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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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MEMPHIS, TENN., OCTOBER 11, 1884.

New Series—Vol. XVII. No. 19

## Our Pulpit.

"MY LORD AND MY GOD."

BY C. H. SPURGEON.

TEXT: "And Thomas answered and said unto Him, My Lord and my God."—John xx. 28.

WHEN the apostles met on the first Lord's day after Jesus had risen, Thomas was the only disciple absent out of the eleven. On the second Lord's day Thomas was there, and he was the only disciple doubting out of the eleven. How much the fact of his doubting was occasioned and helped by the fact of his former absence I cannot say; still it looks highly probable that had he been there at the first, he would have enjoyed the same experience as the other ten, and I would have been able to say as they did, "We have seen the Lord." Let us not fail to meet with our fellow-believers. For my part, the assemblies of God's people shall ever be dear to me. Where Jesus pays his frequent visits, there would I be found.

On the second occasion Thomas is present, and he is the only one out of the eleven who is vexed with doubts. He cannot think it possible that the Lord Jesus, who was nailed to the cross, whose side was pierced, could have really risen from the dead. Observe joyfully the Lord's patience with him. All the others had been doubtful too, and the Lord had gently upbraided them for their unbelief and the hardness of their hearts; but Thomas is not convinced by the ten-fold testimony of his brethren, who each one well deserved his implicit confidence. If Thomas will not be convinced except by what I must call the most gross and materialistic evidence, He will give such evidence; if he must put his finger into the print of the nails, he shall put his finger there; if he must thrust his hand into his side, he shall be permitted to take that liberty. Oh, see how Jesus condescends to the weakness, and even to the follies of his people! If we are unbelieving it is not his fault; for he goes out of his way to teach us faith, and sometimes he even gives what we have no right to ask, what we have no reason to expect, what it is even sin in us to have desired.

Further, I conceive that our Lord thus personally dealt with Thomas because he would have us see that he will not lose even one of those whom the Father has given him. The Good Shepherd will leave the ninety and nine to seek the one wanderer. If Thomas is the most unbelieving, Thomas shall have the most care. He is only one, but yet he is one, and the Lord Jesus will not lose one whom he has ordained to save.

I let us consider the exclamation of Thomas, "My Lord and my God." This is a most pithy and hearty confession of the true and proper deity of our Lord Jesus Christ.

It is as much as a man could say if he wished to assert indisputably and dogmatically that Jesus is indeed God and Lord. We find David saying, "O Lord of hosts, my King and my God," and in another place (Psalm xxxiv. 23) he says, "My God and my Lord," terms only applicable to Jehovah. Such expressions were known to Thomas, and he as an Israelite would never have applied them to any person whom he did not believe to be God. We are sure, therefore, that it was the belief of Thomas that the risen Saviour was Lord and God. If this had been a mistake, the Lord Jesus would have rebuked him, for he would not have allowed him to be guilty of worshipping a mere man; no good man amongst us would permit a person to

call him God and Lord. The perfect Jesus accepted divine homage, and therefore we are sure that it was rightly and properly given, and we do here at this moment offer him the like adoration.

I regard this cry of Thomas, first, as a devout expression of that holy wonder which came upon him when he made the great discovery that Jesus was assuredly his Lord and his God. It had flashed upon the mind of Thomas that this august person whom he had regarded as the Messiah was also God. He saw that the man at whose feet he had sat was more than man, and was assuredly God, and this amazed him so that he used broken speech. He does not say, "Thou art my Lord and my God," as a man would say who is making a doctrinal statement, but he brings it out in fragments, "My Lord and my God." He is amazed at the discovery which he has made, and probably also at the fact that he had not seen it long before. Why, he might have known it, and ought to have perceived it years before! Had he not been present when Jesus trod the sea? when he hushed the winds, and bade the waters sleep? Had he not seen him open the blind eyes, and unstop the deaf ears? Why did he not cry, "My Lord and my God," then? Thomas had been slow to learn, and the Lord might have said to him, as he did to Paul, "Have I been so long time with you, and yet hast thou not known me?" Now on a sudden he does know his Lord—knows him to such a surprising extent that such knowledge for him is too wonderful for him. He had come to the meeting to prove whether he who appeared to his brethren was the same man who died on Calvary, but now he seems to have forgotten that original question; it is more than answered, it has ceased to be a question; he is carried further by the flood of evidence, he is landed in a full belief in the Godhead of Jesus. He spies out within that wounded body the indwelling Godhead, and at a word he springs beyond the conviction that it is the same man to the firm assurance that Jesus is God; and consequently in broken accents, but with double assurance, he cries, "My Lord and my God." My brethren, how I wish you would all follow Thomas this morning! I will stop a moment that you may do so. Let us wonder and admire! He that had not where to lay his head, he that suffered scourging and spitting, and died on Calvary, is nevertheless God over all, blessed forever. He who was laid in the tomb, liveth and reigneth, King of kings and Lord of Lords. Hallelujah! Behold he cometh in the glory of the Father to judge the quick and the dead. Let your spirits drink in that truth, and be amazed at it. If the fact that Jesus the Son of God, suffered and died, and died for you, never astonishes you, I fear that you do not believe it, or have no intelligent apprehension of the full meaning of it. Angels wonder, should not you? Oh, let us feel a holy surprise to-day, as we realize the truth that he who has redeemed us from our sins by his blood is the Son of the Highest!

Next, I believe that this was an expression of immeasurable delight; for you observe he does not say, "Lord and God," but "My Lord and my God." He seems to take hold of the Lord Jesus with both hands, by those two blessed "mys"—"My Lord and my God." Oh, the joy that flashed from the eyes of Thomas at that moment! How quickly his heart beat! He had never known such joy as at that instant, and though he must have felt deeply humbled, yet in that humiliation there was an excessive, sweetness of intense satisfaction as he looked at his di-

vine Lord, and gazed on him, from the pierced foot up to the head marred with the crown of thorns, and said, "My Lord and my God." There is in these few words a music akin to the sonnet of the spouse in the Canticles when she sang, "My beloved is mine and I am his." The enraptured disciple saw the friend of his heart standing before him, shining upon him, and knitting his heart to him. I pray you follow Thomas in this joy in Christ.

He is altogether lovely, and altogether yours. He loves you with all the infinity of his nature. The tenderness of his humanity and the majesty of his Deity blend in his love to you.

More than this, I believe that the words of Thomas indicate a complete change of mind—in other words, a most hearty repentance. He has no asked of the Lord Jesus to be permitted to put his finger into the print of the nails. No, all that has gone without debate. If you read the Saviour's words as commanding him to do so, then we may conclude that he did so; but if you read them as only permitting him to do it, then I think he did not do it. I put the question to a dear companion of mine. I read the passage, and I then asked, "What think you, did Thomas put his hand into Christ's side?" and the answer from a thoughtful mind and a gentle heart was this—"I do not think he could; after the Master had so spoken to him he would shrink from doing so, and would think it willful unbelief to attempt it." This reply coincided exactly with my own convictions. I feel sure that had it been my case I should have felt so ashamed at ever having proposed such a feat, and overwhelmed to find the Lord yielding to it, that I could not have gone an inch further in seeking tokens and proofs, unless I had been absolutely commanded to do so. So judging Thomas to be like ourselves, and indeed much better than any of us, notwithstanding his imperfection, I gather that he completely turned around, and instead of putting his finger into the print of the nails, he cried, "My Lord and my God."

This exclamation is also a brief confession of faith. "My Lord and my God." Whoever will be saved, before all things it is necessary that he be able to unite with Thomas heartily in this creed, "My Lord and my God." This short creed of Thomas, I like,



came into the room, the doors being shut; without opening the doors he suddenly appeared before them by his own divine power. There and then pointing to Thomas he repeated to him the very words which Thomas had said to his brethren. They had not been reported to the Saviour, but the Saviour had read Thomas' thoughts at a distance, and he was therefore able to bring before him his exact words. Notice that the Saviour did not say, "Stoop down and put thy finger into the nail-prints in my feet." Why not? Why, because Thomas had not said anything about his feet, and therefore the Saviour did not mention them. Everything, was exact. We, in looking at it, can see the exactness; but Thomas must have felt it much more. He was overwhelmed. To have his thoughts put in plain words, and to hear his own words repeated by him whom they concerned, this was truly wonderful. "Oh," said he, "He who now speaks to me is none other than God, and he shall be my Lord and my God." This helped him to his assured conviction, that one who had read his thoughts must be God.

And then, methinks, the very air, manner, and presence of the Saviour converted the trembling disciple. They say there is a divinity that doth hedge a king; that I am not prepared to believe; but I am sure there was a majesty about the look of our Lord, a more than human dignity in his manner and tone and speech and bearing. Our Lord's personal presence convinced Thomas, so that he saw and believed.

