessons of a hideous crime, may comprehend the depths of its total depravity! In the light of God and eternity, how clearer still will be that apprehension!

Lady Macbeth's physician could not heal his patient of her moral disease. He declared she needed another physician; and herein the great poet demonstrated his scriptural conception of man's hopeless condition under the ruin of a total depravity. No remedy, outside of the blood of Christ, can wash away the stain of moral guilt. The gold of Ophir can not pay the price of sin. The sacrifice of heaven and earth—the innocence of all the angels—could not take the moral guilt of murder, adultery, lying, malice, or any other sin, from off the soul of one wretched transgressor. The scars of sin on the soul are like the scars on the man. They cannot be removed by any earthly

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surgery, without leaving another and a bigger scar. No wonder the ages have cried, "Is there no balm in Gilead? Is there no Physician there?" "The Desire of all nations must come." The Sun of Righteousness must "arise with healing in his wings." None but the Infinite and Eternal can satisfy the claims of moral law. Take away the stain of moral guilt, eradicate the sting of moral death. Man is just as helpless with his own sin as he is with his own nature. "All the world," Paul declares, "is guilty before God." There are not only "none good," but "none that doeth good."

Let me say here that it is impossible for God himself, outside of Christ, to cancel the penalty of moral guilt. The deist might claim that God can forgive man for whatever of repentance, reformation of life, or fidelity, he may be capable of doing (the best he can, with the lights before him. First of all, no man can repent, believe or spiritually restore himself, without Christ and him crucified. Christ is not even a mere human convenience, but an absolute, moral necessity as a divine Savior; and not only through him must a remedy for sin be provided, but through him alone can repentance, faith or restoration to spiritual life be effected. God cannot grant repentance without satisfaction to divine Justice; nor can he effect repentance without the incarnation, illustration and application of divine truth and life to man through the revelation of Jesus Christ. Man is incapable of repentance without Christ. God could not forgive any man, to be sure, that did not repent, with or without a provision of grace; but repentance without satisfaction never met the requirements of any law, human or divine. God's grace to the world is not a gratuity without satisfaction to his violated law. Love cannot disregard Justice. The scheme of human redemption is based upon the adjustment of every legal principle involved in the transgression of man. "He who knew no sin, became sin for us." Every jot and tittle of God's law must be satisfied either by the transgressor, or the Redeemer, before grace can be conferred. Then repentance can be granted and effected. Otherwise, Christianity is a fable. Otherwise, there is no such thing as sin—the violation of moral law; or if God has a law of infinite and eternal moral value, he can allow it broken with impunity and without satisfaction. All analogy fails to discover such a possible state of things. The Scriptures show that man is dead under the principle of moral evil, ruined by the fall of Adam, condemned under transgression—totally depraved. Man's experience and history prove the fact; and as well could the State pardon every convict in the penitentiary, every murderer on the gibbet, upon a profession of repentance, as that God could let the sinner go free upon such a plea. Pardon without repentance would be a crime and a curse, as in the case of David towards Absalom; and repentance, if possible, without satisfaction, would destroy the foundations of all government, human or divine. Repentance that is not based upon the undoing of what is done wrong is mockery. If I wrong my neighbor, I must rectify the wrong. In minor things we accept the spirit of repentance; but in every case the penitent is willing to make satisfaction—and will make it if he can. In the violation of any law, however, repentance and satisfaction must go together. If I burn my neighbor's house, or kill his child, repentance, if possible, cannot satisfy Justice; nor would my neighbor, if possible, have the right to forgive me to the injury of law and society. There is no mercy in law; and there is no mercy to society to pardon me in crime, whatever of repentance I were capable of, if Justice should suffer. Life, liberty and happiness—society—are safe only as law is supreme and executed. So of God's law. It must be satisfied, in all its infinite claims, to make God's throne safe and heaven desirable. Let no mortal persuade himself that God will pardon the sinner, turn the damned out of hell, or people heaven with

unchanged rebels, without repentance—or with a repentance that is not based upon perfect satisfaction to every requirement of his perfect, infinite and eternal law.

(4) In conclusion, under the head of man's native condition, we are brought to consider, more fully, the absolute necessity of Christ, as the only Remedy for Total Depravity.

(a) Christ alone can cancel the penalty of moral guilt. He alone rendered satisfaction to the claims of moral law. His infinite sacrifice on the cross pays all the debt that man owes, from the standpoint of federal or personal condemnation. The death of the second Adam takes away the disgrace of the first Adam; and his atonement blots out "the hand-writing of ordinances" against every personal transgressor. The vicarious sacrifice of Christ was not simply a commercial transaction, paying up the debt we owe in kind or degree; but it was an adequate, punitive satisfaction for the sinner in principle and character—total depravity in essence and development. The nature of the principle loses man—alienates and separates him from God; and one act of transgression personally condemns him under the law. "Whosoever shall keep the whole law, and yet offend in one point is guilty of all." A multitude of transgressions may aggravate punishment, but one secures and seals personal condemnation forever. This is true under the light of reason or revelation—law or gospel. The heathen is "without excuse;" for "as many as have sinned without law shall perish without law." They that sinned under the law "perished under two or three witnesses." The light of the gospel brings a "sorer punishment." Jew, Gentile or nominal Christian, we are all lost and condemned—all the world is guilty before God—and will be punished according to light and according to the degree and multitude of transgression. Sin kills, sin condemns, sin punishes; and it is for sin that Christ died, it is sin that Christ condemns in the flesh, it is sin's punishment, of whatever character or degree, that Christ remits. It is Christ that "taketh away the sin of the world."

In Christ sin is judicially judged and punished; and the sinner is justified from moral guilt, as well as pardoned from the penalty of moral and eternal punishment. God sent his Son "in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "Christ hath redeemed us from the law, being made a curse for us;" and, "that we might receive the adoption of sons." In this condemnation and punishment of sin in the flesh, the satisfaction of the Redeemer was propitiatory, vicarious and substitutional. He assumed the wrath of God; he died "for us;" he took our place. He was not only our condemnation and punishment personified and satisfied by an infinite sacrifice; but he became "our wisdom, righteousness, sanctification and redemption." Hence, the gracious doctrine of imputation. Not only do we get the benefit of all Christ did punitively; but of all that he did righteously. He rendered a life of holy obedience to law, as well as suffered its penalty. Our infinite demerit was imputed to him; his infinite merit was imputed to us. In Christ the sinner was forever judged and punished; in Christ he was forever pardoned and justified. His righteousness consisted in perfect satisfaction to violated Justice; in personal, perpetual and perfect obedience to law; in the absolute, holiness of his inner consciousness and life. Pardon from the penalty and justification from the guilt of sin, the imputation of a perfect righteousness and the imputation of a divine life, this constitutes the mighty scheme of human redemption; and it could have been wrought out by none but Christ. No wonder Paul says that Christ is "all and in all."

This is the only Remedy for total depravity. Infinite satisfaction rendered for sin, a perfect righteousness wrought for the sinner, constitutes the sole ground upon which God could grant pardon from death and justification unto life. The law of sin and death has no more dominion over the believer. Henceforth he is, legally, as innocent as if

he had never committed a sin, or could be guilty of another. The sinner's satisfaction is based upon a perfect legal adjustment of every difficulty between God and man. Through the atonement of Christ God is perfectly satisfied and reconciled to man; and man can thus become perfectly reconciled to God. Christ and him crucified is the only rational solution of sin's problem. It is the sublimest of all philosophy. Moral satisfaction for moral guilt can be rendered alone by the infinite and eternal Source from whence morality proceeds. Morality must be incarnated, impersonated and immolated, as the personal God in the flesh, to satisfy divine Justice. He had to thus live, die and rise again to remit sin and impute a perfect righteousness—pardon and justify a totally depraved sinner. No angel, or perfect intelligence incarnate—not all the angels and intelligences of the universe—could do, or suffer satisfaction to infinite, eternal morality, without infinite, eternal, punishment and death. Much less could the sinner render such satisfaction, or work out pardoning merit or justifying righteousness. Nothing but God, in the person of his incarnate Son, could drink the cup of damnation to its bitter dregs, pluck out the sting of death and work out eternal life for the sinner. The dignity, presence and agony of the Godhead, in Christ, by the sweat of Gethsemane and the blood of Gethsemane—the faint symbols of that spiritual and divine sorrow which rent the heart of the God-man—were enough for morality. Hell was vanquished, Death was conquered, Sin was cancelled. Amazing Grace! Wondrous love! What wisdom divine! Well may we exclaim, SO!

(b) Finally, Christ alone can impart the principle of spiritual life to the dead soul. To cancel the penalty of moral guilt is one thing; to bring back the soul to moral life is another. This constitutes the final work of the Redeemer. His sacrificial work would accomplish nothing more than a provision of mercy, if the scheme of redemption did not penetrate the sinner's heart. Christ must do more than satisfy Justice—more than work out a perfect righteousness—by which the sinner may be simply pardoned and justified. Sin is death as well as crime; and the poison of asps must be taken from under the sinner's tongue. The principle of moral evil must be extracted from the very core of man's nature. He must be regenerated. The new birth is the last mighty work of the Redeemer. "Except a man be born again, he cannot enter the kingdom of heaven." The purest man born of Adam must not only be justified from moral guilt, but quickened from moral death. Paul was blameless as touching the law; but he was chief of sinners until converted—dead in trespasses and in sins until regenerated. Cornelius scarcely has a parallel in legal purity. His prayers had been heard—his alms had gone up to God for a memorial—he had been legally accepted and blessed of God—but, spiritually, he was a dead man and lost. He had not the life of God within him; and he had to hear the "words" of Peter, by which he and all his house could be "saved." He had to be regenerated. The young ruler whose moral character and amiability the Savior admired and loved lacked the "one thing" to be perfect. He had not the life and the love of God in his soul to follow Jesus and sacrifice all for the poor. He was dead in the very principle and essence of sin. He needed regeneration. He went away from Jesus "sorrowfully;" and it was evident he never entered the kingdom of heaven.

