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

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Our Pulpit.

“SO;”

ON THE GOSPEL IN MONOSYLLABLE.

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

Author of “Habitual Drinking, and Its Remedy,” “Baptist Trophy,” “Bible Thoughts and Themes for Young Men and Women,” etc., etc.

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.

INVOLVED in the monosyllabic SO, emphasizing God's love in the gift of his Son to save the world through faith, we have sought to touch upon all the truths and doctrines which essentially spring out of the text.

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the Lord Jesus Christ. This theory denies the total efficacy of the blood of Christ, and makes justification stand primarily and chiefly upon works—works, too, which are totally foreign to every conception of the spiritual theory of redemption.

2. Rationalism. The rationalistic Christian believes in Christ, but denies his Deity, or atonement for sin, or that sin is total depravity even in essence or principle.

3. The Spiritual theory. This brings us back to the Gospel plan of salvation as peculiarly effected by the Holy Spirit, and fundamentally based upon the atoning blood of Christ.

1. Ritualism. The Ritualist maintains the doctrine of Christ and him crucified and risen again, so far as creed is concerned, as orthodoxically in some instances, as do those who hold the Spiritual theory.

2. The Apotheosis of Christ. The Apotheosis of Christ is a theory which holds that Christ is a divine being, and that he is to be worshipped as such.

3. The Moralistic theory. The Moralistic theory holds that the only way to salvation is through the performance of good works, and that the law is the basis of all righteousness.

4. The Legalistic theory. The Legalistic theory holds that the law is the basis of all righteousness, and that the only way to salvation is through the performance of good works.

5. The Mystical theory. The Mystical theory holds that the only way to salvation is through the attainment of a mystical union with God, and that the law is of no avail.

6. The Pantheistic theory. The Pantheistic theory holds that God is all, and that all is God, and that the only way to salvation is through the attainment of a mystical union with God.

7. The Agnostic theory. The Agnostic theory holds that the only way to salvation is through the attainment of a mystical union with God, and that the law is of no avail.

8. The Atheistic theory. The Atheistic theory holds that the only way to salvation is through the attainment of a mystical union with God, and that the law is of no avail.

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and were alienated from God for a period, we could still be developed to the highest planes of heaven. If not dead in sin. Whatever is not dead does not essentially, need Christ in any sense.

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of his life-giving Spirit, applying the grace of redemption to the heart through the instrumentality of Truth and the simple medium of Faith. Otherwise all would be failure, with all the prevalent and precedent work and grace of salvation provided for man. Salvation by grace, justification by faith—this is the sum and substance of Christianity; and this constitutes the great theory of divine spiritualism. It alone solves the old problem, "How shall a man be just with God?" and it reveals the fulfillment of the old declaration: "The just shall live by faith." Faith in the blood of Christ makes us just, to live; and it then makes us live to be just before God and man.

Finally, Christ is "all and in all." He is Alpha and Omega, the beginning and the end of our salvation. He is the Author and Finisher of our faith. He is the Founder, Builder and Perfecter of our Hope. Other foundation can no man lay than this precious, elect corner-stone, laid in Zion. There is no other name under heaven among men given, whereby a soul can be saved. Mahomet, Confucius, Jove, Moses and Socrates cannot help us. In the name of Jesus of Nazareth alone can salvation come to man, or can man work to the salvation of his fellow-creatures. God will work by no faith, answer no prayer, accept no offering, receive no work, honor no righteousness, except in the name of this Nazarene. Truly did Jesus say, "No man can come to the Father but by me," as that he said, "No man can come to me except my Father draw him." He and the Father are one; and God will honor nothing, savingly or sanctifyingly, outside of Christ. On the mount of Transfiguration, when Moses, representing the Law, and Elijah, representing the Prophets, had withdrawn, it is said of Him that remained: "Jesus Only," and out from the clear, deep heavens above came the authoritative word of God: "This is my beloved Son; hear ye him." Jesus is Prophet, Priest and King; and all power is given unto him in heaven and in earth. He alone is Judge of quick and dead; and before his judgment-seat shall be gathered all the nations of the earth. He has a name which is above every name that is named in heaven and earth. His very title is, "Lord of Glory." He is King of kings and Lord of lords.

Shall we not bow to his supreme authority, and spread his name in all the earth? To him alone can Ethiopia stretch her hands, or China break her walls, or India crush her gods. There is no other Savior. We cannot hope for ourselves or our fellows, except in Christ, and by faith in his blood. Persuade ourselves as we may, hope as we will, yet without the knowledge of Christ none can be saved. What a terror this truth is to a believing heart! Paul felt this awful responsibility when he said: "Knowing the terrors of the Lord, we persuade men." Let us recognize and act upon the truth, that Christ is an absolute necessity to the salvation of any soul; but that that necessity is of no avail without knowledge, even to the ignorant, or to the best, sinner upon earth. Christ is all; and he must be all, else all is lost. What a responsibility rests upon us who profess his name to hold forth the broad of life to a perishing world! "Who is sufficient for these things?" Once more let us call to mind the emphatic SO. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If Christ is "all and in all"—if God so loved us for his sake—then let us so love a perishing world as to give it the gospel of life. Christ is an absolute, eternal, indispensable NECESSITY to all men alike.

ASSOCIATIONAL MEETING.

EDITOR TENNESSEE BAPTIST:—I have just attended a successful meeting of the Blanco Association. The territory of this Association is in the southwest part of Texas, bordering on the gulf. Corpus Christi, Rockport, St. Marys, are some of the gulf towns in this Association. The excessive drouth that now prevails in this section prevented a large attendance of messengers. The Association did nobly in the way of missions, and resolved to co-operate with the State Convention

in mission work. All the preachers in this Association, with the exception of one or two, hold to church communion views; but many of the people widely dissent from the views of the preachers, and positively refuse to investigate the subject. The consequence is that the Lord's Supper is seldom administered to the churches in the bounds of this Association. It is amazing to observe how silly and inconsistent some Baptists and even preachers, will act in reference to this subject. They will condemn the Methodists and Presbyterians for refusing to investigate the subject of baptism, while they are guilty of the same sin in reference to church communion. I can have some patience with a Baptist who has given the subject a candid investigation and then falls on the side of intercommunion; but it is extremely difficult to find such a Baptist. I find that the majority of Baptists in this section know but one argument against church communion, and that is the argument the Ephesians used against Paul at Ephesus. In reply to the logic and wisdom of the apostle, they could only vociferate, "Great is Diana of the Ephesians! GREAT IS DIANA OF THE EPHESIANS!!!"

But to return to the Association. There is a scarcity of preachers in this vast region. The Association suggested a day of fasting and prayer that the Lord would send more laborers into that part of his vineyard. Fraternally,

F. S. ROUNTREE.

SALEM ASSOCIATION.

THIS body has just closed a very interesting session. Forty-one churches were represented, which reported three hundred and eleven baptisms during the year. Between five and six hundred dollars was raised for State Missions. A resolution unanimously passed that the Association would raise during the present associational year eighteen hundred dollars for God's cause, to be divided between the Mission Boards and ministerial aid and education. The Association agrees to furnish M. A. Cathcart, a ministerial student at the Southwestern Baptist University, fifty dollars. Thirty-one dollars was collected and ordered sent him immediately. Bro. Waters secured over one hundred dollars to be used in the prosecution of his work as Missionary Secretary. The meeting was harmonious throughout. There were several visiting brethren from abroad. The preaching during the Association was good. Bro. Anderson, of the Missionary Baptist, preached one of the best sermons we ever heard. Its simplicity was its sublimity. Its power was its truth and its beauty—the old, old story of Jesus and his love.

Thus passed the sixty-first session of Salem Association, which we humbly believe gave a new impetus to our work for God in general. The next session will be held with the Buena Vista church, Smith co., Tenn., ten miles east of Lebanon on the Trousdale Ferry pike, September, 1884. O.

FROM NORTH TEXAS.

BRO. GRAVES:—Perhaps a few news items from this part of the country will not be out of place. So I will first mention the meeting of the North Sulphur Association, which convened with the Pleasant Grove Baptist church on Friday before the second Sunday in this month (Sept.), and continued until Monday following. The introductory sermon was preached by Eld. John James; theme, "Salvation by Grace." Bro. J. handled his subject well; he left Arminianism without a single prop. Had quite a harmonious session. There was over one thousand dollars in cash and pledges raised for various purposes.

Next is that of revival news. Our churches in this section of the country have generally been blessed with a revival of God's grace in the gathering of souls. But I can only mention a few of the most important: Bro. J. H. Boyett recently closed a meeting at Ladonia Baptist church with sixty additional—forty-five by experience and baptism. Also a fine meeting with the Union Grove church, twenty-two by experience and baptism. The writer has held revival meetings with Coop-

er, Antioch, Sonora and Rehoboth churches, with the following results: sixteen additions to the first (Cooper), thirty to the second (Antioch), sixteen to the third, and thirteen to the last one named.

Bro. Wolf and Ellis have recently closed a most glorious meeting; buried thirty-nine willing souls with Christ in baptism. One of the number was a man that was approximating his fourscore years.

STILL ON THE WAR PATH.

Since my discussion with the Rev. T. W. Coskey it seems that the disciples of A. Campbell in this section still have up the flag of war. A short time ago one Wallace R. Ollcor made an attack on the Baptist church at a school-house where there is a small church. And the writer has been called on to answer this proclaimer of the (Campbellite) reformation. Mr. Ollcor is a man of some notoriety in his church. If I am not mistaken he was once a member of a Baptist church, and was excluded for his Campbellite views.

Next in order is that of the communion question. Bro. G., I fully endorse your views on this subject. In the first place you have the New Testament to sustain you, and in the second place, a church should not extend her communion beyond her disciple. J. C. PAUEK.

Paris, Texas.

FROM A CINCINNATI LAYMAN.

MESSEURS. GRAVES & MAHAFFY:—I desire to express my thanks for a copy of "Seven Dispensations" handed me by Mr. Keys, our superintendent. I have considerable of a theological library, and have read and studied many similar works, and am free to confess that I did not expect to find much in the book that was new, or that would particularly interest me, but I am largely disappointed. I do not hesitate to say that I have never read a book of the kind that treated the subjects discussed so clearly, or elucidated the various points of the discussion so vividly.

I have read and re-read many chapters, especially those on the Trinity, and wish everybody else might read it.

What is your price of the book? Please give me an order for a copy and send me a bill. I will remit on receipt. I want to present it to my pastor. Very truly, I. H. WIRTH.

Cincinnati, O.

EDITOR BAPTIST:—On the night of August 24th, I closed a meeting at Henning Baptist church, which resulted in six additions—three by letter, two by relation and one by experience and baptism. The meeting continued six days, and Rev. E. C. Gatos, of Brownsville, did all the preaching, except four sermons by the writer. Bro. Gatos is a very pleasant and interesting speaker, and the people of Henning heard him with pleasure and profit, and will be glad to have him repeat his visit.