III. Finally, let us see how we may come to it. That is our final point, and the most practical of all. I doubt not that the Spirit of God was at work with Thomas at that time very mightily, and that the true cause of his enlightenment was heavenly illumination. If ever any one of us shall cry in spirit and in truth, "My Lord and my God!" the Holy Spirit must teach us. Blessed art thou who can call Jesus "Lord and God," for flesh and blood hath not revealed this unto thee, but the Father from heaven.

But I will tell you when believers do cry, "My Lord and my God." I remember the first time it filled my heart. Burdened with guilt, and full of fears, I was as wretched as a man could be outside of hell-gate, when I heard the voice of the Lord saying, "Look unto me, and be ye saved, all the ends of the earth; for I am God; and there is none else." I did look there and then; I gave a faith-glance to him who suffered in my stead, and in an instant my peace was like a river. My heart leaped from despair to gladness, and I knew my Lord to be divine. If any one had told me then, Jesus Christ is not of God, I would have laughed him to scorn. He was beyond all question my Lord and my God for he had wrought a divine work in me.

It may not be an argument to anybody else, but forgiveness consciously known in the soul, is a conclusive argument to the man who has ever felt it. If the Lord Jesus turns your mourning into dancing, brings your feet out of the horrible pit, and out of the miry clay, and sets your feet upon a rock and establishes your goings, he is sure to be your Lord and God henceforth and forever. He that hath saved me is indeed God, and beside him there is none else.

I will tell you yet again when Jesus has been Lord and God both to me and to you, and that is in times when he has blessed our labors, and laid his arm bare in the salvation of men. When our report has been believed by those who rejected it before, and the Lord has sent us a happy season of revival, and we have given to him the glory, and rejoiced in his omnipotent love. We pray for our children, and when to our surprise—it is a shame to say to our surprise, for it ought not to have surprised us—the Lord heard our prayer, and first one and then another came to us and said, "Father, I have found the Lord," then we knew the Lord. He is God, and our God too. We looked up from our poor prayers with tears in our eyes, to think the Lord Jesus could have heard such weak petitions. And we said in the depths of our hearts, "My Lord and my God." We went out and tried to teach a

dozen or two in a cottage—poor broken words were all that we could utter; but the Lord blessed it, and we heard a poor woman crying for mercy as we came out; and we said inwardly, "My Lord and my God."

The time is very soon coming with some of us when we shall have our last opportunities in this life to find this true. How comforted and refreshed have I often been when visiting dying souls. Truly the Lord has prepared a table for them in the presence of the last enemy. I can truly say that no scenes that these eyes have ever beheld so gladdened me as the sight of my dear brethren and sisters when they have been departing out of the world unto the Father. The saddest scene has been the happiest. I have known some of them in life as self-distrusting, trembling, lowly-minded believers, and when they have come into the valley of death—shade they have displayed no fear, no doubt, but all has been assurance. Placid, calm, beautiful, joyful, and even triumphant, have been the last hours of timid believers. As I have heard their charming words, I have been certain of the Godhead of him who giveth us victory while we die. It is faith in his name that makes men strong in death. When heart and flesh fail us, only the living God in our dying moments! In him we rejoice with joy unspeakable and full of glory, as we say unto him in death, "My Lord and my God." Come, brothers and sisters, be of good cheer! A little further on we shall come to the narrow stream. This we shall cross in an instant, and then—it will be short, short time. Twenty years are soon gone. A hundred years even fly on eagles' wings, and we shall be forever with the Lord in the glory land. How sweetly we will sing to his eternal praise, "My Lord and my God." There shall be no doubters in heaven; no skeptics shall worry us there; but this shall be the unanimous voice of all the redeemed—"Jesus is our Lord and God." The united church, freed from every spot as the bride of Christ, shall be conducted to his throne, and acknowledged as the Lord's beloved, and then shall she with full heart exclaim, "My Lord and my God."

ELD. J. R. GRAVES.

WHEN Bro. Graves was first stricken down, although he had superior medical skill to watch over him, there was little hope of his recovery; but after some days of painful uncertainty he began to rally from the shock, and the case to assume a better appearance. I saw him first toward the close of the first week of his sickness, and, while there was a marked improvement, still no mortal could tell that the disease would not, like the lightning, strike another blow. But he has continued to improve, and now there is but little doubt that he will entirely recover, and he shares the strong hope of a speedy restoration to health. I saw him again last week, and just before I left him he said: "I do not believe my work is done. I have always asked God to take me home when my work is finished, and when I stood in the pulpit of the First church, handling the grandest subject in the history of this earth, and my falling body was borne away, and laid down, I thought with rapture of my loving Savior, and asked them to sing, 'On Christ, the Solid Rock I Stand,' and if my work had been done, I believe he would have let me go up in that grand, swelling anthem." As he spoke, his eyes filled with tears, and never did I see them flash with such brightness before; although I have seen him, like Christian, when he appeared to be looking through the opening gates at the unfolding glories of the Celestial City. Continuing his remarks, he spoke of a large church in Texas engaged in the discussion of church communion, when they heard of his sudden prostration, instantly they went down in humble, earnest prayer, that God would spare him, and when they arose from their knees, speeches were made by some of the brethren who differed from him on some point, declaring that they ever held him in the highest esteem; loved him with their hearts, and believed he had done more work for Christ, and more to elevate the Baptist denom-

ination in this country than any man in our ranks. "And," said he, "my God knows I have done my best to serve him faithfully, and I am satisfied that my brethren believe it, and love me, and I am happy in their love, and I believe the Lord will let me work for him still, and do more for the people I so love." I know the thousands of his brethren and friends will be glad to know his true condition, and that he is so hopeful of a prolonged life of usefulness. The great pile of letters from all sections of the country, tender in their spirit, and beautiful in their composition, assuring him of their sympathy, and love, and prayers for him attest the wide-spread interest in him, and the hold he has upon the great Baptist heart. He is now going to devote his energies and ripe experience to his paper, THE TENNESSEE BAPTIST, and he asks his friends and brethren to assist him by increasing its circulation, and they can increase its circulation to ten thousand by next Christmas if they will. And will they not do it? Bro. G. is a poor man, but instead of making his paper a source of revenue to himself, he has made it the means, in a great measure, to educate struggling young ministers, and even clothe them sometimes, and his liberality has known no limit except the end of his purse. Now let his brethren cheer his heart by each one procuring a new subscriber, and I believe they will do it as a pleasure to themselves. Let some brother in every Association bring this matter to the notice of the brethren, and they will rejoice to have the opportunity to help him in that way. His whole life has been a stormy conflict, fighting the good fight, and keeping the faith of the gospel, and he has emerged from the contest with unstained purity of life and character, and I believe that God will put it in the hearts of his brethren to give him their honest, sincere prayers at a throne of grace, and by giving him ten thousand subscribers to his paper. I have not hesitated, nor will I ever hesitate, to give my brother the honest praise that is due him, for I am sure it helps him upward and onward. When Bro. Dodson died all our papers were full of eulogies upon his beautiful life, and some dear brother said, "If one-half of them had been said while Bro. Dodson was alive, it would have made him happy, and stimulated him to nobler deeds still, but now it reached not the heart mouldering to dust and ashes." Let the brethren speak out, as a great many are doing, and tell him how he and his paper are appreciated, and it will gladden a heart that has throbbled ten thousand times for God and his truth, but may soon be beyond their praise.

JOSE HARRAL.

"HE BROUGHT HIM TO JESUS."

WHAT Andrew here did with Simon, we are to do with our fellow-creatures,—we are to bring them to Jesus.

But can men be brought to him now? Did he not say, I am no more in the world? How happy were they who lived when he was on earth! They could repair to him in every trouble, and tell him every distress. Ye benevolent neighbors! you could carry the paralytic, and place him beneath the very eye of Mercy. You anxious father! you could go to him, and say, "Sir, come down ere my child die." You Martha and Mary, as soon as Lazarus was afflicted, you could send to him, saying, "Lord, behold, he whom thou lovest is sick." And cannot you, my dear readers, cannot you sympathize him of your desire or your grief? Have not you, at your disposal, a messenger, that you can dispatch to him in a moment, in the twinkling of an eye? "While they call, I will answer; and when they speak, I will hear." And has he not said, "Lo, I am with you alway, even unto the end of the world, and wherever two or three are gathered together in my name, there am I in the midst of you"? If these words be true, he can be, he must be, he is, with his ministers and people now. Though no longer visible, he is accessible. We may apprehend him as to his essential presence, by which he fills heaven and earth. We may apprehend him also as to his peculiar presence, by which he is nigh to them that are of a contrite heart, and moveth such as be of a contrite spirit.

