

ever, while it rejoices in all that he has done and suffered for us, in that the assurance that he will complete our salvation, and make us sharers of his glory; and so the soul rests in a living and loving Savior. But in all this it is evident that, when it is said, "we are justified by faith," or "saved by faith," so far from the result being due to any virtue or excellence in our faith, faith implies the renunciation of all merit or excellence or power in ourselves. The power is not in faith, but in its object. The justifying consideration is not our faith, but the complete satisfaction which Christ has rendered for our sin; and faith is our simple reliance upon that as satisfactory and complete. The sinner is satisfied with that which has satisfied God.

(CONCLUDED NEXT WEEK.)

ARMINIANISM—WHAT IS IT, AND ITS DANGEROUS TENDENCY.

NEW GREAT IRON WHEEL, PART III, CHAPTER XII. Arminianism Briefly Examined.—Its Unscripturalness—Resting the Sinner's Salvation Upon His Good Works.

THE prayer of Christ also secures the everlasting continuance of our union with Christ. Will you notice the specific petitions of that prayer?

"Neither pray I for those [the apostles] alone, but for all them also which shall believe on me through their words [this includes all of us who have believed on him]; that they all may be one; as thou Father art in me and I in thee, that they all may be one in us * * * I in thee and thou in me." * * Not until the union of the Father and the Son and Holy Spirit is dissolved can the child of his love be separated from him and be lost.

With his eye upon this prayer and promise, Paul closes his matchless and sublime argument for the salvation of every child of God. "Who shall separate us from the love of Christ? [Not our love from Christ]. Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature [i. e., other thing in creation] can separate us from the love of God [not our love from God], which is in Christ Jesus our Lord."

You will admit that until God's love is alienated from us we shall be saved. But that is unchangeable. Do you say, "We can separate ourselves?" I ask you if we are not included in the "any other creature"?

It is perfectly monstrous to suppose that one who has tasted of the love of Christ, which passeth understanding, been freed from the condemnation of the law and the terror of God's wrath, should desire to be separated from that love, rest again under that curse, and experience the forebodings of that wrath! It is not supposable. Then, the true Christian would not if he could, and could not if he would, be separated from the love of Christ.

He is married to Christ, and there is no divorce in heaven for such marriages. He has been grafted into Christ, and become inseparably united to him. He is a member of Christ's body, and that body cannot be maimed.

He has entered into the new and everlasting covenant, and it cannot be broken. He has tasted of the tree of life, which grows in the midst of the paradise of God, and must live forever.

"But there are very many who say they have been Christians more than twenty times, who are now outrageous sinners—bold, blasphemous, and acknowledged infidels."

I am not surprised at this. I would expect such to be infidels. I never knew an infidel who had not been made so by Arminianism;—had fallen from grace a few times—just enough to disgust and sicken him with the name of religion.

What says God's word concerning all such characters? "He that saith I have known him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John ii. 4.)

I have translated the second verb in the perfect

tense, because it is in the perfect tense in the original, and all scholars will agree in this. This, then, is explicit teaching: If any man says that he once knew Christ, once was a Christian, and does not love him, and is not now endeavoring to keep his commandments, he is a liar, and the truth is not in him. There are, alas! thousands of such liars; and this doctrine of apostasy and falling from grace is the maker of them all, and is multiplying such liars by thousands each year.

These are not isolated cases, but simply types of the thousands and tens of thousands that fill the land. Go ask that universalist, the blasphemer, that outrageously wicked man, who appears lost to all shame, that infidel, if they never thought of religion, and nine out of ten of them will tell you they have been regenerated from twice to five times, and are only fallen from grace! Satisfy yourself as I have, and then learn that this doctrine of intermittent regeneration—this losing religion and getting it again, and losing it and getting it every three or six months, has made, and is making, more infidels—more unbelievers in spiritual regeneration—more despisers and rejectors of the Christian religion—more hopelessly hardened sinners, than Tom Paine's "Age of Reason," and all the works of the French atheists. Every man who understands the first principles of the philosophy of the mind, knows that infidelity is the logical consequence of the process.

I know not where to stop quoting the positive passages that blaze out on almost every page of inspiration. A few more, briefly noticed, must suffice.

"The Lord added to the church daily those who were saved." Revision.

If saved, were they not saved? Could anything conceivable make their salvation doubtful, then they were not saved.

The joy of Angels.—"Likewise I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth." How can we understand this if there were a probability even of the loss of that sinner? Would there not be folly in such joy? Would it not be premature? Have they not learned, in watching the history of the church 6,000 years, to suspend their joy till the spirit, tired of the earth, mounts up in triumph to glory? (Luke, xv: 10.)

"God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. x. 13.)

"The soul that on Jesus hath leaned for repose—I will not, I will not, desert to its foe.

That soul, though all hell should endeavor to shake,

I'll never, no never, no never forsake."

Religion is an anchor that parts not in the day of trial.—"That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that which the veil." (Heb. vi. 18-19.)

The sinner is tried and condemned but once.—"There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit, for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. vii. 1, 2.)

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby ye cry, Abba, Father [Our Father]. The spirit itself beareth witness with our spirits that we are the children of God; and if children then heirs; heirs of God, and joint heirs with Christ." (Rom. viii. 15-17.)

The implanted love of Christ unfailing.—"Love [falsely translated charity] never falleth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away."

"And now abideth faith, hope, love, these three; but the greatest of these is love." (1 Cor. xiii. 8-13.)

"Whosoever drinketh of this water shall thirst again, but whosoever shall drink of the water that

I shall give him, shall never thirst; but the water that I shall give him shall be in him, and he shall never thirst again, and he shall give life unto everlasting life." (John iv. 13-14.)

The Christian a conqueror.—"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

"And this is the will of him that sent me, that every one who seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day."

"No man can come unto me except the Father, who hath sent me draw him; and I will raise him up at the last day."

The Christian has come unto Christ. "For whosoever is born of God overcometh the world." (1 John v. 4.)

Has not your own Wesley said— "The sinner who, by precious faith, has felt his sins forgiven,

Is from that moment passed from death, And sealed an heir of heaven.

"Ten thousand snares surround his feet— Not one shall hold him fast; Whatever dangers he may meet He'll overcome at last."

INTERESTING DOCUMENTS.

BRO. GRAVES.—I have just received THE BAPTIST of the 14th inst., containing my article. I send you the letter of Dr. Armitage, letter and point, just as Bro. Ray published it in the FLAG of 1876, five years before you wrote "Inter-Communion," etc.

DR. ARMITAGE ON COMMUNION.

Rev. Dr. Jeffery, Editor Baptist Union: MY DEAR BROTHER.—In your issue of to-day, an anonymous writer quotes the following words from a periodical of the year 1859, namely: "Dr. Armitage, president of the Bible Union, as we have been informed, communed with Spurgeon in London." Although the statement is seventeen years old, it never fell under my eye till this moment. Of course, I do not know who so "informed" the writer of the above sentence, but lest it should be quoted as truthful, after it has slept seventeen years more, it may be well to say that in the eight and twenty years of my pastorate in New York, I have never taken the Lord's supper with any open-Communion church, either in Europe or America.