Now Jesus Christ furnishes the only regenerating ideal in the universe. He was perfection in life, character and doctrine. He rendered perfect satisfaction to divine law; wrought a perfect righteousness for the sinner; but he did more. He gave us a perfect model. He was the incarnation of impersonation and exemplification of divine truth and truth. He was God in thought, emotion, word and action, illustrated. He was morally heard, felt—realized by sentient contact with the world. He was "God with us." "God manifest in the flesh"—with us in life, sympathy and love. Christ was divine Perfection incarnate, teaching, feeling, working, suffering, dying and rising again—incorporated in the Truth and where

pressed by the Spirit. This ideal of perfection is the principle of regeneration; and by knowledge it pierces the brain and penetrates the heart. It plants divine perfection in the soul; and it is the only living and life-giving ideal which God can bestow. Hence, philosophically, it is impossible to save a sinner without the knowledge of Christ. The purest legalism, the loftiest philosophy, the sublimest poetry, can furnish no regenerating ideal. The heathen perish for the lack of his knowledge; and the holiest moralist is as dead without it as if he had never known or practiced a precept of the law. This ideal alone can rectify the brain and purify the heart. It puts the light and the life of God into the soul. Regeneration is simply and solely Christ formed within as the hope of glory. He is the Tree of Life planted in the deserted Eden of a ruined nature. He is the germ of eternal life inherent in the Truth of the Gospel; and when the seed of the Word is sown into the mind—germinated in the heart—the sinner is quickened by the Spirit of God. Regeneration, therefore, is impossible without the Truth, of Christ, applied by the Spirit. Paul plants, Apollon waters, and God gives the increase. We are born again of the incorruptible seed—the perfecting ideal—of the Word of God. We are begotten again by the word of Truth. The evidence of conception is repentance toward God and faith in Christ; and the fully developed birth is manifested by love and obedience to the gospel. Regeneration then is the planting of the ideal perfection and life of God, manifested in Christ and applied by the Holy Spirit, in the soul.

This ideal is the final remedy for total depravity. This is the medicine of the dead heart—the balm of Gilead—and Christ is the Physician. Christ in the soul ultimately destroys the germ of spiritual death. He restores the long-lost life and love of God to its rightful throne. The implantation of this ideal carries with it all the mental, emotional and moral force of regenerating truth. The Truth is God in Christ; and when received into a good and honest heart, God gets back into his temple, Satan is turned out; and the principle of moral evil is finally supplanted. Light and life and joy fill the temple. Grace and beauty shine out through the conduct and character of the regenerate sinner. The new nature overcomes the roots of bitterness left in the old nature, and subdues and sanctifies it by culture. We have no change of nature, but a "new heart" is planted. Christ is grafted into the old stock of the evil tree. All above the grafting—the old man—dies; and the new and holy tree of life bears fruit to the glory of God. Legalism is but the pruning of the branches of nature's tree—the grafting of good works into the stubs; but the old stock is left. Those branches will grow out again, if not continually cut off, and bear evil fruit; and the good fruit of the many graftings implies no change in the tree. This is not regeneration, nor the fruit thereof. Christianity is Christ grafted into the very stock and life of a spiritually dead human nature; and "while the old nature may sprout up from the roots of bitterness below, the stock of the new tree has a divine life, and all its fruit is good. This is man pardoned, justified, restored to life. Christ is man's absolute, eternal necessity—not his mere convenience, as a model of character and teaching. Christ is "all and in all," the satisfaction of violated law—"all and in all," our wisdom, righteousness, sanctification and redemption—"all and in all," our life from the dead. Truly may we realize the preciousness and potency of our text: "God SO loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."

A WORD FROM CROCKETT, TEXAS. BRO. GRAVES:—I am very sorry that you were disappointed, and had to discontinue your visit to me. It was a good time as could be had. The people far and near were very anxious to see and hear you. Pedobaptists, many of them—and I do not know but that all of them—were desirous to hear you here. I am confident that you would have done the cause of truth a good service here, and would have removed forever some prejudices—few indeed are they—that still linger in the hearts of some that are deceived in regard to your nature and charity. I do deeply regret your failure to come. But I console myself with the fact that had it been possible you would have come. The Lord knows best. If he intends for me to do all the work here, I submit, knowing that he will help me.

I want to begin a meeting of days at our church on the first Sunday in July. I am expecting "help"—that of the church and of the great Head of the church. Many of the brethren have, ever since I came here, desired to get Bro. Penn or some one else to come here and hold a meeting for the church, and I did write to Bro. Penn, and other brethren, but they did not come. But I do not encourage this idea; I rather discourage it. I do not discourage evangelistic work, nor would I throw one thing in their way to hinder them in their work, if done according to Scripture. But I do discourage the idea, that obtains with many, that a church cannot have a revival meeting without a new preacher. Custom, however, is a hard thing to overcome. If a good brother, layman or minister, comes in and can add anything in the way of influence or labor, all right and welcome, too. If a church will not work with its pastor, and does not think he can preach for it in a revival, it ought, it seems to me, to get some one to take his place all the time. My church (the one I serve) is now, so far as I know, beginning to think that the Lord is not going to send somebody here to do its work. This is a good

to, but under appropriate titles there are special articles on "Infant Baptism in the First Four Centuries," "The Novatians," "The Donatists," "The Catechumen," or instructed candidates for baptism, who were taught before receiving the rite in Italy, and elsewhere, even in the sixth century, "The Albigenses," known as Paulicians, Publicians, Kathari, Bogomiles, Paterinos, &c., with a history beginning about the middle of the seventh century, and running over some nine hundred years, "The Petrobrusians," "The Henricians," "The Waldenses" and "The Anabaptists." These articles not only "bridge the chasm in the middle ages," but span the space between the ministry of the apostles and the triumphs of reformation and the persecutions of the Reformers. They were prepared with great care from original sources, much matter is compressed into a small compass, the authorities are generally and copiously given, and it is believed that they fully establish the existence of a continuous succession of Baptists right up to the great Founder of Christianity.

The alphabetical order in which the articles are necessarily arranged, and the great size of the work render it a difficult matter for any one without extended examination to grasp its contents. I only intend to speak of this feature of the work, for like your worthy correspondent I regarded it highly important. Thanking him for the kind words he used, and with grateful appreciation of your able journal, I am, fraternally yours, WILLIAM CATHART, Philadelphia.

We have received all the parts, and it is truly a great book, of which every Baptist has abundant reason to be grateful. 1. That God has given us such a galaxy of noble men as these whose lives and labors are here sketched. 2. That he has raised up the right man to gather up all these with such valuable historical sketches in this elegant and permanent form for preservation, Amen. But what will the Religious Herald say to the assertion of Dr. Cathart, that he has fully established the "existence of a continuous succession of Baptists right up to the great Founder?"—ED. BAPTIST.

WHERAS, Bro. J. R. Graves, of Memphis, Tenn., accepted our invitation to preach the dedication sermon of our new house of worship and deliver his course of Lectures; and WHEREAS, it is meet and proper that we as a church should express our heartfelt thanks to Bro. Graves; therefore be it Resolved, 1. That it is the sense of this church that in Bro. Graves the church of Christ has a bold and fearless defender, and the Bible with its grand truths the greatest defender of the age, leaving behind all fashion, formalities and frivolities in Christian worship; eminently contending for the faith once delivered to the saints, and having no compromise to make with error but exposes it in every conceivable shape; in short, he is the greatest expounder of the truth of the present age; perfect in diction, forcible in logic, often putting his propositions in axiomatic form that need no explanation, and yet in the family circle as simple as a child. 2. That the thanks of this church are due and hereby tendered to Bro. Graves for the great work he has done in our midst in the name of the Master; may it be as bread cast upon the waters to be gathered up many days hence; hoping that his life may be precious in the eyes of the Lord for many years to come; that he may be permitted to visit many churches and hold up the banner of the cross with its inscription upon it, "Blood before water; Christ before the church," telling the simple old story of the cross. 3. That these resolutions be sent to THE TENNESSEE BAPTIST and Alabama Baptist for publication.

W. J. WOOD, JOSEPH JENNINGS, } Com. A. M. JONES, } Unanimously adopted by the Second Baptist church, Troy, Ala., June 15, 1883. JOSEPH JENNINGS, Church Clerk. Alabama Baptist please copy.

sign. There are, however, some circumstances in which it is not amiss for a church to get human "help" from without. But I will not stop to name them.

The prospect for a good crop this season is very flattering. It is better than I have seen since coming into the State. I hope God's people will show their faith by their contributions to missions this year.

The "Seven Dispensations" are wanted by all who are shown what the book is. I sell to all mankind—saint and sinner, Baptist or not, and feel that I am doing a good work when I do it; I am serving the people as they should be served. But this is not the season of the year to do the best in a work of this kind, as money is scarce; yet much can be done. I am advertising a good deal in my own way, and I get a good many names.

W. J. WOOD, } A. J. HILL, } Crockett, Texas, June 23, 1883.

RESOLUTIONS OF THANKS.

WHERAS, Bro. J. R. Graves, of Memphis, Tenn., accepted our invitation to preach the dedication sermon of our new house of worship and deliver his course of Lectures; and WHEREAS, it is meet and proper that we as a church should express our heartfelt thanks to Bro. Graves; therefore be it Resolved, 1. That it is the sense of this church that in Bro. Graves the church of Christ has a bold and fearless defender, and the Bible with its grand truths the greatest defender of the age, leaving behind all fashion, formalities and frivolities in Christian worship; eminently contending for the faith once delivered to the saints, and having no compromise to make with error but exposes it in every conceivable shape; in short, he is the greatest expounder of the truth of the present age; perfect in diction, forcible in logic, often putting his propositions in axiomatic form that need no explanation, and yet in the family circle as simple as a child. 2. That the thanks of this church are due and hereby tendered to Bro. Graves for the great work he has done in our midst in the name of the Master; may it be as bread cast upon the waters to be gathered up many days hence; hoping that his life may be precious in the eyes of the Lord for many years to come; that he may be permitted to visit many churches and hold up the banner of the cross with its inscription upon it, "Blood before water; Christ before the church," telling the simple old story of the cross. 3. That these resolutions be sent to THE TENNESSEE BAPTIST and Alabama Baptist for publication. W. J. WOOD, JOSEPH JENNINGS, } Com. A. M. JONES, } Unanimously adopted by the Second Baptist church, Troy, Ala., June 15, 1883. JOSEPH JENNINGS, Church Clerk. Alabama Baptist please copy.

THE DETECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every impostor and excluded Baptist preacher known to us, as references to prove his guilt.

FROM THE ASSOCIATE EDITOR OF THE "BAPTIST FLAG."

Many a Baptist in East Tennessee will remember Bro. W. McNutt, as long a prominent and esteemed minister among them. He has been for years laboring in Illinois; holding and advocating, unflinchingly and boldly the same old faith. For years past he has been associate editor with Bro. D. B. Hay, on the Flag. He will be found a clear, outspoken statement of his position on the communion question. We may claim one-half of the Flag influence in favor of strict communion. Will not Bro. Hay publish this?