He is to be found in the Scriptures; in his house; at his table; on his throne; in the garden and the field—

"Where'er we seek him he is found,  
And every place is holy ground."

But can we bring souls to him? Not efficiently. This is the work of God only. "No man can come unto me, except the Father that hath sent me draw him." And the sooner we are convinced of this the better. We shall then make all our attempts in dependence on the agency of his Spirit; and thus honoring him, he will honor us. But we may do this instrumentally. For God makes use of means; and he employs men; and employs them not only to do good to their fellow-creatures temporally, but spiritually,—not only to relieve their bodies, but to save their souls. And various and many are the ways in which we thus bring men to Jesus. We may do it by intercession; for he hears prayers for others as well as for ourselves. We may do it by the influence of our life. Nothing speaks so loud as the silent eloquence of a holy, consistent and lovely life. By this, wives may win their husbands without the word; and servants may win their masters the doctrine of God our Savior in all things. By this, all may be useful. All cannot be learned; all cannot be rich; but all may be exemplary. We may do it by instruction. Thus Andrew brought Peter. "We have found," says he, "the Messiah." And thus the woman of Samaria brought her neighbors, saying, "Come, see a man that told me all that ever I did; is not this the Christ?" By a word fitly spoken, a letter, an invitation to hear the gospel, the commendation of a good book, the diffusion of the Bible, the sending forth missionaries, the supporting of ministers, whose office is to turn men from darkness to light,—by all these, and many more, we may be the means of introducing souls to Jesus.

But why should we be concerned to bring them? Four things should make us alive to this work. First: To feel a concern for it, is an evidence of grace. There cannot be a better. Indeed, every other evidence is fallacious without this; and this is always to be found in a real Christian. For however he may walk in darkness as to a knowledge of his own interest in divine things, and draw the conclusion that he has no part nor lot in the matter, he never is insensible and indifferent to the success of the gospel and the salvation of souls. This makes the eye sparkle upon whose lid hangs the shadow of death. Secondly: To attempt it is a duty. A duty that cannot be declined, without the greatest guilt. A duty arising from the relation in which we stand to our fellow-men, as bone of our bone and flesh of our flesh. A duty enforced by the will of God, clearly made known in the injunction, "As we have opportunity, let us do good unto all men;" for what good can equal this? Thirdly: To accomplish it is the most glorious enterprise. What is the rescue of a whole nation from civil bondage compared with the deliverance of one soul from the power of darkness and translating it into the kingdom of God's dear Son? Can a trifle throw heaven into ecstasy? But there is joy in the presence of the angels of God over one sinner that repenteth. The work, therefore, is its own motive; its success is its own recompense. And so the apostle deemed it: "If a man err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." Fourthly: To fail in it is no disgrace. Yea, failure here is infinitely more honorable than success in any other enterprise. But wise and good efforts are never in vain. If they are useless as to the direct object, they do good collaterally. If they relieve not the beneficiary, they bless the benefactor. His prayers and endeavors return not void to his own bosom. We are a sweet savor of Christ not only in them that are saved, but in them also that perish. The promise is not made to success—for this does not belong to us; but to exertion. "Be thou faithful unto death, and I will give thee a crown of life."

But while we are endeavoring to bring others to Jesus, let us see to it that we have come to him ourselves. It is awful to think of being the instruments of his grace while we are not the subjects. "Great King of grace! my heart subdue! I would be led in triumph too, A willing captive to my Lord, And sing the victories of his Word."—Selected.

CHRISTIANITY A SCIENCE.

BY F. S. HENSON, D.D.

NOW Christianity is a science just as truly as chemistry. Its great fundamental facts are determined by thousands of experiments. It is a thing that may be known; that challenges investigation, and submits its claims to critical tests. Here are some of its confident utterances: "Prove me now," "Come taste and see," "If any man will do his will, he shall know of the doctrine," "Then shall we know, if we follow on to know the Lord," "He that believeth hath the witness in himself," and "Did I not tell thee that if thou wouldst believe thou shouldst see the glory of God?"

Christianity is not a mere theory, but a vital experience, and it challenges the inquirer to make use of its power. Millions have accepted the challenge and made the experiment in different ages and different lands, many of them of biggest brain and broadest culture, and coolest judgment. Their clear, concurrent testimony is not merely that they have believed in certain principles, and have come to cherish certain sentiments, but that they have arrived at certain palpable results, that they have had personal, inward demonstrations, as conclusive as any ocular exhibition, and have had personal experience of a practical power that has transformed, transfigured, glorified their lives, lifting them up to a loftier plane, and giving them a joy unspeakable and full of glory. Now shall we unhesitatingly receive the testimony of learned scientists, though they be few and far between, and do not agree in many things? and shall we reject the concurrent testimony of millions of Christian witnesses, among whom are multitudes of men and women, the wisest and purest the world ever saw?

Is it logical or rational, or decently fair? True religion has its difficulties—mysterious and unfathomable—but has science any fewer? Can anybody tell me why matter attracts all other matter with a force inversely proportioned to the square of the distance? and why that thing called gravity holds the universe together? Why, as the earth wheels on its axis with a velocity of a thousand miles an hour, are not all things on its surface shot off at a tangent? What feeds those subterranean fires that every now and then spout through volcanic vents? How is it that the sun is ever burning and yet never consumed? If any man thinks that he can answer such questions he only demonstrates the density of his ignorance. Is there, then, no truth in science? Are all its deductions to be regarded as incredible, because there are difficulties that no man can master, and because a fool can ask questions that a philosopher cannot answer? No sane man would so suppose; and yet in the matter of religion, if you cannot make everything clear to the cloudiest understanding; if you cannot explain the incarnation, and cipher out the Trinity like a sum in arithmetic; if you cannot fathom the unfathomable, and measure the infinite, men shrug their shoulders in incredulity, and turn away from the Bible with lofty scorn. Now, I solemnly protest that this is alike unscientific, unmanly, and unfair.—October Pulpit Treasures.

TEXAS BAPTIST STATE CONVENTION.

DEAR BAPTIST:—I left home, Bernadotte, Ill., on the 29th of September, reached Dallas, Texas, at day light Wednesday, October 1st. Wednesday afternoon went down to Lancaster, my old home, and preached the following Friday evening. Had a good reunion of old brethren, sisters and friends. We had a glorious and a happy time. Saturday morning I left for the State Convention of Texas. Reached the place—Waxahatchie, just as the Convention opened. I remained Saturday and Sunday.

The Covention is a body of noble, working brethren and sisters. They are doing a great work in Texas; especially in missions. Revivals were reported from all over the State. They are pushing their work far west.

The report of the Corresponding Missionary, summarized, gives the following figures and facts: Number of Missionaries, 35; weeks of service, 1,484; sermons preached, 4,549; baptized, 423; received by letter, 804; religious visits, 10,483; churches organized, 10; amount paid for salaries, \$7,083.00; raised by Missionaries on their fields \$10,000.00; raised by Superintendent of Missions, in cash, \$8,301.00.

When the Superintendent made out the above report, some of the reports of Missionaries were not in; and he collected some more afterwards, which will swell the above figures.

They paid off all their Missionaries, and had a small balance left in the treasury.

At a temperance mass-meeting, Sunday afternoon, they raised, by pledges and in cash, for missions for the coming year, \$1,380.

The Convention had this year two Missionaries less than last year, but the results of this year are greater than those of last year, as will appear from the following: Last year, number of weeks of labor 1,367; this year, 1,461; number of sermons last year, 4,356; this year, 4,549. This year the drought has cut short the crops of Texas at least one half; yet see what the churches have done. The Lone Star State leads the van.

May the good work go on with increased velocity until the great State of Texas shall be won to Christ, its rightful king.

D. D. SWINDALL.

Fort Worth, Texas, Oct. 7, 1884.

FROM GEORGIA.

I recently baptized one into South Macon church. My resignation as pastor of that church went into effect the 5th inst., and Dr. J. G. Ryals was called to the care of the church. I resigned to pursue my studies at Mercer.

P. F. CHAW FORD.

THEOLOGY IN THE QUARTERS.

Now I's got a notion in my head dat when you come to die, An' stan de 'zamination in de cote-house in de sky, You'll be 'stonished at de questions de angel's gwine to ax When he gits you on do witness stan an pin you to do fies; 'Cause he'll ax you mighty closely 'bout your doles in de night, An' de water-millon question's gwine to bodder you a sight. Den your eyes'll open wider dan dey eber done befo, When he chits you 'bout a chicken scrapp dat happened long ago! De angels on de picket-line erlang de milky way Keeps a watchin what you're driln at, an hearin what you say. No matter what you want to do, no matter whar you's gwine, Dey's mighty ap to find it out an pass it long de line. An often at de moetin, when you wakes a fuss an laugh, Why dey send de news a kiln by de golden telegraph. Den de angel in de oils, what's a settin by de gate, Jes sends de message wid a look, an claps it on de slate! Den you better do your duty well, an keep your conscience clear, An keep a watchin straight ahead, an watchin whar you steer; Cause arter while de time'll come to journey from de lan, An dey'll take you way up in de ar, an put you on de stan; Den you'll hab to listen to de clerk, an answer mighty straight, Ef you eber sposes to trabble froo de alabaster gate!—Century.

