

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. — Jer. viii.
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1. This friendship was unselfish. Jonathan had nothing to gain but much to lose from his adherence to David.
2. It was not only unselfish, but generous. David was only a shepherd boy, Jonathan a prince, the son of King Saul. Jonathan was heir apparent to the throne, David was his most popular rival. Yet notwithstanding the barriers of rank and rivalry, Jonathan surrendered his heart to David, saying, "Whatsoever thy soul desireth, I will do it to thee."
3. Jonathan's friendship was practical. Jonathan gave to David the robe of a courtier, the sword of a soldier, and he perpetuated that love by the gift of himself.
4. Jonathan's friendship was intense and supreme. "He loved David as he loved his own soul."
5. This friendship was also reciprocal. David loved Jonathan as fervently as Jonathan loved him.
Is not Jonathan a mirror of him who was from eternity the Son of God, the Son of a King, the Prince of the universe, laying aside the insignia of royalty—his sceptre and his crown—in order to make us kings and priests unto God? Is he not a "friend that sticketh closer than a brother"? Does he not love you as he loves his own soul? Has he not said, "Whatsoever thou desirest that will I do unto thee?" Jonathan was a friend to his friend—this one the "friend of sinners."
In order to deserve a true friend, we must learn to be one. Many of us lack friendship rather than friends. But there was a divine element in the friendship of David and Jonathan. The solemn covenant of love was entered into, in the Lord. For Jonathan to break friendship with David would be to tear asunder a divine bond, a denial of God himself, since he knew that David was as dear to God as the apple of his eye. Jonathan said to David, "The Lord be with thee as he has been with my father. [The Lord had been with Saul, and had given him the throne of Israel, and victory after victory.] And thou shalt not only while I live show me the kindness of the Lord that I die not, but also thou shalt not cut off thy kindness from my house forever, not when the Lord hath cut off the enemies of David, every one of them, from the face of the earth." What other help-apparent to an earthly throne ever gave such an exhibition of unselfishness? Without a doubt he saw that David was God's anointed, but what nobleness to lay down his crown, and all his future greatness at David's feet, for the Lord's sake! Something noble shall yet be done for Jonathan's sake.
Where will you find such self-sacrificing submission to the divine determination, friendship so hallowed, self-abnegation so complete? No envy, no jealousy, no indignation flaming up at David's exaltation in his place? Ah! these are crucial tests of love, divine seals of genuine friendship!
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Israel that Saul had slain his thousands, but David his tens of thousands. We know how Saul hunted David like a partridge upon the mountain, and how Jonathan was as David's breastplate, to receive the javelin of his father. Saul's rather than David's, breast should be its grave. See Jonathan at last however, going out of the royal palace, forsaking father and mother, not merely to save his own life, but the life of another, whom he loved as himself. "Greater love hath no man than this, that he lay down his life for his friends." See Jonathan, as now he meets David, each presling the other to his bosom; the two hang and weeping in each other's arms, sealing their bond of friendship with a warm brother kiss. But what a signet of peace as they now separate! Jonathan says, "Go in peace, for as much as we have sworn, both of us, in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever." Never did they meet again. On the heights of dowless Gilboa fell Saul and Jonathan, in battle—Jonathan by the hand of the enemy, Saul by his own sword, and his shield-bearer likewise. One may read the sorrowful epitaph over the grave of King Saul in the exact words of the holy writ: "So Saul died for his transgression which he committed against the Lord, even against the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it, and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David, the son of Jesse." "The beauty of Israel is slain upon thy high places, O Gilboa! How are the mighty fallen! Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided."
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Bro. Graves:—I am a new subscriber to your paper, and like it very much. I am pleased with the open manner by which you permit different views of the Baptist family into its columns.

This leads us to ask, What was Mephibosheth? He was lame, and he was a beggar. His lameness was a life-long calamity. It came by receiving a fall when he was a child, and happened in this wise: "He was five years old when the tidings came of the death of Saul and Jonathan, and his nurse took him and fled among the mountains of Gilead, and it came to pass as she made haste to flee, that he fell and became lame. And his name was Mephibosheth."

Do we not see an image of the fallen condition of humanity? Not only was he lame by his fall, but we read that he was lame in both his feet—hopelessly, incurably maimed for life. Man by the fall is lame in both his feet. Mind and heart are affected; body and soul, conscience and reason—there is not one step a man can take without limping and showing the sad effects of the fall he has received at the hands of another.

And so I have seen moral men, so-called, try to walk on their lame feet, too proud to acknowledge their lameness—to confess their sin. From the crown of the head to the sole of the foot there is no soundness, but wounds and bruises—the whole head sick and the whole heart faint.

But Mephibosheth was also a beggar. He had no possessions of his own, although of a royal seed. How many, alas! like the Laodicean church, are saying, "I am rich and increased in goods, and have need of nothing, yet they are wretched, and miserable, and poor, and blind, and naked!"

But the very name Mephibosheth tells us what he was. The name signifies "shame or reproach of mouth." This corresponds with the Holy Scripture's description of a sinner, "whose mouth is full of cursing and bitterness;" "yea," saith the Psalmist "under the tongue is mischief and iniquity. Out of his heart proceed evil speaking, blasphemy."

THE TRUE VINE.

A KANSAS brother offers a criticism upon Bro. Bond's exegesis on the true vine and its branches. This is confessedly a difficult text to explain. Bro. Harris is certainly correct in saying that the fruit partakes of the nature of the graft and not of the stock.

Bro. Graves:—I am a new subscriber to your paper, and like it very much. I am pleased with the open manner by which you permit different views of the Baptist family into its columns.

I am a great lover of the Bible truths and their purity, and have been a Baptist from my childhood up, and I hope to die in the harness.

The first sentence: "Jesus did not mean to teach that there was a natural connection between him and his disciples, as between the vine and its natural branches."

Then he brings in the idea of grafting to show the unnatural connection. He says, "In this process the slip (of the Adamite stock) is first prepared, made like the nature of the second Adam (Christ), so when grafted the life of the stock will be the life of the graft, when the fruit of the graft will be like the fruit of the stock (Christ)."

The experience of every Christian is, our human nature (Adamite) must always be kept in subjection, for the fruit is still Adamite. I do not think our Savior had the least idea of grafting in his mind, nor attempted to teach that kind of connection, but was speaking of his people as a whole, and the relation they stood, or will stand, in the millennium to him, which is so natural, and so beautifully seen in the vine.

