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Our Pulpit.

CONFESSION UNTO SALVATION.

BY ENOCH WINDELL, WINCHESTER, TENN.

No. 11.

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

HAVING examined at length an erroneous interpretation of this passage and having seen one thing that it cannot possibly mean, I proceed to consider, with as much care as possible, this question: What is this confession of Christ, based on faith in him?

Examine the ninth verse: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

The whole verse constitutes an expression that is closely akin to one in frequent use with us, and like expressions are found in the literature of all people.

It is just as you have heard it stated: "I would not hesitate to stake my life on it." Again, we find it about thus: "I know it so. I am as well satisfied of it as I am of my existence."

Now, in this Scripture we have it. If any man confesses Jesus to be the Christ, his confession being based on such a conviction as leaves no doubt in the mind as to his being the Christ, that man shall be saved.

Does the question arise, why does the Spirit say that the man must believe that God has raised Jesus from the dead? Doubtless because he who believes fully the resurrection of Jesus believes every other statement made by apostle or prophet about him.

Live men had made their fellows believe they could work miracles. But it had never been demonstrated to the satisfaction of any considerable number that a dead man, whether prophet or priest, could wake himself from the dead.

Whoever you find a man who accepts the resurrection of Jesus, he cavils not a moment about his incarnation, his power to forgive sins, his ability to save to the uttermost all those who come unto God by him.

To illustrate, if a man stand on the highest point of the Rocky mountains he is in the region of perpetual snow. He may stand there, but it is utterly impossible for him to stand there unless he makes the toilsome journey from the base of the mountain to its summit.

So, the mind and heart may grasp the risen Lord, but they must come up, chore, whether consciously or otherwise, from the manger of Bethlehem, yes, from the sublime prophecy in Genesis: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

With these observations, which it is hoped will be remembered as we pass on in this discussion, we call attention to the following proposition:— I. The confession named in this text is based on the strongest possible conviction.

Could the powers of man have received, with a reasonable degree of appreciation any stronger thought than is presented in this Scripture, no doubt the Spirit would have prosecuted it. But, here it is, all that poor finite mind could compre-

hend, all that a poor shackled soul could appreciate.

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Confession of the Lord Jesus, which is recognizing the claims of Christ as Messiah, the Redeemer of man, is most emphatically the result of believing with the heart.

A man may confess a thousand things, and believe none of them. Confession never results in belief in the heart or mind of the one confessing. But belief begets confession: "For out of the abundance of the heart the mouth speaketh."

If the heart be full of a thing it seeks utterance by the mouth. If a man believe in his heart ten thousand things, he will be likely to confess the greatest number of them possible. On a like principle is based the declaration often repeated with peculiar emphasis: "Murder will out."

He who dies his hands wantonly in human blood gets his deed fixed in his heart. His deed is an extraordinary one. Monstrous issues are involved. Somebody's hopes have been blasted, somebody's heartstone has been draped in mourning.

A new male grave is in the cemetery, and it never would have been there, but for his rash act. Every syllable, letter and line, is written in burning letters on the very soul. The secret chambers of the heart may keep it for a time. But its struggles towards the open, free world are so ceaseless, that in an hour of agony the dread secret bursts forth.

As the oak comes from the tiny acorn in the earth, and lifts his long arms heavenward, stands before a hundred storms, the result of the acorn, so the confession of the Lord Jesus has stood two thousand years before every conceivable storm of infidelity, the result of the belief in the heart that Jesus was the Christ, man's Redeemer.

As certainly as the acorn planted in the soil, nature's place for such germination, results in an oak, so certainly does a faith in Christ result in confession. But what if the man don't confess? He don't believe nothing more nor less.

In this age of semi-christianity all sorts of mental assent and credence are called faith. No doubt multiplied thousands of souls will go down to everlasting sorrows, thinking they believe in the Lord Jesus, while they fail to note that faith is a thing that has its dwelling place in the heart of man.

If it dwells in the heart of man, if we know what it is, if we pretend to tell people where we find it, we ought to be able to so describe the place of its abode as that people will be likely to recognize it. If we cannot do this, we should be exceedingly careful, lest we mislead honest inquirers. So then, it is with a thousand misgivings that we proceed in this discussion. A question just here thrusts itself in our way. It will not get out of the way. It demands consideration.

What is the heart? It is certainly all important to know what is to be known about the home, abiding place, of faith. Some things about it we may know, other things we can never know. The figure used here is very strong—"with the heart." The physical heart of man is the treasure house of life. Touch the heart and you greatly outlonger life. From the heart the life, the blood, is sent through all the body. Let the pulsations cease and life is extinct. It is therefore regarded as the center of physical life and activity. While it beats the hands do their work. Let it cease and the hand lies powerless at the side. While it acts the eye does its office. When it ceases its activities the eye is dead. As it is the center of physical life, so heart is the figurative

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CONFESSION UNTO SALVATION. BY Enoch Winkler, Winchester, Tenn.

HAVING examined at length an erroneous interpretation of this passage and having seen one thing that it cannot possibly mean...

Examined the ninth verse: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Does the question arise, why does the Spirit say that the man must believe that God has raised Jesus from the dead?

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head, all that a poor shackled soul could appreciate. (a) "With the heart man bellovoth unto righteousness; and with the mouth confession is made unto salvation."

term to denote the center of spiritual life and activity. As there can be no physical activity in man, except as his heart acts, so there can be no spiritual activity without the heart.

with which to compare things plotted in them, and to deduce conclusions. Nothing can take its place. The left hand may to some extent supply the place of the right hand when lost or disabled by accident. One eye may do the work of two. Four fingers, or even one, may do the office of the five. A stick may take the place of a leg. The touch may compensate, though poorly enough, indeed, for the lost vision. But take away man's mind, take away every rational power, and he is ten times more helpless than the beast. Every fact with which he becomes acquainted must first touch his mind. The emotional nature may have a certain work in making this new acquaintance, but the mind is the chief factor. Its decisions are strong, as they should be. Generally those decisions govern men. These decisions, however, are regarding the comprehensible. Three and three are six is a fact on which nothing beyond this existence depends. I accept it, and go on in life. Alexander conquered the world is a statement of history. Nothing of the eternal beyond depends on it. A belief of the statement is not likely to affect one here. I accept it, and go on and am in no way disturbed if all in a day a hundred men should arise and say, the historian is mistaken, it is not so. The fact of numbers is easily understood. That about Alexander strictly accords with reason. All men can see how a great warrior might put himself at the head of the world of men. But, Jesus Christ is the Son of God, has been declared by prophet, it has been handed down to posterity by the pen of inspiration, apostles published it from city to city and missionaries ready to bear it throughout the earth have arisen in every generation since the crucifixion. But it is contrary to reason, say the enemies of Christ. It is hard to believe. It is so hard that the carnal mind can't believe it. The mind that is under the dominion of the flesh can't rise above its governor. It is enmity against God. It can, therefore, do no more than serve as a medium of communication between God and the soul. It knows not how to go beyond reason in accepting statements and evidence.

That Jesus Christ is the Son of God is hard to believe, because it is a thing not to be understood. Something deeper than reason must be touched. The very center of spiritual life must be touched. When the truth gets to that the man's language is practically, "I do believe, I can't help believing. The world can't cause me to reject the truth."

Faith in Jesus Christ is not merely a mental assent that causes the Lord to wait and watch to see if the man is going on through baptism and other works of righteousness. The Lord sees in the believing heart the resultant life. It is to his eye as an open book.

II. The confession unto salvation is primarily to God; secondarily unto men.

In any man's salvation the parties first concerned are God and the man. God is interested in the glory to him in the man's salvation, and the man is interested in the everlasting benefits to him of that salvation. God is the great sovereign of the universe, and his right must be infinite. Deference to his right is of primary importance. Whether any man has any clue whatever to man's heart God must have free access, and first access to it, or that man is rejected. One's situation in life may be such that no man has opportunity or right to know the profoundest secret of his heart. But its hidden depths must come out before the Lord.

But God's purpose, as revealed in his word, in the salvation of one man is generally the salvation of another man. Often it is the salvation of a vast number of men. Hence the very great importance of the confession of Jesus Christ to men. It is God's instrument for leading them to Christ. It is indeed the beginning of the preaching of the gospel of Christ to confess him before the world. It is with me a question whether any man, learned or unlearned, ever was able to make a stronger argument for Jesus than when he simply confesses him before men. It then practically said, "He is wrought into my very soul."

If he is wrought into my very soul, there must be a momentous reason for it. To him, save the confessor, I have committed my ways. To him my

life for time and eternity has been committed. These things, implied in confessing Jesus, are more convincing than logic, more charming than rhetoric, more outraging than poetry. God's ancient friend, King, notable in earth, both blessed and cursed of heaven, inspired of God to clothe in language the music of the redeemed soul, in deep agony begged for a restoration of the joy of salvation. Why? That he might, by his confession of his personal experience, be able to teach transgressors God's ways, that sinners might be converted unto him. Oh, for a soul, a heart, full of the resurrection of Christ!—full of Christ altogether! This is salvation. Salvation from sin here, for Christ and sin cannot occupy the same temple. Salvation from the effects of sin hereafter, for if full of Christ here, one will be full of peace yonder.

Eternal salvation; for if God had not so plainly promised it, such close union with Christ would secure everlasting immunity from all evil.

Now, I present two very solemn facts in conclusion.

(1) If a man is not accepted by God when he believes on Jesus in his heart he shall be damned. For, "He that believeth not shall be damned." Israel could not enter into the land of promise because of unbelief. Up and down the wilderness they marched year after year, and the valleys were strewn, and the hill-tops crowned with their bleaching bones, but many of them entered not in because they did not believe. It is the heart at which God looks. Actions are regarded only as an index to the heart. Is the Lord of feeble sense that he should require an index to know our heart?

(2) If any man be baptized as a means of salvation any more than any other work of righteousness is a cause of his salvation, that man's baptism is a solemn farce in the face of God.

"THE SUPPER INSTITUTION."
BY J. T. PHOENIX.
NO. II.

ON the "Design of the Institution," from page forty-four to page sixty-three, the author brings out the symbolism of the supper.

"Churches, like individuals, have a body, and a life, a frame and a spirit: the body must be in health that the soul may be at ease; the frame must be perfect that the Spirit may act fully." . . . "The supper institution is proper only for a church, and is properly observed only when it is celebrated with a view of refreshing all the members of the church [celebrating] by bringing Christ into their habitual contemplation, with the view of holding alike the ministry and the membership, with all their varying gifts, around Christ as the center and heart of the body. And as every church should represent Christ to the world. The supper is a needed church institution, being a visible representation of the world's Redeemer, and an epitomized presentation of the cardinal doctrines, of the redemptive scheme." Pp. 63-64.