THE LORD'S APPOINTMENT.

I say it over and over, and yet again to-day  
It rests my heart as surely as it did yesterday,—  
It is the Lord's appointment,  
Whatever my work may be,  
I am sure in my heart of hearts  
He has offered it to me.  
I must say it over and over, and again to-day,  
For my work is somewhat different from yesterday,—  
It is the Lord's appointment;  
It quiets my restless will  
Like voice of tender mother,  
And my heart and will are still.



## EXEGETICAL.

## TRANSUBSTANTIATION.

BY REV. J. C. WHITE.

Text: "There be no Gods which are made with hands," Acts xix. 24.

THE sacrament of the Lord's supper as instituted by the Lord Jesus Christ, is a memorial of His suffering and death. It was to be observed by all true disciples to the end of time. We have an inspired account of the institution, and the manner of its observance by the Apostles. The Saviour was finishing the great work for which He came into the world. He had by miracles confirmed His divine mission as the Son of God. He had taught as one having authority, and had spoken as never man spake. He had chosen men by whom to introduce the new dispensation. He had fulfilled the precepts of the law in His life. It only remained for Him to suffer the penalty in His death, meet the claims of divine justice of all who believe in Him. Before He suffered, He participated for the last time with His disciples in the feast of the passover and then appointed in His stead an ordinance to commemorate His death to the end of time. The Lord Jesus, "The same night (having observed the passover) in which He was betrayed, took bread, and when He had given thanks, He broke it and said, take, eat; this my body which is broken for you; this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying this cup is the New Testament in my blood, this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come," 1 Cor. xi. 23-26.

There was no mystery nor obscurity connected with the nature and design of this simple yet deeply impressive ordinance. The bread, and the wine were appropriate emblems to represent the crucifixion of the Son of God. These emblems were left to the church of Jesus Christ as a memorial of His suffering. "This is my body which is given for you: this do in remembrance of me," Luke xxii. 19.

"Do this (he cried) till time shall end,  
In memory of your dying Friend;  
Meet at my table, and record  
The love of your departed Lord."

The emblems were simply bread and wine, not possessed of intrinsic virtue, or merit, nor of themselves intended to strengthen or purify either soul, or body. They were to be used as a memento by which to keep in memory the Christians dearest friend—as a ring from the finger of a departed friend, or a garment which had been worn by a loved one, may be of small intrinsic worth, but greatly esteemable; so the common elements of bread and wine awaken deep emotion in the mind of the friend and lover of Jesus Christ. A stranger may look on a memento of affection without emotion; not so a loving friend.

The sacrament of the Lord's supper is adapted by means of significant emblems to impress deeply on the hearts of Christians a remembrance of Him who loved them, and gave himself for them. It is also intended to show, (or proclaim to others) the Lord's death till He come." The doctrine of salvation by faith in Jesus Christ is by it proclaimed to others, and impressed more deeply in the hearts of believers. This ordinance proclaims the spiritual unity of the church, and by it Christians declare their allegiance to Christ. When duly appreciated this sacrament is simple, yet the most solemn and impressive sacrament ever appointed for the edification of the church. But, alas for unenlightened human nature! men become "wise above what is written, and dare counsel by a multitude of words," in no case has Bible truth been more obscured, and an ordinance more thoroughly perverted than has been the Lord's supper by the Roman clergy and their substitution of transubstantiation. This doctrine is so at variance with the Word of God, with reason, and the common experience of men, that some Romanists when hard pressed by Protestants have disguised their true sentiments, and some simple minded Protestants with more charity

than knowledge of Romanism, have doubted whether Romanists hold an infallible dogma of their creed the blasphemous, idolatrous, God-dishonoring human and Satanic device. Transubstantiation! Since the heavens were spread abroad, or the earth inhabited by intelligent beings, in all the vagaries of imagination, and the aberrations of depraved human intellect this doctrine, and its absurdities, have no equal. It originated in an age of unprejudiced darkness and superstition, and was hatched in the cell of a superstitious monk, and its subsequent history is worthy of its paternity. It is a medley of contradictions and blasphemous assumptions. It ignores the Word of God, stultifies reason, garbles history, dethrones Duty, defiles man, lights the flames of persecution, and peoples hell with its deluded victims.

It has ever been used as an instrument of superstition, to magnify the power of the Roman clergy, to sustain a corrupt ecclesiastical despotism, and to extort money under false pretense, from a deluded people, or more literally to "rob widows' houses, and for a pretense make long prayers." In the following communications Transubstantiation will be examined in the light of the Bible, reason, and history. It will be weighed on the balance of truth, and found wanting. It will be exhibited as one of the main pillars of Papacy, without which that system of intolerance and corruption would fall in hopeless ruin. It will be exhibited as a beacon to warn Protestants against the folly of patronizing Romanish schools, and contributing to their influence, and money to build, and sustain in our midst, a system of gross and blasphemous idolatry, which threatens the destruction of civil and religious liberty, and the establishment of an ecclesiastical Popish despotism on their ruins. Stanford, Ill.

## THE PENALTY OF SIN.

THE recent *Herald of Truth* (Cal.) contained a statement from my friend Dr. Gray, that "Death is the result, and more, the penalty, of sin." He gave this as the answer to the question, "Is physical death the result of sin?" We believe that physical death is not the penalty of sin, from the following considerations:—

First, the Bible nowhere says that the death of the body is the penalty for sin. It is the result of sin, but not the penal result. "In the day thou eatest thereof thou shalt surely die," or dying thou shalt die. Nothing is here said about the penalty for sin. "Sin when it was finished bringeth forth death." Not a word here about the penalty of sin. "Death passed upon all men for that all have sinned." No penalty of sin in this passage. All these passages show that the death of the body is a consequence of sin, but not a penal consequence. Suppose a man be guilty of murder in the first degree, the penalty of which is death by hanging. There are other consequences, not penal, such as the arrest of the criminal, the incarceration in jail, the shame and disgrace of his trial, the humiliation of himself and family. These are all consequences of his crime, but not penal consequences. The penal consequence is death by hanging. While he is enduring these natural consequences, the court is determining whether he shall suffer the penal consequence, viz: death on the scaffold. Now, suppose he is found "Not guilty." Then the penal consequences do not take place, but other consequences not penal have already taken place. But he has not been punished. He was held in a place of safe keeping in order that the court might ascertain if he was worthy of punishment.

Or again, suppose he was found "Guilty" and then pardoned. Pardon saves him from the penal consequences of his crime, but it does not cover any of the other consequences, such as his previous incarceration, his lifelong humiliation and disgrace. All these are consequences of his murderous act, but none of them penal consequences. The Governor's pardon saved him from the penalty, but it did not save him from much suffering which is not penalty.

Now, to apply this illustration to the sinner against God's moral government.

If the death of the body is the penalty of sin, then every sinner who dies suffers the penalty of sin! Does God pardon a sinner and then allow him to suffer the penalty?—Penalty is the punishment for crime against God's holy law. Does God punish every sinner just before he admits him to paradise?

If "Jesus died and paid it all, all the debt we owe," is there still a penalty left for us to pay in the act of physical death?

Perhaps it is meant that the death of the body is only a part of the penalty. Then pardon is not complete. God must then forgive a sinner in part and punish him in part! God certainly cannot wholly forgive a sinner and then punish him for even a part of his sins. Pardon covers penal consequences, but it does not affect many other consequences which are in no wise penal. A drunkard is converted, pardoned, saved; the penal consequences are all removed, but there are other consequences in his body and soul which he must bear all his life. So the death of the body is the natural and inevitable consequence of sin, but the penal consequence lies beyond death.

The argument of consciousness proves that the poor sinner when dying is never conscious that physical death is a penalty for his sins—but he is conscious of "a fearful looking for a fiery indignation which shall devour the adversaries." He is not even thinking of physical death as a satisfaction for sin—but is thinking of "the wrath of God," of "the worm that never dies," of "the fire that is never quenched," of "the weeping and wailing and gnashing of teeth." The death of the body is nothing, absolutely nothing, as compared with these, which go to make up the penalty of sin, in part at least. For the penalty of sin is largely subjective: Remorse of conscience, despair of soul, fearful forebodings. Here lies the awful penalty of sin in the moral faculties largely, and not in the physical, on this side the grave. If the sinner does not regard physical death as the penalty of sin, but looks forward to its infliction in the future state, much less does the saint so regard it.

