

ARMINIANISM—WHAT IS IT, AND ITS DANGEROUS TENDENCY.

NEW GREAT IRON WHEEL, CHAPTER XI. PART III. NO. II.

The Common Objections to the Doctrine of the Final Preservation of all Saints Through Grace to Glory Considered.

BISHOP MCTYERRE, DEAR SIR:—You know as well as I do that there is not a doctrine of our holy religion against which many and seemingly unanswerable objections—indeed objections and difficulties that the masses of our people and the majority of our ministers cannot successfully remove. Think of the arguments urged against the trinitarianism of the Godhead—the incarnation of Christ—the suffering of the Redeemer—the operation of the Holy Spirit without revelation, and the doctrine of the regeneration of our moral natures, etc., etc.; but you as well as I know that mere difficulties and objections are not arguments, and a thousand difficulties amount not to a disproof of the doctrine. The explicit word of God alone can do this.

Then, objections and difficulties may be only specious and seeming, but not real; and although one Christian teacher may not answer all or any of them, another can.

I will, without fear of contradiction, allege this: That against the many explicit and positive passages asserting the final salvation of every child of God which I have presented, there cannot be found in the word of God one passage that really contradicts these; also you must say the Bible contradicts itself, which you will not do. It is evident then that the passages you and your members bring forward are only seeming contradictions; not one of them can be real.

It is with profound conviction I enter upon the examination of the more prominent ones relied upon to prove the possibility of the final apostasy of a child of God. And here let me say that I have no more reason to hope that I can remove all the objections to this doctrine in the mind of an unregenerate Arminian than I could remove all the objections and dislikes in the carnal heart, to the doctrine of the sovereignty of God in a sinner's salvation. The carnal heart, which is enmity towards God, has constitutional objections to both doctrines, because they humble his pride, and leave it in the dust—they rob it of its works.

OBJECTIONS CONSIDERED.

1st Objection. "Angels have fallen in heaven." We have nothing to do with the angels; they do not live under the same dispensation that we do, and Christ never died for them.

3d. "Adam fell." And he rose again; and, therefore, he fell not beyond God's grace. Nor did he live in the dispensation that we do, nor was he in the new covenant of grace prior to his fall. He was under "a covenant of works." God had created him innocent, and he was to do and live—remain upright by obedience, and live innocently before God.

3d. "Saul fell and was lost." There is no evidence in the Bible that Saul was ever a child of God—regenerated. It is true that in our first introduction to him he was found among the prophets—may have prophesied—spoken by inspiration; but this no more proved him to be a child of God than it did that Balaam's ass was regenerated, or that Balaam himself was, for he uttered, by divine inspiration, one of the most sublime prophecies in the Bible; no more than it proved Calaphas, the High Priest inspired, who conspired in the murder of Jesus, for he prophesied.

4th. "Moses, and David and Solomon fell." But not beyond God's grace, and we have the most positive evidence that Moses and David received God's forgiveness for their transgressions and were saved. As for Solomon, he was an eminent type of Christ, and wrote two of the recognized books of the Bible, which facts are demonstrative proofs that he was a child of God, and those inspired works, having been written after his transgressions, is also proof that he never forfeited God's grace, but had, by repentance, been restored to God's loving favor.

The one text your ministers and members quote against the doctrine of the salvation of every child of God, and which they claim as positive and explicit is this.

5th. In Ezek. iii. 20: "When a righteous man doth turn from his righteousness and commit iniquity, he shall die in his sin, and his righteousness which he hath done shall not be remembered."

This is only plausible—apparently teaches what you claim, but really does not. The Sinaitic Covenant God gave the Jewish nation at Mt. Sinai was a Covenant of works, and not of grace, though grace was in its provisions. It was a covenant of blessing and cursing—and both the blessings and the cursings were of a temporal character—temporal prosperity to the individuals who kept the covenant, and adversity to those who failed to do so; but the keeping of that covenant did not secure the salvation of the soul of any one—also that one was saved by works of righteousness which he could do—without faith in the sacrificial death of Christ, which was typified by all the rites and sacrifices of the ceremonial law.

Now mark the language of the above paraphrase, "When a righteous man—righteous because an observer of the law, as Cornelius was—doth turn from his righteousness—not Christ's righteousness, not fall from God's grace—he shall die in his sin, and his righteousness which he hath done shall not be remembered."

We believe in not only the possibility and probability, but the almost certainty of the generality of men falling from works. Adam, and Abraham, and Moses, and Aaron, and David, and Peter fell from works, but no recipient of God's saving grace ever fell beyond God's grace.

So much for all the passages and instances in the Old Testament, and under the Sinaitic Covenant of works, being faulty.

God was displeased with that old faulty covenant of works and abolished it—and why? because it did not make the participants of it perfect; because all under it departed from God continually—none in the flesh could keep it.

Therefore says Paul:—

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, when I took them by the hand to lead them out of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." (Heb. viii. 6-13.)

Here are some of the promises of this new covenant:—

"And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear into their hearts, that they shall not depart from me. And they shall be my people, and I will be their God; and I will give them one heart, and one way that they may fear me forever, for the good of them, and of their children after them."

I, therefore, am justified in affirming, that every soul, every person once introduced into this new, this better, this everlasting covenant, will and must remain in it, and enjoy its blessings forever, even though he sins through the weakness of the flesh, as all do.

The new differs from the old in this: God was one of the contracting parties of that, but man, in his weakness and poverty of merit, was alone and without a surety, the other; he was not able to meet the demands of the law, and the covenant was broken. In the new covenant, God is again

one of the contracting parties, and man, in his weakness, still the other. But a help is found for him; Christ offers to become his surety, so that wherein he fails, as he must and will, through the weakness of the flesh, the law looks to Christ's Surety. Thus we have a new covenant based upon "better promises." It is and must be everlasting; for God is upon one side, and Christ, with and for his children, on the other. "By so much was Jesus made a Surety of a better covenant." The Old Testament is, therefore, dismissed from this discussion.

THE NEW COVENANT.

It is alleged that there are several cases of the apostasy and final destruction of those who were once Christians. But we shall find, upon examination, that there are evidences that they were only professed Christians, destitute of regeneration, or that their fall was not final.

6th. "Judas, once a chosen apostle, did fall and was lost."

But is it not incumbent upon the objector to prove that Judas was a regenerated man—a child of God; one given to the Son by the Father to keep?

You may have an exalted opinion of Judas, but Christ had not. Note what he said of Judas before he betrayed him:—

"And Jesus answered them, Have I not chosen you twelve, and one of you is a devil. He saith this of Judas Iscariot, the son of Simon. —John vi. 70, 71.

"Those Thou gavest me I have kept, and none of them is lost but the son of perdition" (i. e. is lost; that the Scripture might be fulfilled).—John xvii. 12.

Judas was not kept because he was never a sheep—a child, but a devil, and a son of perdition, from the beginning.

The peculiar expression, "I have lost none of them but the son of perdition," finds its explanation in other similar language, i. e.:—

"But I tell you of a truth, many widows were in Israel in the days of Elias, etc.; but unto none of them was Elias sent, save unto Serepta, a city of Sidon, unto a woman that was a widow."—Luke iv. 26.

He did not wish to convey the impression that Serepta was a widow of Israel, for he tells us she was not, and, therefore, something should be supplied; but he was sent unto Serepta, a city of Sidon, etc.

So in the next verse:—

"There were many lepers in Israel, but none of them were cleansed saving Naaman, the Syrian." It should read: But Naaman, the Syrian, was cleansed. Thus the widows of Israel were distinguished from the widow not of Israel, and the lepers of Israel from the leper who was not of Israel, and so the apostles were truly given of the Father but the son of perdition was not given.

John, the beloved disciple, did not have a very high opinion of the Christian character of Judas. He says this: "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 'Why was not this ointment sold for three hundred pence, and given to the poor?' This he said, not that he cared for the poor; but because he was a thief, and had the bag."—xii. 5, 6.

IS IT RIGHT?

Yong to a church which requires regular dues to keep it up. Is it right for a few to bear all these expenses? Your church attaches herself to an association of churches which requires money to pay for minutes and misdeeds work. Is it right for you to refuse to bear your proportional part of this expense? You belong to a denomination the largest and most prosperous denomination in Texas. Over a hundred thousand dollars were raised last year in the General Association for missionary and other rational purposes. Is it right that a few should have to bear the burden?

Is it right for you to claim to be a missionary Baptist without doing something for missions? Is it right for you to be a member of any body without bearing your part of the expenses of that body? If every member who belongs to a missionary Baptist church in Texas, and who has given nothing this year for missions, should withdraw from the church, we would lose fully one-half of our members. Is it right for our churches to carry such a dead weight?

Is it right for a pastor to overlook such a serious dereliction of duty on the part of a majority of his flock without warning them that "faith without works is dead," and exhorting them to "bear one another's burdens and so fulfill the law of Christ?" A. J. HOLT.

Historical Department.

BAPTIST CHIEFS AND BAPTIST HISTORY.

BY REV. T. O. JONES, D. D., OF NORFOLK, VA.

NO. II.

MEN take a lively interest in genealogical trees, and in books of heraldry, by which they may trace the lineage and learn something of the origin and past fortunes of their particular family. Shall they not feel an equal interest in the means of tracing their higher spiritual pedigree, and of ascertaining the origin and fortunes in other times of their ecclesiastical fraternity?