How much like the position of Jesse Merceer when he contends that the supper can be "properly" and "gospelly" observed only by a church, in a church capacity, as a local family.

On the "Limits of the Institution," our author says: "If it be stretched beyond its proper, and appointed boundaries, it loses its character and use, and will sooner or later lose even its structure, and consequently fail, in proportion to its misappropriation, to accomplish its designed results." P. 65.

"The passover, which the Lord's supper historically succeeds, may, at least, furnish an analogy in the limits assigned to that one important institution, the Paschal supper was committed to families, as families, and the Hebrews were strictly forbidden to observe it in any other capacity." . . .

Now, very much as the passover was committed to Jewish families, the supper institution is committed to Christian churches, the only appointed organizations under the new dispensation. It seems plain that the supper was given to churches, as churches." Pp. 65-67.

The author re-asserts that the Savior instituted the supper with the twelve, and committed it to them, as the first church, ecclesia, and the other

disciples were added to these and so to a regular church. "So the supper was not given to believers promiscuously, but to an organized or banded company of believers, under authority of Christ." P. 68. "And so everywhere, at least, so far as we can learn from the New Testament, among the first churches this rule was followed, of holding the supper institution, and admitting only church-members to participate in its celebration." Pp. 68, 69.

Now the author nods. He says: "The apostles and the members of other churches, when with any of the churches united with those churches in the observing the institution." P. 69. A little further on he says: "The supper was held by the early churches, as belonging not to churches collectively and not to ministers separately or collectively, but always to churches, separately and singly, as the families or societies of Jesus." P. 70.

He even quotes Neander in his "Planting and Training of the early Christian church," to prove that each community formed one family in the observance of the rite: "The celebration of the holy supper continued to be connected with the common meal, in which, all as members of one family joined, as in the primitive Jewish church, and agreeably to its first institution." P. 28.

Neander in his Church History says: "No one could be present who was not a member of the Christian church, and incorporated into it by the rite of baptism." . . . "These celebrations, from their very nature, were designed only for the members of the church." Vol. I, p. 327.

On pp. 76-77, paragraph seven, we read: "The supper institution does not belong to synods, or councils or presbyteries, or Associations, or Conventions, or priests, or ministers, or private individuals, but to churches as churches. It has often been carried beyond its legitimate limits." . . . "This brings into view again misapplication and serious perversion of the institution

touched upon when speaking of its design; namely, its appropriation to purposes of Christian fellowship and what has been called Christian communion, that is, the communion of Christians with each other in the use of the supper." P. 77. . .

"If the supper has been committed to the church to be celebrated by the church assembly, let it be so kept. The individual is not the church, any more than a single Jew was a Hebrew family." P. 76.

Now, if the supper cannot be celebrated out of "the church assembly" by a member of the local church, how can a visiting brother, a foreigner, celebrate it? As shown, he cannot commune with individual members of the church he visits; nor with the church collectively; nor with the denomination. But you will say, as does the author, "he may commune with Christ." Can he? singly and alone? Is he, the visiting brother, such an organic body—corporation—that singly he may, and can, and does represent to the world the symbolism of the supper? A man, who would on any other subject so outrage logic, would be laughed to scorn by all the critics, "from the rivers to the end of the earth." Our learned author closes with an able chapter on the "Abuses of the Institution."

But he, inviting visiting brethren, perpetrates a glaring abuse of the ordinance, himself being judge. Listen: "And are there not certain rights, privileges, and duties that God has set in families, and confined in families alone?" . . . "This great law of God, by which we are set in complete and independent families, each enjoying and holding certain rights and privileges as sacred and untransferable, and all holding the same—is it not the very and only order by which purity, concord and prosperity are promoted? Nothing is more evident." . . . "If we would preserve the best interests of society and the world, we must preserve the family relations intact and order them all according to the laws of God." . . . "Each church may be called a bride of Christ; and with this relation in view, we may say the fellowship is to be shared alone; others may not intrude themselves into God's house, as invested with rights and privileges. No unbaptized person can be a member of the church; only members of the church are to enjoy the privilege of the supper institution." pp. 84, 85.

How the author can say that in families, as in churches, there can be no interchange of rights and prerogatives, and yet there may be exhibitions of courtesy, in order to make room for the practice of intercommunion, is passing strange! There are other strong as well as weak points in the book. I have noticed those that bear most directly on the supper as a church rite.

WASHINGTON LETTER.

FROM OUR REGULAR CORRESPONDENT.

WASHINGTON has been favored during the week with a trio of Congresses. They were the forty-ninth, the Workman's Congress, and the Sanitary Congress. The first did little more than organize, read the President's message, and talk about revising its rules. The second discussed the laborer's wants, voiced his demands for justice from every standpoint, ordered that the eight-hour rule be enforced on May day, and held a parade and mass-meeting. The meetings of the Health Association were of universal interest. A large number of important topics were discussed by eminent physicians from every section of the Union; there is no subject in which the people are more interested than that of sanitary science, and the cause seems to have fallen into zealous and able hands.

Speaking of the rules of the House of Representatives, that body does not expect to attempt any work until some change of rules has been settled upon. Nor will Speaker Carlisle announce the standing committees until the matter is decided. The House is too large a body to work rapidly, and the present rules afford every facility for confusion and killing time. Including eight delegates from the territories, the House consists of three hundred and thirty-three members, and most of them think it their duty to make a speech on every possible occasion.

The Senate, too, likes to hear itself talk. There is Senator Morgan, for instance, the orator from Alabama, who never knows when to shut off his eloquence when it has once started. I have often seen him clear the galleries and floor of the Senate chamber, and recite his eloquent period, in finished diction, to the presiding officer, with probably a lone Senator here and there who dozed on a sofa in the corner, or at his desk pored over a newspaper.

Strangers in the galleries are astonished often at the disrespect shown to each other by Senators absenting themselves while speeches are in progress. The long-winded orators are those who lack attention, however. If they had the eloquence of angels they could not hold the ears of the Senate if they insisted on talking often or long at a time.

The richest man in the house of Representatives this session is Mr. Scott, a Democrat from Erie, Pa. He is a coal king, and is said to be worth \$12,000,000. In his boyhood he served in the House as a page while Henry Clay was still in the Senate.

The richest man in the Senate is Stanford, the junior, Senator from California, whose wealth is estimated at \$40,000,000. Senator Stanford is a great railroad builder, and a public benefactor, as shown by his recent gift of \$15,000,000 to the California University. Before he came to the Senate, Senator Fair of Nevada, was the wealthiest Senator. Nearly the entire far West is now represented in the Senate by millionaires. It is a matter of notoriety that some of the seats were bought with money.

In Department circles there is much satisfaction just now. The disbursing officers have consulted together, and have decided not to pay off the employees the day before Christmas this year. There will be the usual half-month pay day this week and then there will be no further payment of salaries until the end of the month. The reason is, that if they were paid off for Christmas there would be an advance to each employee of the pay for seven or eight days. If any of the clerks should die or any other contingency arise to make the money not due them, the disbursing clerks would be held responsible, and would have to reimburse the Treasury. These officers think there is too much risk in paying out money before it is earned

An interesting auction sale will take place tomorrow at the post-office department. It will consist of a year's accumulation of articles in the Dead Letter Office. The sale usually takes place in Washington just before the holidays. At it can be bought almost anything from a toad or snake in alcohol to a pair of bracelets or lace collar, which shows the unlawful use that is made of Uncle Sam's mails. The letters that go astray, and are lost at the Dead Letter Office are burned if they contain sentiment only, but packages and letters containing valuables are kept, and in due time the janitor classifies them, and they are put up at auction.

December 14, 1885.

CHRIST-LIKE.

U. S. W. 77
He does well whose life is daily
Sanctified by some good deed
Of unselfish love or valor,—
Something in the hour of need.
Want and we are wear us even:
Whoso'er our feet may tread,
There a burden may be lifted
From some weak and fainting head
For his sake if we are willing
By the Master to be led.

A DUTY OF THE CHURCHES.

THE duty of the churches to help young men into the ministry is quite generally conceded. The Savior's injunction to pray for laborers was prophetic of the part the churches were expected to perform in keeping full the ranks of the ministry. It is not enough to throw the door open and announce in a general way that young men will be permitted to become ministers, provided they can command the confidence of the brethren and the votes of some liberal church. Diamonds are to be hunted, and when found are to be polished and fashioned, even at the seeming waste of part of the diamond itself.

A religious denomination will soon sink or rise in the scale of intelligence, piety, liberality and devotion to a level with their ministers. If these are illiterate, or narrow, or tolerant of social sins, they will draw from classes like themselves, and will educate their hearers to their own way of thinking. The rising ministry of to-day is the index of religious history and life for the next twenty years.

It is especially important that liberal but reasonable provision be made for the young men who are preparing to preach. They are mostly poor. Their poverty is a means of grace to themselves and to the churches. Their gratitude and the liberality of their brethren are promoted thereby.

Statisticians will not support the somewhat common criticism that young men educated for the ministry very frequently abandon the ministry and use their culture in some other channel. Some (few, and very few) do so turn aside, often to the profit of the cause and the credit of "the cloth."

It is to be expected that some men will start toward the pulpit who never reach it. God's plans are all profuse in preparation of material. A thousand seeds are sown to one that produces another harvest; the nine hundred and ninety-nine are wasted, according to our stingy calculation. There is a like prodigality of the germs of animal life. Rather than that the earth should be bare of vegetation or empty of life, God sows the earth thick with the seeds and means of life and never lifts up a complaint that a larger portion of his work is in vain.

God deals graciously with us if one-half of our candidates for the ministry become efficient preachers, though the showing is much more creditable than that. We believe it can be shown that a larger per cent of uneducated ministers are out of active regular work. And we believe further, that of the young men who emerge from college to enter the pulpit, a far larger proportion succeed than of those who enter the profession of the law. There is not a bar in the State, around which may not be found a half-dozen full-fledged lawyers, whose income from their profession is not sufficient to

buy their bread, to say nothing of the many who have gone into other kinds of business. They lacked preparation, or adaptation, or opportunity, or energy.—Central Baptist.

We shall drop every name having the Bine Cross this week, unless a renewal is received by January fifth.

A TEMPERANCE VIEW OF IT.