No saint in the hour of death ever regards it as a punishment for sin. He can say, "Come, welcome death, thou end of fears, I am prepared to go." Death to the saint is the gateway to heaven. Death to the sinner is the gateway to hell. It is not penalty in either case. One is on his way to his reward and the other is going to the place of punishment. "The sting of death is sin, but thanks be to God who giveth us the victory." Death has no sting for the saint, for sin is taken away. The sting of death is not taken away from the sinner, because his sin remains and foresees the awful penalty just before him. He is on his way to punishment, with all his sins upon him, and no wonder his conscience stings him—but the death of the body is not that sting—if so, the saint must have the sting also.

Finally, it stands to reason as well as to revelation that a state of probation is not a state of retribution. Our rewards and punishments are all future. Both saint and sinner are conscious of this fact. Hence the death of the body is not the penalty of sin, nor does it form any part of it. It is a consequence of sin, but not the penal consequence. A. J. FROST.

## MOSSY CREEK, TENNESSEE.

PRO. GRAVES:—The Lord has blessed two of my charges with a glorious revival. We closed a series of meetings at Boyds' Creek, Sevier county, Tenn., on the last Sunday in August. Dr. C. C. Brown, of Mossy creek did all the preaching. He is a precious, good brother, and a fine preacher. The meetings resulted in thirty-one baptisms, and thirty-three additions to the church. On last Sabbath we closed a meeting at Alder Branch church in Sevier county, Tenn., which resulted in twenty-two baptisms, and twenty-four additions to the church. So you see that I have baptized fifty-three converts from the two meetings. To God be all the praise. Fraternally, D. F. MANLY.

## FROM RIPLEY, TENN.

CLOSED a meeting at New York, Haywood county, 23d inst., resulting in eight baptisms. One, an old gentleman 75 years old, who had been a Methodist 60 years, came forward asking baptism, saying from recent reading of the Scriptures he was convinced that he never had obeyed the Master in that ordinance. We "suffered him" to obey, as we have done in a number of other similar cases. Bro. Yarbrough, of Woodville, was with me in the meeting, and rendered very acceptable service. New York is a mission station of Woodville church. I commenced preaching there Saturday night before the third Sunday in each month. Had my family with me, and our little boy, our only child, was taken sick, dangerously sick, with congestive fever. Fortunately, we were stopping in a few hundred yards of the meeting house, with Bro. Henry Smith, and I could carry on my meeting and nurse the sick too. Thus I labored for more than a week with an aching heart, fearing that when we returned home it would be to bury our boy. But thanks be to God, the remedies administered by my friend and brother, Dr. W. B. Moore, of Nutbush, were blessed, so we are at home again, and the little sufferer is gradually regaining his strength. His lower limbs were partially paralyzed, and it will be a number of days before he can walk.

Allow me to state in conclusion that my work at New York is a labor of love, no church or board compensating me for my services. So it was at Glimpsville, until I induced Bro. Yeager to take charge and settle there. My churches support me, and I do all the mission work I can in destitute neighborhoods. E. C. FAULKNER.

## A LETTER FROM ALABAMA.

BRO. GRAVES:—I have just returned from the Tennessee River Association. We had a good time generally. It was held with Mt. Zion church, on top of the Big Sand mountain. The delegates and visitors were well cared for.

Bro. W. J. B. Padgett, of Mt. Chebo church, was elected Moderator and the writer clerk of the Association. Several brethren were there from the Cherokee, Mt. Carmel, North Liberty and Duck River Associations. After the Association was organized, on motion of the writer, the whole body engaged in prayer for the recovery of Bro. Graves. The prayer was led by Elder Bailey Bruce of the Cherokee Association. When the delegates arose from their knees they were bathed in tears, showing fervently they felt the prostrate condition of our brother, and how much they desired his recovery.

The Association did its work very well. They were not as pronounced Baptistic on some questions as they ought to have been. They voted down a resolution that recommended that each church have its pastor and meet every Sunday for service at each church. One brother went so far as to say that it would be interfering with the rights of the churches to recommend that each church have its own pastor, and that he pastor that one church. The time may have been when circuit riding pastorates might have been tolerated, but that time is past. Churches must have more than once a month preaching. I notice that the truest churches are those that have a good pastor, who gives all his time to one church. I would like to ask this one question: When there is a sufficiency of preachers in a given field, is it not the duty of each church to call a pastor from its own body, or if they call from another church, should he not become a member of the church he pastors? Please answer. Your brother,

L. C. COULACK.

Am I thinking that I will do as well as I can, and that God ought to be satisfied with that?

## A WORD FROM LOUISIANA.

WE cannot withhold a few paragraphs of a long private letter from our old friend and brother, Dr. Blakewood, of Louisiana—they are so kind and so encouraging. It does not seem that the adverse winds have yet subsided, but it may be that our newday has scarcely passed, and there is a long evening of more quiet and efficient work before us—and we firmly believe there is—and that God will raise up thousands who, with strong hands, will hold up the hands that are outstretched for God's truth and God's people in their march to the possession of the land. Bro. B. will excuse us, we are confident.—ED. BAPTIST.

After subscribing for the "New Wheel" and sending some for the ministers, he says: "The Lord continue you upon the watch-tower of Zion. At a time of great peril General Washington said: 'Let none but natives be our guard to-night.' The highest and most exposed point is your place—remain there, the Master will protect you. The news that the *Louisiana Baptist Messenger* had been captured by the *Mississippi Record* gave much uneasiness. Upon the subject of intercommunion you have the inside track. God's word will abide though heaven and earth pass away. As darkness gives place to light, so will error succumb to truth."

In the morning and noonday of life you have freely and fearlessly sown the precious seeds of truth. Some have fallen by the wayside, some upon stony ground, and much upon good ground, germinating and growing with luxuriant splendor to the admiration and astonishment of those who would "render unto Caesar the things that are Caesar's, and to God the things that are God's." We tell you God speed in the evening of life. The winds that impede the sower of grain in the morning and noon usually subside with the sinking sun, permitting the sower in the evening to do more and better work. Be it so with you, my dear brother, in the evening of life. May God increase thy knowledge, thy usefulness and trust in His promises in proportion to the approbation of those who prefer the favor of God to the applause of man.

## BAUGHTON, ARK.

BRO. GRAVES:—Will you give me space in the Old Banner to tell your readers of the gracious revival at Providence church, near Baughton. Our meeting commenced on Saturday before the third Sunday in August, 1881, and lasted nine days, with twenty-four additions. Twenty by baptism, three by letter and one by restoration, and the church graciously revived. To God be all the glory.

Bro. Graves, at the late session of the Red River Association, the committee on religious literature would not recommend the *Arkansas Evangel*, as the committee did not think it sound in orthodoxy, and the report was unanimously adopted, and the Old Banner waves at the mast-head of the Red River Association. Praying God to spare you many days yet to defend the truth, I remain your brother,

Geo. A. ROBINSON.

Oct. 3, 1884.

## JACKSBORO, TENNESSEE.

BRO. GRAVES:—The 32nd annual session of the Clinton Association met at Cool Creek church, on the 25th inst. Thirty-one churches represented. The report of the Executive Board showed three new churches organized during the last year, all important points. Two of them were received into the Association, and one went to the adjoining Association. The report also shows \$1,000 raised on the field for building new church houses, one house complete, and one in course of construction. I have been a member of the Association for twenty-three years, and in all that time do not remember to have ever witnessed such a general good feeling among the delegation at the close of the session as was manifested at this one. Truly glad to hear of the improvement of the venerable senior editor.

W. C. HALL.

## A CORRECTION.

EDITOR BAPTIST:—At a meeting of the Pecan Island Baptist church of Christ, the following preamble and resolutions were adopted:—

WHEREAS, In a recent issue of the *Tennessee Baptist*, it was stated that Eld. Joseph Berwick had been excluded from the Johnson's Bayou Baptist church, and that Bro. Berwick refused to give up his credentials; and is threatened with being published as an impostor; therefore, be it—

Resolved, That Bro. Joseph Berwick, being a member of our body, and esteemed by us as an efficient and devoted minister of the Gospel; sound in the faith, and worthy the confidence and support of all Christians.

Resolved, That the action of the Johnson's Bayou Baptist church in professing to exclude Bro. Berwick is unscriptural and inconsistent, and should be ignored by every lover of justice, and especially by every Baptist church.