I understand the Scriptures to teach that Christ is grafted (or engrafted) into us, and not that we are grafted into Christ. The word grafted is found but a few times in the Scriptures, but the idea or principle is taught in several places, such as, "Christ in you the hope of glory."

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THE BEAUTIES OF MIXED COMMUNION.

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only Christ, that is in us might grow and bring forth fruit (or seed), so that this fruit or seed may only be garnered, and in the blessed resurrection, may be planted in our Father's (God's) nursery (paradise or garden), church or vineyard, where Christ will then (so beautifully portrayed in John xv.) be the "true vine and we the branches," and his father will have become the "true husbandman."

So, as in the case of the farmer or horticulturist, when the harvest or fruit gathering time has come his crops prove the kind of seed sown or tree he has grown; so in God's vintage time (millennium) it will be made evident what grafts or branches will be fit for the Father's use in the vineyard or kingdom that will be fruitful of the right kind of fruit, and all others will be cut off and burned in the second death.

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So I close by changing Bro. Bond's concluding remarks in the article referred to, by saying, the lesson taught in this chapter, where Christ is received (grafted) in the soul as his divine impress, or image, or begotten of the spirit, we should so cultivate and prune ourselves (souls) that we may be read and known as lively branches (fruit-bearing), so that we may be fruit-branches in that kingdom, so that the true husbandman may not cut us off, and consign us to the burning; but that he may dig about us, and make us bear more fruit.

White City, Morris county, Kan.

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FROM this article our readers can see that Presbyterians can only act the support with Presbyterians, and Methodists with Methodists, and to this course their standards limit them. See the beauties of open-communion illustrated in "Inter-communion—Unscriptural."

"In the days of the Saddle-Bags Ministry, as in the present day, the favorite weapon used by other denominations against the Baptists was the charge of bigotry, founded on their strict communion views and practice. My father told me that an occurrence which he witnessed in his early ministry satisfied him that even if the Baptists should relinquish their strict communion views, [yet the attempt to practice mixed communion on anything like a general scale would result in discord instead of harmony, and in separating the different denominations farther apart, instead of drawing them

nearer together. About the year 1790 quite a stir was caused in the Northern Neck, near Lunsford's home, by the agitation of the communion question by Pedobaptist preachers. This was due, probably, to the fact that Lunsford's preaching was producing a powerful and wide-spread impression, and it was thought that this impression could be best swept away by bringing to bear on it the 'close-communion' man. After preaching, speaking and talking from house to house on the subject, the Presbyterians and Methodists (the prevailing Pedobaptist denominations in that region at the time) determined to employ an argument which they hoped and expected would be irresistible. They resolved to illustrate the superior liberality and Christian charity of their system by holding a joint meeting for inter-communion. Notice of the contemplated meeting was widely circulated, and as my father happened to be at Lunsford's house at the time, the two Baptist preachers determined to attend. A large congregation gathered, and it was arranged that the Presbyterian preacher should first preach, then the communion should be administered, and this should be followed by a sermon by the Methodist preacher. Lunsford and my father sat in the pulpit, and took part in the devotional exercises. The Presbyterian preacher's sermon was sensible and excellent, and the Baptist preachers found in it nothing to object to. The sermon over, preparations were made for the communion. A long table, covered with a white cloth, and bearing the bread and wine, was set out in the yard. Around this table the Presbyterians and Methodists gathered, and everything was lovely. The Baptist 'bigots' stood off and gazed upon the charming scene.

After the communion the congregation returned to the house, and the Methodist preacher commenced his sermon with a fierce assault on the vermin of the morning. He had detected in it, as he thought, a covert attack on Arminianism, and he denounced it in the strongest language, and with the most violent manner. The Presbyterian preacher interrupted, and explained and disclaimed. The Methodist preacher resumed his discourse, but, in a little while, was more violent and denunciatory than at first. The Presbyterian preacher again interrupted, explained and disclaimed, and declared that if the attack on him were renewed he should leave the house. By this time the Methodists and Presbyterians in the congregation were regarding each other with anything else than looks of Christian love and fellowship. For the third time the Methodist preacher renewed the assault, and this time, if possible, with more vehemence than ever. Then the Presbyterian preacher arose and left the house, and was followed by Lunsford and my father, and by the larger portion of the congregation. The Presbyterian preacher spent the night with the Baptist preachers, and it was evident that there was much more of Christian communion between him and them than between him and the Methodist preacher. In the light of this fact and of the scene at the church the inter-communion service appeared little better than a solemn farce.

"Occasional communion of a few individuals (and the occasions are very rare and the individuals very few), with churches of some other denomination than their own, proves nothing as to the practical operation of the open-communion system. The only test of its practicability, as well as of its value, is to be found in such inter-communion as occurred on the occasion above described. Let the advocates of open-communion try this plan, and they will find that the result, in most cases, will be similar to the result in the case that has been mentioned. But the champions of open-communion are too wary to try any such experiment. They wisely prefer to employ their liberal and charitable system to excite prejudice against the Baptist denomination, and to win over to their party soft-headed and weak-kneed Baptists."—A. B. in Exchange.

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

THE ADVANTAGES OF THE CIRCUS.

BY J. C. HARRIS, D. D.

IT is a poor question which has not at least two sides; and the wrong side of the circus has been so often presented from our pulpits, and in our religious papers, that we are beginning to think it only fair that the readers of this paper should have an opportunity of seeing some of the advantages that accompany this very popular amusement. We are prompted to this discussion by the fact that Barnum's circus has just "folded its tents like the Arabs, and as silently stolen away" from Lexington; and thus we have had a fresh opportunity of noting the blessings which it brought to our highly favored community.

And first: On the score of health, we have much to be grateful for. A number of excellent women, who, for many months past, have been martyrs to neuralgia, rheumatism, and other chronic ailments, which had defied the medical skill of our city physicians, and had prevented the good sisters from attending their beloved church, were suddenly cured of their complaints, and turned out last Friday to see the circus.

Secondly: The decided improvement in our people's facilities for transportation was quite a notable circumstance. Church-members who had not been to their churches for nearly a year, because they "had no conveyance, and it was too far to walk," found, upon further consideration, that they could hook up the old span to the milk wagon, or to the jersey (heretofore regarded as unsafe), and make a perfectly safe, and highly enjoyable trip to Lexington to see the circus.

Sociologists, and other writers upon the progress of civilization, tell us that a people's means of transportation is one of the best tests of their civilization: and if this be sound doctrine, who will be bold enough to deny that the circus is a great civilizing agency? We know a Lexington pastor who, on the day of the circus, hired a buggy and drove some eighteen miles to visit some members of his flock, who had not been to his church for nine long months; and he failed to see them, because they had gone to the circus. What an admirable commentary upon the time honored proverb, "Where there is a will, there is a way."