IF the working people of this country want to know why they have hard times every few years we can tell them. It is not overproduction nor underconsumption, as those phrases are commonly employed. If they had kept the \$600,000,000 they spend every year for strong drink in their pockets for the past five years of good times, the present temporary lull in manufacturing and business activity would find many of them able to bear it without being pinched for the necessities of life. It is the overconsumption of whiskey that makes the underconsumption of food and clothing in this land of liberty and liquor. The annual bill for bread, meal, cotton, and woolen goods of this great American people foots up to a total of about \$1,250,000,000. But its annual bill for whiskey, beer and taxes thereon is \$1,400,000,000. In other words, it unnecessarily drinks \$150,000,000 worth more than it necessarily eats and wears. And the people who commit this folly every year are amazed that once in a few years they are hard up, and some of them want to hoist the communistic flag and destroy everybody else's property because they have wasted their own share of the national substance in rye juice and other riotous fluids.—Boston Traveler.

OBITUARY.

Mrs. Sallie M. wife of John C. Rhodes, was born in North Carolina, October the twenty-third, 1806, died at Fayette county, Tennessee, November the second, 1885. She was in the constitution of Mt. Moriah church, in which she lived a consistent Christian forty-nine years. She leaves that good man, Rev. Hugh Cotley, the only member who was in the constitution. Four of her children went before her, and four remain to follow her. In the death of Sister Rhodes the community has lost a good neighbor, Mt. Moriah church a good member. May the Lord sanctify her death to the good of the community, and especially her children, some of whom may not be prepared to meet her in glory, is the prayer of her friend,
M. W. FAULKNER.

CORRECTION.

In my report of Fifth-Sunday meeting at Old Union, the printer makes me say that the collection for State missions resulted in five dollars, when it should have been twenty-five dollars. Please correct in your next. For the sake of the church and all concerned, please correct and place the correction in a conspicuous place. Yours etc.,
E. O. FAULKNER.

Ripley, Tenn., Dec. 21, 1885.

MANUAL FOR FUNERALS.

For the use of pastors, containing twenty-one burial services, adapted to different conditions of past life, together with consolatory passages for ministering to the bereaved, and useful blanks for record of funeral, text, etc. Compiled and edited by Lansing Burrows, D.D.

Dr. H. H. Tucker says of this volume: "It is the best book of the kind we have ever seen, and is worth many times its price to any pastor."

Dr. J. B. Hawthorne says: "It is a wonder that such a book has not been prepared for Baptist ministers long since."

Price, fifty cents, postpaid. And this amount to Graves & Mahaffy, Memphis, Tenn.

AN EXPLANATION.

We place the Bine X upon the papers of all who 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 due next week their time expires.

Please notice that we are offering the "Wonders of Prayer" for one dollar instead of one dollar and fifty cents as heretofore.

SAYINGS OF MR. C. H. SPURGEON IN HIS NOVEMBER MAGAZINE.

THE LATE EARL OF SHAFTESBURY.

AMONG the many testimonies to the late Earl, Mr. Spurgeon's are as valuable as any. He says in 'The Sword and Trowel' for November:— "We never had a truer friend, nor one with whom we have had more real heart-to-heart fellowship. He had great fears for the future. His forecasts of the result of the loose theology of the times were of the darkest order, and he had a similar foreboding of the democracy which is gaining so much power. It has frequently been our lot to cheer him, though we must confess we sympathized to a considerable degree in the fears which we sought to allay, yet his faith in God, in the unchanging word, was as firm as a rock. [Take him for all in all, we shall not look upon his like again.]"

MR. SPURGEON ON THE BAPTIST UNION.

The false sentiments uttered or countenanced at the October meetings of the Baptist Union led a person well-known to me to write a note of kind and gentle remonstrance to Mr. Spurgeon against being united with those who hold and teach heresies. As Mr. Spurgeon has quoted words from that note in his magazine, he has given countenance to the quotation of a few more, which I give with the leave of the writer. The Baptist Union has now the management of the Baptist home mission, and whatever leaven of evil there is in that Union has power to diffuse itself by means of the committee and agents of that mission, over the whole land. The writer said:—

"Dear Mr. Spurgeon: You are in fellowship with all the heresies existing in the Baptist Union. If those who denied the resurrection were, by God's will, delivered to Satan that they might learn not to blaspheme, and if persistent heresies are to be rejected lest a little leaven should leaven the whole lump, fellowship with such heresies as now exist in the Baptist Union must be at variance with the will of God. Have you duly praised [a certain] address? I see that it is publicly praised as a Baptist classic? It seems to me that by it the kingdom of Christ, as king of saints, is annihilated. His people consist of those who possess the common virtues of some who know him not. The atonement, of itself saves no one. The figment so-called, is nothing but a denial of the reality. Even the coming of the day of wrath seems to be denied. Men are no longer, it seems, under the curse, but all are redeemed, saved from wrath, and sure of heaven, unless they do not like to be so. . . . Your sermon of the seventh of June, shows what unchristian fellowship has done. I mourn the state of things; and as God has favored you to try to stem much error of doctrine, I pray him to give you actions as well as words more effectual still."

Mr. Spurgeon, in a short passage in the November 'Sword and Trowel,' says:—

"A correspondent accuses us of 'having fellowship with all the heresies of the Baptist Union.' We have no such fellowship. Our connection with that institution extends to common action in helping poor and aged ministers and home mission work. For what may be said or done at the debating meeting, we have no sort of responsibility, for we have ceased to attend them. If any are unaware of this, we beg them to notice the fact; for it would pain us greatly to be supposed to have any fellowship with modern doubt. The great mass of our brethren are quite free from loose views, and with those brethren, and with all who love the gospel of our Lord Jesus Christ, we are in fellowship of the heartiest kind."

The fellowship referred to in the note which Mr. Spurgeon quotes is no doubt membership in the Union, and co-operation with it. Non-attendance at its meetings is a most important protest; but those meetings control its home mission work and its other agencies, so that absence from these tends to leave heresy to control the work to which the members of the Union contribute funds. Protest is good, but ought co-operation to continue, if Scripture be our guide?

PRESENT DANGERS.

Mr. Spurgeon's magazine has a short article by him on the subject. He says:—

"The talk of certain preachers has less and less of gospel in it. . . . We could indicate differences at denominational conferences which are so disguised as to look orthodox when they are not. Those who attack the old faith openly can scarcely be blamed for doing so, when the opportunity is temptingly placed before them by the mixtures of great gatherings; but those who talk of being one with the orthodox, and then state at the heart of their doctrines, are far more to be feared. . . . when, amid a crowd of words, and much apparent reverence, the spirit of the old faith is despised, we are not less so created as it is supposed that we ought to be. . . . This is becoming growingly difficult for those who keep to the gospel. . . . The covert assaults made upon principles which we hold dear as we use it, to bait the ignorant and the weak, and to lead the bold and the wise down, . . . this was the part which a true might do, . . . at the time of the Reformation, . . . but the times are now when, . . . and when the . . . of such must be borne rather than those of a false peace. . . . Patience has almost had her portion worked out of this world, and we trust the time is not far off when we will get for good, but we will not get such good and the time will be . . . and it will not be dry to us."

THE PREACHING OF DOCTRINE.

MANY people are very much opposed to doctrine in preaching. . . . No man, however, of these people knew what they show themselves to be by this opposition. . . . They plainly classify themselves as belonging to a genus of which the Spirit said long ago, "They will not endure the sound teaching." . . . sound doctrine, healthy teaching—so the margin of our Testament expresses it.

When we find a generation of fourteen who has little appetite for honest bread and butter, but is partial to chalk and chewing gum, we do not immediately conclude that bread and butter are unwholesome for mankind in general, but that there is something wrong with the teeth. . . . And so in the case we are now dealing with. . . . The preaching of doctrine, sound doctrine, is a waste, unnecessary for the world. . . . Without it, all souls would be lost forever. . . . And without it, civilization would come down in ruins, as the Parthenon temple which bereft of its coupled columns.

What is doctrine? It is teaching. . . . Sound doctrine is the teaching of the truth as it is in Jesus. Can mankind do without that? For an answer, regard those people that have it not. . . . It is evident that, without teaching, we must be in ignorance. Without doctrinal preaching, then, or rather without the preaching of doctrine, our congregations must grow up in ignorance of the truth of God. . . . And it that be the state of Christian worshippers what will be the condition of those outside of them? Does anybody know a nation, without schools, that is educated in the three R's? Now, gospel churches are the schools of Christian knowledge for the people. If doctrine is not preached in them, it will all but perish from among men. It will be said that men have Bibles, and can learn the doctrines of Christ from them. We make an answer: So they could; but they will not. How many men, how few men, we do not know, who absent themselves from gospel preaching, and yet learn from the Bible at home? Plenty of talk of that kind we have heard, but we do not know one man that practices it? No, there is none that doeth it, not so much as one. Ministers are called of God for this very work. Says the apostle, "I am appointed a teacher of the Gentiles in faith, and truth." How can a man preach the unsearchable riches of Christ without preaching doctrine?

But some man will say, "We object to the preaching of doctrines because they are dry." This objection, unfortunately, lies against preaching anything concerning the gospel and divine

truth. All preaching is "dry" to the unrenewed heart. "The natural man receiveth not the things of the Spirit of God." But if the minister of Christ thoughtfully believes the doctrine which he undertakes to preach, and if he be convinced that the knowledge of that doctrine is supremely important to his hearers, then he may hope to speak it in a manner that will not be more dry than any other spiritual language.

Again, we have heard it said, "We do not object to doctrine altogether, but we do not wish to hear so much preaching of that kind." Well, friend, tell us where it is that you hear so much preaching of that doctrine. We would much like to attend that church, and hear that minister. On the contrary, we find in vast numbers of ministers a miserable want of bone. They are bringing up their people on arrowpoise and sage, and similar soft stuff, and they will never have anything but fair and plabby babes. None of God's strong men grow up in that way.

For truth, we may as well utter with it, the reason for the outcry against preaching doctrine is, that the ministers themselves do not hold them firmly enough, and the carnal heart of unbelievers, and of worldly-minded professors hate them. Receive the truth in the love of it, and it will not be dry to us.

And what so noble a theme can the Christian speaker choose, as any one of these heaven-sent truths? Surely, if men have minds at all, here is the grandest theme for their exercise. The holiness, eternity, omnipotence, and trinity of God; the incarnation of the Son; the descent of the Spirit; the work of atonement by substitution; the union of Christ with his people, his triumphant resurrection his coming again to judge the world, yea, the judgments he will execute upon the ungodly, are a great deep; the tremendous catastrophe of Eden, whereby all have sinned; the converting of the depraved heart of man; the harmony of justice and mercy on the cross of Christ—all these are themes into which angels desire to look. They must be preached among men, in order that all the elect of God may be gathered home.—Religious Herald.

FROM INDEPENDENCE, TENN.