The church at Henning was organized last December, with twenty-eight members, and now has forty, with the prospect of several others in the near future. The general outlook for this church is very encouraging. The members are united and devoted, and determined to build a house for the Lord. A lot has been secured, and the lumber is now being put on it for this purpose. We hope to have the house ready for use by the first of next year. The ladies of the church, and others in the community, have organized themselves into a "Ladies' Aid Society," and with commendable zeal and earnestness are addressing themselves to the work of helping to build and furnish this house. I have advised them to secure an agency for some of your books, and thus accomplish two good things by the same effort. By the way, why might this not be done by all our "Ladies' Missionary" and "Aid Societies?"

I have the promise of several subscribers to THE TENNESSEE BAPTIST in the near future.

Fraternally, J. P. KIRKMAN.

Brownsville, Tenn.

This is indeed good news, and those who doubted the planting of the church will rejoice to learn of its success, and the wisdom of the move.—Ed.

HOW THE QUESTION NOW STANDS.

BRO. GRAVES:—As there has been so much written on the subject of Communion by brethren whose talent is far superior to mine, it may be considered presumptuous in me to write anything on this subject for publication. However, I pen a few thoughts for my lay brethren, which you can dispose of as you think best.

All with whom I have conversed, and the articles I have read from the pens of those who advocate inter-church communion, admit that members of sister churches have no right to commune in a church of which they are not members. Why have they not the right? There must be a cause, and I can see no other than that Christ has withheld it. Yet they claim that through courtesy those churches may and ought to give them the right; which supposes a church can assume legislative power, and make laws granting privileges which Christ has withheld. All admit that the members of one church have no right to partake of the Supper in another church unless invited; which clearly admits that Christ, who is their only law-giver, does not require it of them. Their not to invite violates no obligation, wrongs no one; and when a church invites brethren to partake of the Supper she asks them to do that which Christ does not require at their hands. Therefore, the church, in giving the invitation, or the visiting brethren, in partaking of the Supper in a church of which they are not members, do not, cannot act from principle, or from a sense of duty, but are governed by feeling. Indeed, the church tacitly admits this when she invites them through courtesy, and the brethren admit it in accepting the invitation when given through courtesy. And how truly Christ may say to them, "When ye come to appear before me, who has required this at your hand?" They admit Christ has not required it.

Then as there is no command or example in God's Word for the practice of intercommunion, and none have the right to partake of the Supper in a church of which they are not members, all would do well to inquire, What is the object of the invitation? Each one should carefully commune with his own heart, and ask himself, What is my motive in giving the invitation? Am I acting with an eye single to the glory of God, and for the honor of my Savior? Or am I influenced by old-time practice and the opinions of men, that is, because it is popular with the many? May there not be some interest at the bottom? That it is somewhat for self-gratification? Does our visiting brethren, partaking with us, help us to discharge the duty with an eye more single to the death of our Savior? Does it aid us in any way in observing the ordinance? Or do we consider it somewhat, or in the least part, a means of grace to them to partake of the Supper with us? If not, why is the practice so much insisted upon? As no obligation is violated, no injury done any one by withholding the invitation, and giving the invitation opens the way for harm, which has occurred in many instances, and is liable to occur again at any time, does not prudence and faithfulness to the cause of Christ say we should act on the safe side? and more especially as the Lord requires us to strictly guard his table.

In the words of Bro. Pendleton, "The church is a sacred enclosure, and there is but one way of entering it." And all admit the table is spread in the enclosure—church. Therefore, none can lawfully approach the table until they enter the enclosure—become a member of her body.

The prophet says, "The heart is deceitful above all things." Therefore we cannot too carefully examine our motives. May not the desire to invite visiting brethren arise in part from a wish to show our liberality and friendship toward them, or for the enjoyment we feel in having them commune with us? And not for the single and alone purpose of commemorating the death of our Savior, but somewhat to gratify our personal feelings and enjoy their good opinion? When we hear brethren saying of some favorite minister or beloved old brother, "What a pleasure it would be to come to the Lord's table and commune with him; I would enjoy it so much!" does it not seem that self-grati-

fication is a part of the motive for giving the invitation? But when any are influenced by these motives, even in part, they do not observe the ordinance as commanded by Christ—"this do in remembrance of me"—but to some extent pervert it; for it was instituted for the one and alone purpose of commemorating the death of our Savior; and not for the exercise of courtesy, or to show our friendship and love for our brethren, or to enjoy theirs. There are much better and lawful ways for the exercise of courtesy; and many ways in which we are commanded to, and are much better for showing our love for each other, than simply partaking of the Supper with them; and would be a more conclusive evidence of the reality of our love. Truly it may cost some self-denial, and the using of some of our means, but then it is the most substantial means of showing it, and no doubt would be more highly appreciated by our brethren. But alas! we are all ready to show our love for each other when it costs no self-denial; and yet others fail to show it in that substantial way our Savior has commanded. Let us all be careful lest we tithe mint, anise and cummin and neglect the weightier matters of the law. Let us be governed by principle, not feeling, and show our love for each other in the way Christ has commanded. I heartily agree with Bro. McNutt, the associate editor of the Baptist Flag, that Baptists ought to keep clear of questionable practices, and let "communing with" go to the background. G. NORSWORTHY.

New London, Ark.

VALUABLE AND RECENT ADMISSIONS THAT SHOULD BE SAVED TO USE.

THE Congregationalist remarks, that "the majority of the Christian world has never taken the view that baptize means immerse, and shows no signs or likelihood of taking it in the future." Upon which assumption it is pertinent to raise the question of fact in the premises. The Greek or Eastern Church, nearly as numerous in the eastern hemisphere as the Romish Church, cannot be summoned as a witness, since the Greek Church knows no other mode but immersion, infants included. Then it were difficult to find any Roman Catholic testimony to the effect that baptize does not, in its primary sense, signify immerse. Luther's German translation of baptizo means to dip. The same is true of the Swedish translation. Dean Stanley's work on the Christian institutions settles the question as to what was the universal mode of Christian baptism for fifteen centuries. That, then, was "the view of the Christian world" for more than three-fourths of the Christian era at least. Let our esteemed neighbor rub up its logic, as built on facts and figures.

Dean Stanley, in his lectures on the History of the Eastern Church, says: "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, for at least four centuries, any other form was either unknown or regarded as an exceptional, almost a monastic case. To this form the Eastern Church still rigidly adheres, and the most illustrious and venerable portion of it—that of the Byzantine Empire—absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand, doubtless in deference to the requirement of a northern climate, to the change of manners, to the convenience of custom, has wholly altered the mode, preferring, as it would fairly say, mercy to sacrifice; and (with the two exceptions of the Cathedral of Milan and the sect of the Baptists) a few drops of water are now the Western substitute for the three-fold plunge into the rushing rivers, or the wide baptisteries of the East."

Sophocles, in his Greek lexicon of the Roman and Byzantine periods, says, under the word baptizo: "There is no evidence that Luke and Paul and other writers of the New Testament put upon the verb meanings not recognized by the Greeks."

H. A. W. Myer, in his note on this word in Mark vii: 4, says: "It is not to be understood of the washing of hands, but immersion (eintauchen),

that which the word in classical and New Testament Greek always signifies (durchweg heissen), i. e., here, according to the context, to take a bath. So also Luke xi: 38." Not one of these scholars is a Baptist, hence the testimony must be impartial. Each in his respective field of study is without a peer. Hence, the testimony is weighty.

"A LITTLE WHILE."

"For yet a little while, and He that shall come, will come, and will not tarry."

- A little while our tired feet Must walk the plain and climb the steep, Then He will come.
A little while the cross to bear, The burden of our Lord to share, Then He will come.
A little while, then nearly gone Shall open wide to those that wait Until He come.
A little while and tears must fall Over the grave that waits for all, Then He will come.
A little while, and Hades deep Shall give the treasure she may keep Until He comes.
A little while—then victor's palm Shall fill our hands—our hearts a calm, When He shall come.
A little while—O Lord, bow long Ere we shall sing the glad new song, And thou shalt come?
A little while! Oh, tarry not! For all our pain shall be forgot, When thou shalt come. —E. Hartley Long, Knoxville, Mo.

THE STORY OF THE GOSPEL.

360 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' has suited 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 grandma 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 50 cents. Address GRAVES & MAHAFFY, Memphis, Tenn.

\$300. WANTED. \$300.

We have undertaken, by the help of our friends, to raise in this column, by the readers of this paper, the sum of \$300 for the present scholastic year, commencing September 1st, 1885, and ending June 1st, 1884, for the support of two young Ministers at the Southwestern Baptist University, at Jackson, Tenn. All that falls to be contributed by our readers will be given by ourselves personally. It seems to us that among the thousands of our patrons, there are at least 300 who will be delighted to have the privilege afforded them to contribute \$1.00 to such a cause. But if you cannot give \$1.00, give 50c., or 25c., and see if you cannot influence three others to give \$1.00 each, and thus make it \$1.00. We shall not be in the least offended if we receive \$0.00. This commences the new year on this benevolence. We hope to have \$300 each month, so we can forward it promptly to pay their board and washing. Who will head the new list with Five Dollars, or One Dollar? The following is the receipt of the Treasurer of the Board of Ministerial Education for the same: JACKSON, TENN., AUG. 24, 1884.

Received of J. H. Graves, one hundred and fifty-four dollars and ten cents, at different times from 1881 till to date, for support of young ministers.

J. H. Washburn, Tenn. \$1.00; J. H. Beard, Tenn. \$1.00; H. Blada, La. \$1.00; T. J. Hill, Tenn. \$1.00; Mrs. Rebecca Odom, Tenn. \$1.00; Mrs. Julia Cleaves, Tenn. \$1.00; Mrs. H. M. Prockett, Tenn. \$1.00; J. W. Bashaw, Tenn. \$1.00.

PRIAR'S POINT, MISS.

BY W. L. BLACK.

"In whom we have redemption through his blood, even the forgiveness of sins."—Col. 1: 14.

WHAT, then, is forgiveness of sins but redemption through the blood or sacrifice of Christ. The effect, forgiveness of sins is placed in opposition to the cause, the blood of Christ. Jesus says (John xiv: 6), "I am the way, the truth and the life; no man cometh unto the Father, but by me."

Here salvation, redemption, forgiveness of sins are predicated on the sacrifice or blood of Christ as the only means of grace or favor with God. Out of Christ, God is a consuming fire. There can, then, be no means of grace which overlooks Christ, or sets aside the cleansing efficacy of his precious blood.

But professed followers of Christ, to make religion more popular and better suited to their tastes and desires, and to increase their membership, and give them influence with the rich and great, have brought in various inventions. Satan and worldly men have worked hand in hand with them to establish popular doctrines and practices, and to hold the influence over the minds of the people, until the system of Christianity is often barely to be distinguished from a thing of the world; so much is allowed, that the professor is not discerned by his godly walk and conversation, but by the simple enrollment of his name on the church book, while his life is bare of Christian duties and self-denial.