BRO. GRAVES:—THE TENNESSEE BAPTIST now makes me regular visits. Each page is eagerly scanned. I see, as in days gone by, the old TENNESSEE BAPTIST has but little to do with second-hand theology. Neither does it stop to ask the question, "Will this be popular?" but squarely lays the issue by the side of God's Word and challenges the world to the conflict.

My brother, you have never, in life, assumed a more unpopular position before your brethren, than when you carved the line against intercommunion, and in favor of strict church communion. In your kind and brotherly letter, you ask me some questions: as to how I stand on the communion question. I answer:

1. I am most assuredly in favor of strict church communion. I have never yet been able to see what Christian courtesy in minister or church has to do with the administration of the Lord's ordinances. An optional administration, to my mind, strikes too close to the line of papacy.

A local church has a clear and lawful right to administer the Lord's Supper. In this there is no question. Would it not be well for Baptists to keep clear of questionable practices? Baptists cannot be rightly charged with fault or male-practice in matters where they have a clear and lawful right. (Example). Courtesy is very elastic, and one step in that direction in the administration of the Lord's Supper (to my mind), is one step in the direction of open, or loose communion.

I have failed to find scriptural authority to extend the communion beyond our disciplinary jurisdiction, or beyond our legal knowledge of qualification. A local church has a right to know its members, and upon this knowledge has an unquestionable right to administer to each and all of them the Supper. A local church has not the means of knowing what change may have taken place with a sister church within the last twenty-four hours.

Church independency must not be interrupted, while kingdom affinity is not to be ignored.

2. I would "commune with Toy," or Ingersoll, if the Lord placed them at the table with me. The law has to determine their rights. The right way is the safe way. The church is the custodian—the keeper of the ordinances, or "traditions." (1 Cor. xi: 2.) The idea of "with" has but little to do with my mind in the communion. If there is a place on earth where a man may forget his wife, and a mother may forget her children, it is at the Lord's table. "Do this in remembrance of me," is enough, and all that is allowed. I think this idea of "communing with" has to go to the background. It has had more to do with open communion tendencies than any other one idea connected with the communion question. All are required to commemorate the Lord's death. They, each and all, do this of legal right, and as "of" as the church may please to do so. None dare question this right. But privileges of courtesy in the practice are, and may be seriously questioned. Blandonsville, Ill., 1883. W. McNutt.

DR. PAINE AND BAPTISM.

BRO. GRAVES:—I write to thank you for giving us the letter of Dr. L. L. Paine, concerning the primitive form of baptism, in the last number of your paper. I hope all our brethren in the ministry will preserve it. Some things in it struck me as remarkable:

1. It is remarkable to observe with what candor and emphasis he affirms that the apostolic and primitive mode of baptism was immersion. He says, "We have no controversy with our Baptist brethren on the historical question of the prim-

itive form. It was, without doubt, immersion." (Italics ours.) Then adds, "We are ready even to allow the superior significance, in some aspects, of this form of the rite."

2. It is remarkable to see with what ease and perspicuity he proves that sprinkling for baptism was silently introduced in the third century for the benefit of the sick (not by scriptural authority), and it did not obtain extensively until the time of the Reformation. And I would say, among Reformers and never among true Baptists. And with what ease and self-complacency justifies himself for giving such instruction in the Seminary. After all this he says, "We would not object, at least on doctrinal grounds, to immersing a person, if it was desired."

3. What follows is the most remarkable of all. He says: "But sprinkling has long been a general custom. It has some special advantages. We like it better on the whole. We prefer it 'even in the summer months.'" Remarkable reasons! If I could see the Doctor I would ask, What "special advantages?" Why "like it better?" Why "prefer it in any season?" What? Why? Why did Cain prefer to bring the fruit of the ground as an offering to the Lord instead of a bleeding animal from the flock? Why did Nadab and Abihu prefer to leave the order of the Lord's way and offer strange fire before the Lord? Why did Korah & Co. prefer to leave the Lord's appointed way and set up their own way? Why did not the Lord accept those departures, and permit them to be perpetuated? Will Dr. Paine or any of his way answer?

4. His reference to the "brave John Calvin" and his opinion, which he says is his mind on the subject, is also remarkable, for it says: "It is a matter of no importance." I don't know which is the braver man, Paine or Calvin. John Calvin must have had a strong nerve or an obtuse conscience to have survived the martyrdom of Servetus; but I suppose that was "a matter of no importance!"

It was a matter of great importance with all the martyrs of Jesus, whether it be immersing or sprinkling. Millions of them were put to death in every diabolical form, because they would not submit to and endorse baby baptism, and sprinkling and pouring for immersion. They thought it was a matter of some importance whether they obeyed the commands of Christ or the "customs" of men. Now Dr. Paine knows full well that the custom of sprinkling which he "prefers" is not what Christ commanded. He is not ignorant of the fact that his preferred custom only became general among Catholics and Reformers. Therefore he knows that Baptists have always opposed it, and have held to the primitive mode, hence he might see the true church in all ages. C. C. McDANIEL.

DR. CURRY AT THE WACO CONVENTION.

I HAVE had many classes of young men before me in my experience as a teacher. I have ever tried to impress them with the importance of enlarged views. Let no narrow-contracted self-conceited views come into your minds; banish them from your thoughts forever.

The substance of the above was said in Bro. Curry's speech on Foreign Missions. He was dwelling upon the thought that Presbyterians and other denominations, as well as Baptists, are doing a great work in the foreign field.

It was said in connection with his utterances about a certain Presbyterian preacher, of whom he said: "If I had a pulpit I would invite him to preach in it." Now I submit for the consideration of Baptists and of all thinking men everywhere, that this was the merest twaddle, and wholly unworthy of a statesman, much less of a Baptist minister. It was simply free-lovelism in disguise. I do not say that the speaker so intended it, but it was of that very kind of thought.

It means this: Brethren, do not be confined to Christ's law; go out beyond this. Do not respect men for adherence to principle and laws, but for their great minds and hearts that can at one bound overstep all law and order. Young man, you are in a free government; do not be ruled down and made narrow and contracted by the little laws

which legislatures may see fit to make. Nor do you respect men who do respect these laws. Why should a man be confined in the narrow limits of love and affection for one woman? Open wide your hearts and arms and receive all. You can never be great and good while you are confined by law and order.

Does — me one say, But Bro. Curry did not say such things as these? Of course not. As a statesman he would not. He would scorn the pretended statesman who would utter such sentiments. But when he proposes to teach theology he will so treat the law of our blessed Lord. Presbyterians, Methodists, and Episcopalians are to be treated by us as the loyal subjects of Jesus Christ. I submit, a principle is one and indivisible. If to substitute sprinkling and pouring for immersion; if to substitute infant baptism for Christian baptism; if to do these things be not to contravene the law of Christ and trample upon the authority of God, then it will be hard to find anything in which a man is not guilty of these. And that there things should be done by the pretendedly pious and those who claim to be the subjects of our Christ, but makes it tenfold worse. "If the light that is in thee be darkness, how great is that darkness." Let me say, then, to all our young preachers, that the grandest of all greatness will ever be in knowing and keeping and teaching all men to keep the commands of the Lord Jesus, the Christ of God.

Saul kept the king Agag, and some of the best of the sheep and cattle alive, still saying, "I have obeyed the voice of the Lord;" but God said, "Thou shalt be no longer king over Israel, because thou hast not obeyed the voice of the Lord." Jesus said, "Whoever shall break one of the least of these, and shall teach men so, shall be called the least in the kingdom of heaven; but whoever shall do and teach them shall be great in the kingdom of heaven."

It is impossible for any one to suppose for a moment that both Baptists and Pedobaptists do and teach the commands of Christ. Hence they cannot both alike be great in the kingdom of heaven. Men who seek honor, one of another, may call it greatness and broadness of thought to pass over lightly the transgressions of God's law. But those who seek the honor that comes from God only cannot do so. Again I say, my brother, the grandest of all greatness and the breadth of all thought and the crowning glory of your profession, will ever be in both doing and teaching all, both great and small, which Jesus has commanded. Then we who do these things should in honor prefer one another. Corsicana, Texas. G. A. COLLIER.

THE STORY OF THE GOSPEL.

300 pages, 16mo. With 150 illustrations and a frontispiece, in colors, of Jesus blessing little children.

In this book an attempt is made to give the story of our Saviour's life in so simple a form that it may be read and understood by very young persons, and others who are not skillful readers. For the benefit of these classes, it is printed in large type and divided into short paragraphs. Great care has been bestowed upon the selection and execution of the wood engravings, over \$2000 having been spent in their preparation.

From the Rev. David A. Day, Missionary of the General Synod, Lutheran church, to Liberia, Africa: "I am using 'THE STORY OF THE GOSPEL' in a class of twenty-five native boys and girls, from ten to fifteen years of age. They have read it through by small daily lessons, in place of the ordinary reading book, and were delighted with it. Generally, we have trouble to get them interested in their reading, but this 'STORY OF THE GOSPEL' just suits their capacity, and some of them have read it through several times."

From Morris Sharp, Esq., Cashier of the Merchants and Farmers Bank, Washington C. H., Ohio: "I gave 'THE STORY OF THE GOSPEL' to my youngest boy—seven years old (he had gone through no book previously except the first Reader) who at once commenced it, and to my surprise, continued to read it until he had finished it, when he said, 'It is the greatest book of all of 'em.' His grandpa next read it, with the same interest that the child felt. And then he loaned it to the servant, a young German girl, who read it through on Sunday at one sitting."

Sent by mail, postpaid, on receipt of \$0 cents Address GRAVES & MANAFFY, Memphis, Tenn.

Foreign Missions.

MISS NOBA H. GRAVES, EDITOR.

UNDER the "cap" of "Aunt Nora," I have worked for two years past with the children of our South for the Mission cause, and my efforts have met with a success far beyond my most sanguine expectations, which success was recognized by the Big Hatchie Association during its session at Ripley, Tenn., last week, and to my great astonishment I was unanimously elected by that body to conduct a Foreign Missionary column in this paper in the interest of the Big Hatchie Association.

I must say, I accept the service with a pressing conviction of the great work and responsibility that will necessarily devolve upon such an undertaking; besides, a trembling sense of my own weakness, for, short of my "cap," I am to raise my voice to my elders and press upon them the claims the Foreign Mission field has upon their Christian hearts and purses. But it was urged that I am "capable of doing this special work as none other within the bounds of old Big Hatchie—if I am willing."