Thirdly: The circus aroused and kindled so much hitherto latent interest in children. A large proportion of the adult church-members who attended the circus here seemed to have cared little for the performance on their own account; but they had children who were anxious to "see the animals," and the grown folks went "just to gratify the children."

Some unmarried ladies of uncertain age, who have not shown any special interest in anybody's children for a good while back, are suddenly stricken with a powerful impulse to be of service to some of their little nephews, or nieces, or cousins, or neighbors, and good-naturedly volunteer to see the little ones through the menagerie and the circus.

Fourthly: A manifest improvement took place in the financial condition of the community. Many people, who, for a long time, had been confessedly anxious to "pay that little bill" at the baker's, or the grocer's; nay, several church-members, who had been earnestly desirous of paying their church dues, were seen dressed in their holiday clothing, paying street-car fare, and riding to the circus. Of course it took money to do this; and, as they "had no money" last week, when the baker called for his bill, and as they did have money on the day of the circus, certainly their financial status was improved.

Fifthly: The circus was a help to that maligned class, the grog-sellers. There are some ill-contrived people here who do not hesitate to say that the grog-shop keeper is an unmitigated nuisance, and that it would be a good thing if all the grog-shops could be broken up. But these people are not at all "conservative" on the liquor question, and the community at large pay little attention to such "radicals." So long as the grog-shop is a "legal institution" of our city, of course "conservative" people will "stand by it," except when they are too drunk to stand, and then they will fall by it.

New Buras defended the following course in times when it lives as long as the English tongue is read; and the poet's argument is that the mouse "must live;" and who does not know that our amiable, law-abiding grog-shop keepers have fallen here to Buras' argument? And if they must live, then who will say that it is not a good thing to encourage them? And there can be but little question that the circus brought them many a customer last Friday.

(Of course an ill-natured man, who dislikes circuses, might contrive to say a good deal against them; but our present purpose is not to enter into any dispute with the other side; so we prefer to rest our argument here.)

A WORD FROM NORTHERN TEXAS.

DEB. GRAVES—I have just returned from the Ministers and Deacons' meeting of Sister Grove Association, which met with the church at Highland, Cotton county. We had a general time, and I think the brethren generally left there feeling that they had been "taught the way more perfectly."

Bro. J. W. Conley led off with an essay on Divorce, which showed plainly that no Baptist minister should officiate in a marriage where one of the parties was divorced, except it was for fornication, although the laws of the land allow it. Bro. S. Marshall read a good essay on the Two Natures of the Christian, the carnal and spiritual, showing the immediate sanctification of the soul, but the gradual sanctification of the body. It met with some sharp criticism, but was finally adopted. Eld. Lewis Holland, who is a teacher in the High school at Savoy, and is said to be as good, if not the best Greek scholar in North Texas, read an essay on the Scriptural reasons for not communing with other denominations, in which he said (correctly too) that all denominations hold that it is a church ordinance, and that churches are all composed of baptized believers; therefore, all persons who hold the universal church theory, could consistently invite all baptized believers who are in good standing in any church, and these holding the provincial theory, as do the Methodists and Presbyterians, could ask all present, of every denomination, but not those who hold the local church theory, for we could not carry it out of the church, and to offer it to any one not a member of that church, was carrying it out of the church, and the reason for not communing with any except our own church, we are commanded to withdraw from every brother who walks disorderly, and the members of one church cannot withdraw from the members of any other church; not even the members of one Baptist church can withdraw from the members of any other Baptist church. The arguments were so conclusive that there was but one who opposed it, and his main trouble was to know precisely whether there actually was a church at Troas. He believed there was. Church communion is gaining ground in this section, and is bound to become the practice sooner or later. Let us not say hard words of any one who cannot so readily endorse it: they will only be the more firm when they have investigated for themselves. The truth is mighty and is sure to prevail. I was sorry that Bro. Coleman suffered himself to say such hard things of you, especially while you are in such a helpless condition. I suppose he is a very good man, but spoke hastily, as many of us too often do. N. A. ROGERS.

Valley Creek, April 2, 1888.

Bro. C. spoke hastily. We forgive him freely, and love him as a child of God; and we love him for his work's sake. We rejoice to hear that the old custom is gradually giving away; and it will soon give away entirely before such cogent reasoners as our Bro. Holland. God speed the day.

LAST CALL.

The books of the Board of Foreign Missions of the Southern Baptist Convention, close at one o'clock p. m., Thursday, the thirtieth of April. Agents, Treasurers, and all others having money for the Board, will please send it so that it may reach us before this time. Better a day too soon than an hour too late. H. A. TURPIN, Cor. Secretary.

Richmond, Va.



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1. They invite all professed Christians, whether baptized or sprinkled to their communion. 2. They go even farther, admit Pedobaptists only sprinkled to membership; which is consistent with their open-communion practice, for all those who are qualified to commune with them are certainly qualified for membership, and farther than this many of them elect Pedobaptist ministers for their pastors! In these "mixed churches," which are multiplying, Baptist principles are utterly ignored, and unmercifully administered at night, and almost surreptitiously, so as not to disturb the unbaptized membership. These are not Baptist churches, but mongrels.

Intercommunion leads to this apostasy, i. e., observing the supper as a token of Christian fellowship, inviting all the members of Baptist churches to participate through Christian courtesy. If the supper may be observed even in part for this purpose why withhold "Christian courtesy" from any Christian? And if we may invite a Pedobaptist minister to preach once in our pulpit for us why may we not elect him to preach for us a thousand times? If we cannot consistently fully follow the example of our English brethren, how then can Baptists recognize these human organizations as Christ's true churches, and teaching his true doctrine, and rightly administering his ordinances, and their preachers as truly baptized, and ordained, and teachers of the gospel, by associating with them as true ministers, and, by our acts, which speak more than words proclaim to the world that they are so? Such a course is in flagrant violation of God's word:—

"Now we charge you, brethren, in the name [i. e., by the authority of] the Lord Jesus Christ to withdraw from every brother who walks disorderly, and not according to the traditions which you have received from us."

"But if any one obey not our word by this letter point him out, and do not associate with him, so that he may be put to shame."

When Baptist ministers ally with Pedobaptists and Campbellite ministers in preaching the gospel, and our churches hold union meetings with those sects, do we make them ashamed, or do we not rather bid them God-speed, and thus become partakers of their sin in teaching false doctrine, and creating and maintaining religious organizations in direct opposition to the churches of Christ?