Some divide the Word of God into essentials and non-essentials, to satisfy the conscience, which often troubles them. They esteem those who contend earnestly for strict obedience as ascetics who deny themselves the pleasures of life, or consider them as horribly strenuous, sending all to hell who go not to heaven in their strict way.

Some would urge that these bigoted, exacting disciples of Jesus would take away from the young all the brightness and beauty of life, and bind them fast to the performance of an unpopular, dark and gloomy system of religion fit only for hermits or Druids or those ready to die.

Satan and worldly-minded men and worldly-minded professors of religion have greatly aided in bringing in inventions and objections, to make Christianity popular with the world, "teaching us that donying ungodliness and worldly lusts" is not altogether necessary, and hence only a few are willing to take up the cross and follow Christ.

Others advocate publicly and privately, in books, sermons and exhortations, that the church is a means of grace—that one may enter in and be saved—that baptism is better than blood, and antedates the blood—that the Lord's Supper may, if partaken of, be the means of everlasting salvation—that by good works, repentance, faith, the mercy of God, prayer, worshiping honestly—one will at last be "carried to the skies," where no more sin and sorrow and death shall ever enter to mar his happy immortality.

Our text shows the blood of Christ to be the only cleansing from sin. Sinner, if you will be saved, trust alone in the efficacy of this precious blood for your salvation. To be a Christian, you must come to Jesus. Your soul must be washed and made clean by the blood of Christ, the Holy Spirit taking away the heart of stone and giving a heart of flesh, to believe and obey.

DITZLER'S VERACITY—THE THIRD NAIL THROUGH THIS BASE COIN.

ALL remember the explicit testimony of Dr. Agnew, of Illinois, that the Reporter's note in the published debate is not only substantially, but verbally, correct; which was substantiated by Bro Bowen, of Miss., in our issue of the 8th inst. We now submit the testimony of Dr. Jarroll, then of Illinois, now of Greenville, Texas, who came to report. This is like Dr. Agnew's—clear and explicit. We could confront Mr. Ditzler in open court with one hundred who heard his admission and noted it, and when we have published him as the greatest of all living braggers and falsifiers, why does he not relieve himself by compelling our proof pun-

ishing our crime? Hear Dr. Jarroll, author of "Old Testament Ethics Vindicated":

REV. DR. GRAVES:—I most heartily attest the truth of the testimony of F. M. Agnew, of Makanda, Ill., in THE TENNESSEE BAPTIST, of Aug. 25th, 1883, relative to J. Ditzler's surrender of the Old Covenant as a basis of infant baptism. I was at the time at the reporter's table, reporting it for the papers, and could not have misunderstood him. I have high and tender regard for Methodists; but I can but regard Mr. Ditzler as so untruthful that I would not hesitate to state in court that I can not believe him on his oath. Were I called to meet him in debate, I should do so only on condition that I could not be required to therein regard him as an honest or truthful man. I am pained to write this, but when any man is so untruthful I can but regard him what he is. W. A. JARROLL.

THE BRACE.

PRO. GRAVES:—I received a Banning Lung Brace of you in November, 1879. I put it on and soon became accustomed to it. I found that it was delightful to wear, and hardly realized how much help it was to me till I broke the front pad spring. Having labored more than six months without it in preaching and teaching singing-schools, know its value better than I would by its constant use.

I am a frail man, and the Saturday and Sunday labors in the pulpit are often too much for me; but with the Brace I can teach singing classes five hours each day, five days in the week and fill my appointments in the pulpit. I think every singing teacher and minister ought to have one, however strong they are. J. T. MANN.

Mars Hill, Ark., Sept. 3.

THE ENGINEER'S SERMON.

IN the summer of 1859, Elder Duvall spent a week at my house. One day while discussing the merits of different kinds of preaching, he turned to me and said, "Bro. R., did you ever hear my engineer sermon?" I assured him that I had not. "Then," said he, "you shall have it. Some years ago," he continued, "I was living in Colo county. The community was composed almost entirely of Methodists, and they owned the only meeting house in the neighborhood. The Baptists were regarded by them as illiterate bigots—more to be laughed at than followed. I had frequently been asked to preach in their house, but I uniformly declined, believing that their motive was to have some sport at my expense. I finally, however, consented that an appointment should be made, and determined to give them the best sermon I had suitable for the occasion.

"At the time appointed, a large congregation had collected, and after preliminary services, I announced my text, 'I am the Way,' John xiv: 6, and proceeded thus: Jesus Christ, the great engineer, came from heaven to open a road from earth to the New Jerusalem, capital of the universe. The first line run was from Nazareth to the Jordan, and he made his first corner right in the river, and planted a rock there so firmly that all the efforts of the Pedobaptists, who, for centuries have been trying to move it and plant it on the shore, have been unavailing. The line itself he marked with three hacks, viz: Repentance, faith, and Immersion.

"Coming straightway out of the river Jordan, he continued the survey over a rugged country claimed by King Diabolos, or the devil. When he reached the summit of a mountain called the Mount of Temptation, the king came out to put an end to the work. He first endeavored to buy him off, promising that if he would stop the survey and become his subject, that he would give him rule over all the kingdoms of the world. This offer being rejected, Diabolos became furious and made a direct assault upon Jesus. The conflict was fierce but short, and resulted in the Devil being driven from the field severely wounded. The conqueror proceeding with his survey, ran the line over the mountain and down into the rich valleys of grace beyond. The Devil, meanwhile recovering from his wounds, gathered his hosts and followed Jesus, harrasing him and his party every step of their way. Finding that he

could not effect his purpose by open assault, he resorted to secret treachery. Now, there was in the party of the engineers, a chala-carrior called Judas who engaged to deliver into the hands of Diabolos this troublesome surveyor, for thirty pieces of silver. It was not long afterwards, when Jesus was delivered into the hands of Diabolos, who had him slain and confined to the regions of Death, one of the provinces of the Devil.

"Diabolos now disbanded his forces under the belief that the survey would never be finished; but to the utter astonishment, on the third day Jesus arose from the dead, and commencing the work where he left off, and in forty days he finished the survey and entered through the gates into the city.

"Now, when Jesus finished the work, the way was so plainly marked that a wayfaring man, though a fool, need not err therein.' The original field-notes are recorded in this book, with every station noted and corner marked. It was not long after Jesus entered the Celestial City until some tinkering surveyors undertook to run the line over again under the pretext of shortening the road; but they so defaced the marks and obscured the way with cut-offs and by-ways, that for centuries poor pilgrims with the greatest difficulty found the right road. Finally, there arose one John Wesley, who was so puzzled in attempting to find the right way, that for the benefit of himself and friends, he concluded to run the line over again. Taking the old field-notes for his guide, which he certainly did not understand, he went to Nazareth and commenced work. Putting too great a variation upon his compass, his first line proved to be too short, for it did not reach the river Jordan, but terminated on the bank fully one chain from the original corner. Wesley, not willing to confess his mistake, said he would let it stand, that either corner would do; so he stuck a stake there, which is fast rotting down. Missing the corner, he had to alter the marks of the line, and instead of three hacks he made two hacks and a blaze, viz: Repentance, faith and sprinkling. He next undertook to run the line over the Mount of Temptation, but when he reached the summit, Diabolos came out to drive him from his territory. Wesley at first showing some courage, but when the Devil closed in upon him his heart sank within him and he commenced going backward until he reached a terrible precipice, when Diabolos gave him a push, and falling to great depths he had the life knocked out of him for some time. On returning to consciousness he found his body very much bruised from the blows of Diabolos and the greatness of the fall. Rubbing his stiffened joints he said with a sigh, 'Verily, I have fallen from grace.' Gathering up his instruments, which were seriously injured by the fall, he ran the line around the base of the mountain until he struck the old road, which he tried to follow, but his nerves were so shaky and his instruments so much damaged, that he ran very wild, sometimes on this side and sometimes on that side of the true line, making all sorts of angles, until he reached the fogs of the Misty River. No doubt you would like to know whether both these roads lead to the Celestial City. This you must decide for yourselves; but I will relate a circumstance which may aid you in coming to a just conclusion. Some years ago surveyors were employed by the State to open a road from Jefferson City to the Arkansas line. I was then living near the Osage river, and the new road ran right by my house. This road was marked as all government lines are, with three hacks. About this time a company of miners erected a furnace on the Osage for the purpose of smelting ores, and they opened a road from their works to the State road, and marked it with two hacks and a blaze. My house was in the angle made by these roads. One day a traveler came along and inquired the way to Jefferson City. I pointed out the right way, when he said, 'It seems to me that this road,' pointing to the furnace road, 'is more in the direction of the capital.' 'No,' says I, 'this is the right road, and I am sure if you will travel it you will reach the city, for it has been opened by the regularly authorized surveyors.' 'Well,' says he, 'I will take this road, as it is more convenient, and I think nearer.' 'Well,' says I, 'go on, but the first thing you know you will find yourself in a furnace.' Now, my friends, you can make you own inferences."

Having concluded, he slapped me on the shoulder and said, 'Brother R., they have never asked me to tread for them again from that day to this.'—E. R. in Central Baptist, of 1878.

Missionary Department.

THE PLAN OF CO-OPERATION.

- 1. Let each association appoint an Executive Committee whose duty it shall be to induce the churches to take collections for State, Home, and Foreign Missions, Missionaries, Relief and Education. The chairman of these committees will constitute the Board of Collection for the State Convention.
2. Let the members of this Board of Collection report any sum, monthly if possible, to the Missionary Secretary of the Convention, the moneys collected for the various causes by the several churches in their associations, stating plainly for what cause.
3. Let the Executive Committees of the associations nominate for appointment by the State Board, a missionary for its bounds, who shall be the joint missionary of the Convention and the Association.

[We trust our Missionary Secretary and Missionaries, State and Foreign, will freely contribute to this Department this year.] HOME MISSION BOARD SOUTHERN BAPTIST CONVENTION. Maintains the work of the Gospel in destitute regions in Texas, Arkansas, Florida, City of New Orleans, the Indian Territory, among Chinese in California, and the great Southwest. Having no paid agency in Tennessee, funds must be sent dire to Rev. James Waters, Missionary Secretary, Nashville, Tenn.

MEETING OF THE BIG HATCHIE EXECUTIVE BOARD.

THE Executive Board of the Big Hatchie Association met Aug. 10th, at Brownsville, and organized by re-electing E. C. Gates president, W. W. Rutledge secretary, and S. F. Thomas treasurer. It is hoped all will note the names of these officers, to prevent confusion in correspondence. Several plans were adopted for prosecuting the work of the year, to which the Board wishes to call attention.

1. The churches are respectfully requested to continue the missionary collecting committees and send us the names of their chairmen. But this is not meant to interfere with any better methods of collecting. It is feared that pastors have sometimes left the work entirely to these committees. They are only appointed to co-operate with the pastor in gathering the contributions of their churches. We beg the committees to remember that the motto of the year is "a contribution from every member of the Association."

