

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

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Our Pulpit.

THE JUDGMENT

By E. J. H. ROYCE, TEXAS. Because he hath appointed a day in the which he will judge the world in righteousness...

I DO not expect my congregation or my church to always agree with me. I do not expect all to agree with me to-day.

The Judgment day is generally understood to be a day in which all men will be examined, tried and rewarded according to the record of their works.

That there is to be a final judgment, no one who is conversant with Scripture will deny. Our text plainly declares that God has appointed a day in which he will judge the world in righteousness.

I believe in a great judgment day. A day in which justice will be done. But will this judgment embrace all classes of men?

Two classes of men brought to view in the Bible. The Bible represents mankind as being of two classes. One class is designated as saints, believers, or the church of the first born...

I submit that according to that text it is not the church that is to be judged on that day, and not the world. The unbeliever and not the believer.

Let us now look at the context and see if it will not bear us out in this conclusion. In the preceding verse Paul says that God omnipotently all men everywhere to repent...

I want now to bring forward some other passages of Scripture to show that the world only are to be judged in the last day.

Paul distinctly declares that by the deeds of the law there can no flesh be justified in his sight.

And there is not a Christian here, who, if called into judgment to-day, and judged according to his works that could stand.

God cannot look upon sin with the least allowance; and if you will just think for one moment you will see that if we are

will judge the evil doer. Christ says: "Woe unto the world because of offenses," but nothing of the kind is ever said of the church.

Now I want to show you that instead of Christians being brought into judgment they will be engaged in judging the wicked.

In the first place we learn from Matt. xix. 28, and Luke xxii. 30, that the regenerate are to judge the twelve tribes of Israel.

And in 1 Cor. vi. 2, we learn that the saints are to judge the world. Again, in Rev. iii. 21, the promise is made to the churches that they shall sit with Christ in his throne.

And again in Jude xiv. 15, we learn that when Christ shall come to execute judgment upon the ungodly, that he will come with ten thousand of his saints.

And now I repeat that instead of the Christian being brought into judgment and arraigned for trial, he will be engaged in the judgment of the wicked.

But that we may be sure of the correctness of our position we will now take a look at that

of the two resurrections and the judgment found in the twentieth chapter of Revelation. In the fourth verse John says he saw thrones and they sat on them, and judgment was given unto them.

And in the fifth verse he says, "This is the first resurrection," and at the same time tells us that the rest of the dead lived not again until the thousand years were finished.

So you see there could be no general judgment for a thousand years after the resurrection of the righteous.

In the sixth verse he tells us that upon the first resurrection the second death hath no power.

In the twelfth verse he says, "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works."

Now I maintain that those of the first resurrection could not be reckoned among that number.

For in the thirteenth verse he evidently describes it as the second resurrection. And since those of the first resurrection had been living a thousand years they could not be reckoned among the dead small and great.

In 1 Thess. iv. 16, 17, Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

In the third verse of the next chapter we learn that this coming of the Lord is to be a time of destruction to the wicked; and taken with Rev. xx. 5, it would seem that there would not be a living human upon the earth for a thousand years.

Thus we have learned that at the coming of Christ the saints will rise. The living saints shall be caught up with them.

They shall be forever with the Lord. They shall sit with him in his throne. And they shall come with him in the last day, to execute judgment upon the wicked.

I will now maintain that if Christians were brought into judgment according to their works, as written in the book of life we would be

ALL LOST. Paul distinctly declares that by the deeds of the law there can no flesh be justified in his sight.

And there is not a Christian here, who, if called into judgment to-day, and judged according to his works that could stand.

God cannot look upon sin with the least allowance; and if you will just think for one moment you will see that if we are

to be judged according to our works we are lost forever, and that without remedy.

The book of life out of which the dead are to be judged, is generally understood to be the book of this life.

If this is true, then, thank God, the Christian is exempt. For Paul says "Our life is hid with Christ in God;" and we are kept by the power of God through faith unto salvation ready to be revealed in the last time.

We are to be revealed in the last time, but our lives never. They are hid with Christ in God; and well might David say, "Blessed is he whose iniquities are forgiven and whose sin is covered."

If we should only look at the philosophy of human redemption we would see that to judge the believer the last day would be an

ILLEGAL PROCEDURE. There can be no judgment without law, and no man can be judged by law who is not under law.

God will judge the world according to law; but the Bible declares that the believer in Christ is not under law.

"The law was our school-master to bring us to Christ, that we might be justified by faith. But after that faith is come we are no longer under a school-master."

See Gal. iii. 24, 25. "For sin shall not have dominion over you, for ye are not under law but under grace." (Rom. vi. 14.)