God knows I am "willing" to do all that I am "capable" of doing to further his cause. Thus it is, the appeal came to me as a command, and I undertake the work feeling confident that, with God's help and the help of the pastors and brethren who pledged their assistance, we will never again be made to blush for shame to hear less than one hundred dollars reported raised for Foreign Missions throughout the bounds of Big Hatchie Association during the whole year.

We see from Dr. Tupper's article in our last issue, that the Baptists of the South have proposed to raise \$100,000 for the present Conventional year, and Tennessee is called upon for \$5,000 of this amount. As the largest Association in the State, old Big Hatchie feels she must awake and do her part towards raising the \$5,000, and has laid her plans in my hands to put before her people, which I will do in full next week. In the meanwhile I wish to state that Mr. D'Vault, a young minister preparing himself for work in the foreign field, will visit most of the churches of our Association during his vacation, in behalf of Foreign Missions. He has already begun his work, and the result of his labors among the churches of Big Hatchie Association, with names and amounts subscribed, will be weekly reported in this column.

WE SHOULD EDUCATE OUR SONS AND DAUGHTERS IN THE BEST SCHOOLS.

HERE is what Dr. J. A. Broadus says about this duty in the late "Social Union," Chicago:

"But what I will say is this: Send your own sons and daughters to the Chicago University, that they may gain the higher education. I refuse to be a pessimist. I will not say things disheartening, for we have in these days of rushing work no time to be disheartened; but if anything could dishearten one, it is to see how many young people all over the land might have a higher education; but their parents do not care, or the children are restless and are weakly allowed to have their own way, and grow up without these high advantages, and so go their way into the world's experience not knowing what they have missed until it is too late.

"I wish to speak particularly of what, to me, is a hobby; everybody has a hobby; I have several; and one of them is college education for the man of business. You will all agree that professional men ought to have the higher education—not only the members of the professions of law, medicine, and what is in some respects a profession, the ministry, but teachers and those who practice journalism. A journalist is expected to know everything and something besides, and sigh for worlds to know; and surely he needs the higher education. A great part of our professional men have heretofore struggled up of necessity without early advantages, and this was possible in a new country; but when your sons are grown up, will be no longer a new country and a better general education will be demanded.

"What does a man want in business? Sense, that is the main thing. He wants intelligence, he wants to know how to take hold of a question, theoretical or practical, and think of it till he has thought through it, and then state his thought so as to make other men share in his convictions and join in his enterprises. In that sense I claim that those who are really successful in their pursuits are educated—many of them not in colleges indeed, but in the great school of life, only that education comes when one is approaching middle life. But if through such methods as experience has shown to be best to develop more rapidly the power of thinking and communicating thought young men are trained, will they not be better prepared for the business of life?"

"Yet people say if a man is to do well in business he must begin early. I have a friend in New York, who bears a long-honored Baptist name, who has a number of sons, and for years I have watched their progress. The sons, one after another, are going to one of the best colleges in the country. I said, 'I will watch Richard and see if when he has graduated and has been in business a few years he knows as much of business as he would have known if he had begun business earlier and had not gone to college.' Summer before last I met my friend, and he opened the subject himself. Richard had then been two years out of college and absorbed in business. The business is large, yet I was told that he understood it thoroughly, and his father believes to-day that he knows more about it than he had entered the office at sixteen.

"Or take the case of those who are not so advantageously situated. I know a lad of seventeen, whose father was poor. The boy said, 'I think I am now able to support myself and not burden you, and I will go into business.' But the father replied, 'Education, with a good name, and a good social standing is all I have to give you. I can give you an education and you must not turn away from so great an advantage.' The boy went to college, and afterwards told his father, 'I am glad you didn't listen to my talk when I was seventeen.' How many a boy of seventeen has talked that way and been listened to until it was too late.

"If the institution to which you send your sons does not develop their senses, teach them to think more clearly and to express their thoughts more effectively, then there is something the matter with the institution, or (present company excepted) there must be something the matter with the material you sent to college. (Laughter.)"

The first of September is the time to send your sons to the S. W. B. University Jackson, and your daughters to the Mary Sharp.

*There now, he puts Bro. Gambrell's fat all in the fire, and that of those who have echoed his sentiment, against man's riding a hobby. We have a hobby, and we cannot easily be frightened or thrown from it. It is a two-legged one.

CHURCH ORDER, (foremost).
CHURCH WORK, (earmost).

TO ALL OF OUR AGENTS, BOTH LOCAL AND GENERAL.

WE herewith notify all that we have adopted a new system, by appointing only one GENERAL AGENT in each Association, and referring all applications for local agencies to the Associational agent.

We should be glad to have those now holding commissions as agents, to report to this office at once, and those desiring Associational agencies will please notify us. All previous appointments are hereby RECALLED.

We shall make no appointments until after May 10th, and hope by that time to hear from all of our present agents.

We shall require agents to give us the bounds of the Association in which they wish to work—giving the names of the counties embracing the territory of the Association.

We want live, active agents; those who intend to work.

We shall make it pay live agents, and want no other kind to apply. Colporteurs appointed by Associations proffered. The Seven Dispositions will be ready for agents by May 15th, and we offer extra inducements just now on this book. Yours truly,

GRAVES & MANAFFY.
Memphis, Tenn., April 30, 1883.

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.

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It is the pledge on the part of the brother or sister to put into circulation by sale or gift, during the year 1882, 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.

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Brothers, 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 short 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 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, 1882.

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 obtrudes its own manifest refutation. It robs the churches of all control of the ordinance of baptism and con-

The Tennessee Baptist.

THOU HAST GIVEN A NAME TO THEM THAT FEAR THEE THAT IT MAY BE REDEEMED BECAUSE OF THE TRUTH.—Ps.

GRAVES & MAHAFFY Publishers

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Subscription rates and terms.

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Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human traditions in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinance of Christ as enjoined upon his followers, the same in number, in mode, in order, and in symbolic meaning, unchanged and unchangeable till he come.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be reckoned to his ordinance, without confessing personal faith in Christ, and giving credible evidence of regeneration of heart.

Church Felicity.

Baptists believe that a Christian church is a local congregation, and complete in itself.

2. That, under Christ, each church is absolutely sovereign and independent.

3. That to each church Christ committed the sole guardianship and control of the ordinance—preaching the gospel and administering baptism and the Lord's Supper.

4. That all church discipline and privileges, as voting and the Lord's Supper, should be limited to the discipline of each church.

5. That no semblance of ecclesiastical authority can be exercised save by a local church.

6. That each local church alone is invested with all ecclesiastical power—power to elect and commission and depose its own officers,—power to receive, discipline and excommunicate its own members.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or an alliance or co-operation that is susceptible of being apparently or logically construed by our members or theirs of the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

Witness is the most efficient Accomplish of Error.

BIG HATCHIE ASSOCIATION.

THE fifty-fifth session of this body was held in the town of Ripley, Tenn., commencing on Saturday last. It was a large gathering. There were messengers there from sixty churches. On motion of A. W. Lamar the former officers were elected by acclamation, J. R. Graves, Moderator; J. H. Borum, Clerk; J. W. Justice, Treasurer. The Baptist house being far too small, the Association adjourned to the Court-house.

The introductory sermon being deferred until night so that it might be preached before the Association when organized, as it should be, gave the presiding officer more time to make out the usual committees, and some hours for discussion of a resolution looking to the raising of enlarged contributions to Missions, State and Foreign—at least \$2000 for State and \$1000 for Foreign Missions.

A singular parliamentary question was raised during the afternoon's discussion, viz.: It was claimed by Dr. Robertson, of the American Baptist Reflector, that according to Mell, on a call for a division of the house, that the whole question can be rediscussed. The Chair ruled that it could not, and that a call for a division was not a debatable question.

Elder E. C. Gates, of Brownsville, preached the introductory sermon to an ever-crowded yet attentive congregation, from John 1:14.

Early Sunday morning crowds could be seen

coming in upon all the roads in farm wagons, buggies, horseback and on foot, and by 10 o'clock the town was literally full of people. The Court-house was soon packed, and the overflow filled the Methodist and Presbyterian houses, which were occupied by Dr. Waters and J. B. Moody, of the Baptist Gleamer, Ky. There were never so many persons in Ripley before upon any religious occasion. Never having heard Bro. Lamar, we attended at the Court-house. He took for his text John 1:25 "One thing I know, that whereas I was blind I now see." His theme was, The Assurance of Faith. A richer, more enjoyable sermon we have seldom heard. He took the position that if one is a Christian it is his duty and privilege to know it. Would that sermon could be preached in every church in the State. Every Christian heart in that vast audience warmly responded to the evidences of regeneration he presented, and every one not possessed of them, we are satisfied, would have given worlds for them. Eyes all around us were wet with the sweet waters of joy. In coming out we asked a deacon of the Central if Bro. Lamar preached such sermons every Sunday, and he promptly responded, "Every time! every time!" Fortunate church!

Bro. Jas. Waters, of Nashville, occupied the Methodist pulpit, and J. B. Moody, of Fulton, Ky., the Presbyterian, and there was quite a controversy between the two congregations as to which was favored with the best sermon.

There was a large amount of business attended to on Monday, which called out a large amount of speaking, which was generally participated in. It was a most pleasing feature that during the whole Association not an unkind or discourteous remark fell from the lips of a brother; not a word spoken that the speaker could wish unsaid. The utmost harmony and brotherly love prevailed. Only upon one question was there a negative voice heard, and that was upon the admission of sister messengers to the body.

It was at last voted that the churches be recommended to send at least one sister as messenger. Upon the question of the formation of Women's Missionary Societies in our churches, to be represented in the Association by a sister for each \$10 raised, Dr. Robertson made a very appropriate and forcible speech, which we heartily endorse.

The churches should resist the tendency of this age to organize missionary societies, male or female, to operate independently of the churches. It is the divine appointment that all we can do for Christ, we should do through the churches, the divine and only executives of the Master's will on earth. To him be all the glory, through the church in all ages, world without end. The sisters may have as many working societies as they see fit, but let them work for the church, and through, and not independently of it.

When the Treasurer's report was read, it was found that the Association had raised the past year some \$1,400; three times as much for State and Associational missions as any previous year since the war, and it resolved to raise \$3000 the coming year, and \$1000 for foreign missions, and appointed "Aunt Nora," of the Young South, to secure this amount by such instrumentalities as she may see fit to elect. See her department this week.