It is not to be believed that the Baptists of the times of the Lutheran Reformation, any more than those of our own day, were without an ancestry; that they were a species of spiritual and ecclesiastical "autochthonos," suddenly springing from the soil on which they appeared. Nor yet that they were the product and result of a long and laborious "evolution." But if they were in either of these categories, surely it were a matter of great interest to inquire into the circumstances under which they came to birth and being; and to trace the processes, to contemplate the different forms and phases, through which they passed; their tremendous conflicts and collisions, their dreadful struggles to maintain themselves and perpetuate existence.

The Baptists have something of an instinct of identification with the first followers of Christ, akin to that conviction of personal identity which every one possesses. And with this feeling of connection and kinship with the primitive Christians, there is a wide-spread, if not universal, tradition of such connection and kinship.

Divine truth is given to the world in two forms. The one is the Bible, the other is the church. The one is abstract and verbal, the other is concrete and incarnate. Of the former, Christ has said, "Heaven and earth shall pass away, but my words shall not pass away." Of the latter, he has said, "The gates of hell shall not prevail against it." Both declarations he will certainly make good. The church is as necessary to the world as the Bible. It is the pillar and ground of the truth. Christ declared that his people were the light of the world and the salt of the earth. Without them, the world would sink into darkness and death; without them the world would putresce and perish. The mere expression, the simple sign of the idea, is not enough; there must be substance, an embodiment of it. Hence, when Christ gave his system of truth to the world, he embodied it in an organization, the church, and embodied its great vital truths, the substance, indeed, of the entire evangelic constitution, in the ordinances of baptism and the Lord's supper, significant and striking outward rites of dramatic life and power, appealing to the senses and the imagination, as well as to the understanding and the conscience. Just as when Jehovah would make known to men his own Divine Being and Personality, his wisdom and power and truth and love, he incarnated himself in Jesus, the all glorious Logos, the Word, Reason, Substance, Life, of the Divinity.

And as God has watched over and preserved his truth, in the one form, the Bible,—through so many ages of darkness and violent vicissitudes, so that no dogma or doctrine, principle or precept, is believed to have been lost, or even seriously obscured; so he has watched over and preserved his truth in the other form, the church. This the Baptists, as a people, undoubtedly believe. And, although, because of the great disadvantages under which they have labored, their record is not so full and clear as could be wished, they believe that it still exists; and they do not doubt that their Divine Leader and Lord will, by his providence, ultimately vindicate it, and make it plain enough for him that runs to read.

When Luther raised the standard of reform, men of Baptist principles, taking advantage of God's intervention on their behalf, rose up everywhere, welcomed it and ran enthusiastically to its support. They were no autochthonos, as we have already

intimated, springing up spontaneously out of the soil, without any progenitors at all. No. They were existing before. Hiding themselves from their cruel enemies, watching and waiting till their calamities were overpast, they had been "biding their time." They were awaiting their opportunity. And when it came, they embraced it with the utmost ardor and enthusiasm. They were at first the best and bravest coalitions that Luther and Melancthon had, and if those noble, but still frail and fallible men, had hearkened to their Baptist allies, and been as consistent as they, the Reformation would not so soon and so sorely have needed reforming.

Many of our ablest and most cultivated men give themselves with enthusiasm to the investigation and elucidation of the abstract verbal revelation, and would, with their brethren, expend thousands, and millions, to recover any essential portion of that revelation which might be supposed to have been lost. Would an equal sum and an equal degree of enthusiasm be too much to expend—so far from having "no sympathy with the effort"—in tracing the line of the churches of Christ, and, by such tracing, recovering from the darkness of the past, a no less valuable portion of God's incarnate truth, that might seem, for a time, to have been lost?

Can it be believed that the investigation of the history of the church of Christ is a matter so trivial, so utterly unimportant, as to deserve "no sympathy," but only to be treated with indifference, if not with undisguised disdain? But, however that may be, this investigation, prompted by deep and ineradicable principle in our nature, as well as by the leadings of Providence and the inspiration of God, cannot be stopped, though it may sometimes be discouraged, and hindered, and checked. Nor will it, we think, fall short, ultimately, of rich reward. There is an invincible presumption that the facts to make this matter clear, somewhere exists. Records of great value in the elucidation of Baptist history are probably contained in places heretofore inaccessible—in old libraries, dark alcoves, cloistered retreats, State archives of Italy, Spain and Germany, and the Low Countries, as well as of some other lands. Sooner or later will the stronghold of Antichrist be stormed and taken, and then, like death and hell delivering up their dead, will the Vatican deliver up its secrets, secrets whose revelation will throw floods of light upon the thousand years of night, when "the Man of Sin" held high carnival, and "the woman" wandered "in the wilderness."

The Christian world is divided into two strikingly different and sharply defined classes, Baptists and Pedobaptists. To which of these classes were the primitive Christians most closely assimilated? Were they Baptists or Pedobaptists? To a Baptist the question is of easy solution, and it would seem should be so, too, to all others. If the primitive churches were composed of only converted and professedly regenerate persons, if they were distinct and independent assemblies or societies, if their baptism was immersion only, if they administered it only to believers, and withheld it, therefore, from infants, they were, as all surely must admit, Baptists. For the Baptists, and they only, are identical with them in all these fundamental and essential respects. The name is nothing, does not enter into the essence or logic of the question. Principle, substance, is everything.

But if the primitive churches were substantially Baptist, when if ever did they cease to be such? "There is not an organization on earth," said the speaker before the Historical Society, "that is the same that it has been." The aged man is doubtless much changed from the youth, as the venerable speaker referred to, probably realized. Ye is he consciously the same. His personal identity has not been lost, in all the long lapse of years, however many and violent and painful the vicissitudes through which he has passed. So with the church of God.

The Lord intends that our wealth shall be our servant and not our master.

FROM ARKANSAS

DEAR BAPTIST:—I drop you a line to let you know how our church, Center Hill, is getting along. It is in a disturbed condition just now. We met on the third of January in regular conference to elect a pastor for this year. Bro. R. J. Coleman, who has served us seven years, was put in nomination, when objections were made to him because he affirmed in your paper that there was no positive proof of immersion in the Bible, and offering \$5 to any one who could find such proof. After a debate on both sides, with some feeling, we went into election, and Bro. Coleman received thirty-six votes, with twenty-four against. The move was made to make it unanimous, and the vote stood still the same, twenty-four against. Some think Bro. C. will accept, but I do not, and I hope he will not; because our church is weak, and we can hardly give a reasonable salary when united. I think we should call a new man, on whom all the church will cordially unite.

I know of but one brother about Center Hill, who reads THE TENNESSEE BAPTIST, but what I wish you on the communion question. We hope when these few lines may reach you they may find you much improved in health. May the Lord spare you, and give you health and strength to work for him. This is my prayer. J. R. ALFORD.

REMARKS.—We can but think that after reflection, Bro. Coleman will say that his statement was a hasty one, made in the heat of debate, and will recall it, and so remove the offense given his brethren, who regard it as paralyzing his influence as a Baptist preacher, and betraying the cause to the sprinklers. We cannot infer law. It is not the duty of any man to be immersed if it is only inferable like infant baptism.

Bro. C. has ever been a dear brother and friend, and we regret that he should lose the confidence of his churches in his old age by inconsiderate expressions, made in the hurry and heat of debate. This breach should, and we are confident can, be healed without the surrender of a principle.

TO THE BAPTISTS OF THE SOUTH.

YOUR Sunday-school paper, Kind Words, which formerly was a source of debt, is now making you an income of \$1000 annually. Upon this paper all your Sunday-schools should concentrate their patronage, and sustain such a valuable agency. We call upon you, in all parts of the South, to make simultaneous and vigorous efforts to increase the circulation of Kind Words. We call upon pastors to bring up the matter before their churches. We call upon the superintendents to broach the subject to their schools. We request parents to subscribe for their children. We urge State and Board missionaries to introduce the paper into Sunday-schools and families, and speak for it whenever they have an opportunity. We urge this matter because we believe it to be both your duty and to your interest to do so. We respectfully ask the editors of our weekly denominational papers, also, to present the claims of Kind Words to their readers. Let us have a grand and united effort in favor of our Sunday-school paper. I. T. TRICKNOB, Cor. Sec.

I append a few extracts taken from business letters:—"I cannot express my appreciation of your labors in giving us Kind Words. We have need it for years, and could not be induced to change for any other we have ever seen." YONRA truly, CHARLES W. HAZELL.

Boonville, Mo., Nov. 28, 1884. "I wish to say, that I have examined the most of Sunday-school helps, and I am of the opinion that Kind Words lessons are better adapted to our Sunday-schools than any other, and I am sorry that Baptist schools should use the undenominational cheap literature, to the neglect of that which is sound. We have a flourishing school and trust that good to the young people and little ones will continue." J. A. ROBERTS, Dubor, N. C., Dec. 18, 1884.

THE THEOCRATIC KINGDOM OF OUR LORD.

BY REV. A. J. GORDON, D. D.