And more, so far as I remember, I have never participated in the supper, during those years, with any strict-Communion Baptist church, but that of which I am a member, except in about half dozen cases, where it has fallen to my lot, either to break the bread for a pastorless church, or to assist another pastor in doing so at the table. One of these cases occurred with Dr. Oucken's church at Hamburg, the only church that I have communed with in Europe. My only reason for this abstinence is, that I neither regard it as a duty or privilege to commune at the Lord's table with any church outside of that under whose watch-care and discipline I live as a member. Hence, when I have been with strict Baptist churches, either in this country or in Europe, at their time of celebrating the supper, my rule has been to withdraw, and leave the "ye" in that place to give the institution ITS ONLY LEGITIMATE GOSPEL EX-

PRESSION, as a monumental ordinance, which is to be observed by THE CHURCH, in ITS CHURCH CAPACITY. Yours affectionately, THOS. ARMITAGE.

The following questions and answers can be found in the FLAG, March 20, 1878:— DEAR FLAG: 1. Would a church violate any gospel law by restricting her invitation to the Lord's supper to none but the members? 2. What Scripture do we have for inviting sister churches to the Lord's table? Please answer through the FLAG.

JOHN R. BARBER, Montgomery Co., Ill., Feb. 27, 1878.

We answer, that there is no Bible authority for inviting sister churches to the Lord's supper. It should not be done. However, when brethren or

sisters known to a church, laboring with it, are present, we do not regard it as a violation of the Scriptures to extend the elements to them. They may be regarded as one with the church for the time. It would seem that Paul broke bread in the church at Troas, though he had no membership there. (see xx. 6-11.)

Can Bro. Ray harmonize his present modified form of local communion with his of 1878?

Yours fraternally, J. A. GARNETT, Brookfield, Mo., Feb. 18, 1885.

Bro. Armitage's letter will bring joy to the hearts of all our brethren who are witnessing against great and often bitter odds for the observance of this ordinance as Paul delivered it to the church at Corinth, and we must believe, ever preached it himself, i. e., to be observed by each church as a church ordinance, and not by a church in competition with all visiting Baptists present. Bro. Armitage is now, we believe, the oldest Baptist pastor, as he undoubtedly is the grandest Baptist, in New York. He never gives an invitation to the members of other Baptist churches to unite with his church in celebrating the Lord's supper. We will compromise with our inter-Communion brethren on this. GIVE NO INVITATIONS. All who have a Scriptural right to the ordinance, need no invitation, any more than the wife and children of our families need an invitation to the family meal, and the invitation of a church cannot give anyone a right he is not already in possession of—that would be to legislate in place of Christ.

What shall we say of Bro. Ray's answers to Bro. Barber?

Of course, we endorse them with all our heart. He says all we have said. There is no Bible authority for inviting sister churches, i. e., the members, to the Lord's supper. We have only proved this to be so.

"IT SHOULD NOT BE DONE," says Bro. Ray, and so say we.

What else he says can with as much reason be alleged by infant sprinklers. IF IT OUGHT NOT TO BE DONE, how can he make it right and a proper thing to do? If there is no Bible authority for the practice, why should Baptists do it? Why should Bro. Ray oppose us for trying to persuade Baptists to quit the practice?

As for the Troas case, there is not the shadow of a shade of evidence that Paul and his companions celebrated the Lord's supper with a church at Troas, if Bro. Ray could prove there ever was a church there—what no man has ever done or can do. Will not Baptists soon become ashamed of the Troas argument? Then let them not complain of Pedobaptists for their use of Lydia's case to prove infant baptism.

Query: How is it that Bro. Ray now formulates a list of eight or ten Bible arguments in support of the present practice, when he declares that THERE IS NO BIBLE AUTHORITY for inter-Communion?

THE NEED OF PATIENCE.

BY REV. J. O. HIGDEN, D. D.

IT does not require what the world calls "a great man" to do a great work. A man of no very extraordinary thinking powers can do wonders with time, labor and patience. To learn is comparatively easy. Any man of sense can learn. But it is a very difficult task to unlearn. It requires self-control, patient labor and vigilance.

Now there are many things which we as a people need to unlearn, if we are ever to be anything like the people we ought to be; and there are some pernicious errors in religious matters, so prevalent among our people that we can scarcely expect to see them rooted out and unlearned by our present generation of grown people. We must rely upon training a new generation of teachers to teach another generation of children to get rid of at least some of these errors. It is impossible to build a house by beginning at the top; and foundation work is always slow work.

A famous astronomer said that with a lever long enough and a prop strong enough, he would, with

his own weight, move the world. But another astronomer made the calculation, and showed that with a lever ever so long and a prop ever so strong, he must move at the rate of a cannon ball for many thousand years before he could move the earth one inch. The mere motion of the agent, even at lightning speed, and for an indefinite period, would not move it at all. A strong foundation was absolutely essential. Now we Christians want to move this world. Must we not have patience?

John Randolph once said in Congress in opposing a bill which its advocates were anxious to hurry through: "Mr. Speaker, God Almighty can afford to wait; the Devil is always in a hurry." If Randolph was right, then this age is evidently possessed of a large share of what John Foster called "the essence of Devil."

Our pastors are too soon and too easily discouraged. How many pastors stay ten years at a place? And does any preacher expect to do a really great work in less than ten years?

Sydney Smith said that the real father of any improvement was not the man who first thought of it, or who first spoke of it, but the man who spoke so often, so long, so obstinately, so pertinaciously, that the public were compelled to give attention, and finally to adopt his views.

Acting upon this principle, he began in this "enlightened" nineteenth century, and in Christian England, to attack that hideous abuse in English jurisprudence which denied the right of counsel to plead in defense of a prisoner in a criminal prosecution. And now, thanks to Sydney Smith's patience and perseverance in using the *Edinburgh Review* as a medium through which to denounce this outrage upon common justice, this disgraceful relic of a blood-thirsty age, has been abolished. The laconic epistle of a celebrated senator to a high official of the United States government meant a great deal—"Stick." It is a capital motto, and whatever we may think of the propriety of using it, or following it, on that occasion, still, on general principles, it reminds us of the "*Delenda est Carthago*" of the sturdy old Roman senator, whose speech has become immortal.—*Standard*.

What a terrible and dangerous man must this Dr. Hiden be, although himself a Baptist, who presumes to assert that there are pernicious errors in religious matters so prevalent among our people that it will take a whole generation to root out. Thank God there is a new generation of preachers now being taught in Tennessee, who will unlearn the teaching of a large class of our present generation of teachers. They will oppose the pernicious liberalism taught by the popular teachers of today. They will teach the Scriptural and consistent observance of the Lord's supper, breaking the iron bands of an old tradition.

Those who have broken the rusted shackles of old customs they will teach the Scriptural and consistent observance of the Lord's supper, and lead the churches back to the primitive observance of Sabbath worship and the support of the pastors.

MARRIED.

At the residence of T. A. Hale, Esq., near Water Valley, Miss., February the twenty-second, 1885, Mr. Eddie R. Avent of Coffeeville, Miss., and Miss Mary E. Bolt of Fulton, Tenn. Rev. J. C. Collins of Pope, Miss., officiated.

BRO. GRAVES.—Permit me, through your columns to return thanks to Mrs. Dr. Moore of Woodlawn church, Nutbush, for a copy of "The Seven Dispensations," sent me from Baptist Book House yesterday. No pastor can fail to appreciate the gift of a good book. I wish such gifts were more common! E. C. FAULKNER.

Ripley, Tenn. March 4, 1885.

The royalty of six hundred thousand dollars to Moody and Sankey from the sale of Gospel Hymns has been given by them, every dollar of it, to the cause of religion.

A cathedral in Moscow, seating ten thousand people, and begun fifty years ago to commemorate the defeat of Napoleon, has just been finished, at a cost of ten million dollars.