During the session it was found that there were \$75 wanting to pay off the missionaries for the past year, when \$102.50 was raised on the spot.

Another striking instance of answered prayer, and liberality: Two years ago upon inquiry it was ascertained that there was not a licentiate within the bounds of the Big Hatchie Association. The hearts of the brethren were discouraged and grieved, and special prayer was made that the Lord of the harvest would send out more reapers into the harvest. At the request of the Chair for all those who felt called of God to preach the gospel to come forward—four presented themselves, who had been approved by their churches. Not one of these had any means to obtain a literary education, or friends willing and able to help them, and they desired to attend our University at Jackson. An opportunity was given to the Association to select

them, and in a few moments, in cash and pledges \$600 were secured. The two city pastors pledging for the support of one—The TENNESSEE BAPTIST for another. The Brownsville church for \$40, and several individual brethren and churches each \$10 for one or two month's board, and the \$2—per month for washing should not be forgotten by them.

This session of the Big Hatchie was, without doubt, the most pleasant and encouraging of any held since the war.

The hospitality of Ripley was unbounded—all that flesh and heart could wish. Mr. Hughes and lady laid the Association under many obligations by their delightful music, and the sweet songs of Bro. Hughes reminded us of the palmy days of L. B. Fish.

When the Obituary Report was read it was found that three ministers had fallen—Rowan, Bibb and Gowen. It was adopted by a rising vote, and while the Association remained standing Bro. Hughes and wife sang "Shall we Meet Beyond the River?" Flowing tears on every side attested the tenderness of feeling that prevailed. There is no doubt about it—we who have lived and labored together in the Master's service will meet beyond the river and "know each other there."

The parting hand was taken at 11:30 Monday night, when, according to the custom, the minister who has been longest connected with the body, Elder J. H. Borum, offered the closing prayer, and Elder Milliken, the next oldest, pronounced the benediction, when the body was pronounced adjourned to meet in Dyersburg on Saturday before the fourth Sunday in July, 1884.

MEM.—There were present in this meeting nineteen or twenty of our old Union University students—ministers, physicians, professors in colleges, and a large number of these were together at tea at Dr. Young's, an old student and resident physician of the place.

It was a pleasant meeting, as were all the associations connected with this session of this Association.

We can but express our thanks for the royal manner in which we and ours were entertained by Sister Lillie Partee; the only regret was her sickness, which prevented her enjoying the meetings, and our enjoyment of her company.

A SNAIL.

THE Texas Baptist contains an article over the signature of E. R. F. (not E. B. R.) on the question of ordination, in connection with the right to baptize.

The writer, once a prominent minister in Mississippi, plants himself fairly on the right ground, and makes some points brethren in this longitude would do well to consider.

Certain writers maintain:

1. That the right to preach the Gospel and baptize was delegated to the church by Christ.

2. That what is delegated cannot be redelegated. Hence the churches cannot redelegate the right to preach and baptize. Therefore, preachers before they can baptize must have church authority.

The question is, if the right or authority to baptize was delegated to the churches, and they cannot redelegate it, how under the heavens can the churches redelegate the right to preachers to baptize one mile or one hundred miles away? It can't be done, that's all.

The truth is, the churches cannot, except by agents baptize at all. Think of a whole church baptizing, if you can. It was never done on earth and cannot be done. Hence, one of three things is true:

1. Either the right to baptize was not given to the churches,

2. Or the churches are empowered to delegate this right,

3. Or there never was and never will be a baptism under the present order of things. Personally, we have no doubt as to where the truth lies, but we commend this "snarl" to those good brethren who can't baptize without church authority, and at the same time maintain that the church cannot redelegate her authority. When they have upon this snarl we have another question or two, which if rightly answered, will bring things to the sunlight.

What does Elder Wm. Thigpen say?—Southern Baptist.

Having waited some months and not having seen any response from Bro. Thigpen, whose opinion we hold in very high regard, we propose to say a thing

or two ourselves, for we dislike to see one so near right and not entirely right, or see a good brother entangled in the meshes of his own logical fallacy.

With our brother's first premises and conclusion we heartily agree. The "snarl," we suppose, inheres in the second list of premises, the second of which is, to say the least, ambiguous, and rendered so by the use of the term "delegate." To delegate the administration of the ordinance of baptism to her pastor, which means deeding as to who may or may not be qualified for the rite and membership—for baptism introduces into fellowship and membership, and administering the act is one thing and the meaning of the term when applied to this ordinance. The other thing is performing the mere act of immersion, which is not the thing meant in the discussion. It has never been a question whether each member of a given church should take some active part in the immersions of church candidates accepted for baptism, because no one ever claimed it, or was obtuse enough not to know that what was done by her recognized officers under her order or sanction was done by the church itself, but the question is if a church has the authority to empower her pastor or any other man to take charge of this ordinance, any more than that of the Supper, and administer it to whom he may deem qualified and where he may see fit. This is the simple question.

The ordinance, baptism and the Supper, were either delivered to the churches as such, or to the ministry as such. If to the former, and the churches cannot delegate their trusts, then they can only be administered by the churches, and it is not the minister's prerogative to say who may or may not be baptized; the church into whose fellowship the person is baptized must approve of the qualifications of the applicant, and authorize her officer to perform the act. But if the ordinances were delivered to the ministry, as such—and if one was, both were—then it is the sole prerogative of the ministers to determine who is and who is not qualified, and to administer the act when and where he pleases, no church having a right to a voice in the matter; indeed the pastor has no right to implicate the church in the responsibility of it; it belongs to him and him alone. To whom were the ordinances delivered—to the local churches or to the ministry? Is the question.

THE Presbyterian General Assembly was in session at Saratoga at the same time was the Baptist Home Mission Society were there, and the two bodies had a beautiful (?) time hob-nobbing through fraternal committees. Dr. Gordon was spokesman for the Baptists, and he, in behalf of the Baptists, told the General Assembly that there were more things in which we and Presbyterians agree than in which we differ! This, most assuredly, is not the fact. But we can mention one that puts us the poles asunder, and it really is what constitutes Christianity itself. Baptists put blood before water in every case—i. e., salvation before baptism; while Presbyterians put water before blood in every case—i. e., they teach that baptism is a sacrament of salvation, which is not the Gospel of Christ or Christianity. Dr. Hatfield, the Moderator, warmly welcomed them, and said: "I know there is very little difference. On the streets Baptists could not be distinguished from Presbyterians! We all believe in the baptism of the Holy Ghost. If we differ about the amount of water necessary for the ordinance. We are not twain but one!" and by their silence the Baptists agreed to this, and the influence of this act of recognizing the Old School Presbyterians as a church or a branch of the church of Christ, has gone forth to the ends of the continent. The Baptists of America do not believe this. The Baptists in the days of Calvin and Zwingle did not believe this, and they were most evilly entreated and put to death by Presbyterians for not believing it! Hear what Bullinger, the historian of the Reformation, who lived in the days of Calvin, says about the belief of the Anabaptists of his day!

"The Baptists regard us no more the churches of Christ than they do the Church of Rome, nor our ministers as true ministers of Christ than they do the Romish priests."

Would the Baptists of that age have received a delegation from a Presbyterian synod or assembly and graciously recognized them as true churches of Christ, differing from Baptists only about water baptism, think you? Will the Baptists of this age smile their martyred ancestors for more than a thousand years, with idleness or fanaticism, or shall we say that Dr. Gordon basely struck his colors before that Presbyterian Assembly in the eyes of the whole world? for his speech was wired to England.

A year or more ago the Journal and Messenger had occasion to remark with regard to the Lord's Supper, that it is an ordinance to be observed by an assembled church, and not by a few church members gathered in a sick room, not in any place where all the church membership may not be assembled. Some of our readers had not, at that time, come to see the matter as then presented, though we think that, before the subject was dropped, few failed to see the logic and the scripturalness of the argument. We are not now surprised to find that, in an article on the "Baptist Principle," published in the Independent, Rev. Dr. Armitage affirms this to be Baptistic, saying:

"We do not regard it [the Supper] as a vital bond of union, proof of love, or test of fellowship amongst Christians. This bond we find in Christ himself, in regeneration and in mutual watch-care. The one design of the Supper is to show or 'proclaim the Lord's death,' as the Canterbury version reads—that is, to preach his death. It is with us the preaching act of the church when met in one place. For this reason we never administer it in the sick room, or in general conventions, or in promiscuous tables; but only when the organic church is assembled. (Italics ours.)"—Journal and Messenger.

This is the very position, and it is all, for which we contend, and which some of our brethren so singularly oppose. The Lord's Supper is an act of the church, not of parts of a dozen or a hundred churches, which would be a promiscuous body, and the act can only be performed when one church is assembled as an organic body, and this organic unity is symbolized by all its members, through many, partaking of the one loaf.

The day will come when Baptists will see this, and church communion will be as generally believed and practiced as alien immersions are now rejected by our churches.

EDIGRAMS.

A. H. Borders, Alabama. Is Clayton on the railroad? Can it and Abbeville be reached by rail? If so, we will try and visit you. We cannot be forty or fifty miles by land.—J. J. Maddox, Georgia. When does the Friendship camp-meeting meet? If in August, no.—Bro. W. D. Anderson, of Hamilton, Texas, proposes a scriptural way of settling the question of intercommunion among Baptists, viz: return to the scriptural practice and law of each church having its own elder and assembling for worship weekly, and requiring all its members to be present at the observance of the Supper, rather than to meet once a month, and turning its members loose to visit around, breaking the remaining three Sabbaths in the month. We think this a specific too, but thousands of our own members will never be satisfied with our close communion until they understand that it is a church privilege, and therefore cannot be granted, any more than voting, to any not members of that particular church. What Baptist complains of our close voting? not inviting members of sister churches present to vote with us?—Bro. J. J. W. Mathes, formerly of Sequatchie Valley, but now of Kosciusko, Miss., writes: "When I last saw you at Duquoin I had no thought of giving up my school and becoming a pastor in another State. I trust I have followed the leadings of the Master. I have a good church and fold, and am greatly encouraged by an increase of members to the church and in-torost. My church, almost to a man, is opposed to intercommunion, and such is our practice. We are very anxious to have you attend our Association next October. Is it not possible?" We do rejoice to hear of Bro. M.'s success, and that his church, though in Mississippi, is in faith and practice right on the communion question, despite the influence of the Mississippi Record.—If your church has been dedicated—given to God—for the sole pur-

pose of his worship, we think those brethren did right in objecting to its use for a political speech, in our answer to "A Baptist" in Harrison, Mississippi.