THE W. C. T. U. IN FLORIDA.

WE extract a paragraph from a private note from Bro. F. B. Moodle, editor of The Florida Baptist Witness:—

Tell Dr. Graves, I thank you for sending Bro. J. S. Matto to me. He spent twelve days with me. The Women's Christian Temperance Union State Convention met here while he was with me. They asked him for a temperance speech, which he gave them in good style, showing the Bible use of wine, its symbolism, and he took a square issue with them in putting it [pure wine] on the Lord's table, which they are trying to substitute with corrupt grape juice or sweetened water. I got Bro. Matto to prepare a series of articles on the "Bible use of Wine," for the Witness, which begins this week. Please take notice. There will be several, five or six, numbers of it. I think them conclusive. Moreover that this women's movement to change the ordinance, and take away the blood of the covenant, unwittingly would be, if they succeeded, quite satisfactory to the Devil, though they break down all the grogshops in the land. I have given them notice that I would oppose them on this point with all, my might. Yours truly, F. B. Moodle.

From the above our readers can see what this Women's Temperance movement means.

1. Forcing the members of Baptist churches into their political party, (for this is just what it is) to vote for St. John at the next presidential election.

2. To drive the wine with which Christ constituted the sacred supper from all the communion tables of the continent, and substitute for it a miserable stop they call wine, or molasses and water, thus destroying the divine symbolism of

this sacred ordinance;—this those fanatics are determined to do, though it should destroy the peace or disrupt every church in the land, and this they are now doing. We advise, entreat and beseech by the mercies of the Lord, that from this organization you turn away, have nothing to do with it in any form, but oppose it. It has caused and it is causing divisions in our churches, contrary to the doctrine of Christ.

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. xvi. 17-18.)

Will our brethren heed the heavenly warning? Our brethren can see the intent of the movement, to desecrate God's day with political meetings; and we to the minister or church-member who declines to join, his Christian influence is to be destroyed, and himself denounced as worse than those who run saloons. This was publicly done in the Baptist church in Marionville, Mo. A woman, and one of the prominent leaders of the W. C. T. U. in a public meeting befouled with opprobrious epithets those members who opposed the W. C. T. U. because of its political complexion, and Sabbath desecrating, political meetings in meeting houses. "The prohibitionists of Syracuse sustain Sunday prohibition meetings, the proceedings being fully reported in the papers. We propose to put a ticket for charter officers in the field for the next election, which occurs on the seventeenth instant." C. A. HAMMOND.

That church in Missouri is divided, and the pastor has resigned and left.

For twenty-five cents we will send a package of specimens of imported reward cards.

THE YOUNG MINISTERS.

Prof. Jarman, chairman of the faculty of our University, writes: "Yours containing check for last month's board for young ministers has been received and appropriated. There are fourteen young ministers present, and, but for your assistance, we should be compelled to abandon the effort of educating them."

It is great satisfaction to learn that, in our feebleness, we can do aught in aiding to educate these noble young men for the ministry of the gospel, and we appeal to the thousands of our readers to make a small contribution to the fund this month. There are ten more liberal brethren needed on Bro. Fuller's proposition to raise one hundred dollars in five-dollar subscriptions. Look and see how the fund stands this week.

Bro. W. D. Powell will preach the dedication sermon of the new house of worship in Monterey, Mexico, to-morrow.

EDIGRAMS.

J. D. Lawthrop, West Virginia: The information you give us is truly gratifying. The Journal and Messenger feels a call from some quarter to antagonize Old Landmarkism, this paper, and the Baptists of Tennessee. You West Virginians will ere long find out that it is not the paper you most need. If Bro. Lasher continues he will introduce THE TENNESSEE BAPTIST throughout your new State. We are advocating the very principles those grand old Baptist fathers advocated who planted the Baptist churches in Virginia; and for this we are called upon to suffer reproach from Bro. Lasher and other Northern Baptists. T. S. Wells, Georgia: Jamieson, Fausset and Brown's Commentary is the very one you need; and you will be pleased with it. It is the result of the highest scholarship; and it is the cheapest offered. J. W. Pratt, Alabama: Watch the columns of this paper. "I cannot well express how valuable I regard the Question and Answer Department of your paper. The ablest and best educated pastor in Western Texas told me, the last time I saw him, that he carefully cut them out, and pasted them into a blank-book, with an index of subjects discussed, and the page;

and that he would not part with this book for the price of the paper, not when it was two dollars and seventy cents. If I had them all so arranged I would not take double that money for them. Can you not be induced to put them all into a book properly indexed? I am sure I am not alone, by several hundreds, the only one who would purchase such a book." We have often thought of putting them into a book. But if such a book is wanted some one can easily compile it after we are no more. J. B. Puckell, Whitley, Texas: That church had no right to accept it any more than to have sprinkled his children had this church granted her permit for him to do so. Should you wish reasons in full, and a public statement of the case, you can card us. Bro. M. J. Harston of El Paso, Ark., comes to our assistance, to help out the March expenses, with three dollars, and one new subscriber on the one thousand new subscribers, to keep the paper at one dollar and fifty cents. Where are nine hundred and ninety-nine others to do this? A. W. Sandlin, Texas: If you will refer to our Answer 185, in a late number of this paper, you will see our views of ordination. It is not a body of men outside of a local church that ordains, but the church itself; and no other organization or body of men can do this. The action of the church, signed by the moderator and clerk, is all the commission, or authority, that can be given to a man to preach. L. Ellington, Union Springs, Ala.: Tell your people that the practice of having a funeral six months, or six years, after the subject has been laid in the grave is Heathenish, and based on the unscriptural idea that the spirit of the departed cannot get rest until such a service is held. There is no mention of any religious service whatever being held over a person one week, month or year after the burial in the grave. The ancient Jews mourned their dead friends forty days. In the New Testament we read that the friends of Dorcas carried her to the grave, and made great lamentation over her, and recounted the charitable deeds she had done; but no sermon was preached, or religious rite or rites performed. Says an old reader of this paper: "I do not remember one issue of THE TENNESSEE BAPTIST for a quarter of a century past that is not richly worth preserving for some excellent sermon or some valuable historical article, the exegesis of some difficult text of Scripture, or the answer of some perplexing question of church discipline, from the pen of the senior editor, to say nothing of the valuable contributions of its associates and contributors. One thing I do know, it has not gone back on one single Baptist principle it has advocated the past quarter of a century. You know just where to find the Old Banner,--hard by the cross." This has been our constant effort,--to make each issue worth filling for future as well as present use. Will you not join the band of workers to add one thousand new names to our list before the first of June next? We are in receipt of a long and brotherly letter from Eld. David Wagster of Arkansas. We formed his acquaintance nearly forty years ago, when he was a successful missionary of the General Association of Middle Tennessee and North Alabama. He was a laborious man then. Old as he is he writes that from April to October of last year he "traveled five hundred miles by railroad, two hundred and fifty on horse-back, and fifty on foot. I preached about fifty sermons, attended two Associations, witnessed about seventy-five professions, and about the same number of baptisms. My age is seventy-three years." He further says: "I am fully satisfied that the church has no right to take the sacred elements of the supper where her discipline cannot go." Jesse Mercer of Georgia, seventy-five years ago thought so too. Eld. J. M. Green of Arkansas, in a private letter writes: "I met you once, Bro. Graves, at Mineral Springs, Ark. I having rode horse-back seventy-five miles to hear your memorable Lectures, and felt well paid for the trip in one question you asked. I had always believed that the supper belonged exclusively to the church celebrating, and her members alone had the Scriptural right to partake, but as an