If the Christian is not under the law, I ask, how can he be judged by the law? We will now see how it is that the Christian is not under the law.

"The law was given to Moses, but grace and truth came by Jesus Christ." (John i. 17.) "Christ came to fulfill the law." (Matt. v. 17, 18.)

This he did for us, therefore, the law can have no claim upon us for whom it was fulfilled. Christ not only kept the law, but was judged by it, and paid its severest penalty for us.

And as our substitute he freed us from its power. The believer has once been judged by the law, condemned and executed in the person of Christ, his substitute.

And it would be an illegal procedure should he ever be brought into judgment again. Judgment is rendered at the end of the law; and when the law is ended (exhausted) that is the last of it.

"Christ became the end of the law for righteousness to every one that believeth." (Rom. x. 4.) And when we come to Christ by faith that is the end of it.

Like the man fleeing to the city of refuge; when once the city is reached, the avenger of blood can pursue him no further. If there is anything in the doctrine of substitution the believer can never be judged again.

For if Christ died for the believer it was because he was adjudged as a sinner in his stead. And if Christ was judged for the believer he can never be judged again.

It may be argued that the believer will be judged according to his works done after his conversion. If so, then I say he will be lost; for God cannot look upon sin with the least degree of allowance.

But the believer is so far removed from the fearful ordeal of a trial in judgment that he will absolutely have

NO ACCOUNT. Who can lay anything to the charge of God's elect? It is God that justifieth. I should like to see our counsel for the State arraign a man and try him without a charge.

The death of Christ not only acquiesces the believer from the condemnation of the law, but also from ever being even charged (accused) by it.

Christ is not only our dying Substitute, but he is also our living Mediator. He stands between the believer and offended justice, and having met the fiery judgment of a violated law he will never allow an accusation brought against us. Otherwise the judgment would not be

IN RIGHTEOUSNESS. Our text says the world is to be judged in righteousness, and I speak reverently when I say that God cannot judge the believer in righteousness on the last day.

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thing of which God is not capable. To bring a man to trial on a promise to pay after satisfaction has once been rendered would be the height of infamy.

Such a course would not only be unrighteous, but it would be the

It is useless to argue that God knows that no believer could ever be convicted in the day of judgment when it is plainly taught in his word, "Who is he that condemneth? It is Christ that died."

The heavens are impure in his sight, and the angels he charges with folly; but the Lord knoweth those that are his.

That there is to be a grand exhibition of all the Christian hosts, and that there is to be a gracious revelation of all their good works, I most gratefully acknowledge; but that they are to be brought into judgment and put upon trial for their sins, I do not and cannot believe.

I do not wonder that, in view of the judgment, God has commanded all men everywhere to repent. Neither do I wonder that when John saw in vision the issues of that eventful day, he asked, "Who shall be able to stand?"

Let us look again at the account as given in the twelfth chapter of Revelation. In the fifteenth verse we find that those who were not cast into the lake of fire were saved on the ground of their names being written in the book of life.

FOR TWO REASONS:—

First, That they may be tried in the body. Their works were done in the body, and as it is necessary to try a criminal by the law under which he lives, so it is necessary for the unbeliever to be tried and sentenced in the body.

which he will judge the world in righteousness by that man whom he hath ordained."

The second reason for the judgment of the wicked is, that they may receive their sentence and pronounce it just. God holds the sinner accountable for his influence as well as his actions, and it will be impossible for any human being to know the evil effects of a sinful course until time shall end.

This will be an eventful day, characterized by awful sublimity. Behold the graves of the wicked breathing open, uncovering their shame. The rocks rending amid pealing thunder, while above the tumult and wreck of worlds you hear the voice of the Son of God, received by ten thousand of his saints crying, "Come to judgment."

Let us then, brethren, go forward in the discharge of duty, ever laboring to pay the debt of gratitude we owe to God for his unspeakable gift. Remembering that the rainbow that John saw around the throne, like unto an emerald, is the token of the everlasting covenant of grace, and that it will as much secure our admittance into heaven as it prevents any storms or deluges there.

Let the sinner remember that he is constantly exposed to the wrath of a violated law, and that the avenger of blood will soon overtake him unless he flee to the city of refuge. And may God help you to repent, "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained."

DENOMINATIONAL CO-OPERATION.

HOW far may Baptist ministers co-operate with other denominations and their ministers without the compromise of principle?

I have but one answer to this question. Not to any extent. Not at all.