PRO. GRAVES.—The people around here are saying that Christmas will be very dull with them. We all seem to forget our Creator at times. We should think, and remember Job of old; how happy he was in all his afflictions. He put confidence in his Creator for his happiness, and not in the ball-room. There are some that profess to be the true followers of Christ, that pay more attention to horse-racing and ball-rooms, than they will to the interest of their church. How must we judge such folks? They need no judgment, for "a person is known by the company that he keeps;" "a person's character is moulded by what he or she reads." So we see that they are their own judges. The Evergreen Sunday-school is just flourishing. It has over one hundred students. The Independence Baptist church is under the pastorate of an efficient man of God. I respectfully allude to Rev. C. P. Malone, M. D.

We feel under many obligations to Bro. Howard for the true work that he accomplished in his visit to Independence. It every Baptist pulpit could be supplied with men who are not afraid to preach the whole gospel as it is in Christ, the times would be better, Christianity would be better appreciated, and Romanism, and otherisms would cease to flourish. T. A. FAWCETT. December 14, 1885.

OUR EARNEST APPEAL.

WHAT can be stronger or more earnest or eloquent than facts? Read this from the treasurer of the Ministerial Board:—

Dear Bro. Graves, will you please make an earnest appeal through your paper for the young ministers in the University? There are thousands of Baptists in this State who can, and will, give, if properly aroused, one dollar each to help defray the expenses of these young men who are being educated for the work of the ministry. Many in

Arkansas, Texas and Mississippi, and all over this country, would bring to themselves blessings, by contributing to this fund, and they ought not to delay the blessing by deferring the gift. We need about two hundred dollars now to pay on board bills past due, and we must have money in the treasury to pay future bills as they come due. If all would do something our treasury would be so full that instead of calling for money to defray the expenses of the young men here, we would be searching for other young men with the ministry in view, that they too, might have the advantage of such instruction in the University as would make them men strong in the Lord's work. Your brother in Christ, G. C. SAVAGE, Treasurer of Board of Ministerial Education, Jackson, Tenn.

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WHETHERAS, with this meeting the relationship of pastor ceases between our beloved Bro. J. H. Taylor and this church, — Therefore be it resolved by the Baptist church of Christ at luka, Miss.,— 1. That we regard Bro. Taylor as a faithful and earnest teacher of the pure word of God, and well qualified in heart and in heart to preach the gospel of Jesus Christ. 2. That in his labors as our pastor for the last five years he has preached the whole counsel of God, breaking unto us the bread of life, and by precept and example has taught us to be followers of the meek and lowly Savior, for which, as a church, we heartily thank him, and pray God to bestow upon him life's choicest blessings, and afterwards bring him safely to a heavenly home with many stars in his crown. 3. That we commend him to the world and to the churches as a Christian gentleman, a true friend, and a faithful pastor, and as a worker in the vineyard of the Lord, ever diligently using the talents which God has committed to his keeping. 4. That these resolutions be spread upon the church book, and that a copy be furnished Bro. Taylor, and also copies be furnished THE TENNESSEE BAPTIST, and the Baptist Record with a request for their publication. Unanimously adopted in church conference (this second Lord's day in December, 1885. H. R. CLURSKALES, Moderator pro tem. E. S. CHANDLER, Jr. Church Clerk.

RESOLUTIONS.

VERY much desire a copy of the minutes of each of the following Associations: Beech River, Bethel, Ky.; Concord, Cumberland Gap, Duck Town, Liberty, Easton, East Tennessee, Friendship, Indian Creek, Judson, Liberty, Alabama, Long Creek, Mount Harmony, Mulberry Gap, Northern, Providence, Southwestern, Stockton's Valley, Sweetwater, Union, Unity, Walnut Grove, Watauga, Western District, and West Union. Please send at once. J. T. CHRISTIAN, Chattanooga, Tenn.

TO THE THEOLOGICAL CLASS.

FOR the benefit of those who desire to enter Dr. Graves's Theological Class, and to save time in corresponding, (we have received quite a number of inquiries the past week from out only the South and West, but two from Canada,) we here give the prices of the books recommended by the "Prof.":— Emphatic Diaglott, in cloth, (specimen pages furnished on application), \$4.00. Seven Dispensations, 2.00. Christian Doctrines, 1.50. Genesis, with notes by Conant, 75. Cantabury Revision Old Testament \$100 & \$2.00 Bible Types Explained, J. H. Everett 75c. These books can be supplied from our stock without delay, and we shall be glad to supply them. The prices quoted above include postage. When we can send by express we prefer doing so. Of course we pre-pay the charges, and would request those who live near enough to an express office will so state in their orders. Yours truly, J. S. MAHAFFY.

BOOK-TABLE.

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Sent postpaid by Graves & Mahaffy, Memphis, Tenn.

FROM DR. FROST, CALIFORNIA.

DEAR BRO. GRAVES:—Please say to your readers that the series of articles on "Christian perfection" is now closed. If the Lord will I hope to write another series next year on "The Bible Doctrine of Sanctification." I have attempted thus far to show the elusiveness of "Christian perfectionists," their misstatements, and misinterpretations of Scripture. The New Revision cuts up root and branch the very passages on which they have relied for proof of their exalted theories. Your explications of the parables are Scriptural, logical, consistent. The parables of Christ are a galaxy, and shedding light on all the pages of the Bible. Yours fraternally, A. J. FROST, Sacramento, Cal.

MINUTES.

VERY much desire a copy of the minutes of each of the following Associations: Beech River, Bethel, Ky.; Concord, Cumberland Gap, Duck Town, Liberty, Easton, East Tennessee, Friendship, Indian Creek, Judson, Liberty, Alabama, Long Creek, Mount Harmony, Mulberry Gap, Northern, Providence, Southwestern, Stockton's Valley, Sweetwater, Union, Unity, Walnut Grove, Watauga, Western District, and West Union. Please send at once. J. T. CHRISTIAN, Chattanooga, Tenn.

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The New Revised Bible.

The publication of the Revised Old Testament in May last marked the completion of one of the greatest literary events of all times, and excited the interest and attention of the entire English-speaking world.

The occasion for this revision of the Scriptures, and the able hands into which the great work was entrusted, are so well understood that we need not advert to either topic; and while there are various opinions as to the value of the results attained it is an assured fact that the old King James Bible will not be displaced for many years to come. Realizing this fact, and the value of the Revised Bible, and the popular interest in it, our publishers have prepared and put upon the market a new Parallel Family Bible, quarto size, which gives the Authorized and the Revised Versions in parallel columns, line-for-line, upon each page.

The desirability of this arrangement will be appreciated at once by all students and Bible readers, and the new Parallel Bible will be well received. They have used a new, large type, broadly spaced. It is nearly double the size of the largest type used in any of the English or American editions of the Revised Bible.

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Extraordinary care has been exercised to insure accuracy. They have employed the most expert proof-readers, and the work has been again and again gone over. In fact, they have detected and corrected several typographical errors in the English originals.

They are the first to publish a Parallel Family Bible, quarto size; and although they incurred great expense in the preparation of the plates they will issue the double volume at but a slight extra charge over the price of the Old Version alone. Reference to the price-list below will show the new and attractive styles of bindings adopted and their prices, both those for family use and those for pulpit use. These styles and prices are so graded as to be adapted to the taste and means of all.

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The Tennessee Baptist.

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

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

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

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

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

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

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

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

Distinguishing Policy of Historical Baptists.

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

Silence is the most efficient Accomplisher of Error.

NEW YEAR!

THERE will be no paper next week. No types will be set during Christmas and New Year holidays. Don't forget it.

A friend in deed proposes that every active friend of this paper and its editor make an effort during Christmas week to get a list of subscribers as a New Year's present to the editor. Who cannot secure at least one? And a thousand doing each but this little, would make our heart glad, and give this paper a grand start for 1886.

OUR THEOLOGICAL READING CLASS.

FOR 1886.

So many new names have been enrolled who wish to commence, and so many of the old class vote to re-commence the course, and as none object we accede to their wishes, and republish the "course" given for September and October last, for January and February, 1886.

OLD TESTAMENT. For January, Genesis, two chapters daily, Conant's translation with notes.

NEW TESTAMENT. John's gospel, one chapter daily. Matthew's gospel, one chapter daily. Emphatic Diaglott with notes and references. A literal word-for-word translation in small type.

THEOLOGICAL READING.

TEXT-BOOKS. Christian Doctrines (Pendleton), one chapter daily. The Work of Christ Developed

In Seven Dispensations (Graves), one chapter daily. Questions by the class will be answered by the editor.

The last five days of February to be spent in reviewing what has been read during the course.

The text-books can be obtained at the Baptist Book House, Memphis, Tenn., at publishers' price.

For your devotional readings morning and evenings adopt the Psalms in course. By reading two Psalms daily, you will in the course of one year read the Psalms nearly three times. They are the Christian's prayer and praise book; and no minister can be too familiar with them.

GENERAL ITEMS.

Send to Graves and Mahaffy for sample pages of the new music book, Prayer and Praise.

We shall drop every name having the Blue Cross this week, unless a renewal is received by January fifth.

Bro. J. B. Carrin of Florida, expresses his great satisfaction with Dr. Frost's articles on "Christian perfection." He will be delighted to learn that Dr. Frost will have another series for 1886.

If the Baltimore Baptist is under the impression that we wrote the articles in the paper headed, "The end of Controversy," he mistakes the authorship. They were from the pen of our able associate, Dr. Bond.

We are glad to hear from you, Bro. H. H. Cordell, Texas. We have entered the names you send us on our list, and your name as one of our theological reading class for 1886. Do not fail to read up, and keep read up with the course. Beg, if you cannot earn or borrow the money to get the books. Do not be ashamed to let the brethren know your wants. They will help you to books, most certainly.

WORTH SEEING.—The emporium of diamonds and jewelry of this city is now at 293 Main Street, D. W. Hughes. There are very few persons who ever saw a single diamond worth \$1,000 but at this house can be seen those brilliant beauties, worth \$5,000 and \$10,000. The Santa Anna Jewel is beautiful beyond anything we ever saw in the shape of a jewel. If our readers visit Memphis this week or next week, call and see these rare Jewels. And no where can you obtain better bargains in jewelry than at this store.

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor.

NO. XVII.

Definition.

HISTORICAL.

"PARABLE.—A fable or allusionary relation or representation of something real in life or nature, from which a moral is drawn for instruction."—Webster.

The Blade, and Full Corn.

THE GRADUAL DEVELOPMENT OF CHRIST'S KINGDOM.

"And he said, So is the kingdom of God as if a man should cast seed into the ground, and should sleep, and rise night, and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth immediately he putteth in the sickle, because the harvest is come."—Mark iv. 26-29.