not of Christian courtesy, I invited members of sister churches to partake. But your question settled me on this. Here it is: 'Have we the right to invite a brother to do that which he has no Scriptural right to do?' I answered in a moment, no, that it would be wrong. From that day to this I have never given any invitation whatever, and urged upon my brethren, and all others, to tell me what law of Christ I violated, and what law I violated when invited by a sister church to decline. None ever attempted to tell me. Dear Bro. Graves, I want to express my feelings of gratitude to you. For much of what I am as a minister under God I owe to you. You have been my theological preceptor, not as our enemies say, to think for me, but you, my dear brother, have taught me how to think for myself--neither to ride me as a priest; but you have taught me all the time to let no man ride me. This is what hurts some would-be leaders. We have an arrival of the minutes, in full, of several ministers and deacons' meetings, held in different States, for publication in these columns. We cannot do this, brethren, for want of space, and because the details of such meetings are not interesting to our readers. We could not publish the minutes of Associations, far more important, for the same reason. This will be satisfactory to you, Bro. G. W. Gatlin, Arkansas, we trust, and others. Items of interest connected with all meetings are always acceptable. Bro. M. H. Mansard writes us that our old friend and faithful guardian, Rev. Gordon Mynatt, brother-in-law of Dr. Matt Hillsman of Tennessee, fell asleep in Jesus on the fourth of November last. He had preached for fifty-two years. S. P. Martin: Watch the Questions and Answers. We do not remember your query. Bro. J. H. Borum, after being confined by sickness all winter, now finds himself only able to walk about, and wholly unable to do anything for the support of his family, and needs help. Will not every church in West Tennessee which he has served take up a public collection for him this month? He needs it: he deserves it; and it is certainly a Christian as well as delightful duty to an old and faithful but now afflicted minister. Do it, brethren. What saith the Scripture? "He that seeth that his brother hath need, and slutteth up his bowels of compassion against him, how dwelleth the love of God in him?" If every brother whom Bro. Borum has baptized would send him five dollars, and every sister one dollar, he would be made comfortable until his dying day. Bro. Raymond, Pecan, Texas: You will find in the Seven Dispensations our views, in full, on the questions you raise in your letter. Adam and Eve did suffer the very penalty God pronounced, and began to suffer the effects of it that very day; for there was no "if" in the penalty. C. C. Carrin: You give us neither your post-office nor State. We cheerfully record your thanks to your father, who, unbeknown to you, has made you the present of THE BAPTIST. Would that every father would do likewise. What a useful present to them and to their children! Bro. A. W. Files, treasurer, mentions to us gratefully one dollar and fifty cents received from Smith Anderson of South Carolina towards building a house of worship for the Baptist church in Little Rock. Will not this encourage every Baptist in Arkansas to do this much? The honor of Christ and his cause in Arkansas seem plainly to demand this. Dr. J. W. O'Kelly, Dardanelle, Ark., writes: "Your answer to my question has excited some interest here, and I reckon it will elsewhere; hence the good that may grow out of it. I stand corrected. I send an order to-day for one four-months subscriber, and two Seven Dispensations and one Denominational Sermons, for others. Would anybody could read your nook and paper."

GENERAL ITEMS.

For twenty-five cents we will send a package of specimens of imported reward cards.

Send twenty-five cents to Graves and Mahaffy and get a package of specimens of their imported reward cards. We will send a package of specimens of our imported reward cards to any address for twenty-five cents.

To save correspondence we would state to all who have remitted for subscriptions to THE TENNESSEE BAPTIST, which remittances have been received since October the twenty-fifth, that we have given credit at the new subscription rates. Those who sent two dollars have been credited for sixteen months; those who sent one dollar, eight months. And ministers, new subscribers, sending one dollar have been credited twelve months.

J. S. M. Rev. Stuart Robinson, D. D., Louisville, Ky., says of the Complete Bible Commentary: "Having for more than twenty years been myself engaged in the popular exposition of the Scriptures from the pulpit every Sabbath evening--and, of course availing myself of all the aids within my reach--I have met with none among them which so well accomplishes the great end of a popular exposition--viz., to show the people, in the fewest words, how to read the Bible for themselves--as the very comprehensive Commentary of Jamieson, Fausset & Brown."

AN EXPLANATION.

We since the time X upon the papers of all whose time will expire within the following four weeks, giving all ample time to renew without making a single copy. We give all fair warning that hereafter we shall drop all names the exact week their time expires.

"Those who wish well to this paper and the cause it supports should do some real canvassing for it now. And all should lose no time in renewing. What a great good would result if there could be a general effort now."--Mississippi Baptist Record.

"This is right. The real friends in a cause will try to aid it. The friends of a paper are those who try to extend its circulation."--Baptist Flag.

We are compelled to say that unless one thousand new subscribers are added to our list before this volume closes we will come out one thousand dollars behind actual expenses, and be compelled to go back to the old price, two dollars per annum, or stop publication. We know that among the thousands of our patrons one month of earnest effort will easily add the one thousand; and, for our patrons' sake, for we wish to keep the paper at one dollar and fifty cents, we want it done, and therefore shall urge its accomplishment with unusual persistency.

April and May are the two best months in the year to obtain subscribers; and there are a thousand friends in need, as well as in word, who can get one new reader at one dollar and fifty cents each month. Who will head the list to accomplish this? We will publish the list of workers weekly until it is done or abandoned.

OUR YOUNG MINISTERS.