Resolved, That in justice to Eld. Joseph Berwick, we make the following extract from our church record, he being received into our church, September 24, 1882, by letter of dismissal from the Johnson's Bayou church—being about seventeen months before the pretended exclusion of Bro. Berwick, and we request the *Tennessee Baptist* to publish the foregoing preamble and resolutions. Done by order of the church, September 27, 1884.

O. P. RANDALL, Moderator.

J. M. VAUGHAN, Clerk.

## TRENTON, TENN.

THE Western District Association convened its sixty-second session with Ralston church last Friday, and organized by the election of Asa Cox, moderator, and T. F. Moore, clerk. Thirty-five of the thirty-eight churches represented reported eighty-five baptisms. Loss over last year, twenty-two. Total membership of two thousand one hundred and seventy-one. Gain of eleven. Sunday-schools reported, nine. Gain of five. Pupils, three hundred and seventy-one. Gain of one hundred and thirty-nine. State Missions, \$22.50. Gain of \$9.35. Foreign Missions, \$3.40. Gain of \$3.40. Committee report on Foreign Missions asked for \$200 as the quota of Western District to the \$5000 estimate Dr. Tupper makes for Tennessee. The amount each church ought to give was set opposite the name. A call was then made upon the messengers, who there pledged \$125. Sixteen churches came forward, and a small cash collection of \$10 in was handed me for Foreign Missions. I received a most cordial welcome, and no people can excel Western District for warm Christian hospitality. J. M. SENTER.

Oct. 6, 1884.

## FROM DALLAS, MISSISSIPPI.

BRO. J. W. POWELL, of Dallas writes us as follows: "Bro. Graves, this will notify you of the death of Bro. Simeon Hughes, of Poplar Springs church, Miss. He died of paralysis, September 27th, precisely at 12 o'clock. He had been a Baptist fifty-one years—an old Landmark of the strictest type. He has taken the *Tennessee Baptist* nearly constantly since the issue of the first number at Nashville. He died in full triumph of a living faith. Bro. Graves you never lost a better friend on earth than Bro. Hughes."

## WHY AM I NOT A CHRISTIAN?

1. IS it because I am afraid of ridicule? "Whoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed."
2. Is it because of the inconsistencies of professing Christians? "Every man shall give an account of himself to God."
3. Am I not willing to give up all to Christ? "What shall it profit a man if he gain the whole world and lose his own soul?"
4. Am I afraid that I shall not be accepted? "Him that cometh unto me, I will in no wise cast out."
5. Is it for fear I shall not hold out? "He that hath begun a good work in you will perform it unto the day of Jesus Christ."



## The Tennessee Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE  
THAT IT MAY BE DISPLAYED AGAINST THE ENEMY.—Ps.

GRAYES & MANAFFY Publishers

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Lord, if any brother has an unbelieving wife, and she be pleased to dwell with him, let him not put her away; and a wife who has an unbelieving husband, and he also be pleased to dwell with her, let her not put him away." Thus Paul agrees with his Master in declaring the marriage relation sacred, even where one of the persons is an unbeliever, and he forbids the believer to disturb that holy relation. "But if the unbelieving depart, let him depart; the brother or sister is not enslaved in such cases, but God has called us to peace."

This passage has been thought to justify divorce in case of willful desertion by an unbelieving husband or wife. The crime in such a case, it is said, rests wholly on the deserting party, and nothing remains but to recognize the conjugal tie as completely broken. But does Paul's language declare that the deserted party is relieved from all conjugal obligation, and is therefore free to contract a second marriage? Or does he refer to temporary separation? Evidently the latter, as will appear from *Chorizethai*, "let him depart, and on *dedoutathai*, "is not enslaved," or is not under bondage. Christ has laid down the general rule, but did not apply it to particular cases. Christ asserted the criminality of divorce except for "cause of fornication," but he did not lay down any rule of conduct for the party divorced. Converted heathens might be in doubt if they should remain in wedlock with a heathen partner. It was important to have Paul settle that point, as his Master had said nothing about such cases. Paul says, "If the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases, but God hath called us to peace."

The term "let him depart" does not mean an absolute divorce, for it may cease at the wife's pleasure; it reconciled, she resumes her place. "here is nothing said of remarriage in resuming her former position, but only of reconciliation. Hence, "let him depart" signifies a temporary separation, but not divorce. It is a case of desertion; but Paul says not one word in favor of divorce on the ground of desertion, nor of remarriage when the deserter returns, but only of reconciliation. But Paul also says, "A brother or a sister is not under bondage in such cases." True, the wife is not under bondage to live with a husband who has deserted her, for that would be an impossibility. But he is still her husband, and if she becomes "reconciled," she is to live with him on his return. Paul says not a word about divorce on the ground of desertion, nor does he allude to remarriage after the desertion is ended, but only to reconciliation. Do not oppose separation if it is desired and conducive to peace. No one is bound to force the law of Christ on a reluctant heathen. "God has called us to peace." But "let him depart" does not mean divorce, nor does it give grounds for divorce. It means separation for the sake of peace. A temporary separation, if reconciled, is a permanent separation if there is no reconciliation and no peace. But Paul does not give the believing wife the liberty to marry again so long as her first husband lives. He distinctly asserts in Rom. vii 2, "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law, or that she is no adulteress though she be married to another man." Paul here declares that there are two things that break the marriage bond, "adultery" and "death." Not a word does he say of desertion, or cruelty, or incompatibility, or insanity. Death dissolves the relation, and adultery is the only other ground of dissolution.

If desertion is a just ground for divorce, will some one tell us how long is the divinely authorized period of desertion? There is nothing in time or duration to sever the marriage bond, for the bond is for all time. Instead of time weakening the bond, it only makes it the stronger. There is nothing in desertion, nor in the duration of desertion that affords a ground for divorce. If more desertion is a ground for divorce, then the deserted party has a ground for divorce the next moment after desertion! But if prolonged desertion is the ground for divorce, will some one tell us the chapter and the verse which decides how long before desertion becomes a Scriptural ground for divorce? It was not separation which Christ emphasized, but remarriage, unless the divorce was for "cause of fornication." Paul approves of separation in certain cases, but not of remarriage, hence Christ and Paul agree exactly on this point. Paul says in this very chapter, I Cor. vii. 39, "A wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord." Hence Paul agrees with his Master again, that death alone can really sever the conjugal bond. While Paul recommends separation of a heathen husband from a Christian wife in certain cases, he does not recommend either party to marry again, but expressly forbids it. She must remain "unmarried to be reconciled to her husband." A single life, or reconciliation is the only alternative.

Paul recommends separation *a mensa et toro*, and not separation *a vinculo matrimonii*. Hence, when Paul says, in cases of desertion, "a brother or sister is not under bondage in such cases," he does not mean that they are under bondage of matrimony, but they are not bound to live together unless they keep the peace.

Meyer says, "this term 'is not under bondage,' etc., does not deny the obligation to remain unmarried, but the necessity of continuing the married state." Dean Stanley says, "that this is not so much a permission of separation as an assertion that, if on other grounds a separation had taken place, there is no obligation on the Christian partner to insist upon a union." De Wette says, that "the positive side of this notion (i. e. of the notion of separation, viz., remarriage) is certainly not brought forward by the apostle, although it may be supplied by correct inference." Neander says, "Protestant exegesis has understood the apostle to be effect that in such cases the Christian party would be authorized to enter a new marriage. But this is not at all contained in these words. The apostle simply means that in things pertaining to religious conviction, no one ought to be the slave of another, that the Christian partner cannot be forced to stay with the heathen, if the latter will not allow to the other the exercise of his religious convictions. In such cases a separation can be allowed, but of an allowance to contract another marriage there is not another word said." Tholuck also says, "the words 'is not under bondage' in such cases, have a direct reference only to living together, as in verses 10 and 11, *chorizethai* is so used that with it reconciliation is thought of as still possible." Tholuck also says, "we cannot find in the case of malicious desertion so-called, which the apostle adduces, a justification of remarriage." Or as Dr. Woolsey puts it, "if the heathen is bent on separation, let him take his course. You are permitted to suffer this in order to preserve your peace; you are not bound to stay with him to secure his conversion, for this is an uncertain thing." In conclusion we wish to say, that the moment we allow desertion to be a second ground for divorce, we effectually nullify the law of marriage and divorce as established by Christ.

A CHAT WITH OUR FRIENDS.

For eight weeks, when you read these lines, we have been in the "valley of the shadow of death; and for one whole week with one foot upon the threshold of the tomb.

You have all heard of our sudden and severe affliction. And we must believe, had not the Master more work for us to do we would not have survived the stroke. The only prayer of our life touching its close has ever been this, that we might not outlive our usefulness, and that we might seal our living testimony to salvation by grace, through the atonement of Christ, by our dying testimony, and so glorify God in our death. Had it been his will to have taken us out that Sabbath morning, when we stood in the pulpit of our dear old church, with which we have been associated for eighteen years, and in the midst of our brethren, with the cross of a world's redemption uplifted, we would not have envied Elijah this chariot. Who could have desired a more glorious death! Indeed, we have not been conscious that we have thanked God for continued life.