READ with no little interest your exposition of historical Masonism, and they are truly amazing if you can sustain what you say; but a Masonic friend of mine says you show that you know very little about Masonry, and declares that the Masonry of to-day existed in the days of Solomon without doubt, and he knows nothing about your operative and speculative Masonry. Can you give me proof that Masonry was not always what it is now? Most Masons claim it is divine, and that John the Baptist was a Free and Accepted Mason, that Masons would never have made him a patron saint of the order unless they had known he was. A little more light, if you please.

REMARKS.

It is your friend who knows little about his order, which he thinks divine. We did not invent the terms operative and speculative. In the thirteenth century Masonry was an order of workmen who wrought in stone—stone-masons, and who built the fine buildings of England and Europe. It was no more than a Mason's Union; quite like the "Printers' Union" of America.

See Webster's Unabridged Dictionary. In Bernard's History of England we find this, under the events of the thirteenth century:—

"Church building and architecture occupied a large measure of the industry of this century. The most beautiful portions of the noble edifices of England, York, Munster, Westminster Abbey, the cathedrals of Exeter, Winchester, Litchfield and Ely are either in whole or in part the work of this era.

A brotherhood of architects, chiefly Italians, Germans and Flemings, traveled from country to country throughout Europe, roving some of the most magnificent churches, monasteries and religious houses which the world has ever beheld. They were encouraged by Papal bulls and CALLED THEMSELVES FREE MASONS. They pitched their tents or camp of huts near the building on which they were working. They were furnished by the plenty of neighboring noblemen with carriages and materials, and in an incredible short space of time arose those imposing structures, which, although five hundred years have passed away, remain monuments of the wondrous skill and religious devotion of the age which reared them.—Bernard's History of England, p. 114.)

If the present order of Free and Accepted Masons are not a brotherhood of stone-masons, then the Masonry of to-day is not the Masonry of the thirteenth century, which was operative, a working order. It devolves upon your friend to show when it was changed to speculative or symbolic Masonry—quite a modern order, he will find.

Now, we know that John the Baptist was never a Free Mason. He could not have been of the present order of Masonry that claims him as its patron saint, because he lived and died more than thirteen hundred years before it existed!

He was not a Free Mason like the Masonic order of the thirteenth century, nor existed in his age, for its members were working men, stone-masons and house-builders, and John was of the tribe of Levi, and belonged to the priesthood, and priests were not permitted to learn or work at a trade, and of John it is specifically said, he was in the desert until he entered upon his public ministry. He was neither a carpenter nor a stone-mason.

Why Masons have made him a patron saint of their order, and thus influence thousands to believe the first Baptist was a Mason, we cannot tell, if any Mason can. We know from experience how difficult it is for one not a Mason to teach a Mason anything pertaining to his order—contrary to his impressions—and we therefore refer your friend to Albert Pike, Washington, D. C., the highest Mason in the world, for the truth of our statements.

SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST for months, from time subscription is received to old non-subscribers, for 50 cents. We want thousands to "sample it." Minimum not subscribers 12 months for \$1.

Missions.

A UNITED EFFORT IN APRIL FOR FOREIGN MISSIONS.

TENNESSEE BAPTIST—As vice-president of Tennessee, in behalf of foreign missions, I feel solemnly impressed that I ought to plead with my brethren and sisters throughout the State. I ought to make a very important appeal to the ladies' missionary societies, and to the Baptist churches; that I ought to insist on pastors of churches to make an active canvass at once for money, so much needed by our Board of foreign missions. Superintendents and teachers of Sunday-schools, will you not encourage the organization of mission bands in your schools? I plead with the Sunday-schools to prepare themselves, and on the first Sabbath in April next, make a liberal contribution to foreign missions.

Will not Brethren C. C. Brown and others of East Tennessee, Christian and Bartles of Chattanooga, Buttorf and Fletcher of Nashville, Irby and A. J. Hall of Jackson, Collins and Weaver of Milan, Jarrell and Glenn of Humboldt, Singleary and Vorhes of Union City, Glass and Estes of Brownsville, Craig and Hampton of Memphis, in connection with the ladies of the schools, go to work in their Sabbath-schools and report a large collection for foreign missions on the first Sabbath in April next? Our Board in Richmond is greatly in need of money. The Master calls for it. Can you, dare you, withhold the Lord's money? Let Tennessee show that to raise \$5000 is a small matter, when it is to give the gospel to the nations of earth. Christ gave himself for the salvation of the world. Will you not sustain me?
Trenton, Tenn., Feb. 3, 1885. J. M. SKRIBNER.

FOREIGN MISSIONS.

THE boom is beginning. Less than \$400 remains to be raised in order to meet Arkansas' apportionment. We are much further along than we were this time last year. Just a little activity now upon the part of pastors and Christian workers all over the State and the desired amount will be raised.

We acknowledge the following receipts: Mt. Pleasant church, \$2 10; J. W. Burton, East Point, \$2.50; M. K. Mashburn, Fairview, \$4.50; Mrs. M. E. Brown, Charleston, 75c.; Mrs. Sarah Adams, \$1; Mrs. Emma Thomas, \$1; Dr. R. S. James, 50c.; Ladies Aid Society, Seary church, \$5; Rev. N. C. Deason for Concord church, \$2.50; New Prospect church, \$1.90; Smyrna church, \$1.50; Ebenezer church, \$1.05. For Bro. Danson and each of his family—one dollar each—\$5.

J. B. SHAROT, Sec'y F. M.

THE PROGRESS OF TRUTH IN MEXICO.

WE take these items from the *Texas Baptist*. The Mexican mission is one of the grandest successes which the Lord has ever permitted Baptists to achieve.

"Just before Bro. Powell left Mexico he received a very promising young Presbyterian into the church, who had been studying the subject of baptism for two years. He will be a tower of strength to the work there."

"Bro. Powell says he constantly fears that some second-rate Baptist will visit Mexico and tell the church members that it is not fashionable to go to prayer-meetings in the United States. The Mexicans do not know but that it is proper to attend all the services, hence are always on hand."

"The Presbyterian church at Paton, Mexico, sent an official call to Bro. Powell to come up and baptize them. He went up and baptized enough to organize a church, and there are about twenty-five of them now ready for baptism."

"The Presbyterian pastor located at Saltillo, Mexico, has left, declaring that he was going to hunt a place where there were no Baptists; stating that as soon as the Baptists came to a place the people began the investigation as to whether much or little water was required. Bro. Powell told him it was not so much a question of water as it was one of obedience or disobedience."

From the above we feel justified in concluding three things:—

1. That Bro. Powell preaches the full gospel—which contains all the doctrines, and includes distinctive sentiments we as Baptists hold, and this is the reason Protestant as well as Catholic errors fall before it.

2. That Bro. Powell does not hold union religious meetings with Presbyterians.

3. That by neither word nor act does he leave Presbyterians to infer that their members are either baptized or ordained, or their organizations are true churches of Christ. He has already baptized one Presbyterian minister, and he will very likely baptize that one who ran away from Saltillo, or run him out of Mexico.

We agree with the *Christian Index*, that "the Mexican mission is the grand success which the Lord has permitted Baptists to achieve," on this continent at least. Every Baptist should feel it a pleasure to aid in preaching the gospel in Mexico. Bro. Powell is one of our Tennessee boys, a student under Prof. Jarman, of our Union University when at Murfreesboro.

SUMMARY.