2. In addition to this the entire Association is to be districted and special agents will be secured who will pledge themselves to visit all the churches and take special collections, free of charge, for missions. It is believed that the churches will hail with pleasure the coming of these brethren to spend a day in talking of the great work and gathering the contributions of the saints. The division will probably be made into counties, and the names of agents and their fields will be published soon.

3. Much attention will be given to the circulation of missionary literature. The papers will be used constantly. An effort will be made to secure from leading brethren in our midst, who know our condition, addresses on some feature of the work, to be published every three months in the papers. Every effort will be made to secure the widest possible distribution of the papers containing these addresses, and also all other good missionary literature that can be secured.

4. Regular quarterly meetings of the Board will be held at Brownsville which every member will be expected to attend. These meetings will be held to transact business, hear reports and mature further plans for thoroughly doing the work committed to the Board.

5. A committee has been appointed to arrange times and places for some general missionary mass meetings during the year.

6. In accordance with the action of the Association at Ripley, Miss Nora Graves, of Memphis, has been appointed sole agent for Foreign Missions during the year. The admirable beginning she has made enables the Board to predict that she will lead the churches to wipe out the stain of their past record in this part of the work. She is endeavoring to secure an active, zealous lady in each church to take special care of Foreign Missions, and begs the pastors to co-operate with her. The Foreign Mission Department of THE TENNESSEE BAPTIST will constantly show what she is doing.

And now, dear brethren, one and all, it is believed that such a work will be done this year as was never known in old Big Hatchie before. But the only hope of great success lies in the co-operation

of all. The ideas are, a contribution from all who never gave before, and doubling and trebling on the part of those who have given. The power and commission of our blessed Lord are behind us and a dying world lies out before us!

"Soldier of Christ arise, And gird your armor on, Strong in the strength which God supplies Through his eternal Son." E. C. GATES, President. W. W. RUTLEDGE, Secretary.

APPOINTMENTS FOR SEPTEMBER AND OCTOBER.

By invitation we will attend the District meeting at Olive Branch, Miss., including the fifth Sunday.

Western District Association, Tennessee, which meets Friday before the first Sunday in October.

We should be pleased to meet all the old brethren with whom we were associated in General Association of Tennessee and North Alabama, at this meeting, which will be followed by several Lectures.

Enon Association at Corum Hills church, Friday, October 12th, including the second Sunday in October. We will deliver a Lecture at Corum Hill on Friday night.

By invitation of Association we shall (D. V.) meet with the Mt. Vernon Association that meets at Ash Grove, near Brinkley, Ark., on the 19th, including the third Sunday in October. The full course of Lectures will be delivered before the body, the first one on Friday night and the last one on Monday night. Let all come to stay until Tuesday morning, and bring a dollar or two for some denominational books and tracts to read and circulate at home.

The Tennessee State Convention, including the fourth Sunday in October.

Providence permitting, we shall deliver a course of Doctrinal Discourses at Mars Hill church, Rutledge county, Tenn., commencing Thursday before the first Sunday in November.

We will (D. V.) deliver a series of Lectures at Fayetteville, Ark., commencing on Friday, 11 o'clock, or at night (as the brethren may appoint), November 8th, including the second Sunday.

Also a full course at Spring Creek church, commencing on Thursday November 15th, at 11 o'clock a. m., or 8 p. m., (as the brethren appoint,) including the third Sunday.

If it will suit the brethren at Batesville, we will visit them including the fourth Sunday in November, and Searcy on Thursday before the first Sunday in December. The brethren can card us at once if this time will be agreeable.

The second, third and fourth Sundays in December are open for engagements.

TO THE BAPTISTS OF TENNESSEE.

THE Tennessee Baptist State Convention meets with the First Baptist church of Chattanooga, Oct. 25th. We extend a cordial invitation, and intend to give abundant hospitality to all brethren and sisters who come. If you expect to come send us your name and postoffice at once, as it will save much trouble and confusion. Let us know if you are coming by private conveyance. All assignments will be made Oct. 19th, and you will please send your name before that date.

Fraternally, J. T. CHRISTIAN, G. B. MERRIAM, Committee.

All communications should be addressed to Rev. J. T. Christian, 427 High street, Chattanooga, Tenn.

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 thirty days, allowing ample time to visit the greatest Exposition ever held in the South, and second only to the Centennial at Philadelphia.

Foreign Missions.

MISS NORA S. GRAVES, EDITOR.

Dr. Graves, of Canton, China, sends to the Religious Herald some statistics which we wish every Baptist in our State to see. Dr. Graves' letter is short, but contains much.

THE CHINESE IN GUYANA.

Bro. Lough Cook, pastor of the Chinese Baptist Church in Demerara, British Guiana, has just sent us the following annual letter, giving the statistics of the work there:

"The (Chinese) West India Baptist Church to Caxton Baptist Church, Pastor, Teachers and Brethren—GREETING: May God our Father and Jesus Christ our Lord preserve you, smile upon you, and give you peace.

We herewith send you for perusal our transactions and statistics for the past year:

- (1.) Joined by baptism, 13; restored, 1; died 3; excluded 4; present number, 207.
(2.) Contributions last year, \$4,065.01; contributions, extra, \$130.
(3.) We built a chapel during the year which cost us \$2,012.55; other expenses, \$1,750.40; on hand in treasury, \$313.06.

On the 2nd of February of the present year (1883) the church set apart Bro. U. Cheung for the ministry. We beg the prayers of your church on his behalf, and for us all. This is our hearts' sincere desire. Peace be with you all, pastors, teachers and brethren. (Signed) LOUGH COOK, L. KIM, TAY HING KWONG, TAI'N TUKA."

Feb. 12, 1883.

A private note received by me from Bro. Lough at the same time conveys the news of the opening of their new building. The brethren from the various stations met together for two days and two nights for prayer and thanksgiving, and twenty candidates were baptized. Bro. L. says it was the most joyous occasion of his life.

We should certainly rejoice with the brethren on the prosperity of the Lord's cause among them. There are now between 300 and 400 Chinese in Demerara, and two hundred of them are members of this Baptist Church. Besides supporting the work among themselves, they are aiding the cause in China. The same letter brought me a check for \$75 as their contribution to our Chinese Missionary Society here.

I trust that in remembering the Chinese in their prayers and thanksgivings, this little vine of the Lord's planting will not be forgotten.

R. H. GRAVES.

Canton, China.

No Protestant missionary had ever gone into Bolivia till about the middle of May last, when Mr. Andrew M. Milne was to have entered. He is a Scotchman who has for some time been representing the American Bible Society in the Argentine Republic. The Christian speaks thus of his work: "There will be many difficulties of various kinds, but God is able to make the way plain and smooth, and we doubt not He will do so, in the way that shall be most conducive to the good of the Bolivian people. The wife and family of Milne are now in Scotland; we commend them to the prayerful remembrance of fellow-Christians during this time of anxiety and separation from a devoted husband and father, who is in the high places of the field."

The visible progress of missions and of external Christianity during the past five years ought to satisfy ignorant skepticism, and silence superficial complaints. During this brief period the additions to Protestantism are numbered by hundreds and thousands.

THE BIG HATCHIE FUND.

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

Covington church \$22.50 (\$11.25); Big Creek church \$20.15 (\$9.63 paid); Hixson High church \$11.50 (\$5.75 p'd.); Dundas \$20.00 (\$9.50 p'd.); Germantown \$40.00 (\$20.00 p'd.).

The Tennessee Baptist.

THOU HAST GIVEN A NAME TO THEM THAT FEAR THEE...

CHAS. W. MAHAFY

J. R. GRAVES, L.L.D., Editor and Proprietor.

ASSOCIATE EDITORS: REV. J. M. D. CATES, Woodbury, Tenn.

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Business Office: 247 Second street, Memphis, Tenn.

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Clubs of six (sent at one time) 10.00

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beats bellow. Was the body of Christ mentioned in 1 Cor. xii: 27; and that which had one baptism, and apostles, pastors, and teachers, to instruct it (Eph. iv: 1-12), a mystical or a visible one? Pray when did the entire company of believers throughout the world ever meet? and what is the date of the next church-meeting? Scripture sometimes speaks of the church, as we speak of the family, meaning such a kind of assembling as actually takes place. This was Paul's meaning when he said, 'In the church, I had rather speak,' etc. (1 Cor. xiv: 19). God cannot lie, and therefore it is certain that when He speaks of the church, that is, the assembly, as really existing on earth, he did not mean the entire company of believers throughout the world, which, in the present life, never did assemble, and never will.

"3. If you really believe, as you profess to believe, that all to whom the Holy Spirit has given life are really church members, you must abhor the very thought of excluding any of them from even one of the full privileges of membership; and this is the more certain because the homily says, 'It is wicked to make and perpetuate schism [division] upon the ground of difference of opinion,' p. 151. I have heard that your own church, and also the churches of your former students, exclude all whom you deem 'true Christians' but Baptists, from membership, though you and they receive them to the Lord's Supper. But this, if true, would imply that you indulge yourself wilfully in working 'wickedness.' I know, from your own pen, that you are opposed to mixed churches, and therefore fear that if judged by this homily, you are so 'wicked' as to 'perpetuate schism on the ground of difference of opinion'; and that, while you talk in one way, you act in another.

"4. The proof you profess to give that [the Holy Spirit by dwelling in us 'unites us to the church' consists of the words 'baptized by one spirit into one body.' (pp. 153-4.) But when Paul said this, and that they 'had been all made to drink into one spirit' (1 Cor. xii: 13) he did not mean that they had been made new creatures by being immersed in water and drinking the wine of the Lord's Supper. Immersion in the Holy Spirit on the day of Pentecost (Acts i: 5) was the imparting of extraordinary gifts to those who had already been baptized in water. (Compare Acts viii: 12-17.)

"5. You say that 'every company of Christians meeting together in any place whatsoever, for worship, is the local expression' of the church—the assembly which consists of all 'true believers.' You are most certainly aware that there never was any such assembly of all believers; that it is a pure fiction, an impossibility. The recklessness of such talk on so serious a subject deserves, I think, the sharpest rebuke. Every assembly is of necessity 'local.' But it is quite untrue to say that every company of Christians met for worship is a church of Christ; for such a statement implies that no formal organization, no regular admission, is necessary to constitute membership. I do not think you believe this yourself, and I wonder that you should circulate what seems to me so false a representation of Scripture and of fact.

"6. Your homily says that to speak of joining the church is not strictly correct, because a 'true believer in Jesus is already a member of the church,' and that what he should be asked to do is to make 'a profession of the fact,' p. 154. Your homily says also that the immersion of believers is commanded as a preliminary to the public recognition of those who are already church-members. But if all true believers be already church-members, the avowal that they are so cannot make them more so; nor would it be possible for God to have made, in that case, 'the immersion of believers a preliminary to their public recognition as disciples of Christ' and as being church-members; because baptism would in that case have had no relation whatever to actual church-membership. It could not possibly have been wrong to recognize the fact of their membership to be a fact before their baptism. But if you believe that God has made baptism 'preliminary to the public recognition of believers' you cannot possibly reconcile this with your recogni-

tion of believers when unbaptized, by receiving them to the Lord's Supper.