Last summer, when in good health, we assured three noble young ministers who were anxious to prepare themselves to preach the gospel of the blessed Christ, and had not the means to do so, that we would be responsible for their expenses, which, at the moderate sum of \$11 per month for board, washing and lights, independent of clothing and books and contingent fee, would amount to \$420. To raise this we depended upon our lectures, and the assistance of our friends, and the friends of Christ and ministerial education. God saw fit to afflict us, and put it out of our power to make a dollar by extra work, and lay a very heavy burden of expense upon us; so that, if these dear brethren are enabled to go through, our friends must discharge this obligation for us, which has so seriously troubled our mind, that should be free from care. Up to January last we failed by \$70 to receive enough to pay their expenses. From the first of January to the first of June we shall need \$221, which, with the \$70 behind, makes \$291 still needed. Bro. E. B. Fuller of Friars Point, Miss., generously comes forward and proposes to be one of twenty to make up the first \$100 of this amount. For the \$191 we must rely on general contributions of one dollar, fifty cents, etc. The fund now stands thus on E. B. Fuller's proposition:—

E. B. FULLER'S PROPOSITION.

I will be one of twenty to raise \$100. E. B. Fuller, Mississippi, J. W. Cowi, West Virginia, T. F. Burrows, California, 10 00; Miss Etta Daniel, Ga., C. H. Artis, La., H. C. Lowrey, Miss., A. T. Smith and friends, Texas, W. L. Tice, Ky. Total, \$45.

GENERAL FUND.

Amount needed for April, \$12 00; balance on March, \$5 90; total needed for April, \$17 90; received since last report, \$7 00; all needed, \$24 80. Tennessee. -- B. Goldsby, 91 cts; Holm church, per B. W. Simmons, 5 00; J. Z. Norris, 1 00; Mrs. B. A. Norris, 1 00. Mrs. G. S. Winston, 50 cts; E. M. Kaitner, 2 00; E. Roller 1 00. Total, \$11 00. Alabama. -- A. Leverett, 1 00; H. M. Wolden, 1 10; Mrs. Susan Jackson, 8 00. Total, \$5 10. Arkansas. -- Mrs. B. W. Warren, 1 00; Mrs. M. N. Harston, 1 00; M. Y. Harston, 1 00; H. G. P. Williams, 50 cts; Mrs. E. Mowdy, 50 cts. Total, \$2 50. Mississippi. -- Mrs. N. B. Jenkins, 50 cts; Mrs. C. Cantford, 50 cts. Total, \$1 00. South Carolina. -- J. B. Smith, 2 80. Ontario, Canada. -- J. R. and Joste Starkey, 2 60.

QUESTIONS AND ANSWERS.

Is it right for a gospel church to claim... A church that is constitutionally anti-missionary is not a Baptist church...

QUESTION 132. Is it right for church-members to belong to brass bands, and play all sorts of tunes on all sorts of occasions?

ANSWER 133. We do not think a brass or string band the place for a Christian. They are engaged to play for theaters and dancing parties...

QUESTION 134. A brother leaves his wife because he says he could not live with her in peace. After an absence of twelve months he returns, not to live with her, or to make any attempt at reconciliation...

ANSWER 134. It may be he told the truth. There are just such women; and no man, if a man of many instincts and a decent self-respect, could live with them in peace. But, if a Christian man, it was his duty to bear and forbear...

QUESTION 135. It is claimed by all Methodists, and some Baptists even, that Judas was a Christian before that hour when the Devil is said to have entered into him. They say his act was a free-will act, and therefore Judas fell from grace...

ANSWER 135. If Christ's words may be relied upon Judas never was a Christian, and Methodists ought to know it. And it is a shame to a Baptist to be ignorant of this clearly revealed fact. Christ says expressly: "Have I not chosen you twelve, and one of you is a devil." (John vi. 70.) He was. This was a year or more before the night of the last supper...

Judas, then, never having been in a state of saving grace certainly never fell out or from such a state.

If you have any other passages wrested to teach the pernicious doctrine of the final apostasy of a child of God present them, and we will notice

with pleasure. Will you not show our articles on Arminianism and its tendency to those Baptists who believe with Methodists on this subject, and, by all means, to your Methodist neighbors? You may thus do them good.

SPECIALS.

It having been said that Alexander Campbell repudiated the idea of prayer by one still unbaptized the Christian Messenger comes to his defense, and says of Mr. Campbell: "He said, 'You might as well pray for leaves from heaven as to pray for pardon while remaining unbaptized...' and he said truly, Persons are not pardoned before baptism, though Baptists ignorantly so teach."

Mr. Campbell himself, according to his own teaching, is not in heaven, and never will be; for he lived and died an unbaptized man, according to his own theory.

THE COMING RUSSIAN WAR.

The anxiety of England, as shown in her subservency to Germany to secure her good offices with Russia, shows that that nation dreads a struggle with the czar. She tried her hand with him in the Crimea; but, although aided by the French army, she gained a respect for Russia as a fighting power that she has not lost to-day. Russia is very formidable; but her very extent may afford means of putting her at a disadvantage if those means are discriminately put to use.

Russia has long desired to seize upon the Turkish possessions, and to dictate to all Europe from Constantinople. This wish England has continually frustrated, and Russia hates her vindictively in consequence. Battered there the Russians have swarmed out from their inhospitable steppes and snow-covered wastes into the vast expanse of desert, mountain and plain in the East, where the wild Turcomen wander with their flocks and herds, as Abraham wandered over the land of the ananites. The hardy Russ has carried forward his victorious arms until he has expanded his country's territory over 6,000,000 square miles, but whose population will hardly average two persons to the square mile. It brings Russia, however, to within eighty miles of Herat, the gateway of India; and India has wealth,—gold, gems, merchandise, productive soil, and industrious natives, whose labor every year adds to the wealth. This is what the Russian desires. His soul, instinct with the love of destruction and desire for pillage, revels at the thought of carrying devastation into the empire England is so proud to possess. England has upheld Turkey, and sealed Constantinople against the czar. The czar, in return, desires to deprive England of the East Indies, and to sweep their riches into his own coffers, and wield, with proud arm, the vast power their possession would confer. He may amuse England to-day, if England is so weak as to close her eyes to facts she very well knows, by talking of the Hindoo Koosh mountains as a permanent boundary. Let Russia once plant her flag on those heights and by arms, by corruption and by intrigue she will make India unendurable to the English, and sap England's resources by her striving to retain her hold. Year by year Russia approaches nearer. Except by feeble protest and faint remonstrance England has done nothing; and now she stands with Russia only eighty miles from Herat, and, after requiring her to withdraw, she mockingly agrees to her stay. In vain does she parley and procrastinate. She has supinely allowed her enemy to come within striking distance, and now she must prepare for his spring. It will come: it is inevitable, unless unforeseen events cause further procrastination. But it will come, and the longer the delay the worse for England.