AN extended examination of this work leads me to class it as the most complete and scholarly discussion of the great theme, the coming and kingdom of Christ, with which I am acquainted. Immense learning and vast researches are concentrated into these three large volumes. The minute analysis and the multiplied propositions, give to the book the appearance of a volume of Puritan theology dropped us from the days of Howe and Owen. But the subject is a great one, and it demands a voluminous discussion. This is given, and little can be said upon this question in the right direction that is not said, and well said, in these pages.

The doctrine is that of a literal visible kingdom of God to be set up by Jesus Christ at his second coming. The notion so widely prevalent that the church is the kingdom of God finds no favor with this writer. The present dispensation under the Holy Spirit is for gathering out from the Gentiles an elect body—the bride of Christ; but by the rejection of the Messiah by the Jews the kingdom is meanwhile delayed till the return of Christ in glory when it will be set up. The argument, I need not say, proceeds upon the premillennial theory of Christ's second advent. This is no novel theory. It is that which prevailed for the first three hundred years of the church's history almost without a dissenting voice. Then began the disastrous eclipse of the Papacy, involving the most precious truths of Scripture in utter darkness. Rome arrogantly claiming to be the kingdom of God upon earth with the Pontifex Maximus as her ruler, and her dominion extending from the river unto the ends of the earth, had no need to think of a kingdom yet to come. Hence, the Scriptural doctrine of "the appearing and kingdom" of Jesus Christ fell into utter neglect and finally disappeared.

With the Reformation came a revival of the primitive doctrine. From that time, though a large part of the church has remained under the influence of the Papal tradition, there has been an unbroken line of expositors who have steadily and strongly maintained the ancient premillennial faith.

In our day there has been a widespread revival of this teaching, both in preaching and in exegesis. So decidedly has the premillennial interpretation prevailed that twenty-five years ago Dean Alford declared that both in number and in authority the weight of interpreters was on that side. Since then the growing preponderance of opinion has been altogether in that direction; and a recent examination of the teaching of European exegetes shows that there is hardly an eminent name among them who does not hold to this as the true interpretation of Scripture.

It is not, however, a question of exegesis or theology merely. It is one that profoundly affects the spirit life, and has much to do with an effective proclamation of the gospel. So it is true also that the noble company of evangelists, who are calling the world to repentance are premillennialists—Moody, Whitte, Pentecost, Hammond and Needham, in America. Aitkin Varley, Haslam, Deuham Smith, Lord Radstock of England, Von Schleumbach in Germany, and several in Sweden. These with such pastors as Spurgeon and the Bonars, in Great Britain, and many of like spirit in America, constitute a goodly company of witnesses in this ancient apostolic faith.

It is a matter of congratulation that our Baptist scholars are not behind in this movement for the confirmation of this ancient eschology of the church. Two of the most recent and most thorough works in defense of the premillennial faith are by Baptist ministers. The first by Rev. J. R. Graves, LL.D., of Tennessee, entitled, "The Seven Dispensations," has received high commendations from the ablest students of prophecy. It is a work of real ability. The one before us, by a thorough analysis of its immense learning, and its extensive Index, both of subjects and authors, is worthy to be called a cyclopaedia of prophetic study. We commend it to such as would be widely informed on this important subject.—Baptist Weekly.

The Theocratic Kingdom of our Lord Jesus Christ. By N. H. Peters, (New York: Funk and Wagnals).

BENEFITS OF AFFLICTION.

OUR unbelieving hearts make it very hard for us to believe that when God donles us some cherished wish, either to remove some impending calamity, or some personal affliction, when we earnestly pray to him, he has something better for us than the granting of our supplications. We are so short-sighted that we cannot think of anything better than the direct answer to our prayers. It takes a life-time for us to learn to say from our heart, "Thy will be done!" And yet, how often have we realized that God is always right, and that in so far as we are not in accord with his will, we are wrong. How many incidents can we recall in our lives, in which, viewed in the light of the past, we have reason to thank God that we did not have our way! We are so prone to forget that it requires a higher type of piety to bear up under a crushing affliction than we could exemplify if that affliction should be removed, and that our adorable and sympathizing Savior chooses to give us the opportunity of developing that higher type of godliness. There can be no question but that the piety of Paul reached a higher maturity by the perpetual "thorn in the flesh," than if God had removed it as he thrice requested it. It is not difficult for the pious heart to detect those epistles of Paul himself which are dated from prison walls, from the aroma of subdued piety which pervades them. The human heart never gives forth so impressively all the wealth of affections as when torn and bleeding under the pressure of some great calamity. As our physical manhood, as well as our intellectual powers, always reach their highest maturity under a perpetual strain upon their resources, so our spiritual nature never so fully reaches "the stature of a man in Christ Jesus" as when surrounded by the shade of distress, and borne down by the heaviest affliction it can bear. True heroism is always measured by the number and character of the embarrassments it overcomes. Our admiration for its manly virtue ceases so soon as the goal is reached, and the contest ends. Now, dear Christian, ought it not to inspire devout gratitude to God that he gives you the opportunity to manifest before the world the triumph of your faith over every obstacle that earth and hell can array? Will you regard it a calamity ten thousand years hence in your glorious home, that your tribulations here only served to give to your piety its most glorious vindication? We do not forget what is said of these afflictions, these chastisements of the Lord, that they "are not joyous, but grievous," and that for the time "we are in heaviness." But then contrast your afflictions with your "deserts," contrast what you are with what you soon will be, weigh "the sufferings of this present time" with "the glory that shall be revealed in us," and say whether the one is to be compared with the other.

We were once the pastor of a godly mother in Israel who had buried eleven children out of twelve, and entered the last decade of her earthly pilgrimage, and she lived in perpetual sunshine. Her countenance was always aglow with hallowed joy, the joy of the Lord. She often declared to her friends that while she was willing to abide her just so long as it was the Master's will, yet to no event in the future did she look forward with such sweet satisfaction, such exquisite joy, as the day of her departure to be with Christ. And all who know her gave her full credit to what she said, for her whole life verified the sincerity of her faith. And when the day came, all that she had said was fully sustained. Is it not the will of the Master that all his servants shall reach that last maturity of faith, in which they can say with an apostle, "For me to live is Christ, but to die is gain?" Well may it be said, Blessed is that servant whom his Lord, when he cometh, shall find thus waiting and watching! Well with him if his "tribulations have borne the peaceable fruits of righteousness" — Christian Index.

An especial offer to young ministers at school To every young minister in any College or Theological Seminary in America, we will send "The New Great Iron Wheel" at cost, for the next six months—90 cents. New Methodism will conquer them everywhere, and constantly, and they should prepare for it. It is a practical work on Polemics PUBLISHERS.

A PLEA FOR THE YOUNG MINISTERS.

WHEN Paul was carried a prisoner to Rome he was regarded as a dangerous offender. Inasmuch as he was charged with the crime of endeavoring to destroy the religion of the empire, he thus create a revolution; and to prevent his escape he was thrust into the lowest dungeon of the Mamertine prison. The tyrants of Rome wanted a prison from which their victims could by no possibility escape, and they constructed the same. They first dug down to the solid rock, and then leveled and smoothed a floor. On that floor they began to build, using heavy stones and cement, and finished the first dungeon below the surface of the ground, and then above that the building rose until the gloomy pile towered up among the tallest structures of that great city, an object of dread and fear to all the inhabitants. Then the builders went down to the rock floor, and in one corner they cut a round hole about two feet in diameter and four feet deep, and under that stone floor they hollowed out another dungeon, with stone floor above, stone floor beneath, stone walls all around, with the little hole in the corner above, the only way of entrance, and the only means of ventilation. In the center of the floor of this second dungeon they cut another hole of the same size and depth of the first one, and beneath that floor they cut out another prison, so deep, it is said, that no man could jump up high enough to touch with his hands the solid rock floor above. A stone was cut to fit the hole in the centre, with small holes bored through that to admit air, and this stone was dropped into its place, when some poor prisoner was put in there never to see the sun shine again. The poor wretch was so deep down that the loudest thunder could not be heard by him, and not a sound disturbed the awful silence, except the jailer when he came to offer a little food. The darkness was so heavy as to be almost felt. The filth from the upper prisons had drained down into that lowest one until the mire was shoe-mouth deep all over the floor. Without a bed, and without bed clothes, Paul was cast into this deep, dark, cold, silent and filthy prison. He was given coarse food enough to keep him alive for execution. How long he remained in this dark solitude of death no one can now tell, but after a long time a friend was permitted to see him, and take down a light for a very short time. Now, what does he do? Does he employ the time in telling of his sufferings and wrongs? Not at all. He writes to Timothy, and exhorts him to "Lay hold on eternal life." He has been called to preach Christ to dying men, and he will do it as long as he has life and opportunity, and when he is shut up and not allowed, in prison, to proclaim salvation by Christ, he will appeal to the young ministers he has been training for that great work, and urge them to preach it with their last breath.

It seems to me that no man can read of Paul's terrible imprisonment and sufferings without weeping and feeling a now and deeper love for him spring up in his heart. It was a sublime faith that could sustain a man in the midst of such horrors, and enable him to triumph over them all, or, if even thought of, as a very "light affliction." His example and cheering words have come along down the centuries to strengthen many thousands to endure without complaining, the most fearful afflictions, and to go on preaching the gospel in the midst of the most alarming difficulties, and who could not be driven from their work by any adversity.