OUR missionaries are in Mexico, Brazil, Italy, Central, Africa, and Northern, Central and Southern China. Number of missionaries, 47; native assistants, 40—making 87 appointed laborers. Never has their work been so prosperous and so enlarging. Since last May missionary companies numbering 21, five of them children, have been sent, at heavy expense, to our several fields. Four houses for missionary purposes have been bought, renovated, or authorized to be built; and five others, our missionaries are demanding persistently as necessary to their work. Aggregate cost for these buildings, \$38,388. Last year the churches contributed \$80,466.87. For the work of this Conventional year our Board asked \$100,000. To date, the receipts have been a little over forty thousand dollars. There is immediate need for ten thousand dollars. There should be received monthly, between this time and the meeting of the Convention, some sixteen thousand dollars. Subjoined are the amounts asked of the States, and the remainders to be contributed by them:—

State	Asked.	To be given.
West Virginia	\$ 500	\$ 395 90
Florida	500	127 25
Arkansas	1 000	415 54
Louisiana	1 000	424 54
Maryland	4 500	2 478 63
Alabama	5 000	3 480 52
Tennessee	5 000	3 236 45
Mississippi	8 000	5 585 93
North Carolina	8 000	4 503 07
Missouri	8 000	4 510 69
Texas	8 000	3 744 15
South Carolina	8 000	3 778 15
Georgia	12 500	8 719 50
Kentucky	12 500	7 419 40
Virginia	12 500	7 169 79
Other Sources	5 000	4 678 87

Will not the vice-president, corresponding secretaries, and agents of the States co-operating with the pastors, so divide these amounts among the churches that the full sum may be realized? Will every lover of Jesus ask: Lord, what will they have me to do?
H. A. TURNER, Cor. Sec.

Richmond, Va.
An average of five cents a member will make the sum asked for. But let each church raise only ten dollars and the whole amount of \$5,000 will certainly be realized. Will not every pastor make a determined effort to raise this amount this year.

ONCE MORE.

I VERY much desire two copies of the minutes of each of the following Associations: Beech River, Johnson, Mulberry Gap, Salem, Tennessee, Watauga, Long Creek, Concord, Providence, Sweetwater, Unity, Western, and New Conasauga. Please send to
Bry. J. T. CHRISTIAN,
Chattanooga, Tenn.

A KIND WORD FROM OUR FIRST PASTOR IN MEMPHIS.

BRO. GRAVES—Your kind and brotherly allusions to me and the work to which I have been called in the rapidly growing city of Little Rock, are heartily appreciated, and they cannot but forcibly remind me of our former relations, which were always most pleasant and agreeable to me. Though I was young and comparatively inexperienced when I was your pastor, I ever found you a warm and faithful personal friend, a wise and earnest co-laborer in all the interests of the church, and never did an unpleasant word pass between us, nor did either ever cherish for the other, so far as I ever knew or believed, any but the most fraternal and affectionate regards. We may not have always been perfectly agreed in everything, but I never failed to appreciate the clearness of your views and to admire the earnestness and force with which you defended them. I have heard you defend the great cardinal truths of our holy religion with as much zeal, ability and earnestness as it is possible for mortal man to display; and I have seen strong men tremble like Belshazzar under your powerful appeals to the unconverted. And I have heard you on our distinguishing peculiarities as Baptists when it seemed utterly impossible for anyone to gainsay or resist the conclusions so clearly and forcibly presented. We have rejoiced together over the conversion of sinners and numerous accessions of the saved to our church; and we have wept together in seasons of trial and sorrow; and our hearts became tenderly united in the bonds of a true Christian friendship. When your loved ones, dear as life to you, were taken from you, I tried to help bear your great sorrow, and to assuage your grief. Never shall I forget those fearful days of trial, when all the waves and billows went over you—yet the Lord commanded his loving kindness in the day time and in the night his song was with you. And I can never forget how, at the request of my now sainted brother, and his church, you went to Carrollton, Mo., and engaged in the great debate in defense of our principles as a denomination. That brother presided as your moderator in that debate, and the gavel used on that memorable occasion is now in my possession.

But I weary you, as my own heart is saddened in such retrospection.

I have come to the capital of the rapidly developing State of Arkansas, at the meridian of life, and I am ready to give whatever ability and experience I possess to the work before me. Our cause should be placed upon a better and firmer footing in this city, and if earnest, prayerful and persistent work will do it, then it shall be done.

Our people are encouraged, and clouds seem to be breaking away; congregations growing constantly, and considerable interest is manifested. We expect several valuable accessions soon, and all seem to think that we are on the way to enlarged prosperity. I rejoice to know that thousands of hearts sympathize with us, and that earnest prayers cease not to ascend to God for our success. It is the earnest wish and prayer of our people that you may be able ere long, to visit us and preach to this people the faith, of which you have been for so long a time such an able and fearless defender.

Thanking you earnestly for the interest you take in our work, and praying that you may be speedily restored to your wonted good health, I am, as ever, yours affectionately,
A. B. MILLER.
Feb. 16, 1885.

The kind sentiments of personal esteem and fraternal regard of our brother are fully reciprocated. He has undertaken a great and important work in the capital of a rapidly developing State, and he has our fervent prayers, and should those of every Baptist in Arkansas, for his success. It would indeed be the crowning joy of our life to aid him in a series of meetings in Little Rock—like those we labored in together in this city.

Every one who will subscribe this month, and send a fifty-cent subscriber, shall have this paper one year for \$1.50.

JACKSON, TENN.

The following resolutions were passed by the Sunday-school of the First Baptist church February the nineteenth, 1885:—

Inasmuch as our school has suffered the loss of one of its brightest members, little Willie Jarman, be it:—

Resolved that in accordance with the example of our Savior we submit to this expression of the Divine Will, with the consciousness that "he doeth all things well."

Be it resolved that we, as a school, tender our sincerest sympathy to the bereaved family, and assure them, in their hour of darkness, that we shall ever cherish the memory of the bright one whose loss we now mourn.

Be it resolved that these resolutions be spread on our minutes, and that a copy be sent to the bereaved family; also that each Baptist paper in our State be requested to publish the same.

MISS LEE MOORE,
L. B. SHELTON,
ALBERT BOERLAU,
Committee.

BRO. GRAVES—I received a copy of Evergreen Hymns a short time ago, and am happy to say that I am better pleased with it than any book I have used since I have been preaching. My churches at Leonard and Kentuckytown have adopted it. Inclosed please find three dollars, for which send me two dozen copies.

I have not written to you since you have been afflicted, not because I did not feel an interest in you; for it is impossible for one who has read your writings for thirty years, and whose doctrinal sentiments you have moulded, not to feel the deepest sympathy for you. I have prayed, and continue to pray, that you may soon be yourself again. There is much for you to do yet. As your views on many subjects which were once opposed have been generally received, so I believe that your views on the communion question will be the views of the Baptists in the South before many years; and I want you to live to see the triumph of that principle. With my best wishes I am yours in Christ.
J. W. CONNELLY.

Trenton, Texas.

A WORD FROM FLORIDA.

I HAVE been pastor here (Sumterville) nearly two months. Our membership has increased by three. Our Sunday-school has decidedly grown; and our prayer-meeting and song service are fairly attended, and growing in favor. We are improving our church lot. We expect to grow and develop.