THAT this parabolic gem, so natural and so significant, should be recorded only by Mark is "one of the surprises of gospel history;" but it does not militate either its "goneness or importance."

Of this parable Dr. Bruce of Scotland says: "The law of growth in the spiritual world not being duly laid to heart has therefore not been found here, and this parable consequently has been misinterpreted, or rather scarcely interpreted at all. Few of our Lord's parables have been more un satisfactorily expounded, as there are few in which a right exposition is more to be desired for the good of believers."

This expositor verifies the truth of his own assertion by interpreting this parable, at great length, as teaching the growth of grace in the souls of

*Parabolic Teachings, p. 120.

Christians; in other words, that sanctification is a gradual growth, and, in trying to conform it to the laws of growth in the natural world, he altogether misses, I think, what Christ intended and does manifestly teach by this parable. Indeed, Dr. Bruce frankly confesses that he has limited its application to the individual Christian's experience rather than to the history of the kingdom of God at large, its real scope, and his apology is because he understands the former better than the latter. So disingenuous is his admission, and so applicable his reason to other commentators, I quote him verbally here:—

"And here we shall confine ourselves to the experience of the individual though sensible that the history of the kingdom of God at large is a far greater theme than that of any individual Christian, and ready to admit that it was probably the former which our Lord had chiefly in his thoughts when he uttered the parable. Our apology for restricting our inquiry to the minor subject is, first, that we understand it better."—Bruce, p. 131.

Let the reader mark this writer's statement, when I accept as true, viz., that "our Lord had the history of his kingdom at large chiefly in his thoughts when he uttered this parable." Had he said wholly in his thoughts it would have been nearer the exact truth; for this is what he explicitly declared the parable was intended to illustrate, viz., that the growth of his kingdom would be slow and by marked stages from its origin to its final and glorious consummation, like unto that of a seed of corn from its planting to its final development,—the full corn in the ear. But amazingly strange although this is so clearly stated by Christ as the true and only scope of the parable commentators so generally, Dr. Bruce not excepted, ignore it, and even base their interpretations upon a single and confessedly mistranslated text of Scripture! (Luke xvii. 20.) Christ's kingdom, composed, as it is, of his visible local churches, could not be the "kingdom of heaven is within you," those wicked and murderous Pharisees, which it could not be either in its literal or spiritual, its physical or figurative, senses. It was among them or in their midst, although they did not discern the fact; and this is undoubtedly what Christ said. At another time he said, "But if I, by the finger of God, cast out devils, then has the kingdom of God come unto you." I can recall no passage in the Sacred Scriptures where it is taught or intimated that Christ's kingdom ever was or ever could be in the hearts of saints or sinners. Paul does, in one place, say that the kingdom of God is righteousness and peace and joy in the Holy Spirit; but this is manifestly an elliptical sentence for the fruits of the kingdom,—its aim and the natural result of its rule. We all know that the apple is not the tree nor the grape the vine that produces it. The third Napoleon, in the fête given at his coronation, said, for the ear of the foreign diplomats, "The empire is peace." He certainly did not mean that the French government was either literally or figuratively peace, but that its aims would be to secure peace with all nations. None but commentators of the Sacred Scriptures would have otherwise understood the very elliptical expression!

I regret to say that one of our own recent and valued commentators of the New Testament thus briefly explains the scope of this parable: "The kingdom of God in the soul and in the world, a life and a growth not dependent on human power, gradual, progressive and complete in its development."

A SUGGESTED INTERPRETATION.

Analogous to the three noted stages in the growth of a seed of corn, viz., 1. From the appearance of the blade to that of the stalk. 2. From the stalk to the appearance of the ear. 3. From the earing to the full corn in the ear,—its complete and ripened development is the growth of the kingdom of heaven.

These would be the three marked periods in the growth of his kingdom on earth,—

I. Its inceptive or organizing period.

II. Its development.

III. Its full and glorious consummation.

*Dr. Geo. Clark's Notes, published by the American Baptist Publication Society.

1. The inceptive period includes the time from the planting of the first church (the setting up of the kingdom) until the ascension of Christ and the descent of the Holy Spirit; i. e., the period of the personal administration of it by Christ himself.

As in the case of the blade stage of the corn the casual and unintelligent observer could not discern the real character of the plant, or distinguish it from the common grass of the field, and certainly not discover anything that bore the appearance of an ear of corn, so many casual readers and partisan interpreters profess to see nothing in the history of Christianity from the days of John the Baptist until pentecost that indicates the existence of the kingdom of Christ; but nevertheless it was as certainly there, in its elementary form, as the undeveloped ear is in the corn blade. Christ himself expressly and repeatedly asserted its actual existence:—

"The law and the prophets were until John, since which time the kingdom of God is preached, and all men [not press into but] assai it."—Luke xvi. 16.

This agrees with Matt. xi. 12.

"And when he was demanded of the Pharisees when the kingdom of God should come he answered them and said, The kingdom of God cometh not with observation; neither shall they say, lo here or there, for the kingdom of God is in the midst of you.— Luke xvii. 20-21. See American revision.

That is, it was there present among them.

"But if I cast out devils by the Spirit of God, then is the kingdom of God come unto you."—Matt. xii. 28.

It was in actual existence. Publicans and harlots entered into it by baptism. The scribes and Pharisees assailed it. Christ informed Nicodemus that except a man were born of the Spirit he could not see it, and, unless born of water (baptized) in addition to the spiritual birth, he could not enter it, which implies its existence.

During this the organizing period the kingdom was under the direct personal administration of its King and Founder. He was building, setting up and establishing it. Its laws were both enacted and executed by him in person. This period was represented by the cutting the stone out of the mountain without hands, i. e., human or angelic agency.

2. The second period in the progress of Christ's kingdom embraces all the time from his ascension until his return,—the Regeneration. (Matt. xix. 28.) This period is analogous to the earing time of the corn, blade or stalk, and, in Daniel's prophecy, is the time between the cutting out of the stone from the mountain and its smiting the great image. (Dan. ii. 41.)

During the blade, or stalk, period of the corn, as I have said, there was nothing, to the inexperienced eye, that looked like an ear of corn, yet during this period, after the form of an ear and the green, imperfect and scattered grains of corn appeared, no one questioned that it was indeed corn; so in this age few can be found to deny that the kingdom, in one of its phases, is in existence. The kernels of corn are fast multiplying in the ear; and the signs of its fullness and maturity are manifold, and evident to every Scripturally intelligent observer.

3. The third period in the progressive growth of the kingdom, represented by the first appearance of the green ear on the stalk, and the scattering kernels of unripe corn upon it, to the full corn in the ear, represents all the time in the history of the kingdom from the return of Christ, when commences the Regeneration, until the close of the millennial age.

(1) At the commencement of this period Christ will return with all his now glorified saints, gathered from their graves and caught up and out of the living populations of earth.

(2) Then will take place, in their presence, the judgment of nations as nations, and the avenging of their blood upon those that dwell upon the earth,—those goat nations that oppress and persecute them.

(3) Then will Antichrist himself, all Antichristian organizations, civil and religious, (and at this time the whole world with its kings and rulers will be under his control, and in open rebellion to Christ) will be crushed into dust by Christ as king

of all his saints, as the symbolic stone cut out of the mountain, and its very dust driven from the earth; like the chaff by the wind of a summer's threshing floor.

Then and then will the prophecies of Daniel, (ii. 44.), and David (Ps. li.), (and John) (Rev. xx.), be fulfilled when the stone-kingdom will smite the image and break it in pieces. But this is not all of it, it was to become a great mountain and fill the whole earth.

Christ, as the antitype of David, having, by his almighty power, subdued all his enemies, overcome and bound and cast out Satan, the strong man armed, will spoil his goods (Luko xl. 21-23) and take possession of all the kingdoms of this earth.

The Regeneration will be constituting of all these kingdoms into his one now universal kingdom, over which, with his saints as joint heirs, he will reign on this earth for one thousand years in undisputed sway, as King of kings and Lord of lords, "and all men shall see and fear his glory from the rising of the sun to the going down thereof."

This millennial period, during which the "full corn in the ear will appear in its ripened state, its full glory, I call—

The Consummation of The Kingdom.

I refer to the following Scripture: In support of these positions, which I trust the reader will carefully read:—

Dan. ii. 31-45, Dan. vii. 20-28; Luke xxii. 29-31; Matt. xix. 28; Acts iii. 20, 22; Rev. xii. 11; xx. 1-7; Rev. v. 10; 2 Tim. ii. 12.

TO BE CONTINUED.

*See Seven Dispensations, Part III. for a full development of Christ's work, and the "Doctrine of the Last Things." Baptist Book House, Memphis, Tenn. Price \$2.00.

WHO WILL HELP THE THREE YOUNG MINISTERS THROUGH ANOTHER SESSION?

The faculties at Jackson and Carson College will unite in the statement that three young ministers in all respects more promising, and more worthy of assistance, never attended those colleges. They are in the midst of their studies. They cannot return without the assistance of friends. The question now is, shall we say to them return and you shall have it? Personally it will be too much for us, until we are again able to take the field to preach or lecture. If we shall receive, in answer to this appeal, between now and September the first, enough to pay one month's board for each, thirty-seven dollars and fifty cents, trusting in God and our brethren, we will say to them, "Come back and finish your course." Let every friend of ministerial education who reads this decide if he or she will help this cause this year, 1885-6, and inform us how much, and forward a part of it before the first of September next. Bro. Fuller, we are satisfied, will start the new year with his old proposition; i. e., to be one of twenty to pay the board and washing of one young minister,—thirteen dollars and fifty cents, six dollars and seventy-cents each. We believe one brother in California will engage to support one. And we believe the young ladies' missionary societies in Tennessee will engage to support another, and that the societies in Dyerburg and Ripley will head the list. And we are morally certain that the general contributions will support another. If we are right in this we can support four instead of three for the coming year, 1885-6. Shall we not do it? It may be a hard year, but listen to the promise: "Trust in the Lord, and do good, and verily thou shalt be fed." Who will trust in the Lord, and load off in this grand work?

If we can only be instrumental this year in raising the means to support four young ministers at Jackson and Carson we shall feel that we are not living in vain; and the brother or sister who gives ten or five or one dollar will not live wholly in vain.

Let us hear from every friend of ministerial education during this month, that we may let the brethren know if they can return in September.

Any amounts in the mails that have not reached us will be added to the September fund.

J. R. GRAVES.

ULLEH FUND.

Bro. E. B. Fuller proposes to be one of ten to give \$18.00. Mississippi.—E. B. Fuller, 675; Pleasant Hill church, DeSoto county, 675. Total, 1350.

Kentucky.—W. L. Trice, 75.