"7. The teaching of this homily seems to me to be distinctly antinomian and licentious. It teaches that disobedience to known duty does not in the least affect a person's hope of heaven. It omits unreserved obedience, when mentioning what constitutes a true believer. It speaks of such a person's 'outward life as being regulated for the most part according to the divine will.' It says that failure to identify ourselves with the assembly of saints, is a guilty resistance of the Spirit of God, p. 151; and yet it declares that a previous absolute refusal to avow before the world that he believes himself to be a member of the divine family does not affect his Christianity; that ceasing to refuse would not 'really unite him more closely to the Lord' (p. 155); and that such obedience is 'not necessary to salvation' (p. 150); although if that disobedience were allowed to be a justification of such a course, 'morals would be destroyed.'

"Yes, dear sir, that is, I believe, quite true; and I therefore am the more surprised that you should help to destroy all Christian and common morality by teaching that a positive refusal to obey God, does not in the least affect a person's nearness to him, and his hope of salvation. Such a doctrine seems to me, when viewed in the light of Scripture, one of the most deadly which can be uttered. Christ has distinctly said that He will refuse to own at least those who refuse to own Him publicly now. (Matt. x: 32-3; Luke xii: 8, 9.) This homily says that the incorruptible crown mentioned in 1 Cor. ix: 25 is 'not salvation, not eternal life, not heaven,' but a crown to be 'won by unwavering fidelity and persistent service,' and the conclusion drawn is, that if a person does not 'keep under his body and bring it into subjection, this does not endanger his salvation, but only some superior crown—reward for 'unwavering fidelity.'

"Oh, sir, my heart sickens to find that you have been betrayed by your 'mystical' views on the subject of the church, to give your sanction to teaching so mischievous as this, and which seems to me fraught with final ruin to the churches of Christ. I have rejoiced in your faithful avowal of the great truths of the gospel, but on this subject I mourn to see you stating things so indefensible, so contradictory; to see your consistency exposed to question, and your great influence used to sanction doctrines which not only tend to destroy regard for the constitution, the laws, and the ordinances of Christ's visible kingdom, but (to use the words of his homily) to destroy 'the whole system of morals' also. Believe me to be your sincere well wisher,

WILLIAM NORTON.

Cutland, April, 1876.

I have not seen any further recommendation, or defence by Mr. Spurgeon of the above homily. He has seldom attempted any printed defence of his practice. The only full exposition of the grounds of it by him, which I know except his avowed approval of Mr. Hall's argument, is the above homily printed, though not composed, by himself. His whole theory of what constitutes the church of Christ on earth is a fiction, false throughout. The real church [kingdom] consisted of all local assemblies composed of persons all of whom had received the immersion of repentance for the pardon of sins (Mark i: 4; Acts ii: 38) and of no regenerate person whatever, until he had received that immersion.

The lust of popularity, and the lust of gold are two of the most subtle and powerful impulses which ministers of the gospel have to resist. If yielded to, there is scarcely any absurdity which men are not ready to adopt and utter, as a defence of those violations of God's law to which those impulses lead them. W. N. England, Aug. 27, 1883.

Bro. J. M. Morris, Tennessee: We will air the subject as you suggest, when the Associations are ended. We have ever believed and taught that the covenant of circumcison is still in force, and we can say with you, it is passing strange that an intelligent Baptist should deny it.

TIPPAH ASSOCIATION.

RIPLEY, Miss., Friday, Sept. 21.

This body met with the Baptist church at 11 o'clock.

The introductory sermon was preached by Eld. H. M. Long. Owing to a delayed train we failed to hear it, but all we heard speak of it pronounced it excellent. It should have been preached at night.

The afternoon session was opened by the reading of the lat chapter of Romans by the moderator, Dr. M. P. Lowrey, and prayer by Eld. Henderson; when the letters were read which showed 113 baptisms in the 30 churches of the Association and a net gain of about 51—and an aggregate membership of 2004. The spiritual dearth of the past year has not been confined to Tennessee and Kentucky, but, we fear, extends to the very gulf.

The former officers were re-elected—M. P. Lowrey moderator, W. O. Rutherford clerk, and J. J. Gorton treasurer.

The usual committees were appointed. A startling occurrence took place as the congregation turned to go out after the benediction. Mr. Baker, a respected citizen of the place, fell with great force to the floor in a fit of epilepsy, his head striking the floor with great violence. (He laid for two days unconscious, but when we left hopes were entertained of his life.)

Bro. Anding occupied the pulpit at night, and Bro. Leavell was appointed to preach at 11 o'clock Saturday.

SATURDAY MORNING.

Bro. Leavell, having a chill during the night, left for home on the daylight train.

After the usual opening exercises, as this body is wont to do, the Constitution, Articles of Faith, and Rules of Decorum were read, and it strikes us as an excellent practice—and commend it to the notice of all Associations.

Correspondents were appointed to sister Associations—a goodly number to Big Hatchie. While waiting for reports, not quite ready, in turning over the Minutes for 1882, we noticed the summary of its contributions, viz:

Table with 2 columns: Item and Amount. Foreign Missions \$85.35, State 284.60, Home 167.50, Mississippi College 52.45, Seminary 60.40, Ministerial Education 11.35, Total \$1071.45.

This was a little over fifty cents to each member. Few Associations did better last year; many will, we trust, resolve and do better this year.

A fine report on Home Missions was read by Bro. H. M. Long, and is now being discussed by Bro. Buchanan. (We never heard a modulation, accent and inflection more like the late W. D. Mayfield.) He is an earnest speaker and takes his time. He is asking the Association for only 10cts. a member—\$200—for the Home Mission Board of the Southern Convention.

The moderator leaves his chair to explain to the brethren how Mrs. Nelson works in New Orleans, and Mrs. Sanford in California—that they are not preachers but teachers—interesting indeed.

Money speeches are now being made and the dollars, and half dollars, and quarters ring upon the table. One or more sisters in each church will be selected to collect this amount from the churches, and it will be done.

11 o'clock.—The Association adjourns to hear a sermon; and was preached by Bro. Skinner, in the place of Bro. Leavell—and an excellent, practical sermon, on the text, "He that winneth souls is wise."

AFTERNOON.—The first report read and discussed was the report on Foreign Missions, which recommended the Association to raise \$250 for this object. Bro. Lowrey took the floor, not to make a speech, he said, but to state a few facts. One of them was, that it was, to him, the strangest thing that a Christian should oppose Foreign Missions. Another fact was, that there are several brethren in the Association who should give \$100. Another fact is that there are members who should give \$50 or \$25. And thus he went on giving facts—instead of making a speech!

He was followed by Bro. H. M. Long, with a practical fact that was much to the point.

Pledges from pastors for their churches are now being taken up for Foreign Missions—which continued until the \$250 asked for was pledged—which, added to \$50 previously pledged, makes it \$300. Grandly well, asked for \$250, it gives \$300. Let every other Association do as well.

The report is adopted. The report on State and Associational Missions is being read by Bro. Buchanan. Bro. Gambrell is making a fine speech on the subject. The Association resolved to raise \$700—the quota assigned it by the State Board.

SUNDAY.

There was only one service at 11 o'clock, which was the Hall, the largest audience room in the town. It was said that the largest crowd that ever filled the place was present; fully 1000 persons attempted to get the seats which could only accommodate 800. It was made our duty to preach to this large and expectant crowd.

Bro. Potter, a devout and lovely man, occupied the Baptist pulpit at night, and Bro. Thompson, the Methodist pulpit. It was our privilege to hear Bro. T. upon the question, "What say ye of Christ, whose Son was he?" He presented in his plain, earnest manner, the evidences of the divinity and sonship of Christ, and then pressed the question, What think ye of Christ, as their eternal weal or woe depended upon the way they decided, the way they answered it.

Bro. T. was a brave Confederate soldier under General Lowrey, and lost his right arm for the "Lost Cause." God make him as bold and successful a soldier of the cross.

MONDAY MORNING.

A well written report on the subject of Education has been read by Bro. Anding, and Bro. Long is upon the floor making a good speech for Mississippi College; and we say that he and no other member can say too much for that noble school that is to-day doing more than any other college in the South for the denomination in supplying our pulpits with an educated and consecrated ministry. Bro. Lowrey follows him with one of his immensely practical speeches. He has just told the farmers before him that the happiness of their age will depend upon what their children will be, and not upon what they have, and they will be what the home and school make them. Our sons and daughters should be educated by Christian teachers. I would not send a son to a school taught by unchristian teachers. The report was adopted by a liberal subscription for the current expenses of the College.

The report on Publications was read, which recommended the Mississippi Record and THE TENNESSEE BAPTIST. The report was supported by Brethren Long and Skinner, and we made a few statements. The report was adopted by the addition of forty-three names to the list of THE BAPTIST.

The report on Sunday-schools read and adopted without discussion. The report of the Treasurer was read by Bro. Berry, which showed the following contributions to the following objects, viz.: State missions, \$1030.75; Home missions, \$108.80; Foreign missions, \$87.25; Ministerial Education, \$97.15; total, \$1323.05. This is truly liberal for a poor Association of a little over 2000 members.

The next meeting of the Association was appointed to meet with the Providence church, three miles east of Falkner, on the Ripley railroad.

Bro. Wesson was elected to preach the introductory sermon and Bro. Anding alternate. Miscellaneous business was dispatched, and after the usual religious exercises the Association adjourned.

It was pronounced by the Moderator that this was the best meeting of the body ever held. A large increase—\$252.50—in its contributions to the various objects brought before it. Tippah Association stands now fully abreast of her sister Associations. A deep spiritually characterized all the religious exercises. It is a body of thoroughly landmark Baptists.

We would be doing injustice to our feelings should we not gratefully mention the Christian kindness shown us by our old and esteemed friend Bro. Rogers and his noble wife, and their abundant hospitality was sweetened by devoted personal friendship, and converted their house into a home. God bless them evermore. Mrs.—The richest joke that transpired in connection with the proceedings of the Association was the speech made by Bro. Gambrell to induce the Association to make a tremendous effort and carry up their contributions to State missions this year to \$700. His effort was long and elaborate, and often interspersed with the doubtful questions, "Is it too much to ask?" "Can it not be done?" "Will you not make the effort to do it?" when to relieve his distressed mind and save the further exhaustion of his body, we said: "Bro. Gambrell, you are only asking \$0 more than the Association contributed last year without an effort!" "Do you say so?" said he, with the utmost astonishment and evident bewilderment, and finally said, "Well, I'm sorry." (A voice.—"That we raised so much last year?") "No, but that the figures had not been set higher; but," hesitating a moment, "I believe I will sit down." Laughter.

Bro. Gambrell received the intelligence Saturday night of the death of his babe, and left for home. We extend to him our sincerest sympathy—we have repeatedly passed under that rod. May he who gave give grace and consolation.

We learned that there are only three Campbellite societies within the bounds of the Tippah Association, and two of these, if not the three, in a "weakening condition."