1. My first reason for this answer is, that "other denominations" have no Scriptural right to exist. Their existence is organized rebellion against the Lord Jesus Christ; organized rivalry to his kingdom. To co-operate with them, is to co-operate with and encourage rebellion, and this is a compromise of principle, for full, strict, loyal allegiance to the Lord Jesus Christ is a Baptist principle. He that encourages rebellion is *particeps criminis*.

2. It is an axiom that no two contradictory propositions can both be true. "Other denominations and their ministers" teach for doctrines the commandments of men, which contradict the truth. Their teachings are, therefore, to some extent false. To co-operate with them is to encourage the teaching of falsehood. To do this is to compromise truth, and, as truth is but another name for Baptist principle, to co-operate with them is to compromise principle.

3. "Other denominations and their ministers" claim that said denominations are gospel churches, or branches of the gospel church. If we plainly tell them that we dispute their claims, they will not accept our co-operation. If we do not, we deceive them. Thus, co-operation with them involves, on our part, either deception or false admission. Neither deception nor false admission is according to Baptist principles. Therefore, we cannot co-operate with them without compromise of principle.

4. When we co-operate with them in so-called union-meetings, there is either an expressed or implied agreement to refrain, during the co-operation, from preaching anything which is a subject of controversy between the parties co-operating. Thus, affiliating Baptists neglect the duty of telling young converts, just when they need the information, of their duty with regard to baptism, church-membership, etc. Thus, they fail to indoctrinate them in the rich doctrines of grace, which are so distasteful to many of these denominations.

5. By such co-operation, we furnish them a cudgel, which they will not be slow to use against us, on the subject of what is called close-communication. "Fit for the pulpit, but not fit for the Lord's table." "We do your work and then you won't let us eat with you." And many other such expressions I have heard, and read. And the affiliating Baptist cannot fairly answer these objections to restricted

communion. It is absurd to suppose that a man has a Scriptural right to preach the gospel and not to partake of all its ordinances and privileges.

6. The teaching of the Scriptures is against such co-operation. "Can two walk together, except they be agreed?" (Amos iii. 3.) is a question which cannot be answered except negatively. "Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them." (Rom. xvi. 17.) Other denominations cause divisions and offenses contrary to the doctrine which we have learned, by teaching hierarchy, baptismal salvation, infant sprinkling, pouring and sprinkling for baptism, apostasy, universalism, unitarianism, polygamy, and other false doctrines. We are commanded to avoid them. To co-operate with them is not to avoid them. Therefore, we should not co-operate with them. Paul says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i. 8.)

The above named heresies are another gospel, or rather, a perversion of the gospel of Christ. We are commanded to let them be accursed. To co-operate with them is not obedience to this command. Therefore we should not co-operate with them.

"If there come any unto you, and bring not this doctrine, receive them not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." (2 John x. 11.) This Scripture is diametrically opposed to co-operation with other denominations.

7. Objections: 1. "And John answered him, saying: Master, we saw one casting out devils in thy name, and he followeth not us. But Jesus said, forbid him not; for there is no man which can do a miracle in my name, that can lightly speak evil of me." (Mark ix. 38-39.)

This is supposed by some to sanction the co-operation of different denominations. In reply, I would say: 1. These were not another denomination. All the difference between them and the apostles was that they did not follow him in his travels as the apostles did. Luke says, "followeth not with us." (Luke ix. 49.) 2. They wrought miracles. We cannot work miracles now. 3. To not co-operate with other denominations is not to forbid them. We have no authority, neither do we wish any, to forbid them.

2. "We agree with them in essentials." Which are the non-essentials of God's word? Until we have some authority for considering some of the teachings of these Scriptures as non-essentials, we cannot admit that we agree in essentials with those from whom we differ at all.

3. "God blesses their efforts." How do you know? If numbers is proof of God's blessing, he blesses the Catholics more than all other professing Christians together, and pagans more than all. But suppose he does bless their efforts in the conversion of souls—and I will not dispute it—he has a right to do so, but we have no right to disobey him, and he says to us, "avoid them."

4. "We render ourselves unpopular." What if we do? "Woe unto you when all men speak well of you." (Luke vi. 26.) "That which is highly esteemed among men is abomination in the sight of God." (Luke xvi. 15.) "If ye were of the world, the world would love you; but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you." (John xv. 19.)

This question does not involve the question of co-operation with the members of other denominations as individuals, in the business and amenities of life. Baptists without any compromise of principle may co-operate with them in business, in all the relations of neighbors, in prayer, in singing, in studying and investigating God's word; in short, in any good work which does not involve a virtual or express recognition of their claims as gospel churches. But as the work of preaching involves church membership, as those when engaged in preaching in apostolic times were set apart to the work by churches, (Acts i. 18-20; xiii. 1-3,) we cannot co-operate with them in preaching, nor with them as denominations and ministers in anything without a ruinous sacrifice of principles. Respectfully, T. H. FERRY.