The second Sunday of this month I was invited to Brookville, the county seat of Hernando. After preaching twice on Sunday, superintending the Sunday-school, and conducting a song service in the evening, the brethren insisted on my staying during the week, and continuing the service. We spent a glorious week. Four converts were the result, that stand over for baptism. The house is new, being not quite finished, and is elegant and quite large. The brethren intend to hurry its completion, and then dedicate it free of debt, and immediately use the new baptistry for the converts. I was honored with its pastorate for two Sundays at present; and in the near future the brethren wish to make a most pleasant arrangement for their pastor. I have enjoyed the meeting intensely; and my faith is strengthened by answered prayer. God be praised for his grace.

Yesterday I walked twelve miles to preach and organize a new church at Center Hill, with thirteen members. God be praised for his favor.

FRANK DECOURCY.

Sumterville, Fla., February 23, 1885.

A NEW CHURCH.

ON Monday, November 3rd, 1884, a small congregation met at McKinley's school-house in Fayette county, Tenn., three miles south of Moscow (which might be considered missionary ground, as there had been no preaching there, or near enough there, for the people to attend for a long time, and scarcely any Baptist preaching until Bro. J. H.

Hurdle commenced preaching there last spring. He continued preaching there once a month up to the first of September, when he, assisted by Eld. G. W. Floyd, and several lay members of the Alexandria church, held a protracted meeting for seven days. There was a good interest manifested from the first, which increased to the close of the meeting. Ten or twelve were baptized by authority of, or into the fellowship of the Alexandria church, Marshall county, Miss., that being about seven miles distant, and the nearest Baptist church, and by previous appointment proceeded to organize a Missionary Baptist church, of nineteen members, most of whom were members of the Alexandria church, and had been previously granted letters for that purpose. Eld. G. W. Floyd was then elected pastor, W. T. Stocumb, deacon, and J. M. Hankhaad, clerk. The church was named Oak Grove.

NOTES FROM NORTHWEST ARKANSAS.

EDITOR BAPTIST—We have just closed the second protracted meeting at my home church, Wager Mill. We had a precious meeting in December of nearly two weeks, and now, for eight days in this month. We have had over thirty professions, and seventeen additions, so far. The church is alive and at work, and keeps up a weekly prayer-meeting and Sunday-school. Since I came here the church has grown from twenty to seventy members, and, better than all, is sound in doctrine.

I visited Siloam City the last of January, and preached nine days. Our cause there is not in a good condition. The country and city members are at variance, caused by church festivals. Eld. A. J. Estes is pastor of the church, and preaches three Sundays per month. Siloam has about two thousand inhabitants, and is a great health resort. I found the Northern Methodists doing all in their power to take the place.

I am pastor, or rather supply, of four churches. Two of them are unanimously in favor of church-union, and are prospering, having added nearly fifty this winter, and been in a revival spirit all the time. The other two have a small minority for inter-union, and have not had a revival for nearly two years. I have been wondering if this is the experience of other pastors. In my churches three *Flags*, five *Evangelists* and twenty *Tennessee Baptists* are taken. So you see you are ahead. I am doing all I can to get more to take *THE BAPTIST*; for I see the advantage of it as a help for the pastor.

It seems that our good Bro. Coleman makes matters worse every time he comes. He has persuaded himself that we all hate him simply because he is an inter-unionist. I wish he would think better of his brethren.
J. C. N.

February 20, 1885.

A DOT.

EDITOR BAPTIST—A dot may mean more than two marks with dots. A preacher of the Methodist stripe, in the town of C., and State of Arkansas, assisting the circuit-riding man in a lively meeting of days, near the village, took on himself to boss the occasion. At the proper time he made a call for members. That all objections might be removed from those inclined to join, he assured the congregation that the mode of baptism was no where taught in the New Testament, and I now leave it for you all to choose your mode of baptism. I will not dictate to you how you should be baptized. I am willing to pour or sprinkle the water on you, or I can immerse you as deep as any one can. And I will not tell you what I think about the mode. The applicant may have said to him, how can you, when you say it is not in the Bible. The preacher continued, "you choose how you want baptism, and I will baptize you." Suppose a candidate had elevated a foot, and said, here pour the water on my foot. I suppose the preacher would have set it down as one of the baptisms of the occasion.

Paul said: "For if I yet please men, I should not be the servant of Christ." Two of the candidates kneeled in the water, and a little of it was poured on their heads. The two others imitated

the Scriptural mode, with this exception: The preacher fell and failed to raise the candidate, so, each one, as best they could, "pulled for the shore." The candidate did not exactly get her footing in baptism, as the sequel shows. The preacher may not have made this blunder to deter others, and to keep on dry land himself. The preacher was asked why he did not go into deeper water to baptize? In rather a sepulchral tone, answered, "I did not want to get my shirt wet." So in his fall he got more than he wanted. The lady involved in this blunder soon became dissatisfied with the validity of her baptism, and in about three weeks after she, a sister Methodist, and four other willing souls were buried with Christ in baptism in the same waters by the writer.

Conclusions for the preacher: If the New Testament teaches no mode or action for baptism, then baptism is not taught in the New Testament. Therefore, to baptize in the name of the Trinity is to add to God's word.
L.
Conway, Ark.

MEMOIR OF ELD. J. F. D. SHEFFEY.

He was born in Washington county, east Tennessee, July 18th, 1830. Born again, and united with the Baptist church November 18th, 1845. Was married to Isabel J. Good, March 30th, 1854.

He was ordained to the full work of the ministry November 1st, 1862. Came to Arkansas in 1871. Settled near Mount Vernon, Fankner county, in which community he remained until his decease, which occurred on the 19th, of January, 1885.

He was called to the pastorate of Mount Vernon church soon after his arrival there, which place he filled a number of years, was also pastor of several churches in that section.

Bro. Sheffey possessed a pretty fair education, was a Bible student, was a refined Christian gentleman, of nice feeling, a true man and friend, a good and faithful preacher of the word, a sound Baptist in the full sense of the term, a great lover of his brethren, especially his ministering brethren, a great peace-maker, not only in the church, but in the community, one of the kindest husbands and fathers that I ever knew. Oh how sad his family are! also myself. I deeply sympathize with them. They were completely devoted to him, and to each other. His house was a preacher's home. I have spent many pleasant hours with them.

Bro. Sheffey was never supported by his churches, which necessitated his laboring hard, manfully to support his family, for he could not bear to see them need anything he could provide for them.

Oh how they miss him! his provision, his council and his association. His health had been precarious for many years, the seat of which I doubt not was in the spine, which resulted in a paralytic spasm on last Christmas day, from which he never fully recovered, lost his reason to a great extent. No one who knew him can have a doubt but that he is safe in the happy land, while his mortality lies in the cold grave awaiting the trump of God to awake it to immortality. "Blessed are the dead which die in the Lord, from henceforth. Yes, saith the Spirit that they may rest from their labors, and their works do follow them." (Rev. xiv. 13.) This Scripture is evidently fulfilled in his case.

He left a very helpless family. Four single daughters, and one son, while one son and one daughter had married. The single son will do all he can for his mother, and sisters. He is a noble son. He had a large circle of friends, all of whom will mourn their loss, for truly he is their loss, while it is his gain. May the God of all grace comfort and support his dear ones.

Bro. Sheffey was permitted to see most of his children hopefully converted, and baptized. Two of whom the writer was privileged to baptize as their pastor in 1883. I do pray that God will sanctify this bereavement to the salvation of the other three.

Brother thou art not dead, but liveth,
And we shall meet again, thank God!
Osbot, Ark, Feb. 10, 1885
J. COLEMAN.

The Tennessee Baptist.