Texas.—Mrs. Lizette Chasoy, 18 00.

GENERAL FUND.

Cash on hand 1st September, \$41.29.

Received since September 1st to date, \$32.07.

WEEKLY REPORT.

Mrs. E. A. Watson, Tennessee, 1 00; A Baptist, Middleburg, Tenn., 5 00; E. H. Hollar, Tennessee, 3 00; P. H. Anderson, do., 1 00; Jas. Hudson, Arkansas, 1 00; J. B. Fleming, Alabama, 10 00; H. B. Douglas, Missouri, 5 00; M. A. Stone, Arkansas, 50 cts; J. J. Bradley, Kansas, 50 cts, Total, 27 50.

QUESTIONS AND ANSWERS.

THE JUDGMENTS.

QUESTION 367. You have said that instead of one, as we have always been taught, there are four judgments, one past and three to come. I should be pleased and benefited if you would more clearly and Scripturally present them.

PAST.

ANSWER 367. I. Judgment of believers.

1. Ol sin, which has passed for the believer, Christ having been judged for his sins, and he himself "crucified with Christ." Hence he that believeth... shall not come into judgment."

2. Period of judgment.

When the Lord Jesus died on the cross, more than eighteen centuries ago.

3. Place of judgment.

On Calvary.

Bible references, John iii. 18, v. 21; Rom. vi. 6, viii. 1-3; 2 Cor. v. 21; Gal. ii. 20; Heb. ix. 26 x. 11-17.

Many of God's dear children are kept from having peace with God through the supposition that they have yet to be judged for their sins. Such is not the case, blessed be God; for Christ has been judged in their place,—"has appeared to put away sin by the sacrifice of himself; and the Holy Spirit says, "Your sins and iniquities I will remember no more." Moreover, the believer is "perfected forever," and "shall not come into judgment."

FUTURE

II. Judgment of the redeemed.

1. Of the redeemed of all ages, when each "shall receive his own reward according to his own labor."

2. Period of judgment.

After they have been "caught up," in glorified bodies, to "meet the Lord in the air."

3. Place of judgment.

Before the "judgment-seat of Christ."

Bible references, Rom. xiv. 10-12; 1 Cor. iii. 8-15; 2 Cor. v. 10; Rev. xvii. 12.

Believers "must all appear before the judgment-seat of Christ" to receive reward or suffer loss according to their works on earth. It will not be a question of heaven or hell, since they are all previously in heaven in bodies of glory, but of what reward, if any, they are to get when there. Paul has been with Christ, so has the thief, for hundreds of years. How absurd to suppose it has yet to be decided whether they are fit to be there!

III. Judgment of the nations.

1. Of the living nations on the earth, divided like sheep and goats, according to their treatment of the faithful Jewish remnant, whom the Lord calls "my brethren."

2. Period of judgment.

At the commencement of the millennium, or Christ's reign of one thousand years.

3. Place of judgment.

In the valley of Jehoshaphat at the base of the Mount of Olives.

Bible references, Joel iii. 1-16; Zech. xiv. 1-9; Matt. xxv. 31-46.

By a careful study of Matt. xxv. 31-46, and a comparison with Joel iii. 1-16 and Zech. xiv. 1-9, it will be seen that this judgment is confined to the living nations (Gentiles) on the earth when the Lord Jesus returns to reign. This is important to seize, as it is generally confounded with the fourth judgment, which takes place at least one thousand years later.

IV. Of the dead.

1. Of the unconverted dead.

2. Period of judgment.

After the close of the millennium, or Christ's reign of one thousand years.

3. Place of judgment.

Before the great white throne, after the earth and heaven have fled away.

Bible reference, Rev. xx. 11-15.

This judgment is confined to the only remaining class, viz., the unconverted dead of all ages, who are condemned to their awful doom in the lake of fire for eternity.

From attention being given to the above it will be seen that the very commonly received theory of

a general judgment is absolutely unsupported from Scripture, and confounds the truth, inasmuch as the accounts of the subjects, period, place and manner of the different judgments bear no resemblance to each other.

J. C. T.

QUESTION 368. Is there any other denomination save the Baptists that, in ordination, presents the Bible to the candidate, and requests him to teach it, and if only, for the faith and practice of the churches? If so, what one? J. W. MURPHY.

ANSWER 368. Not one that we know or ever heard of. This fact is an important one, and the attention of all men should be called to it, and especially when it is done at our ordinations. Presbyterians do enjoy their Confession of Faith, and the Methodists bind their ministers to teach and observe the Discipline, every point, great and small.

QUESTION 369. Should an administrator unintentionally omit, in administering the ordinance of baptism, the name of the Son from the formula, and use it thus, "Father and Holy Ghost," would the act be valid, all other necessary principles being had? Should a person fail to be entirely covered by the water would the act be valid? W. A. HIRSH.

ANSWER 369. 1. We should regard it as a bad one. If one person of the Godhead may be ignored then may two and all. Unitarians baptize in the name of God the Father only. Is such a blasphemous act Christian baptism?

2. If Christ commanded a total immersion then there must be a total immersion. If there should be a failure in the first attempt it should be attempted until the command is obeyed. An act intended in good faith to be right is not right unless it is right evidently. A conscientious man in believing that the act of sprinkling performed upon him is valid baptism, but is it?

EDIGRAMS.

This is the last issue of the year, and only one order to discontinue has come under our notice during this closing month, while we have had daily occasion to thank our friends in deed for lists of new subscribers. So we thank God and take courage.

A question in three pages long, that would require a book as large as Middle Life, and on the same subject to answer is before us. The writer wishes us to answer it in the paper, and send that one paper to him, as he is not a subscriber. Thoughtful and saving he! The three pages go to the waste-basket of course. Dr. Frost's articles are very interesting to me, and, if completed certainly would be a valuable book. So says Bro. O. G. Frazier. "We (wife and I) greatly appreciate your expositions of the parables and prophecies of Christ. We find them very interesting, and think them eminently Scriptural, and are convinced that, when finished, they will be one of the best works of your life. They are alone worth more than the subscription price of the paper. We vote for their publication in book form." So writes Bro. J. B. Carrin of Florida.

These are pleasant words, Bro. C.; and we appreciate the opinion of an intelligent Christian woman. Several of our brethren are immensely anxious to see the expositions of particular parables, which have troubled them for years, and baffled all their attempts to explain them satisfactorily to themselves. One says that of the unjust steward, another the talents, etc. There are difficulties connected with those parables which only the Bible student realizes. We pray for light, that we may impart true light. If any have objections to the expositions given we shall be pleased to see them. Thanks to Bro. Ward of Texas and Sister N. Head of Tennessee for the desired circular. "I think our church will soon adopt church communion. Some of our strongest members are fully convinced." Thus writes Bro. T. A. Rogers of Water Valley, Miss. Our old friend, S. L. Sanford, formerly of Shelbyville, Tenn., but now pastor at Ukiah, Cal., sends us two renewals and three new subscribers; and it is just as he used to do in Tennessee. God is blessing him in his work. He always does bless those who put their trust in him and work. Our good Bro. McPherson at Vaidon, Miss., sends us a new sub-

scriber, who wants the paper beginning with our expositions. Vain wish we fear; for, notwithstanding the hundreds of extra copies we published containing the first exposition, new subscribers have long since taken them all. He says: "I think the last objection to THE TENNESSEE BAPTIST has been raised; and I feel confident that it will soon be the paper for the Baptists of the South-west." A. P. Snelling, Oregon: The sixty-five cents excess we put into the ministers' fund, which you should like to visit you in Oregon! Let cool with you in July and August, Bro. S. Eld. D. E. Gambrell of Holden, Miss., an old subscriber and sound Baptist, has removed to Louke, Ark.; and we cordially commend him to the brotherhood of that State. Resolutions of commendation, passed by his church, were published last week. Your letter and warm fraternal words, Bro. Younger of Roxboro, N. C., come like a blessing to us. How it would rejoice us to renew that visit, and spend another pleasant day in your family, and enjoy those wine-saps! Thank for us your daughters for their kind offers. We will be pleased to enroll your name with the theological class, Bro. Black of Texas, and we are pleased to hear you say you are benefited by reading our expositions. Your expositions of the parables are extremely interesting, and I believe, scriptural; and I wait with impatient interest from one week to another for the next. There is one that has bothered me for years, and I am anxious to see your exposition of it, viz., the unjust steward. She made for himself friends and friends, and future support without work, with his lord's money, and Christ commends his course, and bids his disciples to do likewise. What an argument in the hands of infidels! I never could vindicate it from their assaults. I wait for it. A correct exposition of it that will not encourage dishonesty will be worth to me five years' subscription to THE BAPTIST. T. T. Tennessee. That will be the first parable we shall examine in January. All we will charge you for it will be ten or a dozen new subscribers, if for only six months. See what you can do to extend the circulation of the paper in your county. H. M. Warden, Alaska. It is a question of personal opinion only, and we would not advise you to hold out against a majority of the church. Wave your objection, and wait six or twelve months; we will convince all as to his conversion. Bro. Frank DeC. Florida. Thanks for yours, and right glad to hear from you, and that your work is prospering, and that you are singly in the new parsonage, and that you have joined our reading class. If we are driven from home to Florida this winter we shall make you a long visit you may be assured; but we are trying to make our room a Florida by the introduction of an anthracite-coal stove, and remaining strictly within doors. But how thankful we are for such friends in Florida as Bro. Moadie and yourself! S. W. Smith, Texas: Those brethren need your pity and your prayers who say we have misrepresented Mercer's sentiments or language touching communion. They are involved in the awful guilt of those who declare what they know to be false, or which is the same thing, do not know to be true. Pray for them, Bro. S. You must remember how you treated the truth touching baptism when you were a Methodist. Error is a terrible master. The mixed service at the Central Baptist church was not arranged or approved by us. We believe that Baptists are qualified to do their own work, and none else can consistently do it for them. We rejoice that your home church stands squarely by you in the practice of church communion. The progress of great truths long crushed to earth is slow. First the blade, then the ear, finally the full corn in the ear. So it was in the attempt to convince our brethren generally of the truth touching their practice of sion immersion. It was little by little that the truth gained the victory over deep-seated prejudices and the sacredness of Baptist usage. Think of the tens of thousands of Baptists, the majority of our churches, in England that cannot be made to see the gross unscripturalness and inconsistency of open communion with the unbaptized!