The ablest preacher of that order is Eldor Crum, and we are informed that he endorsed the central position of our sermon on Sunday, that salvation was before baptism. He may be a regenerated man.

ITEMS.

If the Jews and Gentiles were not saved before the advent of Christ by faith in him, how were they saved—by faith in what?

J. H. P.: We find no fault with your statement that Christ died to be, and is, the end of the law for righteousness to every one that believeth, but of what law was he the end? Certainly of the law that could not give life, and therefore was not a rule of life. The ten commandments could not give life if perfectly kept. The command to love God is not so much as once required by those, and can any one be saved without love to God!

A note from Bro. Thos. J. Lano, of East Tennessee, informs us of his usual good health, and submission to the recent affliction that deprived him of his wife, with whom he had lived sixty-one years. We rejoice that grace is given him to exemplify the power and consolation of the religion he has so long preached to others. He says, "O how I admire the 'SO' sermons by Bro. Lofton; I drink them all down." God sustain our aged brother to the end.

Eld. J. R. Pennington, of Louisiana, Mo., called on us this week, in company with his wife. Bro. P. is contemplating establishing a land agency in this State and will reside for the present at Fayetteville, Lincoln county. He is associated in this enterprise with Bro. McNutt, the Illinois editor of the Baptist Flag. We extend Bro. Pennington and his wife a hearty welcome to our State and hope the Baptists of Lincoln county will see that they receive that cordial reception due to Baptists.

J. S. M.

We invite the attention of our readers to the very sensible article from the pen of one of our very best ministers in Arkansas. He has been shut out of his State paper—the Evangelist. He sent a short and temperate article to that paper, which was refused, and Bro. Womack wrote him saying he would not permit the subject to be discussed in his paper, and yet in a few weeks published a series of articles assailing church communion from Bro. Coleman. This is sufficient to show the animus of that paper towards the advocates of church communion in Arkansas. There are some thousands in that State who will not stand this treatment! Read Bro. Norworthy's article.

EDIGRAMS.

"THE BAPTIST is a welcome visitor, and I could not get along without its weekly visits. As soon as I read them I re-mail them back to New York to a young man studying for the ministry."—T. B. McLean, St. Johns, New Brunswick, Canada. Our Canadian patrons are all devotedly attached to this paper, because of its strong Baptist qualities. Bro. B. W. Jamnigan, of South Carolina, forwards four dollars to send this paper to two young ministers of his State, and he has put into their hands "Intercommunion," with which he says they are highly pleased, and he is a \$5 subscriber to the "Tract Society." This is the way to work for the extension of the truth. If all our old landmarks would do likewise, no opposition could withstand it.—H. Russell, Jefferson county, Ala.: It is true that the times and customs have materially changed since 1811, when you were young, and we believe many things for the better, and some without doubt, for the worse. Had that old spirit prevailed, not a missionary or a Bible would ever have been sent to heathen lands by the Baptists, nor would we have to-day hundreds of Baptist churches in India and China, and over 100,000 converts to Christianity rescued from the worship of idols. You say those preachers said nothing about money—but Paul did, and about giving weekly.—The last Baptist Nation, Washington, D. C., contained the following remarkable announcement: "A continuation of concurrent circumstances has paralyzed the Baptist Nation, and its demise is herewith announced. Good bye, all, we shall not try it again." Aged one year and eighteen weeks.—The Gleaner classes the intermediate state among the "unseen" things. He is right, perfectly right; it is not seen, nor will it ever be seen.—Mississippi Record. Another paper that knows all about the intermediate state, of course, or it would not dogmatically assert that the editor of the Gleaner will never see it. Bro. Gambrell knows there is no such place as Hades, recognized by all the latest and best scholars of the age! See the New Version.—We still see no point in your last remarks, Bro. Index. Now tell us who manufactured that item you published with respect to the material for a new book we were said to be getting up. We have previously asked you. You are right in saying that when our own church makes the Supper a denominational ordinance by a general invitation to all members of all Baptist churches, we do not eat.—Bro. P. Bozorth, of the Johnson Association, Tennessee, sends us the Minutes of its last session at Hopewell church, Tennessee. It is a very small and weak body, consisting of eight churches, and aggregating a membership of only 245. We were glad to see that this body resolved to drop the name United Baptists, but regret it should add Missionary Baptists. We are Baptists, no more, no less, no otherwise, and Baptists have ever been, and now are, missionary, and therefore the term is superfluous, and teaches that there may be true Baptist churches that are not missionary in faith and practice. Drop that name, Bro. B. We thank our brethren for commending this paper to the patronage of its membership.—Your letter read with pleasure, Bro. A. H. Borders, Alabama, and your suggestions noted. We do wish to clasp the hand of Bro. — and your own before our labors in this age close.—A Methodist writes us: "Bro. Graves, I belong to the Methodist Society, and I cannot see how I can do without THE BAPTIST for the rich information I receive from it upon the teachings of the Word of God. Don't stop!—will remit in November," etc.—A. J. Morgan. By no means will we stop it to Bro. Morgan, for his note makes us feel that he is a brother in Christ or he would not love Christ's truth.—Bro. McCallum, deacon of Beulah church, Mississippi, informs us that church communion is rapidly gaining ground in his Association, despite the efforts of Bro. Gambrell to hinder it, but says his own church is opposed to the question of invitation being discussed in the church and voted upon! This is not baptistic. When Baptists become afraid or unwilling to fairly examine any question of practice involving the authority of Christ and their obedience, we shall stand in doubt of them—their glory has de-

parted.—Dr. McCrory, Mineral Springs, Ark. You are right, and you must excuse the mistake in the case of the clerk in not entering the proper credit.—Yes, Bro. W. C. Crouch, Plattsburg, Mo., we do believe we have friends in Missouri, and the friendship of the writer we have never doubted, and we will visit Missouri at our first convenience, but our time for this fall has all been pre-engaged. Now tell the readers of this paper if that reporter's note in the published Debate is correct. You heard what Eld. Ditzler did say—write us soon.—It has been arranged by Brethren Flynn and Long, that we preach at Olive Branch before the District Meeting on Friday and Saturday—(only once, and not twice, Bro. Flynn)—and at Pleasant Hill on the fifth Sunday and Sunday night—all invited.—We will, Bro. Bowen, of Hansboro, but please write that article for us on the growing liberalism among us—you can, and we want it.—Bro. Oakley, the business manager was in Louisville, and we away, so you did not get the bundle of papers as you should have had, and we did not see you—will come up and preach to each of your churches as soon as possible.—We cannot get you a copy of the "Great Iron Wheel," and you do not want an old one; it is out of date, and off the track. Wait a few months, when the new and beautiful one will be out. That will be our winter's work to write it—and we shall give 2,000 an opportunity to get an advanced copy cheap. Will not this do, Bro. Hewlett, Kansas?—Elder H. M. Long, a prominent and popular minister in Mississippi, writes us: "During this campaign I have investigated the Scripture more closely than ever, and, guided by the Spirit, I have come to regard your position on communion and middle life, as far as I understand you, as impregnable. Have not read your "Seven Dispensations" yet for want of time. Will read it as soon as I can." Is that man an honest man with himself and before his God who will not prayerfully examine any question of duty, and especially the laws governing an ordinance guarded by such solemn sanctions as the Lord's Supper? Not one minister in a hundred has ever thoroughly examined the laws governing this ordinance, much less the discussion of it which we have submitted to the public.—A preacher who is willing to labor in a pleasant field in Arkansas, for \$400, with a reasonable hope of \$500, if he meets the wants of the charge, may write to us. A Baptist, and one who is not afraid to preach Baptist principles, is wanted. Soft-footed and tender-footed preachers need not apply. Ministers who believe in church communion and practice denominational communion are not needed—ANYWHERE.—The printer made us say that Bro. Ray has published but *year* of our second replies. He has published none—has left the field without so much as an explanation! He has not accepted our challenges. He agreed to discuss the subject and he leaves the field after the first fire!—T. B. Cooper, Georgia: We cannot recall an acquaintance with A. Hill. Where does he live? and where does he claim that we became acquainted with him? Is he a minister or layman?—We learn direct from Henderson that the Campbellites are quieting down. They have been offered a man to meet any man they should see fit to bring, if indeed they really wanted a debate—and they decline!—The Pinson church has elected Elder A. Gooch as their pastor the coming year. Bro. Gooch is but recently from the Methodists, and we are confident will become one of the strongest ministers in the Unity Association.—We were invited to deliver the Lecture on Church Communion on Saturday night at Ripley, in the Hall, and it was generally received by all present. Tippah may safely be recorded "solid" for church communion. It met the general approbation of the citizens of Ripley. The Methodist preacher, who is editor of the paper, conceded it was sound, and should be adopted. Some of those ministers and members—old deacons—who recently stoutly opposed it, professed their conversion to the closer practice. We hear but one thing from all quarters—church communion is rapidly coming into favor with the churches and ministry. One brother's conversion, and we know not how many others

date their conviction to the *eternal* future of Bro. Ray to sustain the old unscriptural custom, and the manner in which he conducted the discussion. It was enough to convict any one.

ITEMS.

WANTED.—The address of Bro. Rogers, now in Texas, once a merchant in Hazelhurst, Miss. Bro. F. S. Rountree, of Rancho, Gonzales county Texas, is the authorized agent of the Baptist Book House in the bounds of San Antonio Association for the sale of books, tracts, periodicals, etc.

Papers exchanging with the Baltimore Baptist (successor to Baptist Nation and Our Church Paper) will please address as follows: Editors Baltimore Baptist, 162 1/2 West Fayette street, Baltimore, Md.

Mr. Rodney Dennis, secretary of the Travelers' Insurance Company, of Hartford, Conn., has sent us, by mail, this week, a beautiful lithograph picture of "Representative Journals and Journalists of America." The gift is highly appreciated and shall have a frame befitting such a picture, and occupy a conspicuous place on the wall. J. S. M.

THOUGHTS, THEMES, AND ILLUSTRATIONS.

L.—"AND LIFTED HER UP."

THIS is the record of what Christ did for a sick woman.—He took her by the hand and lifted her up.—The great, grand fact and feature of the gospel is help. "God laid help upon one who is mighty" when He sent Christ into the world; God is Himself our help—an ever-acting and ever-present help. "The Spirit helpeth our infirmity"; Christ's life on earth was a series of helps for men—for their weakness and ignorance and sins. And herein is the gospel of the hand. This great world of want, of hard, heavy, wearing work, is not the place for the particular cultivation of delicate hands. Christ used His; and I doubt if they were very white or soft. I think they were rather rough and hard, like any other honest mechanic's.

He took the sick woman by the hand and lifted her up. How much of genuine gospel there is in that act, which the spirit of inspiration has been so careful to put on record. Men are to be lifted up; taken hold of for that very purpose.