In thinking about Paul's prison life, and his great sufferings and heroic endurance, I feel that I love him with a depth and tenderness I never felt before, and when we meet on the "other shore" I want to put my arm about his neck and tell him of my love for him, and how much he encouraged me in the great battle of life. Though all Rome, and all the mountains about Rome were piled upon his prison, he cared nothing for it all; the way was open as the heavens to God, and Christ was with him in that dungeon, and would tell of the love God, the willingness of God, and the power of God to save all who would come to him through Christ; and Nero might do his worst.

Thinking of Paul, let me think of Bro. Graves, as another one of those heroic spirits, determined to know nothing but Christ, and whose sublime faith seems to lift him above all difficulties. Bro. Graves has been an active, earnest worker for Christ, and he is not satisfied with what he can do himself, but he must support, and train, and rally others, as many as he can, to preach, and like Paul, he has his Timothys and Tituses to provide for and have instructed, and after balancing between two worlds for days he regained consciousness, but his hours were not devoted to a recital of his sufferings, but he immediately writes to his brethren that he has not been able to perform the work by which he usually raised two money to support the young ministers at school, and begs them to assist him to keep them there, "For they must be supported" if he can command the means to do it. He has endured the most excruciating tortures for weeks without the power to use his left arm and leg, and still his thoughts are not about himself, but of them and their support, and his pleadings are for them, and all to preach the Christ we all love to poor sinners. I do not say that Bro. Graves' sufferings are to be compared to Paul's, for Bro. G. is in the midst of his family and nursed with the most tender care, and has the warm sympathy of his friends to cheer him, while Paul was in the deep, dark, filthy, and most loathsome dungeon in the universe, shut in from the light of day and cut off from all friends, but they are alike in this: their one aim was, and is, to preach the pure gospel of our Savior. His faith is like Paul's; it is sublime in the midst of suffering, and only increases his determination to preach the gospel in every possible way. Brethren, you can take his paper, and if a sufficient number of you will do that, he can carry on his great work of preaching the gospel himself, and raising up and qualifying others to do it. Take his paper, and give him what you can, to accomplish that so dear to his heart, that he may greatly rejoice in your love, and the success of his mission. JOSE HARRAL. Eudora, Miss.

A LETTER FROM NEW ORLEANS.

THE Sunday League of this city made great effort to prevent the opening of the World's Exposition on Sunday. The success is partial only. The machinery is stopped on Sunday, but the gates are opened at half price. It is true that a sermon is announced for eleven o'clock, and music by the band, but I have no expectation of good results. The Roman Catholic bishop and the Unitarian clergyman, have advocated the opening; they claim that the Lord does not want one day in seven, but only a very small part of the day: till morning prayers are said. The remainder of the day, they say, is to be given to sociability, games, fun and frolic. Romanism and Unitarianism, as forms of corrupted Christianity, lock hands.

Our Chinese Sunday-school suffers much from the Exposition in two ways. First, they want to go out to the grounds, and secondly, because the large number of strangers in the city increases the demand on the Chinamen for washing. Our congregations on Sunday embrace many visitors, coming from various States of the Union. Teachers were specially present last Sunday. Among them distinguished college presidents and professors. Unfortunately for them the rain has been constant for many days.

Our Carrollton chapel is finished, paid for and dedicated to the Lord, but there is no preacher to occupy it. The desirable lots on Valence and Magazine streets, belonging to the Home Mission Board, are all without a house in which to hold the school and prayer-meeting.

Rev. S. T. Freeman of Mississippi, has located in this city, at 710 Magazine street, and preaches occasionally in the churches and missions of the city.

We meet many of the brethren from Sunday to Sunday. Last Sunday Prof. Boies of Morgan Park was in church, and he has lectured for the

colored ministers at Leland, a few times. He bears up well under the weight of years. Dr. Warren of Georgia preached two weeks ago. Bro. Tynes of Fort Worth gave us a sermon last Sunday night. The Baptist Congress seems to be sleeping. Dec. 31, 1884. S. LANDRUM.

A WORD FROM FLORIDA.

I AM gratified to learn and believe that Dr. Graves is recovering, at least so as to be better. His complaint has numerous parallels in this State. I think I can count twenty in my circuit. Most of them are much better; some almost well. All of those who do well practice care. One case was before the war, but the brother, (Eld. J. W. Fleming, Wilson P. O.) has since settled a home in the woods, cleared the forest, raised a large family, and been very useful. He now sometimes walks twenty miles to appointments. I think, however, that old men are less likely to completely recover than young are. Yet, Bro. Edge of Mt. Taber, a man of sixty, I think, attended to a considerable business in a country store; having been partially paralyzed.

Is this a proper place for an idea about doctrine? Concerning the use of fermented wine, does not Paul's mention of some that were drunken, prove that fermented wine was used?

Let me say that I have never seen the correct rendering (I think) of Paul's meaning about "giving her in marriage," etc. Does he not say, if any man have power over his own will, (not the will of another), and hath so decreed? etc. Over whom does the Scriptures thus authorize any man to have a "will," and to "decree," except over himself, and is not this only a highly poetic and elegant way of expressing self-control, or that opposite, "necessity?" Yours, etc., B. R. MOSELY. Lacrosse, Fla.

We think there can be no question that fermented wine was used by the church at Corinth, Bro. Mosely, for they could not have been made drunk on unfermented wine—if there could be such a thing as unfermented wine.

POPULAR WITH ONE MAN.

A RAILWAY gate-keeper who, one cold night required every passenger to show his ticket before passing through to the train, and was rewarded with considerable grumbling and protesting, was told by Major Whittle, "You are a very unpopular man to-night."

"I only care to be popular with one man," was the reply, "and that is the superintendent."

He might have pleased the passengers, disobeyed orders, and lost his position. He was too wise for that; his business was to please one man—the man who hired him, gave him his orders, and rewarded him for faithfulness, and who would discharge him for disobedience.

The servant of Christ has many opportunities to make himself unpopular. There are multitudes who would be glad to have him relax the strictness of his rules, and grant to them some indulgence which his Master forbids. If he is their servant they demand that he should consult their wishes; and if they hire him and pay him, they think they should have the right to control him. But if he serves them he cannot serve the Lord. "No man can serve two masters." He who tries to be popular with the world will lose his popularity with the Lord. He will make friends, but he will lose the one friend who is above all others. He will win plaudits, but he will not hear the gracious word, "Well done!"

The servant of God should seek to be popular with one man, and that is "the man Christ Jesus," he who is over a l, who is higher than the highest, mightier than the mightiest, and whose approval is worth more than all the world's applause, whose blessing will make us glad to all eternity.—The Christian.

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THE TENNESSEE BAPTIST FOR 50 CENTS. We will send this paper 4 months from date of subscribing for 50 cents, and old ministers not subscribers 15 months. See 11 PUBLISHERS.

LOOKOUT FOR A ROGUE.

A. N. TRIBBLE, a licensed Baptist minister, formerly a member of Macedonia Baptist church, called for a letter of dismission from said church, which was granted November 23, 1884. Before the next regular conference he ran off his stock, and afterwards left in the night with his family, leaving his creditors to suffer. On December the 27th, 1884, the church met and went into conference, rescinded the act of granting the letter, and proffered charges against him for lying and swindling, upon such charges he was excluded. He has a letter of dismission. The church requests that this notice be sent to THE TENNESSEE BAPTIST with a request that the same be published. The last heard from him he was going west.

Done in conference, and signed by order of the same. J. H. LATHAM, Moderator, J. THOMAS, Clerk, Fort Bullington, Cherokee county, Ga.

MARRIED.

CRAWFORD-VANDERGRIF.—In Central Avenue church, November 27th, John N. Crawford and Miss Mary E. Vandergriff.

DILLARD-WAFFORD.—At the same place, December 7th, W. H. Dillard and Miss Jennie Wafford.

PICKETT-ECKOLS.—Near Gormantown, December 14th, T. W. Pickett and Miss Fannie O. Eckols.

YATES-BROOKS.—Near White's Station, December 23rd, B. F. Yates and Miss Lillie D. Brooks. All by Rev. J. D. Anderson.

THE DEFECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every impostor and excluded Baptist preacher known to us, as reference to prove his guilt.

BAPTISTS TAKE NOTICE.

J. C. PETERSON, a small, dark complexioned man, formerly a Baptist minister, has been excluded from Bethesda Baptist church, Little River county, Ark., for gross immorality and conduct. He still holds his credentials, having refused to give them to the church when demanded. Baptists of other States take notice.

T. M. HAZLEWOOD.—Reference, Ben. Molbray, Church Clerk, Ashville, Ala.

EDWARD HARRIS.—Reference, J. W. Wann, Ch. Clerk, Carrollton, Ark.

ELB. ROIT, TOMLIN.—Reference, Eld. A. J. Peddy, Memphis, Texas.

REV. A. G. JONES.—A. M. George Jones, Reference, Biblical Recorder, Raleigh, N. C.

T. C. M. GALLAND.—Reference, W. R. Crompton, Shield's Mill, Ala.

J. C. LOP, ARK.—Reference Eld. A. Lomax, Haskelhurst, Miss.

ELD. JAMES C. ORCUTT, who is now traveling in Texas, is an excluded member of the Baptist church at Woodville with the following address.—Reference, the clerk of that church.