Broth. John A. Cargile, Alabama, Carswell, Texas, Fullilove, Kentucky: We have received a copy of the circular advertised for, disproving the mendacious statements of Jacob Ditzler, and will soon be able to furnish them by the hundreds wherever needed. If any one of his statements touching the published debate is true why did he not, years ago, stop its publication by injunction? Why does he not do it now? It will only cost him a sworn fee; and we have sufficient evidence to justify us in believing that he cares little for that. He winks the earth with a deeper, darker brand on his brow than that Calo wore. To rid himself of it he must enjoy the publication of the Debate, and sustain it before some court, or his uplift is written. Will these brethren use this fact? Right glad to hear from you, Bro. Evans. If we are compelled to go to Florida this winter, and this time cold and ice are causing pains in our limbs, may we stay at home we shall call on you going or returning, and renew our acquaintance with the brethren of Union Springs. We are undoubtedly a "bad egg." I am both delighted and instructed by the teachings of God's word to the disciples of the kingdom of heaven by reading your expositions of the parables and prophecies. God gave us strength of body, and mind to comprehend them. So says Bro. J. P. Bowen of Granger county, East Tennessee. A subscriber stops his paper because we have not published the series of the Mark of the Beast as promised. We promised the price, with copies to follow the Expositions of the Parables, and the Mark of the Beast to follow, and he leaves the table before the first issue of the paper is published. Some of us have been "caught up" with a view from Hancock county, that was out of make for the State. We had thought to republish that history, Bro. DeC. and what we did with it we cannot imagine. What will you do with it? You doubtless have years of it in your hands, and we shall present it in some form, sometime. Even we shall not come, as now, with a single smoked glass dark, but as our Father sees things, that they are all for the best and the good of the cause, and addition even, as in the case of the State. We were surprised as well as pleased to see the article this morning from Ocala, Florida, in the first section. Every true Baptist in Ocala is a land market, as the negroes are, when the Baptist churches were planted in Ocala. See the minutes of the Philadelphia Association. The Baptist has had a great help in the study of the Bible and in our practical work, and I am solid on church communion, and am not extracting my people, who receive it, lead. Thus writes Eld. N. Stenophor of Lonsburg, Mo. To know that we can aid a pastor in his studies and work is a gratification to us. That is our aim and effort. The Baptists of this section are fast giving up denominational communion" writes Bro. House of Medina, Tenn.; and he says it is from "a careful investigation of the subject." That pleases us. If we do not teach according to the sacred oracles let our teachings be treated as chaff: "for what is chaff to the wheat? saith the Lord." I endorse your position, that membership is the true limit of communion; and I held it before you publicly put it forth. If I am misled the word of God has misled me. May God graciously spare your life, for we need your lectures on the Church and its Ordinances up here. This is the way Bro. D. W. Wester of Wayland Springs, Tenn., writes. If our life and strength are spared we devoutly hope to fulfill our dis-appointed engagements to deliver those lectures in the months of April and May; and Bro. Parker may renew them in Alabama. We can sit in an arm chair and teach the people, if God sees fit to use us. We trust you will succeed in your effort, Bro. A. A. Sims, Alabama; and we are sure the slackness you justly complain of will be corrected by the reading of THE BAPTIST. It has never yet failed to do it. Your interpretation of the parable of the net I believe correct. I cannot think it our duty to educate the Heathen, but only to evangelize them. W. L. K., Mississippi. Eld. P. Musgrove, Alabama: You

are not forgotten. Early in January your objections will be published and noticed. We have not had time to even read your article yet. Eld. J. A. J. Smith is the moderator of our Association, and is a church-communionist. I am making up a club for the Old Banner." So writes Bro. J. C. Tatum of Tison, Ga., and adds: "I can't speak too highly of THE BAPTIST, your discussion of the parables, and Dr. Frost on the subject of Christian perfection. I had to contend with a Pedobaptist on that doctrine not long since, and I see that Dr. Frost is with me, or I with him." The Baptists out here are rapidly adopting the view that the Lord's supper is a church ordinance" writes Bro. J. A. Stackleford of Cloburne, Texas. We know of no section where greater efforts have been put forth to prejudice even the investigation of the subject. We trust you will exert yourself to obtain a general reading of Bro. Frost's view of the publications of the American Baptist Publication Society touching the principles we advocate and we observed in our practice; for this is our sin, and our only sin. We advocated the principle thirty years ago and since, but did not emphasize the practice, and nothing was said. Eld. J. A. Stackleford of Cloburne, Texas, as a member of our theological training class. We want to commence the year 1886 with at least one hundred students of God's word who will read one year. The only cost will be a few cents for their most valuable books. That our members may see how timely are the articles of Dr. Frost exposing the false and pernicious teachings of the Holiness sect, or Perfectionists, that are now prevailing the country, we give this extract from a private letter from S. W. Willis of Cuba, Ala.: "We have a band of so-called Holiness people in our midst that has greatly disturbed the peace and harmony of our church. A man and his wife came here from Missouri the first of this year, and once to lecture on purification, perfect holiness, or Christian perfection. A great many of our members have gone off with them. They are true patterns of the kind Bro. Frost is now writing about in the Banner. Our pastor, Bro. J. D. Cook, and all the church, have been severely tried; but I have done what we believe to be our duty. I have said what the word might say. As a result of this movement about twenty have been excluded from the fellowship of our church."

NEWS FROM THE STATES
We have had a large number of letters from every part of the State, and many come under their own names, or in those columns, and that, too, while we are in the midst of the year.
Bro. Mahall requests that all news items be written on separate sheets of paper from business letters. Please also give date and State.
Tennessee.—Bro. J. A. Mitchell has moved from God to Woodville, Haywood county, where he wishes his correspondents to address him in future.—Bro. John P. Bowen writes from the Head-of-Richland, Granger county: "The church at this place has just closed a series of meetings of fourteen days' continuance, which began November the twenty-eighth. Eld. D. L. Morris of Claiborne county came over and assisted our pastor, Eld. J. W. Oliver, in carrying on the meetings. As fruits of the meetings there were some thirteen or fourteen professions, of whom eight were approved for baptism. The members were very much revived and built up in their faith and love of Christ. Those approved for baptism will be baptized on the twenty-seventh instant."
Alabama.—Bro. J. M. Hart has resigned the care of the Eldorado church, and has accepted a call from the church at Morrilton. He had been pastor at Eldorado fifteen years.—Bro. Levy Hine writes us from Mazon Valley: "I have just closed meetings at two churches, twenty-three days in all. The results were eighteen additions to the two churches, thirteen by experience and baptism. To him who loved us and gave himself for us be all the honor and glory."
Kentucky.—Bro. M. F. Ham of Scottville says: "I attended meetings at Greenwood church, near

Bowling Green, with Bro. Jenkins, the pastor. Great interest was manifested. Seventeen joined the church. The truth of God triumphed over human opinions. Bro. Graves, my prayer to God is that he may preserve your tongue, and I trust strength to use your pen in defense of the truth to his glory."
Missouri.—Bro. R. M. Morgan, writing from Fisher, Pennscoot county, says: "I have just closed three days' meetings with the Zion church in this county. There was quite an interest manifested. There were four persons received into the church, three by experience and baptism and one by recommendation. The church elected the writer pastor for the ensuing year."—Bro. M. J. Harris writes from Seneca: "Perhaps a few words from this border town will not be out of place. Seneca is a town of something over two thousand inhabitants, situated in Newton county, on the Frisco railroad, hard by the Indian Territory. We have a small church here of sixty-four members, all poor in this world's goods. Our house is new and unfinished. We are making a strong effort to complete it by Christmas. When I came here, six months ago, the church was in a sad condition. We have revived our discipline. We have excluded five and received ten members since I came. We have preaching two Sundays in each month. Our Sunday-school and prayer-meeting are doing well. The salary of the pastor is about paid up to this date. Seneca is not a very moral town. All other denominations that are represented here are weak and inefficient. Our people have a grand future here if they will only put on the whole preparation of the gospel, and go in the strength of their Redeemer. I hope the life of the editor of THE TENNESSEE BAPTIST may be spared many years yet. God bless his grand old paper."

ITEMS
Send us a club of twenty (\$1.50 each) and get a Lung and Body Brace as a present for your pastor.
Dr. Prossence is quoted as saying that in recent conferences of Protestant ministers in France no one was found to stand up for the doctrine of eternal punishment, at least in its old form.
The Christian Secretary, Hartford, Conn., says of "The Story of the Baptists in All Ages": "We find this volume exceedingly interesting. The facts and incidents here related cover a wide area of time and space, and are many of them intense and thrilling to a great degree."
One thousand dollars would not influence the hundreds who are using the Lung and Body Brace for weak lungs, weak back or hernia to part with it could they not secure another. If you get hoarse or exhausted from speaking read the testimonials on another page of this paper, from the Governor of Tennessee, and from Mrs. Westbrook of Mississippi, and a score of others. No minister should be without a Brace, if he would preserve a good voice, or improve a poor or falling one. Ten dollars will secure one or twenty subscribers at \$1.50 each.
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 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, Watt's Guide to Prayer, and Select Devotional Exercises." The title of this book explains its character and design. Besides the whole of Dr. Watts 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, 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 almost wholly lost for want of observing just such things as he points out. 16mo, pp. 320. Cloth, 75 cts. Sent by mail, post-paid, on receipt of price. Address GRAVES & MARYATT

The Young South.

MRS. NORA GRAVES HALEY, Editor, To whom all communications for this department may be addressed, Knoxville, Tenn.

POST-OFFICE.

DEAR CHILDREN!—This is the last time I will speak to you this year; and my heart and hand are so full of things I want to say I fear I will be able to say but little for, besides a closing word with you, here is a long letter from Bro. Powell I want to talk to you about, but hardly know what to say, it has filled my heart so full, so had I not better let you read it first, as I have, and then, while all our hearts are full, you will better understand what I may try to say? So here it is, read.

MRS. NORA GRAVES HALEY:—How many times have I promised to sit down and write to my dear friend and sister, but as I was sick and unable to write to you prior to your marriage, after I read the notice, I have not felt so much like it since. I know you are perfectly happy, and may no shadow ever cross your path. You have a noble, good husband, and your glory ever be to add each other in your heavenly calling. Now suppose you and Bro. Haley both come to Mexico as missionaries? Talk and pray about it. Do you know that you have the field to which I had my first call while a student at the Seminary in 1878? God is greatly blessing us here, and we are happy. Maria Bode is spending her vacation in mission work. I know if the Young South could see her they would be proud of their protégé. We must substitute another girl for Angela Moreto. I think Maria Muller would be a good girl to substitute. She is a Baptist, one of the first pupils in school, and a sister of Mrs. Flournoy. She lives in Progresso, near where the lamented Westrup was murdered, and where he lies buried.