The spirit of the world in its rivalries takes hold of men to pull them down. And how much of this, alas, is done? Reputations pulled down and pulled to pieces. If men cannot themselves get up in the world, they try to pull their fellow men down to their own low, vulgar level. And when a good man stumbles and falls; when one who has been above them in social relations or moral position, is brought low by misfortune or temptation, men will talk very piteously, but in heart exult over it.

Christ's religion is just the opposite—taking men who are down, women who are down, and lifting them up.

A noted writer once said, "The Christian religion is the greatest leveler that has ever entered the world; but there is this about it, it levels up."

The gospel of the hand which has a heart in it—a heart throbbing back of it, throbbing all along its veins and muscles and nerves, which is as eager to get hold of men for their good, as the miser is to get hold of gold for his coffers—is just the old Capernaum type. "The Son of man came to seek and to save"—came not to call the righteous. Christ hadn't much to do with the righteous; somehow He didn't find many, but He was after sinners all the time—"the lost sheep of the house of Israel."

Let us get down to this homely, practical, very unpoetical fact touching the gospel of Christ, as a gospel of work; of help; of hand-to-hand endeavor to get hold of men and save them.

We build chapels for this, or ought to; for this we preach, or should. All the organized means of grace—what are they to be but so many hands to lay hold of men and lift them up to hope and faith, to self-restraint and self-respect, and so to a godly life? So many hands those are to lift society up from wrong to right, from error to truth, from selfishness to charity, from fraud to honesty, from earth to heaven and to God!—Rev. S. Graves.

NEWS FROM THE CHURCHES.

Our readers can readily assist us in making this department interesting by sending us all news items from their neighborhoods. They will receive prompt attention.

TENNESSEE.—Bro. S. K. Tigrett, Friendship, Sept. 20, writes: "We desire to tell what the Lord has done for His people. Our meeting at this place commenced Saturday before the first Sabbath in August—continued nine days. We were ably assisted by Bro. W. W. Gardner, G. W. Bray, G. L. Harlow, the two last licentiate—young men of promise. After this meeting closed the brethren (and ministers that helped me) continued the meeting near here. Result—about 80 converts—22 additions, 18 by baptism, 4 by letter. At Johnson Grove in this county, our meeting embraced the first Sabbath in this month (Sept.). The pastor was assisted by Bro. B. Brown. His preaching was very acceptable. He ought not to be in the school-room, but pastor of churches or in the field as a Missionary. He would serve well in either place. The meeting continued nine days—12 received into the church, nine by baptism, five by letter, others approved and will be baptized soon. The church at each place was greatly revived. These were two of the best meetings I have ever held. The cause of Christ and His revealed will are gaining in this country. The church of Christ in this and adjoining counties has never been so prosperous as now since the writer can remember."—Bro. H. C. Rosamond, Brownsville, Sept. 24th, writes: "I have just closed a glorious meeting with Harmony church. It lasted nearly three weeks. I had no help and was very unwell the whole time, but God was pleased to turn my weakness into strength. We had 25 additions to the church—six from the Methodist. I leave for the Seminary the first of October, and leave the church pastorate. May the good Lord send them a good shepherd."—Bro. A. M. O'Quinn, Brighton, Sept. 21st, writes: "I closed another interesting meeting at Charleston the 3rd Sunday in this month, congregations the largest, behavior and attention the best according to the statement of the oldest members of the church, that had ever been at the place. The church was greatly revived. There were 11 accessions to the church, five by baptism, five by letter, and one by restoration. Several others are expected to join. There were several Free Will Baptists wanted to join but we rejected the baptism. Did we do right? Free Will and Campbellite baptisms we regard invalid."—Bro. O., Commerce, Sept. 12th, says: "My meeting at Hogan's Creek resulted in quite a revival. Eleven have been baptized and several stand approved. My meeting at Fall Creek resulted in nine conversions and eight additions, seven baptized and more to follow. I have baptized in the last two weeks 45, among whom were six Pedobaptists."—Bro. J. D. Anderson, Germantown, Sept. 24th, writes: "Eld. J. H. Prescott has preached the gospel fifty years. He commenced when educational advantages were few; but he soon gained by earnest efforts a good knowledge of the Bible. With an enlightened heart he went over many counties in Tennessee and Mississippi as an earnest worker in the Master's vineyard. He has baptized more than a thousand people, and other work in proportion. His churches paid him next to nothing, although he raised a large family; and cared for an afflicted wife over forty years. No one could refrain from weeping to hear the old man tell of his trials, etc. He is now 77 years old, and waiting to be carried to his heavenly home. At Ridge High many made small free will offerings last week for the comfort of his wife on the brink of the grave. If any of his friends in reading this note wish to send a contribution to this superannuated brother. Direct to him at Ashland, Miss. May the Lord deal gently with this dear brother in Israel until his sun shall set."—Bro. E. B. McNeil, Jackson, Sept. 23rd, writes: "I feel to thank God and take courage, for I have to-day buried with Christ in baptism our hostess last Monday night, Sister Askew, and her little son, with two others, in the beautiful pond near the house where you preached. It was the first occasion of the kind in that village and was witnessed by a large congregation, with respect and solemnity. Sister Askew has been immersed into the Methodist order 20 years ago, but after a long struggle has yielded to her convictions of duty. It was a great surprise to all of us. We have decided to organize a church there very soon. People were delighted with your plain and instructive sermon there, and I feel confident I will gather up fruits of it many days hence. I am greatly cheered in my pastoral work, and send greeting to my brethren who may be glad to hear from me."

ALABAMA.—Bro. W. E. Harris, Greensport, Sept. 3rd, writes: "The cause in this section is still advancing. I have been laboring for the last five weeks in revivals in the main. We have not had so large gatherings into the churches as last year; but quite a number has professed faith in Christ and united with the churches. I have been serving this Greensport since my ordination in 1878. The Lord of the harvest has abundantly blessed our labors. There are only one or two who attend our services who do not belong to some Christian organization. The church and surrounding community are building a new house of worship which will be completed by November next. Our preachers are as a general thing Evangelists and not pastors having the care of from three to five churches, which make it very laborious on the minister, as ours is a mountainous country. But we have a number of zealous and faithful brethren who are spending most of their time in preaching the gospel of Jesus. We have also large number of brethren who are earnestly engaged in the advancement of our Redeemer's cause. In traveling over our country, if we take the trouble to inquire, we find many who are sound in the faith and are inquiring after the old paths that they may walk therein. There are two new roads in point of construction through our country—Georgia Pacific and East & West, which do a great deal in developing the resources of the county. Little towns are springing up all over the territory through which it passes. I will close by saying that the Old Banner is better than ever. The series of sermons published in the last few issues are the best that I have ever read on the subject. I think the "Seven Dispensations" the crowning work of your life. May you be spared to fight many noble battles for our Master, and when you shall have laid down your pen forever and rest from all your labors, may your works still live on and bless nations yet unborn."

LOUISIANA.—Bro. M. C. Cole, New Orleans, Sept. 20, writes: "With the purchase of a church house has come gracious blessing. Since June 1st fifteen have been baptized, and others are awaiting baptism. One, Bro. Cotton, 1st years of age, an old-time river pilot, is a most remarkable conversion. Nine are converts from our Sabbath and Mission schools. An event not likely to occur again, is the baptism of three generations of one family within eight days. Mother, daughter, granddaughter, and two grandsons. Will baptize the grandfathers next Lord's Day. All this with our regular services. God help us to press the battle to the gates." Bro. Cole is pastor of the First Baptist church.

TEXAS.—Eld. N. A. Rogers, Valley Creek, Fannin co., writes: "Too good to be lost. Our Ministers' and Deacons' meeting was held at Savoy, where you delivered the Lectures; the communion question was discussed. Bro. Gentry told me I must come and defend your position; and I, too, will help. He said I don't know of any one that will, so I did not go. The next time I saw Bro. G. I said, 'Did any one defend the Graves' theory on communion?' He said, 'All but one; I was alone.'"

Sawyers, of Austin, formerly from Tennessee, A. Marlow, W. S. Witherington. The brethren did some good preaching, and sinners gave good attention."—Bro. H. A. Rhodus, Wadsworth, Washington county, May 25th, says: "The church where I hold membership has no pastor, sends nothing as missionary funds, none of the members take a Baptist paper, save myself. You think, I suppose, that I have but little influence among them, and it is even so, for I have tried again and again to get some of them to take THE BAPTIST, but all of them say they are too poor, or too hard run, or some such excuse. I am too poor to do without, and less able to labor than any male member of the church and next to the oldest. Where there is not a will there is not a way. I rejoice to see that Baptists in some places are coming up to their duty in the way of giving for Missions and other benevolent purposes. I greatly desire to see a move in that direction in this part of Arkansas. I know of but one Baptist house of worship in this county, but several old log school houses have an organization that meet in them, and nearly all of those school houses are so rotten and open that winter will surely stop the meetings. If we had a preacher here that could exert a good influence over the members there are enough to build a good house, pay a pastor a good salary and do many other duties that have been neglected until they have become very rusty."

MISSISSIPPI.—Clay county warrants are worth ninety-five cents on the dollar. Columbus will have a wooden-ware factory. The factory will turn out buckets, tubs, wagon spokes and hubs, and, in fact, all kinds of wooden-ware. Between \$40,000 and \$50,000 will be invested at the beginning, but if the enterprise is a success, more capital will be invested. About twenty-five men will be employed—a number will be skilled workmen.—Hon. A. H. Handed, formerly chief justice of Mississippi, died in Madison county, on the 12th inst., in the 70th year of his age. His wife had died three days before.

MISCELLANEOUS.—In the last four years in Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, Tennessee and Texas the increase of taxable property has been \$494,830,000, and the rate of taxation has been meanwhile reduced. A loss to the Iron Industry of St. Louis is about to occur in the removal of the furnaces of the Missouri Furnace Company from Carondelet to some point in Tennessee or Alabama. The future supply of hardwood growing in the United States will be drawn from Kentucky, Tennessee, Virginia, West Virginia and Arkansas. In Maryland of the twenty-three counties, fourteen have prohibition, and nine licenses. England's total of postal area is but about 122,000 square miles, while ours is not far from 3,500,000 square miles. King Humbert wants to have his life insured for \$400,000, in order to make some provision for his family, having impoverished himself in the payment of half his father's debts. But the Italian companies decline the risk on the ground that crowned heads are extra hazardous.

OBITUARY.

ROSSER.—At his late home in Madison county, Tenn., on Thursday August 16, 1881, after an illness of three weeks of slow fever, resulting in congestion of the brain, Bro. W. M. Rosser, clerk of Maple Springs church, and one of its most useful and efficient members, passed away.

Bro. Rosser was for many years one of the messengers from his church to the Big Hatfield Association, and the beginning of his last and fatal illness was at its late session.

Bro. R. was in his fifty-first year. He was born in Chatham county, N. C., and left an orphan at an early age; was brought to West Tennessee by relatives, when but a boy, "not yet fifteen years." But by rare intelligence, tact and industry, coupled with a warm, good heart, he had not only secured a handsome competency, which he used well, but a host of devoted friends, who will sadly miss his wise counsel and his generous deeds.