"I have read the Dispensations through, and must say, that I thank God that he has spared the life of Bro. Graves to complete it. It is the grand-est book of the age, and the most needed. I hope that every Baptist family in the world may purchase and read it."—C. C. Daniel, Holivar, Tenn. Bro. Daniel is a standard minister in the Unity Association, Tennessee; eminent for his thorough acquaintance with the Bible, and his commendation of our book is highly appreciated by us.—Yes, we do think with you, Bro. J. G. Mundline, Alabama, that if the divine law of giving to the support of the gospel was only observed, that there would be meat in God's house, and there would be no necessity of "passing round the hat" to get a little from the ungolly. The law of tithes has not been abolished, nor the promise of rich temporal blessings to the one who observes it, has not been repealed.—Bro. J. F. Harris writes us from Falls county, Texas, that nearly all the churches in his county are "landmark to the core, and that the majority are in faith and practice, church communio-nists," and he believes that in the near future there will be the utmost unanimity of sentiment upon this subject. He adds: "Your sermons at Waco greatly strengthened and built me up in the faith most holy. Would that all our ministers would thus from a full heart, preach all the truth as it is in Jesus."—J. H. H. and all sufferers with neuralgia, will find the following simple remedy a specific: Morphine, two grains; Wine of Colchicum root, one oz. Take fifteen drops every two hours until relieved. Each subsequent attack will be lighter until full exemption will be obtained.—J. A. Mitchell. Yes, you will find it in Thompson's book on fevers, which should be in every family. Price \$2. Address Baptist Book Co.—It was the soul of Christ that was not left in Hades, not in hell, Bro. Medd. Hades is the place of departed spirits, and the divine person of Christ entered that abode and proclaimed the good news, that he had paid the price of their redemption, which assured their full redemption in due time. This was gospel, good news to the waiting saints, and Peter informs us that among these saints were some who were aforesaid disobedient when the long suffering of God waited in the days of Noah. Here we learn that Noah did not preach, nor the long suffering of God wait in vain, for some of those disobedient ones believed and were saved; not from the waters of the flood, but from the wrath eternal that followed the destroying flood.—Will Bro. R. K. Maiden refer to Matthew xxv, or to the Judgment of the Nations in the Seven Dispensations for a full explanation of all his difficulties? We have so recently given an exegesis of that chapter in this paper we do not feel justified in going over it again.

QUEST.

1. A sister married a man who had a living wife from whom he was divorced by the law of the State, not for adultery or fornication. Now his present wife wants a letter—can we give it to her? We have two cases of this kind in our church.

2. Is it right for the sisters to pray in public in church services, and exhort sinners to come forward for prayer, and go over the congregation in time of a revival meeting and urge sinners publicly to come forward for prayer?

3. And what think you of a minister who says he would not preach for a church whose sister would not thus assist him in a meeting?

4. What ought to be done with a deacon who will publicly declare in church meeting that the body—meaning the church—was a human body and had a human head?

By answering the above you will greatly oblige a brother and an old subscriber. W. D. JORDAN. Hickory Hill, Mo.

ANSWER.—1. The church should have promptly excluded her the day she married a known adul-tor. But if the church could live with her in fellowship it can consistently and truthfully express it in her letter of dismissal.

2. The law governing the relations of the sisters to the church and public congregations and public religious teaching and worship, is clearly laid down by Paul, and no woman whose heart is in subjection to the will of Christ will rebel against it.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting,

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"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting,

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, and then Eve.—1 Tim. ii:8-13.

Christ never made it the duty of a woman to lead the public services of the church by prayer, or teach and exhort sinners—never—and not until she has renounced and crucified all her fine womanly sensibilities and native modesty and shamefacedness which instinctively make her recoil from such public exhibitions, will she do it. There are some pastors and revivalists who goad them into standing up and publicly by speech testify for Jesus. Jesus has nowhere required such sort of testimony but that of good works and a pious life. We think that those ministers who take the position that they will not accept the pastorate of a church unless the sisters will in this public manner become joint teachers and public exhorters, should be excused. There is not a Baptist church in Missouri but that would be far better off without a pastor than with a pastor who insists upon bringing in such unscriptural practices. Beware of ministers who will not accept the care of a church unless they can become the autocrat of it, unless the church will consent to do his way.

We think the manipulations noticed above to get sinners forward to the "anxious seat" truly reprehensible and pernicious, and should be discontinued by every Baptist church. They belong to diabolism.

4. We think that deacon should be taken in hand by some Aquila or Priscilla and instructed in the Scriptures more perfectly.

BRO. GRAVES:—Has any true Christian the power of faith now to cast out devils, speak with new tongues, lay hands on the sick and they recover, drink poison or take up serpents and not be hurt? There is an M. E. preacher in Lauderdale county who teaches such doctrine.

These signs were promised to follow the preachings and teachings of not only the apostles, but all who believed, and only in case of the exercise of sufficient faith, whether in apostle or believer. The apostles, during the ministry of Christ, could not always cast out an evil spirit, through unbelief (Matt. xvii:19). Paul did not heal Timothy of his ailment, and left Trophimus sick at Miletus.

But these miraculous manifestations of God's power were granted for the establishment of the divinity of Christ and the reality of Christianity in the world, and a time is expressly indicated by Paul when they would cease, having accomplished their purpose. (1 Cor. xiii.)

G. W. Clark, in his Notes, says:

"How long these signs were continued with the early Christians cannot be determined. They were probably withdrawn gradually soon after the apostolic days. They were important and necessary as proofs of a new revelation from God. But when they had served this end their continuance was no longer a necessity." Com. in loco.

That Methodist minister can easily make good his teaching by ocular demonstration. Try him with the bite of a cotton-mouth, or give him a few drops of prussic acid, or let him lay his hands on a believer and confer on him the gift of tongues—Greek, Latin, Choctaw or Chinese. Just try the man: let him heal the sick or raise the dead.

What should be done with a church member who during the spring and summer bought up large quantities of goods on time and in the fall when he has sold his crop, leaves in the night for parts unknown, and writes back to his church for a letter of dismission? Should the letter be granted, or should a charge be preferred and the man excluded?

We cannot conceive of a church, which should at least be composed of honest men, having the least doubt in disposing of this case of open lying and fraud.

A church that would not promptly exclude that man should be blotted out, disowned as a church by all true churches of Christ.

A member who can pay his debts and will not, should be dealt with as a dishonest man and guilty of grossly dishonest conduct. The world will begin to have some respect for Christian profession

and the churches of Christ when this is done, and not before.

Did John the Baptist teach his disciples all that was necessary to salvation? See Luke iii:3 and onward.

There can be no doubt of it. Repentance toward God and faith in Christ are the terms of salvation, and these John taught and enjoined, and demanded proof of the exercise of these before he baptized. See Matt. iii and Acts xix.

ITEMS

Bro. F. S. Rowntree, of Ranch, 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.

"There is no Baptist church in the Bermuda Islands, but Presbyterians and Methodists 'hold the fort' there."—Etc. They may Presbyterianize and Methodize that island but they can never Christianize it.

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. scpxv

"A Baptist missionary has been appointed to preach in the city of Mexico."—Etc. We wish to contribute to the support of that missionary, and we want to add in building the first Baptist church in that city, and we want to preach, "Who can be a Priest?" in that house.

"Don't neglect the Lord's Supper. You will lose heaven if you do."—Cor. in Old Path Guide. This is pure Campbellism from headquarters. 1. Don't neglect immersion; you will lose heaven if you do. 2. Don't neglect the Lord's Supper; you will lose heaven if you do. Etc., etc. Pure Ritualism, Romanism—salvation only through the church.

"The Lutherans at Gunter, India, wish the Baptists to confine themselves to a particular territory in that region, and not to baptize their sprinkled converts. But our brethren hold that 'the field is the world.'"—Etc. Pedobaptists antagonize Baptists upon every foreign field, as well as at home, and yet Dr. Curry would publicly recognize them as fellow-workers of the truth!

VERY LOW RATES.—During the continuance of the Southern Exposition at Louisville, Ky., (commencing August 1st and continuing one hundred days), the Louisville and Nashville Railroad will sell Excursion Tickets from any of its stations to Louisville at one fare for the round trip. These tickets will be on sale every day, from Louisville and Nashville stations and will be good fifteen days, allowing ample time to visit the greatest Exposition ever held in the South, and second only to the Centennial at Philadelphia.

President Boyce writes us that he has received the missing numbers, and thinks now that he has complete files of this paper for the new series.

Having succeeded so well with the new series, he is now desirous of having complete files of the old series—i. e., before the war. Any one having complete volumes for any year previous to 1863, and who is willing to either donate or sell the same will please write to President Jas. P. Boyce, Louisville, Ky., naming the year or years they have, and if for sale, the amount desired for them. So far all have been donated. J. S. M.

"Brave Hearts Win," is the attractive title of a book recently issued by the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia. The author is Rev. Edward McMinn. The story is of Richard Mullens, a poor boot-black, who had various experiences in his efforts to make an honorable name for himself among men. He kept his eyes open to see and to understand the wonders of God by which he was surrounded, and learned lessons that others might well profit by, as they read the book. Those who have read "The Breaker Boy," by the same author, will recognize some familiar scenes and find a likeness to some characters portrayed in that book. There is something of science, presented in a pleasing way, and Christian duty accomplished. The price of the book is \$1.25.

The Baptist Book House, Memphis, Tenn., will furnish it.

On account of our health we have called in all our appointments to preach for the month of August. We must rest if we would do any work this fall. It was because too unwell and not unwilling to preach that we did not gratify our friends at Ripley last Sabbath. Will not some brother represent the interests of this paper at the Concord Association at Lebanon the first Sunday in August?

The sermons preached at night at Ripley were by Bro. Robertson, of the Reflector, in the court-house, Bro. A. J. Kincaid, in the Presbyterian church, and Bro. Venable, in the Methodist church. Our witty City Missionary suggested to us that all these sermons be called for and printed at once. "That would deprive their authors of the privilege of preaching them again anywhere," we suggested. "That's the very reason I would have them printed," said the critic. There must have been something in the "atmosphere Sunday night unfriendly to the preachers." The houses were all crowded with anxious and expectant congregations.