We want to say, although it costs us physical pain to pen these lines, that the one sweet prayer of the last eight weeks has been, "Thy will, O Father, be done in us and by us and with us now and evermore. Amen."

We want to say that, in walking so near as to be under the very shadow of death for these long weeks, we have not experienced the slightest doubt or uneasiness, but a sweet peace, like a gentle-flowing river. And we have fully and sweetly experienced the truth of the twenty-third Psalm of David. We want once more, before the great congregation, to bear our testimony to the glorious reality of the Christian's hope; that it is "sure and steadfast," and reaches to that within the veil. Can we not say it after trying it for eight long weeks, in as fierce a storm as ever beat upon a Christian's bark?

If it is God's will we want to finish that sermon in the old First church before our lips are sealed in death. Touching other things, and our present condition, we have many things for which to be grateful:—

1. That the brethren reached us before we fell, and pulled, as we should have done, that heavy pulpit upon us, which would have crushed our bones.

2. We can but thank God that this stroke was received at home, where we can have the gentle nursing of wife and children, and the sweet sympathy of brethren and friends; and also, that sight and hearing are left us.

3. We do thank God that our mental faculties are not impaired. What a blessing is this!

4. And we thank God that it is our left side that is affected rather than our right. We have the perfect use of our right hand, although it is feared that our left is hopelessly paralyzed. The physicians give us little hope that we will ever recover the use of our left arm and hand. Sensation is returning to our left side and leg; but our ability to use it is a question of time and patience. Every waking hour is one of pain,—pain in head and back, or from nervous exhaustion. We shift in turn from bed to easy-chair, but keep the pain. We spend some hours now, each day, in the carriage, for the fresh air. Could we be relieved from the oppressive heaviness and pains in our head we should feel greatly encouraged.

There are other things we wish to say next week.

## ITEMS.

[The column of "Items" and "Editorials" are selected and prepared by me and read to and approved by my father and therefore the editorial "we" is used.—NORA S. GRAVES.]

Your answers, Bro. Dement, are highly satisfactory. God bless you.

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

Christianity is suffering more from extreme liberalism, than from extreme sectarianism.—J. C. Armstrong.

Men who speak against the Bible, as a rule, have never read it; those who rail against Christ, do not know him; and those who deny the efficacy of prayer have never prayed.—Baptist Courier.

The decline of Infant Baptism among the Cumberland Presbyterians, is shown by figures recently published. Adult baptisms 8022, Infant 1743, for the past year.—Tennessee Baptist Herald. It is conceded by Cumberland Presbyterians themselves that the days of Infant Baptism among them are numbered.

We suppose the Indiana Baptist is too pious to undertake to answer our questions on Baptist Succession. It has space and plenty enough to assail our Lord's promises, but not enough to defend the charge. Well, well; such Baptists!—Gleaner.

"Now Bro. Graves, I have this to say after an acquaintance of thirty-five years: You have written and published great and good works, which will live, teach and enlighten the world when you and I are no more.—Elder D. R. Bryant, Grand Junction, Tenn.

Florida Baptists gave nearly as much to State missions last year as the Tennessee Baptists. The former number only 10,000 while the latter number 70,000.—Central Baptist. Why do you seek to make an odious comparison Bro. Central, why do you not tell your readers that Tennessee Baptists are in many respects far ahead of Missouri Baptists in proportion to their number and wealth?

A good preacher in the interior of Missouri preached every night for a week to a Baptist church, and received thirty-one cents and a pair of socks. Liberal souls shall be made fat.—Western Recorder. That's but a trifle, we have gone several hundred miles to open a new house of worship, and never received that much, though we paid our own fare both ways.

We received this week a box of the largest red apples we have seen this season, from Judson and Robert Fitzpatrick, two young boys of Henning, Tenn. A more acceptable present could not have been sent us—baked apples is the principal part of our diet, and they are hard to obtain. We thank the little men many times for their thoughtfulness of us in our sickness, and would be pleased to know the name of these fine apples.

Rev. J. A. O'Hara, a young Methodist preacher of considerable ability was baptized at Georgetown, Texas, August 31. He becomes a Baptist minister.—Texas Baptist Herald. We remember delivering a series of lectures in Georgetown, some four years ago, and the conviction left on our mind is that it is a strong, thorough going church, instructed by a faithful Baptist pastor, and it is no wonder to us that Bro. O'Hara has been brought to the light.

The new subscribers on the fifty-cent proposition are coming in most encouragingly. We are making an experiment, and want five thousand fifty-cent subscribers to complete it; and that is, if this paper can possibly be published at this rate,—\$1.50 per year. We now say that any one who will send us a fifty-cent subscriber shall have his paper for \$1.50 for the year 1885. Now, brethren, one and all, if you want the cheapest paper on the continent try this, and roll up the five thousand new subscribers.

A L. D. says in the Religious Herald: "I read everything in the Religious Herald, and read but little in any other paper, though I take all the Baptist weeklies. There is one fault you Herald brethren have that you ought to get rid of. This praise of the preachers has done harm. You will take a man who has never been heard of, and write him up until he gets an important call, and then the church to which he is called often has years of trouble in getting him off upon some other church. And the preacher himself, having once served such a church, is unwilling to take a less prominent pastorate, and continues to aim for the chief places; and those very preachers will probably turn against you because you do not continue to give them prominence."

Bro. F. H. C. Kenner, who attended the recent discussion in Ripley county, between Bro. McNutt, Baptist, and Mr. Sewell, of the Disciples, concerning the discussion says: "That a grander victory, taking everything into consideration, never was gained. The Campbellites barked heavily on their man, and challenged the world, but he was a very weak man, and had a very weak cause. The closing scene was grand and lovely. The Baptist general bore off the trophies. It was good to be there. May the Lord bless Bro. McNutt, and if we never meet on earth any more, may we meet in heaven."—Baptist Flag. Bro. McNutt was one of our old Tennessee boys, and would be glad to get

back to his "native heath" or to a more western State, and fortunate will be the church that secures him.

"Dr. Hilden, according to the Religious Herald, is authority for the statement that Gen. H. E. Lee did not know that there was a denomination in existence that did not believe in the baptism of infants, until he was told by Dr. J. Wm. Jones, during the war."—Central Baptist. No, not during, but after the war, when Gen. Lee was President of Washington College at Lexington, Va., and Bro. John Wm. Jones was pastor of the Baptist church in the same town.—Religious Herald. This certainly argues the unfaithfulness of Virginia Baptists, as well as Gen. Lee's ignorance of the history of the United States in general, and Virginia in particular, and corroborates the statement of Bro. Polidexter to us shortly before his death, viz. "You might hear our ministers east of the mountains preach for six months together without being able to tell from their preaching to what denomination they belong."

The Standard has this to say of Mormons: "It is a melancholy fact, and a sad comment upon human nature, that their efforts are attended with a large measure of success, as evinced by the passage through this city a few days since of a company of five hundred of their wretched proselytes, mostly from Great Britain." And is this all, they have gathered fully a thousand of converts from our own States this year. Is it not time we should awaken to the evils of this sect?

Rev. A. W. Lamar, pastor of the Central Baptist church of this city, has returned home from a two-weeks' visit to New York, and filled his pulpit morning and night last Sabbath. He looks refreshed and ready for winter work, concerning which we hope he will keep our readers posted.

Let our girls be educated in a way that will fit them for life. An education that does not qualify one for better living is useless and worse than useless. Not long since some graduates of a famous college for young ladies in this country, were found to be well posted on the "Correlation of Synthetic Ideas" and "Biological Metempsychosis," but when privately examined on the "Evolution of Biscuits" and the "Chemical Constituents of Soup," they were utterly deficient. Education is a great thing, an all-important thing, but it should be of the right sort. It must discipline and train the mind so as to secure the best practical results, and the "ologies" are valuable only so far as they secure those results.—Western Recorder. We seldom find more nonsense expressed in a single paragraph. "Evolution of Biscuits" and "Chemical constituents of Soup" are sciences that should be taught at home, and by mothers only, and we pity a daughter who has to go from home to learn them as well as the father who has to pay her tuition. It is surely not in the provinces of colleges to teach such things.