WHO HAS GIVEN A BANNER TO THEM... THAT THEY MAY BE DISPLAYED REMAINS OF THE ENEMY.

GRAVES & MAHAFFY... Publishers... J. B. GRAVES, L.L.D., Editor and Proprietor... REV. J. M. D. CATES, Associate Editor... REV. WM. F. BOND, L.L.D., Stated Contributor... REV. WM. F. FROST, D.D., Brownsville, Tenn... REV. WM. NORTON, L.L.D., Sacramento, Cal... REV. J. T. OAKLEY, Henderson's Cross Roads, Tenn... JAS. B. MAHAFFY, Business Manager

Subscriptions per annum in advance: Single Copy 10 Cts... TERMS FOR SIX MONTHS: Single Copy 50 Cts... Double Copy 1.00... ADVERTISING RATES: One line (10 lines of nonpareil) one insertion 1.00... One inch, four insertions 3.00

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

2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in number, in mode, in order, and in symbolic meaning, unchanged and unchangeable till he come. 3. As Baptists, we are to stand for a spiritual and regeneration, and that those shall be received into Christ's church or be welcomed to its ordinances, without confessing a personal sin in Christ, and giving credible evidence of regeneration of heart.

Church Polity. The Baptists believe that a Christian church is a local congregation, and complete in itself. 1. That, under Christ, each church is absolutely sovereign and independent. 2. That to each church Christ committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's supper.

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

Blame in the most efficient Accomplisher of Error.

HOW TO STUDY THE BIBLE.

BY REV. A. J. FROST, SACRAMENTO, CAL. NO. IX.

STUDY THE BIBLE so as to live it. Here is another great principle of Bible study: "If any one will do his will he shall know of the doctrines." If you go to the Bible with a creed in your head and a stone in your heart you will find nothing in the Bible. The Devil came to Christ and found nothing in him, and yet "In him dwelt all the treasures of wisdom and knowledge;" yea "all the fullness of the Godhead bodily."

to knowing and being. We should seek to know God by his word in order to obey God and be like God. Knowledge shall pass away, but being shall endure forever. Hence, we say, study the Bible in order to live it. Do the will of God, so far as it is known, with fidelity, and what is the result? A wonderful opening of truth, a quickened insight into God's word, a sensitiveness of heart that is as delicately responsive to the teachings of the word as the strings of an Arabian harp to the breathing of the summer zephyr.

(4) Study the Bible by prayer and with the Holy Spirit. This is last of all, and grandest of all. This is the climax of method and principle. The Holy Spirit is the author of Holy Scripture. Man spake as they were moved by the Holy Ghost. If the Holy Spirit inspired men to write the Bible, how appropriate that he should enlighten those who read the Bible. It is the special office of the Holy Spirit to reveal the Incarnate Word to us; why not the written word? He not only takes the things of Christ and shows them to us, but the things of the word. The word is powerless without the Spirit. The word is the sword of the Spirit, and a sword is powerless without an agent to wield it.

Thus I have endeavored to speak of some methods of Bible study, and the principles of Bible study. (1) Become convinced that the Bible is the word of God. (2) Then study the books of the Bible. (3) Study the Dispensations of the Bible. (4) Study the doctrines of the Bible. (5) Study the institutions of the Bible. (6) Study the Christ of the Bible. Study the Bible (1) so as to be able to make use of it.

Study the Bible (2) so as to love it and get at the heart of it. Study the Bible (3) so as to live it, and thus know its doctrine. Study the Bible (4) by aid of prayer and the Holy Spirit. Such are some of the methods and principles of Bible study which we commend to your earnest consideration.

Send twenty-five cents to Graves and Mahaffy and get a package of specimens of their imported reward cards. "Know ye not that there is a prince and a great man fallen in Israel?" It was just after the last issue of this paper that the startling and sad news reached us that our beloved brother, Gen. M. P. Lowrey of Blue Mountain, Miss., fell dead upon the platform of the depot at Middleton, Tenn., February the twenty-seventh. He was en route to New Orleans, as far as

Grand Junction. He was that morning in his usual health and spirits. Judging from the suddenness of the attack, we suppose the cause must have been heart disease, or a stroke of paralysis. We confess ourselves shocked by the suddenness of this great bereavement; for every Baptist in the land who know him personally, or by his writings must feel bereaved, and crave to be numbered as a mourner with the stricken family, relatives and friends, who have made Blue Mountain a mountain of weeping and lamentation the past week. How little did we think our noble brother, in all the relations of life; in the beginning of his ministry; have shared his bunk and blanket in camps; have been associated with him for years in the conduct of this paper, when his State Convention elected him to edit the Mississippi Department;—and during all those years not even an unpleasant word or misunderstanding interrupted, for one moment, the pleasantness of our personal relations.

As a brave and intrepid soldier, as a fearless and skillful general in the battle field, as a clear and able writer, as a preacher of the gospel, as a fond father and good citizen, and a peerless Christian gentleman, M. P. Lowrey came nearer filling the standard of "a perfect man" than any man we have ever known. We tender our deepest sympathy to his stricken wife and family, and the child that weeps alone on the far western coast, in their unspoken grief. Our prayer is, that the mantle of our dear friend and brother, whom our soul loved, may fall upon the son whom God has called to the same ministry.

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REFRESHING FROM THE JOURNAL AND MESSENGER, OHIO.

PRO. EATON in his first sermon on the church eliminated from the subject all uses of the word church except such as have evident reference to a local organization, which he defines as follows: "A New Testament church is a body of believers who have, each for himself, exercised [professed—editor Journal and Messenger] repentance toward God and faith toward the Lord Jesus Christ, and who are banded together in brotherly love to maintain the ordinances of the gospel, in order that sinners may be saved, and Christians may be edified."

His definition of a Scriptural *ekklesia* as meaning a local, organized assembly, and never an invisible, unorganized company of Christians, or great State, national or general body, made up of hundreds or thousands of local societies, as Episcopalian, Methodist and Presbyterian teach, or as including the whole number of the saved, as some Baptists teach, we think correct, and truly refreshing. It was preached in the presence of many of the young ministers, and we trust some of the professors of the Theological Seminary: Will any one object to it?

But we cannot accept his definition of a local church, as given by the *Journal and Messenger*. We agree with Dr. N. L. Rice, Presbyterian, and Hubbard Methodist—"No baptism, no church." Bro Eaton has no baptism in his definition! Is there not a printer's error somewhere?

Send twenty-five cents to Graves and Mahaffy and get a package of specimens of their imported reward cards.

EDIGRAMS.