Here are Dr. Guthrie's excellent reasons for being a total abstainer. He says: "I have tried both ways. I speak from experience. I am in good spirits, because I take no spirits; I am hale, because I use no hals; I take no antidote in the form of drugs, because I take no poison in the form of drinks. Thus, though in the first instance I sought only the public good, I have found my own also since I became a total abstainer. I have these four reasons for continuing to be one:

- "1. My health is stronger.
"2. My head is clearer.
"3. My heart is lighter.
"4. My purse is heavier."

A prominent local preacher among Northern Methodists said recently that Christ preached to the lost in the under world; that Paul, Peter, James and the other apostles, Augustine, Origen, Jerome, Luther, Wesley and all the grand and glorious preachers of ancient and modern times, are still plying their vocation there, and then added: "Most assuredly, the moment I am dead I expect to begin an exhortation to sinners on the other side. Most assuredly, the moment this spirit of mine shall have been emancipated from its clay-thralldom I shall reach some unoccupied pulpit in the under-world, and tell the spirits there what I know of Him who died for me and rose again." Methodists can say whether they have established a Mission in Hades. We are sure there is no Baptist mission there.—Etc.

"According to the Baptist Gleaner, Dr. Morehouse, Secretary of the Missionary Union, calls Landmarkism 'nonsense.' He ought to know as Drs. Graves and Pendleton, the joint fathers of the thing, both came from his section."—Biblical Recorder. This is as unchristian in spirit as it is untrue. Bro. P. is from Virginia, or his family was from there, and he was born in Kentucky; and the landmark principles advocated by us were bellers' baptism and immersion in water for baptism established by the apostles. If it is a sin to be born north of the old slave line, then the founder of the Biblical Recorder, and the brightest intellectual star that ever shone in the firmament of North Carolina, was attained with this original sin, in the estimation of a class of sectionalists.

PARENTS wishing to send their daughters to the best school in the South, situated in one of the most healthy localities, should send at once to Prof. A. T. Barrett, Winchester, Tenn., for a catalogue of the Mary Sharp College, and let them see if it is not the cheapest also. Special arrangements have been made with the railroads to furnish a special car for the sole use of the students coming to the Mary Sharp on Texas, Arkansas and Tennessee. No one but the young ladies and those who have them in charge will be allowed in it on any part of the route. This is to save parents and guardians the expense of coming with their daughters and wards, as this car is under the sole and personal attention of Mr. A. V. Stevens, Special Agent. He can be addressed at Dallas, Texas, and

will meet all coming from any part of Texas, at Dallas and come through with them. The dates when this car will leave Dallas, and the principle points on the road in Texas, Arkansas and Tennessee will be published in this paper in due time. Send for a catalogue and see advertisement in this paper.

Rev. A. J. Holt preached an earnest, practical, gospel sermon in Dallas last Sunday evening. We are glad to state that since his graduation in the Southern Baptist Theological Seminary he has returned to Texas with all his former feelings of identification with its interests and development, and especially the progress of Christian religion within its borders.—Texas Baptist. If Bro. Holt has returned with an unshaken faith in the inspiration of the whole Bible, and in Christ's declaration that his church, as an institution, has never been prevailed against—never been broken to pieces, or given to another people, but has stood from that day to this, and will stand uncorrupted till He comes again, then he has received no detriment from going to the Seminary, and Texas may not be hurt by his influence.

A LHERPINE.—We have received notice from the Baptist church of Homphill, Sabine county Texas, of the excommunication of Elder Rowntree for conduct too licentious and shameful to mention:

WHEREAS, He (the said Rowntree) fled from the State on the first intimation of his conduct becoming known—first to Spartanburg, Spartanburg District, South Carolina, and when last heard from, at Cross Plains, Alabama;

Therefore, it is thought proper, and it is so ordered, that the proceedings of the church be published in the Texas Baptist, with the request that THE TENNESSEE BAPTIST and other papers copy the same.

By order of the church. H. S. WHITE, Moderator pro tem. W. T. Arnold, Church Clerk.

Pass him around and let the churches be put on their guard.

The Passover was first observed, and at its close the Supper partaken of. Therefore, we must eat the Passover first, and then the Supper. (Bro. Graves says Jews ought to observe the Passover now. This takes in Gentiles too).—American Baptist Reflector. What an irrelevant conclusion! The Passover, like circumcision, was appointed by God to be observed by the Jews, and the Jews only, and that forever. (Gen. xvii: 7, 13; Ps. cv: 10; Ex. xii: 14). Christ, and his apostles were Jews, and as such, not as Christians, observed their natural rites. The Lord's Supper was not appointed to be either a Jewish or a Gentile rite, but as an ordinance of a local church until Christ comes again. No inspired writer ever intimated that either institution was abolished by the introduction of Christianity. We commend to Bro. Robertson an able article from the pen of Dr. Inman, in Ford's Repository for June.

Rev. J. R. Graves says in his "Seven Dispositions, page 9, 'No passage is figurative, unless it contains a figure. A disregard of these fundamental principles by commentators have made wild havoc of many of even the most literal portions of the word; e. g., Matt. xi: 12.' Does Bro. Graves know that his passage contains a red-hot metaphor? Surely Dr. G. ought to know a figure when he sees it. Can any one literally overcome a kingdom? Is it not rather that they overcome the persons contained in a kingdom? Is it a fact that a passage must contain a figure to be figurative? May not a passage have a figurative meaning, and yet be explained in historical language?"—American Baptist Reflector. Will our brother reflect a little light on our darkness, by pointing out the "red-hot metaphor" in Matt. xi: 12? We will excuse him if it is only moderately hot—just warm enough to use.

J. B. Cole, Texas: In the vicinity of Baptist churches it is altogether improper to baptize converts without the action of a church approving him for baptism. However, there may arise circumstances where it is necessary for a missionary to baptize a candidate who has not been approved by the vote of a regular church.—Baptist Flag. If Bro. Ray is not squarely on both sides of the question he attempts to answer above we do not know what a double position is. The ordinances either belong to the church alone or to the ministry alone. If to the former, the church must decide upon the qualifications of the applicant as the Word of God requires, and if each member can extend fellowship. But if to the latter, it is improper for the pastor to put the question to the vote of the church—it is his business to decide—neither party can alienate their trusts. This question must be decided by a fixed principle, not a mere circumstance.

Ditzler, by his scandalous attacks upon one of the fundamental doctrines of Christianity in Luling, Texas, divided his brethren, disgusted the public, neutralized all his prejudices he had stirred up against us, and proved to all men whose opinion is worth anything, that he is all we have charged—a band man and a slanderer of good men. He boldly asserted that the doctrine (taught in common with Baptists by Presbyterians) that the doctrine of salvation by grace alone without works, and the consequent conclusion, the preservation of all saints, made "chicken thieves" and bad characters, and that those who preached it were worse than men that were in the penitentiary, etc. Baptists of Texas need not be afraid of any harm this Brownlow of Modern Methodism can do them—he invariably and only hurts his own cause, and his own people who endorse him.

"Alas for him who never sees The stars shine through his cypress trees! Who hopeless lays his dead away, Nor looks to see the breaking day! Across the mournful marble play! Who has not learned, in hours of faith, The truth to flesh and sense unknown. That Life is ever Lord of Death, And Love can never lose its own." —Whittier.

MEMOIR.

GOWEN.—Eld. Wm. Gowen was born March 2nd, 1813, in Rutherford county, Tenn., and departed this life July 16, 1883, at Bartlett, in Shelby county. Early in the life of the deceased, his father moved to Jackson county, Ala., where he lived until May 25, 1831, when he was united to Miss Susannah Sparks in the holy rite of matrimony. Three years after his marriage, he removed to LaGrange, Tenn., where he carried on a cabinetshop for several years. In the year 1835, while on a bed of sore affliction, he was convicted of his sins, and sometime during that year was brought to a knowledge of the truth as it is in Jesus. After a careful reading of God's Word, he united himself to the Baptist church at LaGrange, Tenn., and was baptized by Bro. Lumpkin, of Georgia.

Eld. Gowen was brought up in the early settling of Ala., and therefore had but little opportunity of an early education; but he made a profession of faith in Christ he could scarcely write his name. He therefore set himself down earnestly to hard study and hard labor, until July, 1847, when his church at LaGrange licensed him to preach the gospel of Christ. In November of the same year, the church called and invited Elds. Jos. W. Pender and J. L. Cross, as a Presbytery to assist in his ordination. After this event he sacrificed what he had gathered together of worldly goods to the cause of Christ; for there are but few men who have entered the ministry with more zeal than did the deceased. He spent his ministerial life in West Tennessee and North Mississippi. He labored hard to support his family, and burned the midnight lamp to educate himself for the work assigned him.

To give the reader an idea of his zeal, I will say that he often in life was gone for a month at a time preaching, and returned home with not enough money to buy a meal of victuals. He spent three years of his ministerial life in Texas, laboring among the churches there, and returned about two years ago to his old field in Shelby county, Tenn., where he labored and preached until one month before his death. He preached his last sermon in the Baptist church at Bartlett, Tenn. The subject of these lines lived such a life that he was not afraid to die. He told the writer, who was with him through all his illness, that he longed to depart that he might be with Christ.

He often asked the Lord to remove him from his suffering (which was inflammation of the bowels), if it was consistent with his will to do so. Father Gowen was 70 years 5 months and 15 days old. He leaves a wife only 24 days younger than himself, who is an invalid, as helpless as a babe, four children, and eleven grandchildren to mourn his loss; he also leaves one great-grandchild, an infant. He was a constant reader and great admirer of THE BAPTIST, and had taken the paper from its issue of its first number. G. C. SCHULTZ.

TRUST.

I cannot see, with my small, human sight Why God should lead this way or that for me; I only know he hath said, "Child, follow me." But I can trust.

I know not why my path should be at times, So straightly hedged, so strangely barred before; I only know God could keep wide the door; But I can trust.

I find no answer; often, when beset With questions fierce and subtle on my way, And often have but strength to faintly pray; But I can trust.

I often wonder, as with trembling hand I cast the seed along the furrowed ground, If ripened fruit for God will there be found; But I can trust.

I cannot know why suddenly the storm Should rage so fiercely round me in its wrath; But this I know, God watches all my path— And I can trust.

I may not draw aside the mystic veil That hides the unknown future from my sight! Nor know if for me waits the dark or light; But I can trust.

I have no power to look across the tide, To see while here the land beyond the river; But this I know, I shall be God's forever; So I can trust.

—London Evening Magazine.

MEETINGS OF ASSOCIATIONS OF TENNESSEE.