A BAPTIST PRAYER BOOK.—During our twelve years connection with the Baptist Book House, we have received numerous calls for a Baptist Prayer Book, and after diligent search through the catalogues of all the publishers with whom we do business, we have at last found a book, which, though not a Prayer Book, like those used by Episcopalians and Roman Catholics, is a book calculated to aid young Christians in public and private worship, and will meet the wants of our patrons. The title of this book is—"Aids to Devotion: Including Bickersteth on Prayer, Watts's Guide to Prayer, and Select Devotional Exercises." The title of this book explains its character and design. Besides the whole of Dr. Watts's unequalled Guide to Prayer, it contains the richly evangelical Views of Prayer, by Mr. Bickersteth, with examples from Scripture and other sources, sufficient to illustrate the principles, and aid the young Christian in applying them to practice. The hints in the Preface are invaluable for social Prayer Meetings, the benefits of which are sometimes wholly lost for want of observing just such things as he points out. 16mo. pp. 320. Cloth, \$1.00 Sent by mail post-paid on receipt of price Address GRAYES & MANAFFY.

## THE SCRIPTURAL LAW OF DIVORCE.

BY REV. A. J. FOSTER, D. D.

NO. IV.

HAVING learned the law of divorce from the Great Law-giver and Teacher, we now come to consider the words of the great apostle on this subject.

Persons who desire to have the Bible teach more than one cause for divorce, generally go to the apostle Paul, and not to his Master for a vindication of such a theory. Let us therefore examine the statements of Paul on the "Scriptural Law of Divorce." In the first place it is important to understand that Paul was inspired of God to write the will of God on this subject. Hence his teaching has the same divine authority as that of Christ, and cannot possibly contradict it. Many believe that Paul held willful desertion to be a legitimate ground for divorce. Let us give Paul's words a careful examination on this point. Paul says in I Cor. vii. 10-11, "And unto the married I command, yet not I but the Lord, that a wife depart not from her husband; but if she depart, let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife." This is precisely the doctrine of Christ; but Paul refers here undoubtedly to the conduct of husband and wife when both are Christians. In such a case Christ's authority would be acknowledged by both parties, and nothing further is needed. The apostle, however, goes on to say, "But to the rest say I, not the



















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## Our Pulpit.

### ECCLIASTICAL AMUSEMENTS AND MONEY-MAKING.

BY REV. E. P. MARVIN, PASTOR OF A PRESBYTERIAN CHURCH, LOCKPORT, NEW YORK.

"Then the church sat down at her ease and said, 'I am rich and in goods increased; I have need of nothing and nought to do, But to laugh and dance and feast.' And the Holy Spirit heard her, and laughed in his sleeve, And mockingly said aloud: 'The church has fallen, the beautiful church, And her shame is her boast and pride.'"

AS we come to the annual period of multiplied church entertainments, such as fairs, festivals, concerts, tableaux, and amateur theatricals, I wish to utter some words of testimony to God's professed people, concerning these methods of winning the heart and purse of the world.

1. These methods of raising money for the Lord are all contrary to the precepts and examples of his Word, and therefore they cannot please him.

The simple method of free-will offerings alone is approved, and all other methods are virtually condemned. (Study Ex. xxxv. 5, 21, 29; 2 Cor. chapters viii and ix; Luke vi. 35; and Matt. x. 8.) What if Moses had instituted a grand carnival or bazaar to draw the surrounding heathen into his camp, and get money to build the Tabernacle? How would it comport with the character of the early Christians to read in one of Paul's epistles a suggestion that the saints at Corinth get up some amateur theatricals or Italian games, to raise money for the poor saints at Jerusalem; or an exhortation to Lydia to stir up the godly women of Philippi, to get up a grand fair, festival, or baby show, with all our latest modern devices? Man's method may procure more money, but God's way will procure the greater blessing.

2. These unblest devices are belittling, contemptible, and sometimes positively dishonest.

It is almost a shame even to speak of them in detail. What shall we say, what would the Master say, of a bevy of vain and belittled young ladies, fascinating and cornering susceptible young men, to sell them commodities above value, and which they did not want? What of the many devices like grab-bag, fish-pond, ring-cake and raffle, involving the gambling principle? What of the church of God peddling out small wares, and tins to the world to replenish her treasury? How belittling to the church, how dishonoring to God, and how contemptible in the eyes of the world!

Said an infidel to me: "I think your God must be in great need of money by the tricks the churches practice to get it for him." Many of the pious grove over these things and hang their heads for shame. Even those who aid and attend these performances cannot well approve them. Why have they not conscience and courage enough to witness against them? No intelligent Christian can ask God's blessing upon such practices, nor expect it to rest upon money so procured. Says the Christian:

"The primitive churches had their 'agapae' or feasts of charity, or love, where social intercourse of a strictly religious character was enjoyed by the disciples of the Lord. Instead of these ancient and pious festivals, we are now accustomed to a class of social gatherings of an entirely different character, which are inaugurated and perpetuated for the special object of obtaining money. Concerning them a writer remarks as follows: 'At almost

every street corner for the last few days we are hailed with 'Don't you want a ticket to the festival?' When church members are truly converted to God, and have a religion that goes pocket-deep, there will be no need of calling in the flirts and fops and loafers of the town to dicker over rag dolls and India rubber babies, and other tomfooleries, to raise money 'for the support of the gospel.' If churches cannot live without dishonoring the Lord, then let them die decently and speedily, and when such lumberers of the ground are cut down, there may be room for other trees that will bear good fruit. And if ministers of the gospel cannot be supported without resorting to such means to obtain a livelihood, let them go into worldly business with their backside churches, and leave their room for men whom God has really sent to preach his word. The commissioned messengers of Almighty God, sent to warn a slumbering world of approaching judgment, will not be dependent on such sources for support. This whole system of supporting religious worship by the sale of gimcracks and the giving of entertainments is a fraud. A religion that cannot be sustained without such devices is not worth sustaining, and the ministry which is dependent for its support on this sort of 'backstage' bargain from the resources of the world, the flesh, and the devil, is a disgrace to the gospel which it professes to proclaim."

When the blood-bought church of God, with all her store of wealth, resorts to such miserable shifts to get help from the world, what must worldlings, with their lavish outlay for the pleasures of sin, think of the value of salvation? Rev. R. M. Patterson, D.D., of Philadelphia, a remarkably intelligent parson, says:—

"One particularly disgraceful phase of that general inconsistency of the Christian life which is so harmful to the progress of Christ's cause, may be noted—the growing disposition to administer churches as if it was a part of their mission to provide entertainment for the people. Fairs, concerts, comical lectures, oyster suppers, turning the dedicated house of worship into a place of hilarious amusement, are fearfully demoralizing to the religious life. They spiritualize the people; merge the high sense of obligation into pleasure-seeking; blot out that line of demarcation between the church and world, which cannot be destroyed without debasing the one and affording rare comfort to the other in its sins. The plety of congregations which tolerate such things has lost the high old Puritan type. They are full of weaklings, with itching ears and sensual stomachs, who measure a church by its amusement-producing capacity. In the end no congregation gains by having them."

3. These methods abate the spirit of gospel benevolence in the church, and bring it under bondage to the world.

They foster the worldly spirit of self-indulgence, instead of the Christian spirit of self-denial as designed by the institution of alms-giving. They are tricks of traffic with the Lord, and devices by which to give him "what costs us nothing." If men cannot be persuaded to give to the Lord, "hoping for nothing again," in the spirit of willing and cheerful benevolence, we have the best reason to believe that he does not want them to give at all. Luke vi. 35; 2 Cor. ix. 7; Matt. x. 8.

The Sunday School Times waxed satirical and with good cause, in speaking of the modern Sunday-school drama and church fair:—

"And now, brethren, let us get up a supper, and our ourselves rich," said a witty Presbyterian elder, in keen satire on the church-fair plan, when this

church was proposing indirect methods of raising money for now and necessary expenditures. "Buy your food, he said; then give it to the church. Then go buy it back again. Then eat it up, and your church debt is paid."

If that is the way of getting all hands to contribute to a good cause, by all means let it be introduced into the churches for every Sunday service. Just think of it! The deacons or vestry men passing around the boxes on Sunday morning; at the same time they offer to serve refreshments to all who give liberally. The pastor at his desk repeats appropriate sentences meantime. For example: Pastor: "Give, and it shall be given unto you." Deacon (reaching out the contribution box to a stranger in the congregation): "A plate of ice-cream goes to every person who contributes twenty-five cents or more. Can you help us this morning?" Pastor: "There is that scattereth and yet increaseth." Deacon (to the father of a family): "A bag of peanuts goes to each child who contributes not less than five cents; lemonade to the father. Let all take hold to-day. We need the money." That is the church-fair idea! If it works well in one place, why not in another? If it is the way of promoting God's cause on week-day evenings, why not make it so on Sunday?

Can there be any doubt as to the folly of this double-faced, indirect method of trying to raise money for the Lord's cause, in contrast with the straightforward, honest appeal to men to give of their substance to him on whom they depend for all things?