J. M. LEE, expelled from Rosebud church for adultery and desertion of his family. Address, S. J. Thomas, Clerk of Rosebud church, White county, Ark. Give us your postoffice, Bro. Thomas.

JOHN H. RAWHOFF, expelled from the Big Spring church, Savannah, Tenn., for drunkenness, adultery, and forswearing himself and children. He is of a very dark skin, black hair and beard, black eyes and the whites of a yellow cast, and of an evil countenance, weight about 140, and some forty years old; a keen, shrewd, bad man. Reference—S. W. Barrett, Savannah, Tenn. Baptist papers west of Mississippi will please copy.

ELD. J. B. HARRY.—Where is this church had charges against Elder J. B. Harry for unchristian conduct; and at his request, the church calling a council from sister churches to hear the matter, and advise the church. The council that was called, after hearing the matter, found Elder Harry guilty, and advised the church to withdraw fellowship from him, and demand his credentials. The church has done so. A. W. Woodcock, and J. B. Harry refused to give up his credentials. Therefore, he is excluded from this church, and that this preamble and resolution be sent to the Arkansas Evangelist and THE TENNESSEE BAPTIST with a request to publish the name. Done by order of the church in regular conference Saturday before the first Sunday in June, 1884.

G. W. BURMAN, Moderator, D. A. P. EASTER, Church Clerk.

JOSEPH W. JOHNSON, a small, fair complexioned man, is so mouth and foot, (soot), was excluded from Sulphur Baptist church for gross disorder and unchristian conduct—stealing. He still holds his credentials, stating that he had lost them, which was about the church's refusal to accept. Reference, Thomas N. J. Church Clerk, P. Johnson, Ky.

G. M. MAXWELL, once a member of Cedar Grove Baptist church, Independence county, Arkansas—was expelled from said church for adultery and lying. He still holds his credentials, having refused to surrender the same to the church on demand. Eld. M. J. Well is perhaps thirty-five years old, about five feet five inches high, fair skin, light hair and blue eyes. He is held by the church as a religious impostor, and very bad man. Baptists please look out. Reference J. H. Bayless.

EL. C. MOORE.—The church at Middle Springs on Saturday before the third Lord's day in September, excluded H. C. Moore, formerly an ordained minister. He still holds his credentials, stating that he had lost them, which statement the church refuses to accept. He is fair complexioned, light hair and beard, weight one hundred and fifty pounds, and about forty years of age. When lost heard from he was in Arkansas. Reference, W. C. Chalmers, church clerk, Toon's Station, Tenn.

A. T. FITZGERALD.—I have been authorized by the Mount Lebanon Baptist church to publish one Eld. A. T. Fitzgerald, who was a member of said church, and who was lately expelled for preaching heresy, and now refuses to give up his credentials. Reference, D. M. Hensard, pastor, and M. Sargent, church clerk, Mt. Lebanon, Boone county, Texas.

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The Tennessee Baptist.

THOU HAST GIVEN A NAME TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED THROUGHOUT THE TRUTH.—Ps.

GRAVES & MAHAFFY Publishers J. R. GRAVES, L.L.D. Editor and Proprietor

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Read the prophecy of Tyre and Egypt and Moab. Read history in the light of prophecy; read prophecy in the light of history. Not only read these great God-written pages, but study them, compare them, account for them, and then wonder and adore their divine author.

and if my skeptical friend has been honest in his study of history and fulfilled prophecy; if he has seen that the history corresponds to the prophecy, and the prophecy, so far as it is fulfilled, to the history, he will conclude that future history will correspond to the unfulfilled prophecy when it shall become history.

We have suggested this first lesson in Bible study in order that the skeptic may become convinced that the Bible is divine. The Bible will never be studied as the word of God until we believe it is the Bible.

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BRO. HARRAL'S PLEA.

WE heartily thank Bro. Harral for his plea, in this issue, for our young ministers, but must except his comparing us, in our sufferings, to the remotest degree, to the apostle to the Gentiles.

It was Bro. Harral, who had come from Mississippi on hearing of our affliction, and had been day and night by our bedside during the two weeks of our unconsciousness.

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It is pleasant to feel impelled to continue one's work by a growing conviction of its importance and value; more happy still to be constrained to go on by dear love of the service itself; but best of all to be so blessedly certain of the Lord's will in the matter that one dare not give up.—Mrs. C. H. Spurgeon.

The Old Path Guide is publishing a series of articles, written by its editor-in-chief, on "Why the Disciples cannot be Baptists." We have read all four of the articles with pleasure.

It was one of the inclement days of last week that Dr. M. Hillsman of Trenton, Tenn., and Bro. Pastor Lamar of the Central church, braved the cold and the rough road to cheer our weary solitude for an hour with their cheerful words.

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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 the principles, and aid the young Christian in applying them to practice.

To save correspondence we would state to all who have remitted for subscriptions to THE TENNESSEE BAPTIST, which remittances have been received since October the twenty-fifth, that we have given credit to the new subscription rates.

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DENOMINATIONAL SERMONS—FIRST VOLUME.

This first volume contains the six following Denominational Sermons: 1. The Act of Baptism. 2. The Symbolism of Baptism. 3. The Relation of Baptism to Salvation. 4. The Lord's Supper a Church Ordinance. 5. What is it to Eat and Drink Unworthily? 6. Conscience: What is it?

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EDIGRAMS

We deeply regret to learn that our highly esteemed brother and old patron, A. G. Hudson of Alabama, was stricken with paralysis, and his life despaired of. He is one of God's noblemen, a devoted Christian, and a consistent Baptist throughout.

ITEMS.

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

SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST for 4 months, from time subscription is received to all non-subscribers, for 50 cents. We want them to "sample it." Ministers not subscribers 12 months for \$1. PUBLISHERS.

A BAPTIST PRAYER BOOK.—During our twelve years connection with the Baptist Book House, we have received numerous calls for a Baptist Prayer Book, and after diligent search through the catalogues of all the publishers with whom we do business, we have at last found a book, which, though not a Prayer Book, like those used by Episcopalians and Roman Catholics, is a book calculated to aid young Christians in public and private worship, and will meet the wants of our patrons.

Bro. G. S. Williams says so soon as the money comes to the Board the minutes of the last State Convention will be published, which will cost some five hundred dollars. Now, for one, I am opposed to spending a dollar of money sent up for missions for this purpose. All that was done at Murfreesboro is well known to Tennessee Baptists. — J. Toms, Tennessee. We fully agree with Bro. Toms, as we have before indicated. It is double what the minutes should cost, and the Board has better use for the money. It would go far in paying off the missionaries, and would support a missionary pastor at Fayetteville a whole year. — Bro. J. E. Turner of Louisiana sends us a new subscriber for a new year's present. There are hundreds who could do the same. How many fathers could send THE BAPTIST as a present to their children settled off. This would be a double present, — to us and to the child. — Bro. Walker of Boutwell River, La.: You can organize a church with five members. You cannot elect officers, deacons, until the church is organized. The church must elect its own officers, and therefore it must exist before it can act. Continue to preach the simple truth faithfully and lovingly, and God will give you that country for his Son. — There are five large counties in Ohio, and seventy towns with over two thousand inhabitants, that have no Baptist church. It is not so bad in Tennessee as this. — Yes, Bro. Hines, a church has a right, by majority vote, to change its name, and there are hundreds of our churches that should do so. — Bro. J. J. Beavers of Irwin, Ark., sends us a list from his church, Philadelphia, and among them the name of J. N. Crutchfield, a deacon solid on the church-union question, as three-fourths of all the deacons in Arkansas would be if they could only hear the question fairly discussed. — We have Bro. J. E. Kennedy of Amity, Ark., to thank for a fine list of renewals. He expresses himself as fully convinced that church-union is Scriptural. This is the prevailing sentiment in Arkansas, although the State organ is sealed to any discussion on the question. — We read, this morning, your letters, Breth. Gressett and Hamberlain; and our heart swelled with grateful gratitude for such expressions of Christian love and sympathy from two brethren whom we so highly esteem. We feel that the prayers of our brethren are being answered, as we now sleep well, and were able to sit at the table with our family during the holidays. — Allen Curr, Staunton, Va.: Though your letters have not been answered they have been most gratefully received and read. We truly rejoice with you in your signal success in Staunton, and pray God's blessing on your new year's work. — Mrs. Eva Smith, Townville, Ga.: We thank you for your Christmas present in behalf of the young ministers. — That is a typographical error that you refer to in our article in Slack's Reason, Bro. Heflin, and will be corrected so soon as we can obtain the plate. — P. P. Wood: We have not seen that number of the *Texas Baptist Herald* you refer to. Will you cut out the article and send it to us in a letter, so we may not miss it? He shall be answered. — We recognize in Bro. M. A. Clonts, the moderator of Evergreen Association, Texas, the president of the Florida State Convention when it met in the capital of the State, and we delivered our five lectures before that body. We shall ever remember the kindness we received from our brother in Florida; and he lays us under renewed obligations by moving the Association to recommend THE BAPTIST to the churches, and to united in prayer for our recovery. God bless our esteemed brother. — Bro. E. J. Billington, Texas: We have no such book as the one you mention, — never saw it. If you will give us the title in full, and the name of the publishers, we will obtain it for you. — The page of the paper devoted to answering questions is, of itself, worth the price of the paper to me. — J. T., Tennessee. You are not alone in saying this. — Eld. J. I. Copeland, moderator of Red-river Association, Arkansas, writes: "I have no doubt, Bro. Graves, but your earnest and persistent teachings of God's glorious truths are to-