- BEAULAH—Saturday, September 1, with Blue Bank Church, Lake county.
Central—Saturday, September 15, with Spring Creek Church, thirteen miles northeast of Jackson.
Clinton—Thursday, September 20, with Pleasant Hill Church, Anderson county.
Concord—Friday, August 3, at Lebanon.
Cumberland—Thursday, August 16, with Oak Grove Church, Robertson county, ten miles northeast of Springfield.
Duck River—Saturday, August 25, with El Bethel Church, Bedford county, three miles north of Shelbyville.
Enon—Friday, October 12, with Coram's Hill Church, four miles South of Castalian Springs, Sumner county.
Holston—Thursday, August 9, with Buffalo Ridge Church, Washington county.
Indian Creek—Friday, September 21, at Liberty Church, Lauderdale county, Alabama.
Judson—Saturday, September 1, with Blue Creek Church, Humphreys county.
Salem—Friday, September 14, with Round Lick Church, Wilson county.
Southwestern District—Friday, October 12, with Prospect Church, Hollow Rock, Carroll county.
Unity—Saturday, September 8, with Henderson Church, on the M. & O. R. R. South of Jackson.
Western District—Friday, October 5, with Cotlaro Grove Church, Henry county.

Bethren will confer a favor by informing us of any mistakes in the above. We are not informed of the time and place of meeting of the Cumberland, (East Tennessee), East Tennessee, Beach River, Johnson, Providence and Union. Will some brother in each inform us. This list will stand three weeks. Cut it out if you wish to refer to it.

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The Young South.

MISS NORA S. GRAVES, EDITOR.

To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

A LETTER FROM "UNCLE TOM."

DEAR CHILDREN: A few weeks ago, out on my mission, I called at a school-house; the teacher invited me to see...

ANSWERS: Will you allow another little girl to join your hand of happy little cousins? I am 14 years old...

ANSWERS: Will you permit another little orphan to join your happy circle? I am a little girl, thirteen years old...

ANSWERS: Will you permit another little orphan to join your happy circle? I am a little girl, thirteen years old...

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Entered at the Post Office of Memphis, Tenn., as Second Class Matter.

Old Series—Vol. XXXVIII. MEMPHIS, TENN., AUGUST 4, 1893. New Series—Vol. XVI. No. 9.

Our Pulpit.

"SO;"

OR,

THE GOSPEL IN MONOSYLLABLE.

BY REV. GEORGE A. LOFTON, D.D.,
 (PASTOR OF PARK-VIEW CHURCH, ST. LOUIS, MO.)

Author of "Habitual Drinking, and its Remedy," "Baptist Thought and Themes for Young Men and Women," etc., etc.

CHAPTER III.

MAN'S PHYSICAL DEPRAVITY.

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.

SO emphasizes the love of God from the standpoint of Man's Practical Depravity and perversity. Sin is not only total depravity in principle, and in the moral quality of transgression, but it may become, approximately, total in its habitual practice. Of course, practice or growth in sin may be susceptible of infinite development; but, approximately speaking, we see men and women reach a degree of total practical depravity here in this life. One infallible evidence of the existence of a principle of total depravity in the heart, is the fact that human nature may become, as it were, totally depraved in practice. Leave human nature to itself, and, practically, it will seek its level with the indwelling principle of total depravity, just as certainly as that water will find its level. Take away the forces of self-protection, policy, education, law, and the restraining influence of the Truth and Spirit of God, striving with all might, and it will be soon discovered that human nature, in spite of reason, will universally be characterized by a total practical depravity. The spirit of God ceased to strive with the antediluvian world, and all flesh corrupted its way upon the earth. The imaginations of the thoughts of men became only evil, continually. Universal violence filled the land. Speaking from a human standpoint, it reported God that he had made man, and by a flood he swept the race, with the exception of eight souls, from off the face of the earth. Every age of man has had to be renewed with a new dispensation of God's truth and grace. In the slow development of the centuries, and nations and generations have risen and fallen and perished under the practical corruption of human depravity. What a hideous history is that of man! The buried sites of Sodom and Gomorrah and Babylon and Nineveh—the crumbling remains of Grecian and Roman magnificence—but tell the story of human depravity. Truth, like the Phoenix from its ashes, has risen, time and again, new-fledged and more mighty upon the world at each successive mark on the scale of progress; and Religion and Civilization have only come up slowly and beautifully like the earth from physical and universal chaos.

Right here in the nineteenth century—right in the heart and blaze of the purest civilization the world ever saw—we discover the universal illustration of man's total practical depravity. Christianity is the slow but certain regenerator of the nations and the ages; but in spite of all the influences of Christianity—in spite of civilization, law, order, school-houses, court-houses and churches—right under the shadow of sleeping men and women, reach the deepest stages of practical depravity. They descend far below the plane of the brute creation in the indulgence of every appetite and lust, and in the blinding of

reason, Vice and crime of every character blacken the columns of our daily press. Murder, suicide, arson, adultery, dishonesty, hate, slander, profanity, sacrilege, blasphemy—a thousand forms of sin characterize the daily life of every country beneath the sun, in the very height and blaze of all modern progress. What a virulent sack of poison lies under the acher tongue of human nature! Of all that has needed but little to develop it, sin is the most conspicuous. It leaped full-grown into the heart of man in Eden. The first-born of the race was a murderer; and from Cain till now the human race has been bloody with war, and black with all the vices and crimes which violate every law human and divine, which have filled the earth with misery and woe, and which have peopled hell with untold millions of the lost. Oh! SO, SO.

This practical depravity and perversity of man takes a thousand shapes of heinous opposition to God and of ruin to the soul and life of the transgressor. The cancer of sin may not come to the surface so conspicuously in some as in others. By culture and education self-righteousness may keep all but itself from off the outsole of corrupt human nature. Many persons are legally pure, virtuous, honest, and religious. You might not see, from their life, that they were sinners at all; but the principle of evil is not only inherent in the heart, but in the sight of God some practical sin, if not many, fights against heaven's throne and bars the divine Spirit from entrance into the soul. Self-righteous pride—the pride of being and doing good, within yourself, and irrespective of God or God's divine help—is as heinous a sin as can be committed against God, except blasphemy against the Holy Spirit. Any morality that excludes God, any faith that ignores Christ, any good word or work which has not Christ for its object and glory, however benevolent and helpful to man, is a sin almost as unpardonable as blasphemy! Self-righteous morality and self-conceited infidelity, pride in self and reason. They think themselves better and wiser than other people; and if God enters their consideration at all, in belief or effort, it is from the standpoint of his obligation to them not of theirs to him. Self-righteousness and self-conceit are treason to God. They are the haughtiest and most hateful forms of unbelief. They are the most fatal and subtle in their consequences, subjectively and objectively. They will meet the direst doom of all most all forms of sin. Of all the shapes of sin, God hates pride most. The fairest face, the most graceful form, the most excellent external character, may be cursed with this sin, so perverse and obdurate against God. Of all the manifestations of the "carnal mind," the "enmity" of self-righteous pride and self-conceited wisdom, is the most sharply defined; and yet neither the possessor, nor the world around him, may know or realize it.

Practical depravity breaks out in hideous moral ulcers all over the surface of some natures. It looks like confluent smallpox on some, less rosy on others, wounds, bruises and putrefying sores upon thousands. A blot or a stain may be seen only here and there upon many. In all, however, seen or unseen to us, God beholds a thousand spots of practical depravity which we cover under the clothing of concealment, deception, hypocrisy. The heart, if not the eternal life, is scarred all over in every man, woman and child upon earth. We are often horrified at the victimized wretches of iniquity whose very bodies are marked with the scars of vice and crime. We see drunkenness and lewdness and debauchery come out upon their very faces; and many of us are filled with loathing and

disgust. Alas, we forget that God is looking into our very heart of hearts! In his sight we may be just as bad as the vilest victim of vice that wallows in the mire of sin. We may be full of haughty conceit and pride; and infinitely more rebellious against God in spirit and life than the drunkard or the fornicator. That poor wretch we despise in the cesspool of sin, may be struggling against temptation every day, and crying toward God for help and mercy; while we are only thanking God that we are better than others—even hating our fellow men below us in position and supposed to be worse in the onward development of sin. We forget, too, that our hearts are open guilty of the deeds we condemn in the practices of others. "Thou art inexcusable, O man, whoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." If we have just indulged in the heart we are guilty of the deed of adultery. If we cherish hate toward an enemy, we are murderers in God's sight. If we inordinately covet our neighbor's goods, we have committed theft in the heart. "Oh! had some power the gift to give us—to see ourselves as God sees us! After all, there is, practically, but little difference between men in God's sight—and no difference from the standpoint of native condition. We may not be guilty of our neighbor's sins—but we have something, perhaps, just as hateful in the eyes of Him who cannot look with the least degree of allowance upon any iniquity. We are all by nature lost alike; and, practically, our differences in God's sight are infinitely smaller than we imagine.

Our practical depravity constitutes an uncontrollable perversity toward God. By nature we are not subject to God's law, "nolent iudged can be," but practice makes us habitual in our opposition to Him. Habit makes the practice of sin constitutional; and our second nature becomes stronger than our first nature in enmity and aggressive evil. Thoughts indulged become actions; actions repeated become habits; and habits continued become character. Our very life crystallizes around habit; and this crystallization is our character, good, bad or indifferent. It does not take time long to become habitual; and although habits may grow indefinitely in strength, they soon reach the point where they bind the soul hand and foot, and hold it shrinking, or paralyzed, or dead, in their grasp. Often the drunkard, on the auditor, or the liar, tries to break their shackles. For a moment they seem to be remorseful and repentant; but, against every motive of family, life, honor, shame, eternity, they wallow again, and again in the mire. Often they would return to virtue and wisdom, but voluntary control, even in the life that now is, is gone, and they cannot. By and by, conscience is seared as with a hot iron, and over again, until it dies; and even if it revives and tries to assert its power, it is seared and crushed again, or lulled to repose under the opiate of temptation. Often a free, final permanency of character is formed, fixed and changeless; and the man, practically, is beyond the power of grace. He has driven every angel of mercy from his side. He has courted and petted every devil of vice and crime. At last demons play ball with his soul, and throw it and knock it in any direction they choose. He becomes the sport of every breeze of vice, and the devil, unmasked, can seduce and mock him at will.

Such is the power of habit and the force of character, to a greater or less degree, in the practical development of a total depravity in every man. It applies not only to what are called gross sins, but

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