The Florida Baptist Witness has been enlarged to a seven-column paper, and moved from Lake City to Deland.

ITEMS.

Send us twenty-five cents for a package of specimens of our imported reward cards.

Every one who will subscribe this month, and send a fifty-cent subscriber, shall have this paper one year for \$1.00. PUBLISHERS.

The Scriptures do expressly declare that the duration of the future misery of the lost is to be in precisely the same sense unending as is either the life of God or the blessedness of the saints.

A company of Campbellite people have purchased eighteen thousand acres of land, and taken up twenty thousand acres additional, near Redding, Shasta county, Cal., on which they intend to found a colony.

Rev. James Harral of Texas, a Methodist of twenty-eight years' standing, recently united with a Baptist church. He says he could never teach sprinkling for baptism, and never sprinkled or poured water on any one during his ministry, but would always immerse.

There is no Bible Authority for inviting sister churches to the Lord's table. It should not be done.—D. B. RAY, Editor Baptist Flag, in issue of February 27, 1878.

Joseph Cummings, D.D. LL.D., president of the Northwestern University, Evanston, Ill., says of the Complete Bible Commentary advertised by Graves & Mahaffy, Memphis, Tenn.: "My first favorable impressions of the great merits of this commentary have been confirmed upon further examination. It presents, in a clear and direct manner, the most authoritative views of the meaning of the Scriptures."

The management of the summer schools of Hebrew have put forth a complete and elegant calendar, which will furnish a definite idea of the scope and general character of the Hebrew work done in the various summer schools of the Institute. Address, with a stamp, Prof. W. R. Harper, Morgan Park, Ill., for a copy. There are many of our young ministers who, at a very little expense, could become good Hebrew scholars by becoming members of one of the summer Hebrew schools.

Another battle has been fought in Egypt, in which the British gained no advantage. The prophet, thus far, is more than a match for Gladstone. That war will be declared between Russia and England is now regarded inevitable; and this war will affect the whole civilized world. Both nations will draw heavily upon this country for provisions of all kinds. England has already ordered ten million cans of beef. American producers will be the gainers, and the consumers will be the losers, by this war.

Leave all to God, Forsaken one, and stay thy tears; For the Highest knows thy pain, Sees thy sufferings and thy fears. Thou shalt not wait his help in vain, — Leave all to God. Be still and trust; For his strokes are strokes of love Thou must for thy profit bear. He thy filial fear would move; Trust thy Father's loving care, — Be still and trust.

We see from the annual report of the St. Louis Baptist Publication Society, D. B. Ray president, that its total of sales last year amounted to \$3,856 73. The Bapt at Book House, Memphis, Tenn., sold over nine thousand dollars' worth, and over five thousand dollars' worth of the new publications issued from its presses during the year. This house will furnish all the religious and moral books published in America at the publishers' prices. This saves to the purchasers the cost of exchange and freight,—in effect moves all the publishing houses of the North and South to Memphis, Tenn., which is destined, at an early day, to be the commercial center of the South and the great Southwest. Seven railroads in operation now center here, and several others are projected.

BOOK-TABLE.

The April number of that valuable monthly, Hymnologic Monthly, is promptly at hand, with its usual rich table of contents. We notice an article on prohibition which we shall transfer to our column next week, because it is a living issue, and our churches are being rent asunder by the political prohibition question. A thorough and impartial study of this question is needed. This question must be fairly met by the religious press.

Under Suggestive Themes from Isa. lxiii. 3 ("I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.") we are astonished to find, in such a journal, this theme suggested: "The Loneliness of Suffering." The subject of this passage is evidently Christ, but there is no suffering by him referred to in it. The prophet does not see him hanging upon the cross in his bloody sufferings. Christ did not tread the winepress then. He himself was trodden then, like a bunch of grapes, in a figure. But in this passage the prophet sees him coming up like a mighty conqueror from Bozrah, with dyed garments, glorious in his apparel, traveling in the greatness of his strength. And he asks him: "Wherefore art thou red in this apparel, and thy garment like him that treadeth in the winefat?" And the conqueror answers: "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come."

He is not coming at this time to suffer for his people; but he has come in his own strength and glory to redeem and to avenge them upon their enemies. He appears as their only redeemer and avenger. He will have none, and blessed be God, he will need no one, to help him. His own arm will bring salvation, and by his own strength will he crush his enemies, and the enemies of his people. As a winter tramples and crushes grapes in a winevat until his garments are sprinkled with the red juice of the grapes, so will Christ trample and crush his enemies until his garments are sprinkled and stained with their blood.

This prophecy was not fulfilled when Christ suffered upon the cross; for his enemies trampled over him there. It will not have its fulfillment until Christ's second and glorious advent, when he will bind Satan, crush his enemies, and avenge his saints. We are aware that Spurgeon construes it as having had its fulfillment on the cross, when Christ suffered alone; and our own Richard Fuller has a sermon on the Loneliness of Christ in his suffering; but it is self-evident to the unprejudiced reader that the language will not admit of such a construction. This unwarranted construction demonstrates the evil of rejecting the literal for the spiritualizing interpretation of the prophecies. It is admitted that all the prophecies of the Old Test-

NEW TESTAMENT, IN GREEK AND ENGLISH. THE EMPHATIC DIAGLOTT,

Containing the Original Greek Text of the New Testament, with an Interlinear Word-for-Word English Translation; a New Emphatic Version based on the Interlinear Translation, on the Readings of Eminent Critics, and on the various Readings of the Vatican Manuscript (No. 1209 in the Vatican Library); together with Illustrative and Explanatory Foot Notes, and a copious selection of references to the whole of which is added a valuable Alphabetical Index. By BENJAMIN WALKER. One vol., 12mo pp. 884. Price \$5 extra fine binding, 10.

MATTHEW. (Chap. 8: 10) Αβρααμ ἡ δὲ ἑστὴν ἐπὶ τῆς θύρας... (Chap. 9: 17) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 10: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 11: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 12: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 13: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 14: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 15: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 16: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 17: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 18: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 19: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 20: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 21: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 22: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 23: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 24: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 25: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 26: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 27: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... (Chap. 28: 1) Ἦν οὖν ὡς ἡ ἀκὴ ἐπὶ τοῦ ὄρους... 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Our Pulpit.