day being more prayerfully investigated than ever before. I know such is the case in this State. I don't think our people have ever appreciated you as they do to-day." Without taxing your patience with a long letter let me say to you that the Baptists of Arkansas are rapidly returning to the well-defined Scriptural teaching on church-union; and I predict that, in a few years, we will be as mutually agreed upon local church-union as we now are on alien immersion." We do not doubt this, Bro. Copeland. Only let the friends of strict communion be active in denouncing the truth. — Bro. B. F. Fields, Youngsfort, Texas, writes the following encouraging words: "I do not know, my dear brother, that one with whom you are personally unacquainted can say much to cheer you; but I can say, indeed, and in truth, your teaching of God's word, and that of other good brethren, in THE TENNESSEE BAPTIST has greatly comforted and strengthened me, and aided me in the study of the holy and inspired word of God during the past five years. And I think it is hardly necessary for me to assure you, my brother, that you have had my prayers, not only in your affliction, but ever since I was led by the Holy Spirit to behold the Lamb of God that taketh away the sins of the world. And I feel, my dear brother, you have the earnest prayers of God's peculiar and elect people everywhere. I pray our Father in heaven, if in accordance with his will, to spare you many years for the truth's sake." — Bro. A. W. Tenney, West Virginia, writes as follows: "I send six dollars and seventy-four cents for papers and books, thinking that the money will help to pay your expenses a little. Your paper and books help me to understand the Bible as no other helps do." — Bro. L. A. Coghill, Virginia. Your letter containing one dollar for young ministers has never been received. Did you send it by postal order? That is always the safe plan. — Bro. W. A. Jarrel, California: Your card received, and your wishes and prayers fully reciprocated. We are improving slowly. — J. P. Longuire, Jackson, Miss.: We advise you to lay your case before President Webb of Clinton College, who has never yet failed to help a worthy young minister. — Sister Anna E. Jackson, Tenn.: It was a mistake of the clerk to blue-mark in advance of your figures. All right; no harm done. Your prayers and good-wishes are gratefully received. We feel that we have been saved by the prayers of God's people. — W. A. Flanagan, Mississippi: We do not publish your article, because we are convinced by it that you have never thoroughly studied the subject. If you wish to see Scriptural arguments for church-union which have never been answered we refer you to our little book on Inter-Communion Unscriptural, which we do not think you have ever read. Send seventy-five cents in stamps to the Baptist Book House, and you can get it. For an answer to your query watch our queries. — Bro. J. C. Mitchell, Florida: We think you have done well for the Old Banner. If each of our subscribers would obtain three other subscribers, as you have done, we would have a noble list.

BOOK-TABLE.

Ford's Repository for January comes to us enlarged; and this is truly a valuable number, and gives an earnest of a grand volume this year. No Baptist family should be without it. Price, \$2 50. We regret the article of Eld. J. J. Breaker. His exegesis is both unscriptural and untenable; and we rejoice that the editor records his emphatic protest against it. Will not the editor insert in the *Repository* Dr. T. G. Jones's article which lately appeared in the *Western Recorder* for the eye of Prof. Whitsett? It is a valuable document, and should be seen and preserved by the thousands of Baptist ministers who read the *Repository*. Don't fail to do this, Bro. Ford.

The last number of the *Baptist Quarterly Review* is a valuable number. We heartily congratulate Dr. Baums on the signal success he has made of the *Review*.

Tell every body about our 50 cents offer.

QUESTIONS AND ANSWERS.

This answer by an exchange expresses our views also, and will answer similar questions sent to us: —

148. In case a person should decide to become a member of the Baptist church, and request baptism immediately, thinking she couldn't live through the night, what course should be pursued under these circumstances? 1. She had been sprinkled by the Methodists in her infancy. 2. She didn't claim to be converted. 3. She didn't claim to love Christ, and to believe that he would save her. 4. She was so weak as to be unable to help herself upon the bed, or to speak above a whisper, and too feeble to whisper much. Light, please.

A PASTOR.

1. She should not be received and baptized upon any such profession or pretext. It is wholly wanting in the essential of a true applicant for membership in a Baptist church, to-wit, a new heart.

2. She should be taken and "instructed in the way of the Lord more perfectly." Baptists must stick to their distinctive beliefs; if they would be efficient and maintain the selves.

149. In reading Bro. Windes' sermon on the living hope of the Christian, founded on 1 Peter i. 3, 4, 5, I find that my brother interprets the phrase in the text, "reserved in heaven," to mean to be "guarded in heaven." I cannot conceive that anything in heaven is guarded. It is safe there without guards; for there are no fiends in heaven. Is not this changing the word of God somewhat?

INQUIRER.

We read the original thus, which is in harmony with the Scriptures, and will satisfy inquirer: "Who hath begotten us to an inheritance incorruptible and undecaying, reserved in heaven for you, who are guarded by the power of God," etc. It is the inheritance that is preserved or reserved for those who are kept safe, are guarded. All God's children are guarded.

150. Will you please inform us when and where originated the custom of celebrating the twenty-fifth of December as Christ's birth-day? Have we any means by which we can ascertain the exact date of his birth?

S. P. GONLEY.

Prescott, Ark.

The Egyptians, before the birth of Christ, held the festival of their god, Osiris, on the twenty-fifth of December; and the Romans held their festival to Saturn, the Saturnalia, and the Northern nations celebrated the birth of Sol, the sun, on the twenty-fifth of December. The Catholic church, accommodating herself to these customs, adopted it as the date of the birth of Christ, and appointed three masses to be celebrated in honor of the day; hence the name Christ-masses, — Christmas.

The day of Christ's birth is no better known than the grave of Moses. The earliest writers were in as much doubt about it as we are.

The decoration of churches and homes with evergreens has its source in an ancient belief that friendly sylvan spirits would come and dwell among the greens until the winter should be over, and the woods sunny and warm again.

Very many of the customs are only modifications of myths common to ancient nations. The mistletoe was held sacred by the Druid priests. The yule-log was burned at the great Scandinavian festival in honor of the divinities of the Norse mythology; and our holiday season, ending with Twelfth Night, has its correspondence with the thirteen days of Yule-tide.

The custom of giving presents goes back to the Roman Saturnalia, when it was common to bestow upon children little images of the gods. The Christmas-tree, which comes to us from Germany, was known to all the northern nations of Europe; and Santa Claus is a native of Holland. The Christmas carols are said to have sprung from the songs of the shepherds at the birth of Christ.

Send ten cents to Graves & Mahaffy, Memphis, Tenn., for sample copy of EVERGREEN HYMN, bound in cloth — just the book for country churches. Price \$1.50 per dozen, by mail, post-paid. 4.

NEWS FROM THE STATES.

Tennessee. — The prospects for the Tullahoma church are reported to be now encouraging. The brethren have a mind to work, and the Sunday-school is increasing in numbers and efficiency. — The Sunday-school of Tullahoma church offers to give five dollars toward building a house of worship in New Orleans. — The trustees of Doyle College have appointed Eld. S. S. Hale to secure cash and subscriptions for that institution. — Newhope church is said to be a body of considerable strength, and to be doing well, with A. D. Phillips as pastor. — The Sunday-school of Ripley church had a Christmas-tree Christmas night, and all the children got presents. — The next district meeting of the third district of Big Hatchie Association will be held with Big-creek church the fifth Sunday in March. — Thirty dollars were raised for missions at the district meeting held with Brighton church, Big Hatchie Association, the fifth Sunday in last November. — Bro. J. C. Askew writes from Spring Creek: "On the fourth Lord's day in December, 1884, Bro. J. B. Houghton was ordained by the Spring-creek Baptist church to the full work of the gospel ministry. Bro. B. F. Bartles, Gardner Webb and Bro. Fitzgerald acted as presbyters. Bro. Bartles preached the ordination sermon, Bro. Fitzgerald offered prayer, and Bro. Webb gave the charge. Bro. Houghton has been raised up in our midst, and is a man of the ability, and one whom we think, if spared, will do much good in the Master's vineyard." — Bro. Enoch Windes closed his pastoral work in Somerville the last day of December. — The church in Salsbury is without a pastor. — Mrs. Gray, the oldest member of Somerville church, and another aged sister of the same church, died in December. — Recent meetings with New-salem church resulted in twenty new members being added to her number. — Bro. Riches is pastor of Cedar-grove church this year. — Bro. G. A. Oglo will preach for Gladeville, Bradley-creek, Salom and Fellowship churches this year.

MEMPHIS. — We hope the pastors, missionaries and Sunday-school superintendents, and the brethren generally, in the city will furnish us all the items of news of any interest that may come under their observation each week. — The series of prayer-meetings held every evening last week, except Saturday evening in the First church grew to be intensely interesting. The week began with very gloomy weather, which however became beautiful and pleasant before it closed, and the attendance upon the meetings assumed a very encouraging aspect. We are sure that all who were willing to appropriate their benefits to themselves were blessed in their spiritual nature by these meetings. — Mission prayer-meetings are held weekly, on Monday night, at the brick church in North Memphis, and also on Friday night at the corner of Fourth and Jackson streets in South Memphis.