We wish Bro. Burroughs and Bro. Bidwell could only see the delight of the children, and hear their expressions of thanks for such a rare treat; and the old folks at home are not a whit behind them. What a joy that box brings into our home! Could our far-off brethren but witness it for a few minutes they would feel somewhat repaid for the gift. Little did we think we were so kindly remembered by friends in California. But a far greater joy was awakened in our heart by that ten

dollars for our young ministers, and that promise of our Bro. Burroughs. Every fiber of our heart thrilled with gratitude that God had raised up help for them in California. Will not our brother confer with Bro. Bidwell, and see if he will not join in supporting one young minister at Jackson? It will cost but fourteen dollars per month, and twenty-five dollars for one winter suit of clothes. By vacating work they will provide for books and summer clothes. You need not fear that God will not reward you a hundred fold. — Mrs. Alice DeCouty, Florida, sends us one dollar for our young ministers. And this is the first contribution to this fund by the wife of a young minister educated at Jackson, and assisted. Will not eight or ten more follow this good example as a gratitude offering for an educated husband? — I wish to petition Bro. Frost of California to publish the historical discourse, or essay, he says he is preparing in the Historical Department of this paper, so that hundreds, if not thousands, of Baptists can not only see but preserve it. His articles on how to study the Bible, how grand! — T. K. S. Tennessee. We join Bro. B. in his request. And we could get a thousand signers to it. Bro. F. must promise us. Will you not? That document would be read by Baptists in every Southern State, in every Western and Northwestern State, and in most of the Northern States; and will be in the bound files of our Theological Seminary at Louisville, and the library of the Society of Religious Inquiry at Jackson, and very many private libraries. — We complain of our brother of the *Journal and Messenger* that, with respect to Tennessee and this paper, he has, in violation of the divine command, taken up a reproach against his neighbor in giving still wider circulation to the slanderous reproach of the editor of the *Mississippi Record* and his "traveler." — The *Texas Baptist Herald* comes to us in a new dress; and it is a beauty. This speaks prosperity; and it richly deserves any amount of it. We regard it as one of the ablest religious journals of the South, or North either, as for that. Woo to the worthy Campbellite that crosses its path, as the editor of the *Christian Messenger* can testify. It is doing a great work for Mexican missions. — Bro. H. P. Morris, Chicot: We accept your generous offer, and will notify you. — You are right, Bro. Harris. But Bro. W. ought not to have so stated it; for hundreds have been sent to the students direct from Tennessee. No shadow of appeal has been made to THE TENNESSEE BAPTIST for the Louisville fund. — All right on our books, Bro. Copeland. If papers still do not come let us know it. If you write state what our opponents have conceded, i. e., the whole ground. — We are in receipt of an invitation, and a free pass from Austin, Texas, to Monterey and back, to attend the dedication of the First Baptist church, Monterey, on the first Sunday in April proximo. If we were only able to get about we would be with you, Bro. Popo; but thanks for your courtesy. Our heart and hand is fully with you in the Mexican mission. God, by his providence, calls upon the Baptists of America to supplant the worship of Mary with the worship of Jesus in Mexico. The Young South Department of this paper is now educating two young Spanish sisters for missionaries to the Catholic women of Mexico. God be praised. — I am many times paid for all I have given to educate our young ministers when I see how grandly they have turned out, — what a good work they have been enabled to do by a few years of study under the noble faculty at Jackson. There are some I knew at Jackson whose names you do not mention among the boys at work in your issue of February the twenty-first. Where is J. B. Davis, and Hill and Bean, Miller, Bartles and others? Next month we will make out a full list of "our boys, where they are, and what they are doing," and before the middle of it we hope to hear from each one by a new letter, or at least a postal-card. It will encourage the present friends of ministerial education, and make hundreds more we hope. — Blue Grass reproaches the eighty thousand Baptists of Tennessee with the charge of not having

contributed one penny to the students' fund of the Louisville Seminary. Well, Blue Grass is not exactly one of the favored preachers of the abolition age, nor even one of the leading ones, or altogether so, but the cultured popular pastor of one of the best churches of this State, with an ample salary; yet, according to his conscience, he did not himself contribute one penny to that fund last year. If it was not his duty was it the duty of the clerical preachers, who get nothing for their preaching except Blue Grass's abuse? But more: He confesses that his western church did not contribute one penny last year. If it was not the duty of his church, then of what church in Tennessee was it, O Blue Grass!

We cannot forbear speaking a word of commendation of the Little Workers of the Young South of this paper. They are now supporting two young pious Mexican girls at the Mexican Institute while they are preparing themselves to be effective missionaries to the Catholic women of Mexico. What a grand work is this! To raise the money they send to Aunt Nora, some of them sell tracts. A brother in Mississippi, who signs himself a "big boy," advanced seven dollars and a half as a tract fund, and another brother has made it up to ten dollars. Six Little Workers have sent for one dollar's worth of tracts to sell, and they make twenty cents on each dozen they sell. Ten more little co-partners are wanted. Think of it, they will put thousands of pages of Baptist tracts into circulation, and this grand work aids in another grand work, the training of those young missionaries in Mexico! Mother, ask your little girl, or Willie, or Tommy to send for one dollar's worth of tracts. He can sell them on the first day the church meets. What brother will not purchase a nice, valuable ten-cent tract to encourage this work of the Little Workers?

So many of our own brethren, strange to say, are unsettled upon this vital doctrine of our holy religion. — J. T. If you will think a second time you will not think it so strange. Our brethren, in general, do not want our best services in a month, twelve in a whole year; and on the other forty Sundays they post off to hear Methodists and Campbellites declaim against this vital doctrine, and urge their plausible objections to it, and wrest the Scriptures to their own condemnation. When you think of this, Bro. T., do you think it so strange? or that it is so difficult for them to maintain a true denominational spirit? It is only strange that we continue to exist as a denomination under this suicidal practice. Most cheerfully will we embody all our articles, and additional and irrefragable arguments, in a tract, if convinced that our brethren generally want it for circulation. Baptists are so remiss in circulating their denominational literature, while the teachers of deadly errors spare no expense in giving the widest circulation to their views. — Pastor Lamar of the Central church informs us that Sister D. A. Cubbeley, a cultured, consecrated and devoted Christian woman, is a member of his church, and is a tireless worker in the South Memphis mission. Had such a lady been canvassing this city for subscribers to Bro. Ray's *Battle Foes* we thought certainly we would have heard of it. — Our fire-side was brightened, and our heart gladdened, for a day and night last week by the genial face and loving heart of Bro. Jobe Harral of Mississippi, so well and favorably known to our readers. He will help us on the paper this year. — Eld. J. D. Fletcher of Lonoke, Ark., writes: "I want to say to you, my brother, that, by your fraternal stand upon things divine, put forth in THE BAPTIST, you have done more for me than any other living man. Long may you live to benefit the young men of the ministry. I am doing all I can for THE BAPTIST. I enclose one dollar, for which send the paper to Rufin T. Davis, Hacon, Ark. This man is a Methodist preacher. If you can do so send him back numbers containing Dr. Frost's articles, How to Study the Bible." — The books recommended by Dr. Frost can be obtained at the Baptist Book House, Memphis, Tenn., at New York publishers' prices. — J. E. Harris, Mississippi: We do not know what that "easign" that God is to lift up for the outcast of his people will be. Whatever it is the Jews will recognize it, and perhaps they alone.

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EDITORIAL ITEMS.

If the Lord's supper must be observed by a church, as a church, to give the ordinance its only legitimate gospel expression, as Dr. Armitage justly asserts, how can it be rightly called the Lord's supper if otherwise observed. Would immersion be rightly considered Christian baptism, should pouring or sprinkling be substituted for immersion, or should the symbolism of this ordinance be changed for something Christ did not appoint? Will the reader turn and read Dr. Armitage's letter in this paper.

Our gentle brethren of the *Missionary Baptist* still seem exercised about "that paper" which last year mentioned that an effort was on foot to purchase the *Western Recorder*, with a view to having it edited by the professors of our Seminary. This is "that paper," and we assure our beloved brethren that we did not originate that report; we are not accustomed to do such a thing, or give circulation to a report, except on what we regard good authority, and we do regard the senior editor of the *Baptist Gleaser* good authority. We learned from our brother of the *Recorder* that the report was utterly groundless, and we promptly corrected it in these columns. Will our brethren of the *Missionary Baptist* give this to their readers, and thus correct the impression their article is calculated to make? We ask this as a matter of simple justice.