At the time of his death he was justly regarded as a leading man in his community and his church. He was called away in the midst of a useful life, and was growing more and more useful every day. His good deeds to those in distress were well attested by many of his neighbors. He was a just and good man, conservative and charitable to the words of others' opinions, yet always true to his principles of duty.

He is very sadly missed at Maple Springs church, and especially does the pastor feel that he has lost one of the best friends he ever had. Many an anxious hour and word have they had together concerning the welfare and prosperity of the dear old church. But his heart and mind never exhibited vindictiveness, only firmness and charity.

He was married to Miss T. A. Anderson, September 10, 1854, who survives him with a lonely, bleeding heart. He had no children of his own, but a number of orphaned relatives shared his home, and generous deeds of kindness.

The funeral services were at the church by his loved pastor, E. B. McNeil, of Jackson, after which he received a Masonic burial. The attendance numbered more than on any similar occasion in the county for many years. It is said, which fact testifies the high place he held in the esteem of his brethren and neighbors, as well as the public at large.

Bro. Graves, you know full well what a tried and true friend he was to you and the Old Banner, as well as to every great cause. A self-made man, under the blessings of God, with fewer faults than most of us, he has gone to his eternal reward. PASTOR McNEIL.

We bear our affectionate tribute to the moral and religious worth of Bro. Rosser. No living member was of so much value to his church as was Bro. Rosser to his. A man of sterling integrity and moral worth, his Christian character was recognized by all who knew him. He was devoted to the welfare and prosperity of his church, and for it devotedly labored. Though dead, long will his example live and speak to that community. He is not lost, but gone before.—Ed. BAPTIST.

SECULAR NEWS AND NOTES.

TENNESSEE.—The mother of Thomas Hughes lives in a small house at Rugby with her granddaughter. She is a wondrously preserved lady of eighty-six.

ALABAMA.—The low stage of water in the Alabama river is causing much trouble near its mouth and vicinity. Boats get aground, and have to unload before they can get free, reloading when the boat gets in deeper water. The turnip crop of North Alabama is said to be a failure. Work on the Birmingham cotton factory is progressing very satisfactorily. The walls are pretty well finished; the window frames in the whole will be completed in a few weeks. North Alabama has started into the improved stock business. The grazing lands of the Tennessee Valley are very suitable to that branch of agriculture.

ARKANSAS.—A large sale of land was effected by the Little Rock real estate agents recently to the Saline Land and Lumber Company. The sale covered 10,000 acres of





THE TURPENTINE REMEDY.

An aged physician in Washington, who is retired from practice, a man of extensive learning and high character, says that the younger practitioners laugh at him for recommending turpentine as a remedy for disease of the lungs. He contends that they have he remedy for consumption. He claims that in twenty-seven clear cases of throat disease the use of this remedy under his own direction has restored the several parties to fair health, one of those being his own wife, and another being a man who, from being unable to sit or to lie in any position, has been for five years past doing engineer's work in the Treasury.

The remedy is simple: Procure at a drug-store some white turpentine; take in the month a bit the size of a pea; swallow the slowly dissolving substance and when it is quite soft, swallow the lump. This medicine is an old one, not at variance, however, with the modern notion of sending patients to piney regions to inhale turpentine odors.

SELF-SURRENDER.

Then only have I attained to that which deserves the name of goodness, to that moral perfection of which Christ is the type, when law has passed into life, when duty has ceased to be a thing of self-denial, and has become a kind of self-indulgence, the expression of an irresistible inward impulse, the gratification of the deepest passion of the soul; then only have I reached the elevation of nature to which Christ would exalt us, when I not only hearken to the voice of duty, but when, listening to the inmost utterances of my own spiritual nature, it is the very same accent I hear; when the dictates of conscience not merely echo, but blend themselves indistinguishably with the commands of the living God; and when, as I yield myself up to their sway, it is not two wills, but the one infinite goodness that rules and reigns within me. —John Caird.

PROVINCIALISMS.

It is painful to listen to a speaker who finishes every other word with "or." And it is disagreeable to hear a person converse who is in the habit of using such expressions as "says I," and "says he." A Frenchman, who had long been in our country, after conversing with a lady who was addicted to such a habit, was asked if he understood what she had said. "Oul, oul," he replied, "but vat ees dat sozal scooz? Ees'it vat you call to swear?" On another occasion he was talking with a gentleman who often used the phrase, "you know." At last the Frenchman became so nervous that he interrupted the speaker with, "Pardon, monsieur, but you say to me, 'you know, you know.' Now I do not know. If zen I do not know, what for you say 'you know?'"

SKINNY MEN.

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An Oxford student defines flirtation to be "attention without intention."

There never was a mask so gay but some tears were shed behind it.



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95 Per Cent. of all diseases arise from deranged kidneys and liver, and its effects are seen at the root of the difficulty. The elements of which it is composed act directly upon these great organs, both as a food and restorer, and, by placing them in a healthy condition, drive disease and pain from the system. For the innumerable troubles caused by an unhealthy kidney, liver and urinary organs; for the distressing Disorders of Women; for Malaria, and for physical derangements generally, this great remedy has no equal. Beware of impostors, imitations and concoctions said to be just as good. For Diabetes, ask for WARNER'S SAFE DIABETES CURE. For sale by all dealers. M. H. WARNER & CO., Rochester, N. Y.

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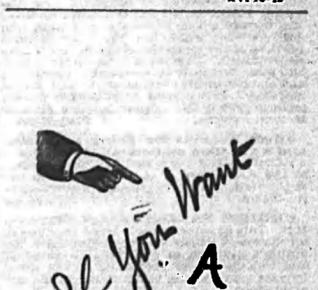
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Our Pulpit.

BROTHERLY LOVE. BY J. W. HARRIS, BYHALIA, MISS.

Text: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—JOHN XIII: 34.

WE have heard for a long time that the three leading attributes of the Deity are justice, love and mercy; to the sinner love is the darling attribute of God, because it was the motive power that led to the work of redemption.

The obligation imposed upon us by the text is, that we should love one another. The law of love seems to be the only law in religion. This seems like a bold assertion until we begin to investigate, but when the investigation is held we find it is certainly true.

John, the beloved disciple, in his first epistle, said: "Brethren, I write you new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning."

For this is the message that ye heard from the beginning, that we should love one another." (1 John II: 7-10). We find then the old and new commandments, and the fulfilling of the law are all comprehended in the word love.

This leads us, in the first place, to define the word love. In a natural sense the word love means to be pleased or delighted with; or to regard with affection on account of some qualities which excite pleasing sensations.

Religiously it means pre-eminence kindness or devotion to another for no merit on the part of the receiver. "Greater love hath no man than this, that a man lay down his life for his friends." (John xv: 13). Brotherly love, the love enjoined in our text is the love one Christian brother has for another.

Naturally he who never had a brother has never experienced brotherly love, and therefore knows nothing about it, only from observation. But he who from his childhood has

been reared with a brother, and has been made to share his troubles and sorrows, joys and comforts until their natures were so intermingled that one would be willing to lay down his life for the other, knows something experimentally about a brother's love.

This is no romance or speculation. I know a man once who had only one brother and when he suddenly expired the gentleman clearly indicated his willingness to die in his stead. Because the brother that died was not a Christian, but the one that was left was a true Christian, and the Christian brother felt prepared to meet God in peace; and he believed that if further time had been given his brother, he would have repented and have been saved, and felt willing to die for him that further time might be granted him.

Christians—not professed Christians—are brothers in the highest sense. They have been born into the same family, made partakers, more or less, of the same joys, fighting the same battles, enduring the same temptations. They are heirs to the same throne and same inheritance, and therefore have a common interest.

In the second place it proves to us that we are God's children. There are peculiarities that exist in every family, and were it not for such peculiarities, they would not be able to distinguish each other from any other family, and would therefore have no more love for each other than they would for any one else.

For instance, the tie of relationship can not be felt by an outsider as it is by one who is raised in the family. It may love the family, feel interested in the family's prosperity, but he can't feel towards it like one born and reared in it. The Christian is spiritually born into the family of God, and no one but a Christian can appreciate a Christian's relationship.

Paul says: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." \* \* But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. II: 12). "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (John IV: 7, 8). "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (John IV: 20). "By this we know that we love the children of God, when we love God and keep his commandments." (John V: 2). "We know when we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (John III: 14, 15). "Herby know we that we dwell in him and he in us, because he hath given us of his spirit." (1 John IV: 13).

In the third place, it proves to the world that "birds of the same feathers will flock together." Partridges don't habit with wrens, sparrows, snow-birds, pigeons, ducks, hawks and eagles. The question is, Why? Because there is no congeniality. Whatever is true of partridges is true of every species of bird, and not only true of brutes, but also true of mankind. Our associations are designed to be established among those where we find most congeniality. We mean by congeniality, partaking of the same nature, or allied by natural characteristics. White, red and black people don't want to live together, and the reason is because they are disagreed. Intelligent people don't seek the com-

pany of the ignorant, because their conversation and aspirations in life are all different, and two cannot walk together unless they are agreed.

"By this shall all men know that ye are my disciples, if ye love one another." (John XIII: 35). "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him." (1 John II: 10). "In this the children of God, are manifest and the children of the devil are manifest; who-soever doeth not righteousness is not of God, neither he that loveth not his brother." (1 John III: 10). "If we love one another God dwelleth in us, and his love is perfected in us." (1 John IV: 12). "Beloved, if God so loved us, we ought also to love the brethren." (1 John III: 11).

In the fourth place, we are taught to what degree or extent we must love one another. We would all accede to the proposition at once that we ought and do love each other, if we were permitted to say when and how much, and could therefore claim to be Christians as long as we were permitted to make a pattern of Christianity for ourselves, which would virtually be making a Christ for ourselves. Because we could make Christian love, the love so highly commended in the Bible, a conventional and selfish love, and therefore it would be no effort or sacrifice for any one to become a Christian. If the Bible taught that we should love ourselves first and our neighbors next, that would be perfectly natural; we would find no effort in obedience. If it taught us to love our brethren and do more for them than any one else as long as they were faithful to us, and when their faithfulness ceased, for us to withdraw our love, we would have no trouble in becoming Christians. But when we learn, to the contrary, that if we are Christians we must have the spirit of Christ, and "if any man have not the spirit of Christ he is none of his," and then learn that the spirit of Christ was a spirit of self-sacrifice, it presents Christianity to us in quite a different light. Paul says to the Corinthian church: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. VIII: 9). "Then Jesus said unto his disciples, if any one will come after me, let him deny himself, and take up his cross, and follow me." (Matt. XVI: 24). "Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee: it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire." (Matt. VIII: 8, 9). "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. XII: 3). "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." (Rom. XII: 9, 10). "Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something when he is nothing, he deceiveth himself." (Gal. VI: 2, 3).

These passages of Scripture show that the Christian's life is a life of self-sacrifice, and that Christian love is an unselfish love. "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God: he that loveth not knoweth not God; for God is love." (1 John III: 11).

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