The work here grows more and more interesting day by day. The kingdom of darkness gradually yields to the kingdom of light. Jesus verifies the promise that his work shall not return unto him void. I have been engaged in protracted meetings here and in Saltillo for two weeks. Four were baptized in Saltillo, and already I have baptized eight here, and eleven have been received as candidates for baptism, five received last night. We will have baptism this afternoon. The interest grows. I have baptized twice in the creek near the city in the presence of more than two hundred persons. Large congregations have attended both meetings. We see the dawning of a brighter day. Let the prayers of God's children continue to arise in our behalf.

Had we an efficient pastor for the church in Patos it would number more than one hundred in less than a year. Paros church is organized together, because there is no one to preach. If the churches at home would send us some earnest ministers to aid in the work we would soon take the State of Coahuila, and, at no distant day, the cause would be firmly established in every important center in the republic. When God opens the door let us go in. What say the churches?

I have baptized forty-eight since May. The churches are all in good working condition, and promise glorious ingathering in the near future. Eld. Francisco Trevino is with me, and renders most efficient service. Fine reports come to us of the progress of the work in Ero. Westrup's field; and we also have encouraging news from Bro. Sloan in Mexico. May the Lord bless you and your dear husband. W. D. POWELL. Patos, December 7, 1885.

We have closed our year's work. Every dollar of our obligation has been paid, and I hold the receipts. The session of the Madero Institute closed in October, and every dollar of the tuition for our two girls is paid,—seventeen dollars per month, one hundred and seventy dollars in all. You see what you can do, children, with the help of our friends. And now, with this letter of Bro. Powell before you, decide and tell me what you will do next year. Shall we work and pray on during next year in this same field? Yes; there can be no more glorious field for us to labor in, and surely we mean to labor! We will not fold our hands in sweet content with what we have done. No, no! "When God opens the door let us go in," and do what our hands find to do with all our might.

In our next issue I will tell you what we have done and what we are going to do; and I want each one of the little cousins to think about the matter, and be ready to tell me what he or she is going to do the coming year. I know what we are going to do, but I do not know what you are going to do. Do you? Lovingly

AUNT NORA.

P. S.—See, five of the Little Workers stepped front last week. Good! How many more will do the same? A merry Christmas and a happy New Year to all.

AUNT NORA:—It has been a long time since you have heard from me, but I have watched the progress of the Young South with much interest, especially the tract club. I am anxious to hear from the cousins if they know of any certain good that has been accomplished during the year by the tract sold. Now I wish to know if the two ladies at Madero Institute are studying English. If so, I wish to send them a Christmas present through you. Here it is:—

One copy of The Seven Dispensation. The New Great Iron Wheel. Old Landmarkism. The Bible Doctrine of the Middle Life. Big Boy. This is surely a grand Christmas present from our Big Boy. The young ladies have been studying English all last session. Maria's last letter was written in English in her own hand; and we send her THE TENNESSEE BAPTIST, which she says she reads. So we gladly accept Big Boy's present for them, and will have them sent immediately. Surely we have much for which to be thankful, and much to encourage us in our work.

CHRISTMAS.

- Dainty little stockings Hanging in a row, Blue and gray and swirl'd, In the twilight's glow. Curly-pated sleepers Slightly tucked in bed, Dreams of wondrous toy shops Dancing through each head. Funny little stockings Hanging in a row, Stuffed with sweet surprises Down from top to toe. Skates and bells and trumpets, Diapers, tops and drums, Books and dolls and candies, Nuts and sugar-plums. Little sleepers waking— Bless me, what a noise! Wish you merry Christmas, Happy girls and boys.

I'LL PUT IT OFF.

Some little folks are apt to say When asked their task to touch, I'll put it off, at least to-day. It cannot matter much. But time is always on the wing, You cannot stop its flight. Then do at once your little task, You'll happier be at night. But little duties still put off Will end in "Never done," And "By-and-by" is time enough Has ruined many a one.

Our Pillow-text.

[I will give my young readers a text each week, with questions for them to think and read about on the Sabbath, and then, as a sort of pillow, under their heads each night, as they go to bed. And I will give a first and second prize-book to the two cousins who will write me the greatest number of letters during the year about our "pillow-texts," answering all the questions, and telling me what it made them think about, etc. Let me hear from you, dear young readers.—AUNT NORA.]

"Jesus, thou son of David, have mercy on me."

Who spoke these words?

Where was he?

What did he do when charged to hold his peace?

What did Jesus do when he heard him?

Did he cure him?

How?

Why did he not put clay on his eyes?

Then can he not cure the blind to-day as well as then? Can he not cure your blindness?

PILLOW-TEXT FOR NOVEMBER TWENTY-NINTH.

"Sir, come down ere my child die." John iv. 49. A nobleman had a son sick in Capernaum, and wanted Christ to go down to cure him. Christ did not go with the nobleman, but seeing his faith, said to him, "Go thy way; thy son liveth." The son was cured that very hour that Christ said to the father "thy son liveth." This gracious Physician does still cure, and will continue to cure through-out all time, all those who ask to be healed of their sins. We can joyfully say that he has cured us because we have trusted him.

way; thy son liveth." The son was cured that very hour that Christ said to the father "thy son liveth." This gracious Physician does still cure, and will continue to cure through-out all time, all those who ask to be healed of their sins. We can joyfully say that he has cured us because we have trusted him.

"Sir, come down ere my child die." These words are found in John iv. 49. They were spoken by a nobleman of Capernaum, who had a sick son. He heard that Jesus was at Cana of Galilee, and went unto him and besought him to come down and heal his son. Jesus did not go, but said unto him, "Go thy way; thy son liveth." The man believed Jesus, and went his way. As he was going home he met his servants, who told him that the fever left his son the day before at the seventh hour. This was the same hour that Jesus had said unto him, "thy son liveth." He was healed because his father had faith in Jesus. This Physician still cures sinners of their sins, if they have faith in him.

"Sir, come down ere my child die." These words can be found in John iv. 49. The nobleman spoke them to Jesus. He wanted him to come to his house from Galilee. He did not go. He did cure the child. He cured him by saying, "thy son liveth." He cured him because his father had faith in him. This Physician still cures. He will cure every one that has faith in him, and asks him. He has not cured me because I have not trusted him.

Ab, Hattie, can it be you are going to enter a new year without any guide? Can you not trust Jesus to be your guide during the coming year and for your lifetime? How many parents who read our page will, like this nobleman, go to Jesus the first thing this new year and beg him, in faith, to come and heal their children? Look around you, dear parents. Jesus upon the bright faces of your children. The souls of how many of them are sick unto death, unto condemnation! Then will you not go after the Great Physician, and say, "Sir, come down ere my child die?" Or, like the poor father we studied about last week, take your child to Jesus and say, "Master, I have brought unto thee my son." Do not put it off. I pray you, for it may soon be too late. Jesus heard the cry of both of these parents, and cured their children, because they prayed him in faith, and he will do just as much for you to-day for the same reason.

Pillow-text answered also by Iddo Moody, Layton Wall, Clarence Iowa.

Little Workers for 1885.

- We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madero Institute, Saltillo, Mexico, who is fitting herself to become a missionary among her own people. Parker McGregor, 12 mos.; Thomas Metzger, 12 mos.; Fannie Reynolds, 12 mos.; Charles Bentley, 12 mos.; Hannah Hyatt, 12 mos.; Iddo Moody, 12 mos.; Waver's Earl Smith, 12 mos.; Eddie Pennington, 12 mos.; Lena Finn, 12 mos.; Elora Canfield, 12 mos.; Anna Canfield, 12 mos.; Eunice Canfield, 12 mos.; Fuller Canfield, 12 mos.; Jessie Canfield, 12 mos.; Coma Canfield, 12 mos.; John Overton Danney, 12 mos.; Van Farrar, 12 mos.; Ross Sherrouse, 12 mos.; Ada Sherrouse, 12 mos.; Clarence Wingo, 12 mos.; Mary Irene Owens, 12 mos.; Elsie Phillips, 12 mos.; Ida Lee, 12 mos.; Mattie Jackson, 12 mos.; Joanne Jackson, 12 mos.; Ann Marie, 12 mos.; Ella Farmer, 12 mos.; Esther Wingo, 12 mos.; Mabelie Shaw, 12 mos.; Robert Wilson, 12 mos.; Georgia Wingo, 12 mos.; Layton Wall, 12 mos.; Pearl Longmire, 12 mos.; Elora Longmire, 12 mos.; Hattie Moody, 12 mos.; Annie May Holmer, 11 mos.; Tommie Martin, 10 mos.; Lola May McCall, 10 mos.; Willie Galt, 9 mos.; Narcis Graves Hall, 9 mos.; Maggie Benge, 8 mos.; Katon family, 8 mos.; Lillie Graves, 8 mos.; Mattie Ayres, 8 mos.; Roberts Quinn, 8 mos.; Glenn Fawcett, 7 mos.; Minnie Beisher, 6 mos.; Irene Gamble, 6 mos.; Inez Gamble, 6 mos.; Maudie Boyce, 6 mos.; May Johnson, 5 mos.; Ada Harris, 5 mos.; Leta Finney, 3 mos.; Marie Burm Nixon, 2 mos.; Lena Sherrouse, 2 mos.; Hattie Morris, 2 mos.; Mabel Finn, 2 mos.; Clara Finn, 2 mos.; Jaunce McKinney 1 1/2; W E Connelius, 1/2 mo.

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to educate two young ladies in Madero Institute, among their own people. Mrs E T Winchester, Kan., 1 00; Ida Wood 1 00; Carrie Rose 10 cts; Letitia Caldwell 20 cts; Lela Caldwell 20 cts; Franklin Norris 5 cts; Earnest Workers, Brooksville, Miss., 1 25; Leslie Watheny 25 cts; Earl Smith 50 cts; Annie Simonsen 5 cts; Ola Simonsen 10 cts; Adelle Gibson 5 cts.

Tract Club.

- Klora Canfield, 3/4 dozen. Parker McGregor, 4 dozen. John Kirby, 4 dozen. Layton Wall, 4 dozen. Hattie Wilson, 2 dozen. Iddo Moody, 1 dozen. May Beisher, 6 dozen. Annie G Hall, 1 dozen. Alonso Stanley, 2 dozen. C E Doyle, 2 dozen. Ida Steele, 1/2 dozen. Fannie Metzger, 4 dozen. James McKinney, 4 dozen. Janet Alexander, 1 dozen. H W Lantrip, 1 dozen. Hattie Smith, 2 dozen. Mabelie Good, 1/2 dozen.

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THE SUNDAY-SCHOOL. CHRISTINE NILSSON, the famous prima donna, has written an article on "The Right and Wrong Methods of Teaching Singing," for the Youth's Companion. This is her first appearance as an author, but her article is said to be of remarkable value and interest.

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