Blue Grass reproaches the eighty thousand Baptists of Tennessee with the charge of not having contributed one penny to the students' fund of the Louisville Seminary. Well, Blue Grass is not exactly one of the favored preachers of the abolition age, nor even one of the leading ones, or altogether so, but the cultured popular pastor of one of the best churches of this State, with an ample salary; yet, according to his conscience, he did not himself contribute one penny to that fund last year. If it was not his duty was it the duty of the clerical preachers, who get nothing for their preaching except Blue Grass's abuse? But more: He confesses that his western church did not contribute one penny last year. If it was not the duty of his church, then of what church in Tennessee was it, O Blue Grass!

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GENERAL ITEMS.

Send ten cents to Graves & Mahaffy, Memphis, Tenn., for sample copy of EVERGREEN HYMN, bound in cloth—just the book for country churches. Price \$1.50 per dozen, by mail, post-paid. If

Some people, judging from their reluctance to give a word of encouragement to their ministers, seem to think it is better for him to die of depression than to run the risk of being inflated by a compliment.

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We never know through what divine mysteries of compassion the great Father of the universe may be carrying out his sublime plan; but the words, "God is love," ought to contain to every doubting soul the solution of all things.

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.

Eld. J. M. Weeks of Prescott, Ark., has accepted the general agency for this paper and the Book House for the State of Arkansas. He will visit the most of the railroad towns in the interest of the paper, and has full authority to collect and receipt for money due us. Graves & Mahaffy, Memphis, Tenn., March 3, 1883.

DEMINOMIATIONAL SERMONS—FIRST VOLUME.

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SOMETHING TO READ. Strike from banking the principle of faith, and men would have no more history than a flock of sheep.

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THE TENNESSEE BAPTIST

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

Old Series—Vol. XXXIX. MEMPHIS, TENN., MARCH 14, 1885. New Series—Vol. XVII. No. 40

Our Pulpit.

FAITH THE CHANNEL OF GRACE.

BY JAMES INGLIS.

(CONCLUDED FROM LAST WEEK.)

None one may say: "True, Jesus the Christ, the Son of God, is an all-sufficient Savior; his sacrifice is a complete propitiation for sin; he is able to save to the uttermost. But what right have I to regard him as my Savior; trust in his sacrifice as a propitiation for my sin; to believe that he will save me? He is, indeed, worthy of all confidence, but how do I know that I am entitled to confide in him?" It is God with whom you have to do, as a sinner, and he only can say on what ground he will accept you. "Nothing short of the word of God could warrant you to rest in that Savior and that sacrifice. But, on the other hand, you need nothing more, and this is precisely the warrant which we bring to you. "For God so loved the world that he sent his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." When God raised him from the dead, and exalted him to his own right hand, after he had put away sin by the sacrifice of himself, God testified that the object for which he sent his only begotten Son into the world was accomplished; and that whosoever believeth on him shall not perish. The gospel, is, therefore, preached to every creature. To you, therefore, is preached the forgiveness of sins in his name; and, by him, all that believe are justified from all things. This is God's word to you: "Believe on the Lord Jesus Christ, and thou shalt be saved." Can you take God's word for that? Here is the warrant of faith—God's word—as that which entitles you to a confidence in him as your Savior. A father had gone down into a cellar where fruit was stored; his little daughter stood by the hatchway, and asked leave to come to him. "Yes," said the father, out of the darkness, "come." "But I cannot see you," said the child. "Never mind," replied the father, "I can see you. Leap, and I will catch you." With a thought of fear, the child threw herself into the darkness, and in a moment was safely nestling in her father's arms. That was faith—a father whose love and power had never failed her, was its object; his word, which never deceived her, was its warrant. And she hesitated, it would have expressed distrust either of his power or his veracity. And, sinner, if you are not justified, it is because you do not believe God's word; and consequently, do not confide in Christ as your Savior.

We must now endeavor to ascertain what grace is, in the Scriptural use of the term, in connection with our justification.

In the same chapter in which Paul states the conclusion "that a man is justified by faith," he says, "that we are justified by his grace." In the ordinary use of the language, when a thing is said to be received of grace, it is understood that something is received to which the recipient had no rightful claim. It was not due to him; he had done nothing to deserve it; it was a favor, or a gift. Grace enters into the idea of forgiveness. If the sinner, by some service or sacrifice, could make compensation for the wrong, so that he could claim, as a right, to be restored to the place which he had forfeited, this would no longer be forgiveness; it would no longer be a favor, but a right. But if the justification of the sinner rests, wholly upon

what Christ has done, and if the sinner himself does nothing but receive the boon, then, so far as the sinner is concerned, it is wholly of grace. This is the Scriptural view of it: "Now to him that worketh is the reward not reckoned of grace, but of debt." If he has done that which entitles him to be justified, then it is not a matter of favor, but it is justly due him. "If by grace," says the apostle, "then it is no more works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." But the sinner does nothing to deserve or procure it; Christ has done all; and we are "justified freely by his grace through the redemption that is in Christ Jesus."

An objector might say: "Though the sinner does nothing to satisfy the claims of justice, yet, if another does it in his stead, if it is only through the redemption that is in Christ Jesus that we are justified, if no sin is pardoned till it is atoned for, if a perfect righteousness is provided before we are declared righteous, how can it be said that we are justified freely by his grace? The ransom is fully paid before the captive is set free." There would be force in the objection had a third party interposed between God and the sinner, and paid the mighty debt. But the objection vanishes when it is remembered that it was God himself who found the ransom; that such was his love that he gave his only begotten Son, and set him forth to be the propitiation through faith in his blood. God provided the sacrifice which he accepted; and, at every stage of our salvation we see the same overabounding grace. "God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), and hath raised us up together and made us sit together in heavenly places in Christ Jesus." And, surely, when those who were by nature children of wrath, even as others, are soon seated there, it may well be said over again: "By grace ye are saved." From first to last, it is all grace. Christ, and that includes all the rest, is God's unspcakable gift. Grace reigns where sin, like a terrible despot, was scattering death and destruction among his helpless captives. Grace reigns, but then it reigns through righteousness. In other words, God saves the sinner, not by trampling the claims of justice beneath his feet, but by providing for the complete satisfaction of every claim; not by destroying the law, but by fulfilling it. But nowhere does the grace of God appear so illustrious as in providing for its righteous exercise toward the vilest sinner, through the redemption that is in Christ Jesus. "Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins."

We are now prepared to see the connection between these truths, "We are justified by faith," and "We are justified freely by his grace," as it is expressed in the proposition, "Justification is of faith, that it might be by grace." Paul is arguing in Rom. 7: from Abraham's justification to ours. Had circumcision, or any outward service, or the observance of the law, been the condition of Abraham's justification, then the inheritance of the promise would have been restricted to those who were embraced in those conditions. But Abraham was justified before he was circumcised, and simply because he believed in the Lord. "It is of faith, that it might be by grace." And the promise extends to all that believe, whether circumcised or uncircumcised. "If ye be

conring to the promise." The promise is to faith, unrestrained by a single qualifying condition, limited by no peculiarity of character or condition of man. The grace of God which bringeth salvation hath appeared unto all men. Neither in number, nor the aggravations of their sins, can exceed its provisions; their own abject helplessness cannot impede its operation. "Where sin abounded grace did much more abound." Where sin is found in all its extent and enormity, there grace is found in all its freedom and efficacy. Where sin in number and heinousness tower up high as mountains, there grace is poured from an infinite fountain