MEMPHISBETH.

BY REV. A. J. FROST, D. D., SAN JOSE, CAL.

And he answered Behold thy servant. He feels like Daniel, "How can I talk with thee, my God? for as for me there remaineth no strength in me, neither is there breath left in me." Mephibosheth takes the proper place, "Behold thy servant"—not yet a son, but a servant. Make me as one of thy hired servants. The sinner feels not worthy to be called a son—any place however low, he will surely show thee kindness for Jonathan, thy father's sake. What love, what condescension toward a lame beggar, and all because of an ancient covenant between David and Jonathan, in which Jonathan said to David, "Thou shalt not cut off thy kindness from my house forever!" Oh how this reminds us of that ancient covenant between the Father and Son, and in which the Great King, immortal and invisible, pledged to show kindness to all the chosen seed for Christ's sake.

But David not only offered to show Mephibosheth kindness for his father's sake, but he says, "I will restore thee all the lands of Saul thy father, and thou shalt eat bread at my table continually." What is the result of such overwhelming goodness, such unexpected and unmerited kindness? It was just such as we might expect. Like the goodness of God, it leadeth to repentance, to a profound sense of our unworthiness, to a loathing of one's self in the presence of God our King. "And Mephibosheth bowed himself and said, What is thy servant that thou shouldst look upon such a dead dog as I am?" Mark the epithet "such a dead dog as I am"—the most repulsive and loathsome object he could imagine. Like Peter, "Depart from me, O Lord, for I am a sinful man." There he is on his face before the king. There is thy place, O sinner—such a dead sinner—dead in sin. What art thou in the presence of thy king?

Mephibosheth is the type of a saved sinner. What a transformation—done in a moment! The King spoke and it was done. He did three things for the poor man: 1. He showed him kindness for Jonathan's sake. 2. He restored him all the land of Saul his father. 3. He made him to eat bread at his own table continually. God saves thee, not for thy sake merely, but for his Son's sake, for his own name's sake. "What was there in me to merit esteem. Or give the Creator delight? 'Twas even so, Father, I must ever sing, For so it seemed good in thy sight."

But God gives all the land of Adam our father. The meek shall inherit the earth. But he gives us a higher and better life than Adam, our father, ever had or ever could have. The heirship, life in Christ, is far higher, and better than a life of sinless innocence. As Christ's redemption is far higher than Adam's heirship, so we are made the heirs of God in him. Adam could not call the Son of God his brother, or God his Father. We have a brother far above angels—we can say, Abba Father. What was Adam's paradise to the paradise of God? His was a paradise that could be lost in a moment; ours is a paradise incapable of being lost through over-lasting ages. What we gain in Christ is "much more" than our loss in Adam. If our gain is far greater than our loss, and if our gain comes through our loss, ought we not to be grateful—not for the loss perhaps, in itself, but for that love and power which make it our highest good? Mephibosheth not only had all the land of his father, not only reinstated, but much more—he

shall eat at the King's table continually. Oh what an exaltation! from Lo-debar to Jerusalem, from beggary to affluence, from the place of no pasture to the King's table continually! O sinner! thou art eating at the King's table to-day; ambrosia of paradise, nectar of heaven, food of salvation continually!

"Then the King called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul, and to all his house. Thou, therefore, and all thy sons and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son shall have fruit to eat; but Mephibosheth, thy master's son shall eat bread at my table. Now Ziba had fifteen sons and twenty servants." Poor Mephibosheth is attended by a retinue of royal servants, for Ziba had been a servant of King Saul. What an exaltation for Jonathan's sake!

But there is a greater exaltation for thee, poor sinner. Angels are thy servants, heavenly messengers come as ministering spirits. Nay, more. God presses all animate and inanimate things into service for thee. "All things work together for good," etc. But is there not a servant incessantly at work for thee, whose name is overlooked? Ziba (the planter, as his name signifies), was to plant the seed, and till the soil, and bring in the fruits to Mephibosheth. And does not the Holy Spirit plant within us the seeds of redemption, and till the sterile soil of the heart, and bring in rich fruits of the spirit? David says to Ziba, "Thou shalt bring in to Mephibosheth what thou sowest, that it may be his bread wherewith he may sustain himself." The Spirit's work becomes our work, Christ's redemption and sanctification pure.

David did not treat the son of Jonathan as a haughty patron would have treated him. He offered Mephibosheth the land of Saul, and the fruits of the ground, as if he had a right to it. While it was his for Jonathan's sake, yet he was made to feel that it was his own. "Blessed also are they that do his commandments, that they may have right to the tree of life, and enter through the gates into the city." It is all ours for Christ's sake, and yet "He is the Lord our righteousness."

From that time, however, Mephibosheth tarried for the most part at Jerusalem, and did not eat at the King's table continually. But did he ever get over his lameness? Ah, no! his lame feet were an annoyance to him all his days; he never recovered in this world the effects of that fall from the shoulders of his nurse. He always had to come into the presence of the King on his lame feet. He may have stumbled and fallen frequently, and felt embarrassed by reason of his disorderly walk, but he ate at the King's table continually.

O my brethren, these lame feet of ours, that fall—how we stumble and fall, and how disorderly our walk! We shall never get over our lameness in this world. The effects of sin are still with us. "When we would do good, evil is present with us." But as Paul says, "It is no longer I that do it, but sin that dwelleth in me." Has a brother in the church fallen into sin? Have charity for him, treat him kindly; remember he has to walk on lame feet. He has a bad temper, strong passions, stubborn will.

Think you not that Mephibosheth sometimes doubted if the King esteemed him much, after all his kindness—perhaps the king is a little ashamed of me. Perhaps Mephibosheth is ashamed of himself, says a reflection of that shame in the King's face, or in the look of some of the princes that sat around the royal table. Undoubtedly poor Mephibosheth felt like hiding those feet under the table,

And he answered Behold thy servant. He feels like Daniel, "How can I talk with thee, my God? for as for me there remaineth no strength in me, neither is there breath left in me." Mephibosheth takes the proper place, "Behold thy servant"—not yet a son, but a servant. Make me as one of thy hired servants. The sinner feels not worthy to be called a son—any place however low, he will surely show thee kindness for Jonathan, thy father's sake. What love, what condescension toward a lame beggar, and all because of an ancient covenant between David and Jonathan, in which Jonathan said to David, "Thou shalt not cut off thy kindness from my house forever!" Oh how this reminds us of that ancient covenant between the Father and Son, and in which the Great King, immortal and invisible, pledged to show kindness to all the chosen seed for Christ's sake.

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