MISSISSIPPI. — We made a mistake in the initials of the pastor in Water Valley last week. We should have published the name as H. T. Von Kohn instead of H. F.

ARKANSAS. — Our correspondent writes: "Eld. J. H. Fitzgerald of Trenton, Tenn., has accepted the call of Mariana church, and begins with the new year. The brethren there still need help to finish their house of worship. Eld. B. W. Hultman of Holly Springs, Dallas county, will begin his labors as pastor of Brinkley and Dos Arc churches the first of January. So we have two valuable accessions to our ministry in Mount Vernon Association. Helena, Jonesboro, LaGrange and other points in Eastern Arkansas are still without pastors." — The Sunday-school of the Jacksonville church had a very nice and pleasant Christmas entertainment.

TEXAS. — Eld. D. J. Bodell is pastor of Hopewell church. — The Christmas tree at Shorman was a success. — E. W. H. Parker is preaching for Ebenezer, Omer and Enman churches. — The cause in Houston seems to be doing well. — W. G. Caperton has accepted the position of superintendent of missions of the East Texas Convention.

KENTUCKY. — Dr. Hiden has been delivering, on Sunday nights, a line of discourses on New Testament Introduction, giving the origin, history and authorship of all the books composing the New Testament collection. — Eld. W. C. Wronn of Hampton, West Va., has accepted a call to Dayton. — Eld. W. A. Jones of Hickman county has gone to Bloomfield, Ind. — Mrs. M. J. Parker of Columbus, Ohio, has sent Dr. Warder twenty dollars for State missions. — Dr. Broadus has received five hundred dollars from the ladies of the Baltimore churches for the aid of students in the Seminary. — An intelligent lady of Louisville sent for Pastor Tupper of the Broadway church, a few weeks since, and stated that she had been, for years, a member of the Episcopal church, but, guided alone by the teaching of the New Testament, she desired to be received for baptism by a Baptist church. — Dr. Felix has resigned the pastorate of the Covington church, and proposes to live on a farm and preach to country churches.

MISCELLANEOUS NEWS.

The salary of the corresponding secretary of the State Mission Board of Florida has been fixed at six hundred dollars and traveling expenses.

H. D. D. Stratton has resigned the pastorate in Monroe, Ga., and has accepted a call of the Third church in Atlanta.

The obligations to be met by the American Baptist Home Mission Society by the first of April are about two hundred and fifty thousand dollars.

It has been decided that the Baptist anniversary will be held in Saratoga Springs this year, and will probably begin on the twenty-seventh of May.

It is said the noise in the exposition building of New Orleans is so great that the Baptist conference cannot be held in it, and consequently it will doubtless be held in the Coliseum-place church.

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

The steamer Peace, sent by the English Baptists for the use of the mission on the Upper Congo, has been launched at Stanley Pool. The eight hundred pieces of which it consists were safely transported the whole distance, and accurately put together.

Mr. Spurgeon ascribes his early success in London to the hearty co-operation of his church. He says they helped him wonderfully "by speaking kindly but earnestly to outsiders both about him personally and about his preaching, and by inviting them, week by week, to come and hear him."

RELIGIOUS MISCELLANY.

The prohibition against the Jews settling in Syria has been revoked, and the Holy Land is open to them once more. They are fleeing from the countries in Europe where they are persecuted; and an association in London is helping them to go to the land of their fathers.

On appeal from the Jews in Jerusalem the Sultan has annulled the sale of a part of the Mount of Olives, which contains the graves of the prophets Haggai, Zechariah and Malachi. The purchasers were the Russian priesthood. The burial places have been secured to the Jews in perpetuity.

SECULAR NEWS.

The wife of Senator L. Q. C. Lamar of Mississippi died in Oxford the thirtieth ultimo.

Mr. Cleveland has withdrawn from the position of governor of New York.

The cotton mills in the vicinity of Baltimore have all resumed, except one, and generally on full time.

Louisiana sugar-planters are discouraged on account of the poor crop and low prices, and the threatened Spanish treaty, and are perplexed as to the proper course to pursue in regard to future contracts.

The Pemberton mills, Lawrence, Mass., employing two thousand hands, resumed operations a short time since.

The expenses of the Democratic national convention which nominated Mr. Cleveland aggregated one hundred and fifty thousand dollars.

The heavy rains in Arkansas recently caused extensive and destructive floods along the Arkansas river and its tributaries.

A recent canvass in St. Louis showed the enormous number of fifteen thousand skilled workmen, out of employment, and nearly ten thousand day laborers.

Chief Justice Walcott's health, which has been precarious for some time, does not improve; and he will not occupy his seat on the bench of the United States court during the present term.

A great panic prevails in Spain, owing to the continuance of earthquake shocks in various parts of the southern provinces. People throughout Peripia, Granada and Malaga sleep in railway trains or occupy tents.

Gen. Grant's physical condition threatens danger in the near future. He has never recovered from his fall in 1883. Added to this, the shock from the financial complications and failure of his sons, which has been a serious trouble to his mind, leaves him badly run down.

The news from London early in this month reported Mr. Gladstone to be ill. This happens when the Liberal party was hoping that he would himself take charge of the gravest foreign affairs, which Lords Granville and Derby have brought to a sad aspect.

Gen. Grant's friends have pledged themselves to raise the one hundred thousand dollars necessary to satisfy his debt to W. H. Vanderbilt, the latter having agreed to deduct fifty thousand dollars from the whole claim. The committee will pay Mr. Vanderbilt the money, and then hold Gen. Grant's securities as a sort of trust fund during his lifetime. This will prevent them being touched by any other creditor.

Mr. Gladstone's seventy-fifth anniversary occurred the twenty-seventh ultimo. The occasion was signalized by great festivity at Hawarden. The Prince of Wales sent cordial congratulations. Many Liberal bodies took advantage of the day to present "the grand old man" with addresses expressive of continued confidence and profound admiration. Newspapers, without distinction of party, devoted leading articles to eulogy of the great statesman.

1885.

YOUNG MINISTERS' FUND FOR 1885.

Your blank check received, and I have filled it out for eighty-four dollars and seventy-five cents, the balance in full, for the board of Breth. C. L. Owen and J. L. Mahan from September the first, 1884, to January the first, 1885. They are both splendid young men, and are making good progress in their studies. They deserve encouragement, and, in making appeals in their behalf, you cannot say too much for them.

G. W. JANMAN, Chairman of Faculty S. W. B. U.

With such an endorsement we feel that we can, and do, earnestly appeal to every friend of ministerial education to aid us in paying the board of these young brethren until the close of this session, the middle of June next. Fully one hundred and fifty dollars will be needed. Will you who read this not help?

By the help of our friends all the expenses of the two young ministers we engaged to support at Jackson have been met to this date. Now for aid to carry them through this session, ending next June. Who will be the first to send us five dollars, or one dollar, on the account of the three hundred dollars needed?

J. O. Tharp, Tenn., \$5; W. Wilson, Ark., 1 00; Mrs. Eva Smith, Mo., 1 00; W. J. Hill, Ga., 50 cent; P. Hill, Fla., 25 cent; Anglo black, 50 cent; Mrs. Gibson, Florida Point, Miss., 25 cent; A. J. Tinsley, Tennessee, 1 00; John Spaulding, Texas, 1 25; Lull, May, Georgia, 1 00; John Stephens, Ala., 1 00; Lullia Stephens, do., 50 cent; Man E. Stephens, do., 50 cent; Chas. Fleming, do., 1 00; J. S. Fleming, do., 1 00; Miss L. B. Hooker, La., 1 00; J. P. Bushaw, Tenn., 50 cent.

TEST YOUR BAKING POWDER TO-DAY!

Remember all unconfessed sin has power over us. But all confessed sin God helps us to subdue. God never blames us for sins confessed. Keep no secrets from God.

An errand boy in a Philadelphia fancy store has just been left \$500,000, but it is thought he will die early of consumption. There is nothing better for young children that are daily exposed to a spoonful or two of Dr. Bull's Cough Syrup.



DOES NOT CONTAIN AMMONIA. Its alkaline character has never been known. It is a million times better than any other baking powder.

THE TEST OF THE OVEN. PRICE BAKING POWDER CO., CHICAGO. Dr. Price's Special Flavoring Extracts, Dr. Price's Lunula Yeast Gems.

FOR SALE BY GROCERS. ST. LOUIS.

LIGHT HEALTHY BREAD



The best dry yeast in the world. raised by this yeast is light, white and whiter. Some like our grandmother's delicious bread.

CROCKERS SELL THEM. Price Baking Powder Co., Chicago, Ill.

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EMPORIUM! Thirty Stores UNDER ONE ROOF! CATALOGUE OR PRICE-LIST

Sent free on Application. Orders filled carefully, and every article guaranteed as represented. Special discount to ministers and churches.

CONSUMPTION.

Send 50 cents and symptoms for Trial Treat-ment, to last 30 days, by mail post-paid. I want the best medicine for my lungs. I have been permanently relieved by the use of your Lemon Elixir.

CATARH

Send 50 cents and symptoms for Trial Treat-ment, to last 30 days, by mail post-paid. I want the best medicine for my eyes. I have been permanently relieved by the use of your Lemon Elixir.

Remember all unconfessed sin has power over us. But all confessed sin God helps us to subdue. God never blames us for sins confessed. Keep no secrets from God.

An errand boy in a Philadelphia fancy store has just been left \$500,000, but it is thought he will die early of consumption. There is nothing better for young children that are daily exposed to a spoonful or two of Dr. Bull's Cough Syrup.

A gentleman noticing that his wife's bonnets grew smaller and smaller, and the bills larger and larger, calmly said: "I suppose this thing will go on until the milliner will send nothing but the bill."

HORSFORD'S ACID PHOSPHATE. FOR NERVOUSNESS, INDIGESTION, ETC. Send to the Horsford Chemical Works, Providence, R. I., for pamphlet. Mailed free.

What would you do if you were me and I were you? tenderly inquired a young swell of his lady friend, as he escorted her home from church. "Well," said she, "if I were you I would throw away that vile cigarette, cut up my watch-chain under my coat, and stay at home nights and pray for heaven."

LEMON'S AN EMERGENCY

They regulate the liver, stomach, bowels, kidneys and blood, and cure all throat and lung diseases, as prepared by Dr. H. Mosley in his Lemon Elixir and Lemon Hot Drops.

LEMON HOT DROPS. Cures all Coughs, Colds, Hoarseness, Sore Throat, Pneumonia, and all Throat and Lung diseases, except Consumption, which dis-eases the lungs and greatly relieves.

A Prominent Minister Writes. Dr. Mosley, Dear Sir:—After ten years of great suffering from indigestion or dyspepsia with great nervous prostration, disordered kidneys and constipation, I have been cured by four bottles of your Lemon Elixir, and am now as well as usual.

Dr. H. Mosley:—After years of suffering from indigestion, great debility, and nervous prostration, with the usual female irregularities and derangement accompanying such a condition of a woman's health, I have been permanently relieved by the use of your Lemon Elixir.

CONSUMPTION.

Send 50 cents and symptoms for Trial Treat-ment, to last 30 days, by mail post-paid. I want the best medicine for my lungs. I have been permanently relieved by the use of your Lemon Elixir.

CATARH

Send 50 cents and symptoms for Trial Treat-ment, to last 30 days, by mail post-paid. I want the best medicine for my eyes. I have been permanently relieved by the use of your Lemon Elixir.

Send 50 cents and symptoms for Trial Treat-ment, to last 30 days, by mail post-paid. I want the best medicine for my eyes. I have been permanently relieved by the use of your Lemon Elixir.

Important to You.

EVERY PERSON IS INTERESTED IN KNOWING THAT

Ayer's Pills Cure

Acidity of the stomach and flatulence, Yellow jaundiced skin, Erievation and Languor, Rheumatic and Neuralgic Pains, Sick Headaches and Nausea.

Chronic disposition to Costiveness, Anemia caused by Dyspepsia, Torpidity of the obstructed liver, Heart disease induced by Constipation, A plethoric tendency similarly originated, Relaxation of the nervous system, Torturing sleeplessness from Indigestion, Inflammation of the costive bowels, Clogging and deterioration of the kidneys,

Pain in shoulder and back, Indigestion and Constipation, Liver Complaint and Biliousness, Low vitality and Nervousness, Skin Eruptions caused by Constipation,

Costiveness and Pain in the bowels, Uric acid poison in the blood, Itches and Boils caused by Constipation, Enfeebled sight and Nervous Tremors,

Mental and physical depression, Ague-like symptoms from Indigestion, Nausea, Dizziness, and Foul Breath, Youth and age troubles of women,

Inaction of the secretory organs, Looseness of the bowels, Loss of appetite and furred tongue, Swellings symptomatic of Dropsy.

There is no form of disease, caused by Indigestion and Constipation, that does not yield to their beneficent power. They stimulate the digestive and assimilatory organs, strengthen the muscularity of life, and have no drastic or weakening effects. Any one who chooses to enquire will find in his own community abundant willing witnesses to assure him that the best pills in the world for cure of the many ailments consequent upon derangement of the digestive functions are

AYER'S PILLS,

PREPARED BY DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.

Sold by all Druggists.

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Best Goods, Largest Stock, Lowest Prices, Easiest Terms,

229 MAIN STREET, MEMPHIS, TENN.

Water Wheels & Millstones to the World. Manufactured by A. A. DeLoach & Bro., Atlanta, Ga. 46 page Catalogue Free.

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BARNES' Patent Foot and Steam Sewing Machine

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HOW MAY I KNOW THAT I AM A CHILD OF GOD?

There is a very plain answer to this question in I John v. 1, "Whoever believeth that Jesus is the Christ, is born of God." This is the unqualified testimony of the Holy Spirit, and no one can have the audacity to insinuate that in such a statement there can be any hidden or indirect meaning...

thou shalt die" stamped on his nature, and on whom the wrath of God abides, can only have everlasting life by being born again, by receiving new life, by being a new creature; and the Lord expressly states that men receive this new life—that is, they are born again, by believing in him. In other words, the Lord announces, in effect, the very proposition affirmed by his apostle through the Spirit: "Whoever believeth that Jesus is the Christ, is born of God."

As the matter of faith is stated in I John v. 1, it may seem to be a bare proposition, a historical fact, namely, "that Jesus is the Christ," which, it may seem, is to be determined by a similar process by which a man would arrive at the conclusion "that Napoleon is emperor of the French;" and it might be asked why should the belief of a historical fact be attended with such consequences? In most of the passages which we have quoted, there is a variation of the language which must not be overlooked. Thus, in one passage, it is, "he that believeth the Son," as though it implied confidence in his veracity, rather than the credence of the fact that he is the Christ. In another it is, "he that believeth in him," implying trust reposed in him, rather than confidence in his veracity, or credence of the fact that he is the Christ. Or again it is, "as many as received him," implying the acknowledgment of him in a given character, or in a given relationship to the recipient. But a little reflection on the character and relation in which he is presented in the gospel, will lead us to the conclusion that any one of these involves the others.

That the word of God is continually represented as the means of regeneration. James says of the Father of lights: "Of his own will begat he us by the word of truth." Peter also speaks of those who, by Christ, believed in God, and who had purified their hearts by obeying the truth, through the Spirit: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In explanation of this testimony, he adds: "And this is the word which the gospel is preached unto you." The word, which is declared to be the means by which they are born of God, is explained to be the gospel, and those who are addressed as "being born again" are described as redeemed by the precious blood of Christ, by whom they believed in God; and in a preceding verse they are said to be "begotten unto a lively hope by the resurrection of Jesus Christ from the dead," an event which is conclusive proof that Jesus is the Christ.

Again, when Jesus startled Nicodemus with the announcement, "Except a man be born again, he cannot see the kingdom of God," which was just, in other words, to say, "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption;" and when Nicodemus at length asked how regeneration could be effected, Jesus replied: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." To enter the kingdom of God is to enjoy eternal life; and one who is perishing, who has the sentence "dying,

Man may believe that Napoleon is emperor of the French without having confidence in his veracity. He may be a person whom men "could not believe under oath;" for there is nothing in the character or position of an emperor which precludes the possibility of his falsehood. But to believe that Jesus is the Christ, is to acknowledge him to be the truth itself, immaculate and incorruptible; and it is to receive whatever he teaches or testifies as unquestionably true. To believe him is necessarily to believe that he is Christ; for it is in that character he presents himself to us. We may believe that Napoleon is emperor of the French, and if he were a man of unquestionable veracity, there would be no intelligible sense in which we could be said to rely on him, or put our trust in him, because in that character he sustains no relations to us in which we can confide in him. In the same way, had the office of the Christ related only to the Jews as a nation, we might have believed that Jesus is the Christ, and might have acknowledged his veracity, without believing in him. Indeed, in that case, it would have been absurd if any but Jews had professed to believe in him. But the office of Christ does not relate exclusively to the Jews; and to believe that Jesus—the lowly, suffering Man of Nazareth, the bleeding Sacrifice of Golgotha, the risen and glorified One at the right hand of God—is the Christ, is, by the very fact, to believe that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life; it is, by the very fact, to believe what God testifies of our guilt and ruin, which needed such a Savior, and to believe that he hath paid away sin by the sacrifice of himself; that, having died on account of our sins, he was raised again on account of our justification, and that he is able to save to the uttermost all that come unto God through him; it is by the very fact, to know and believe that the love God hath for us, and to believe that God hath given us eternal life, and this life is in his Son. It is, indeed, a very possible thing for men to form their own notions of the Christ, or to accept some current or traditional notion of the Christ, as many of the Jews did, and in that sense they may believe that Jesus is the Christ without believing on him, or finding eternal life in him. The belief that Jesus is the Christ of which we speak rests upon the testimony of God; and it is a startling view of the guilt of unbelief that "he that believeth not God, hath made him a liar: because he believeth not the record that God gave of his Son." To receive this testimony that Jesus is the Christ, to believe this record that God gave of his Son—is evidently, at the same time, "to receive him," to believe him, and "to be born of him." And it is in this sense, when we receive not the testimony of men, but the witness of God, which is greater, that it is affirmed, "Whoever believeth that Jesus is the Christ is born of God."

(CONCLUDED NEXT WEEK.)