"HOW LONG WAS JESUS IN THE GRAVE?"

THIS question furnishes Dr. C. S. W. Dobbs a subject for an article in The Tennessee Baptist of May sixteenth. He says truthfully "that it is well nigh the universal opinion of critical Bible readers, that Jesus lay in the grave from Friday evening until Sunday morning, about thirty-six hours, or two whole nights, and one entire day."

1. That the crucifixion occurred the day following the night in which Jesus ate the passover with his disciples.

2. That the death took place somewhere between noon and sunset.

3. That he was hurriedly laid in the tomb—probably between five and six o'clock p. m.

4. That the following day was the Jewish Sabbath, our Saturday.

5. That at sunrise the next day, Sunday the Lord had risen. Number one is correct. Number two would have been if he had said, "between three o'clock, or the ninth hour" and sunset. Numbers three and four are both entirely incorrect as will appear for the following reasons:—

I maintain, first, that the crucifixion occurred, not on our Friday, as the Doctor and his Bible critics hold, but on Thursday, twenty-four hours, or one day and night earlier than the common view puts it. Second, that he was not buried on the same day that he was crucified, but on the next which was the "day of preparation." Third, that Jesus was in the grave from Thursday evening till Sunday morning, about fifty-seven to sixty hours or two whole nights and a part, and two entire days and a part.

A day of twenty-four hours with us, begins at midnight. With the Jews it began at sunset. With us the morning is the first part of the day, with them the evening is. In the account of the crucifixion it is said, "the evening and the morning was the first day," etc. At evening, at the going down of the sun, they were required to kill the passover (Lev. xlii. 32.) From even unto even shall ye celebrate your Sabbath," still observed all over the world, wherever you find a Jew. His Sabbath begins at sunset on Friday evening, and ends at the same time Saturday evening, and ends their day according to their mode of reckoning precisely ours about thirty hours. Now Matthew xxvii. 57, and Matthew xv. 42 both tell us that "when the even was come" Joseph went to Pilate and begged the body of Jesus. Pilate asks the centurion if he was already dead? grants Joseph's request. Joseph takes a linen cloth, goes to the cross, and by the help of Nicodemus takes the body and lays it in his own new tomb.

Therefore as Jesus was on the cross when the even was come, and as the even was the beginning of another day, he was not crucified and buried the same day. He had cried at the ninth hour (about three o'clock p. m., Thursday) with a loud voice, and gave up the ghost. About six o'clock the same day he is still on the cross, to a Jew a new day comes in at this point of time. After this the visit to Pilate, and all the burial service takes place, which whether hurriedly or deliberately would necessarily take some time, and place the burial somewhere in the first watch of the night, Jewish Sunday.

Saturday was the day of preparation with them. He was buried on the first part of the day of preparation, and not in the last as is commonly understood. Therefore he was in the grave the remainder of Thursday night, Friday, Friday night Saturday, Saturday night, and Sunday morning till he rose from the dead. Now, by counting part of one night and part of one day each for a whole number, as was sometimes done by the Jews, we have the three days and three nights of Matt. xii. 40, and this meets the demands of the Doctor's difficulty that he tried to reconcile with his view, but it would not reconcile worth a cent, and also it took out of the hand of the skeptic the charge of this contradiction in the Bible.

How the Doctor and his critical Bible readers can get harmony between the three days and three nights that "the Son of Man should be in the heart of the earth" and the time from Friday evening till Sunday morning one whole day, and two nights is a real difficulty to me. If it had been a less serious question I would have thought surely he was furnishing an enigma for some purpose. The record says, speaking of the time Jesus should lie in the grave, "So shall the Son of Man be three days and three nights in the heart of the earth." The numeral three in every instance is a qualifier of both day and night; distributes each twenty-four hours into periods of twelve hours, a day or night, now if any part of the third night can be put into the thirty-six hours from sunset one evening till sunrise on the morning after the next day some kind of a condensing process will have to be applied to time that knows nothing about the other.

Additional arguments might be offered in support of this view; but I will wait for criticism on this, if it should be thought worthy a place in public print. Though it is not written for the sake of controversy, but simply to call out investigation, it will doubtless, be opposed to the popular opinion of some scribe, who will answer it. All our commentaries, Sunday-school literature, editors and religious writers, and everything that ever came under my notice, taking opposite ground, it is with much diffidence I submit this to inspection. Let the truth prevail. C. DENN. Cog Hill, Tenn.

MARY SHARPE COLLEGE WINCHESTER, TENN., THE WOMAN'S UNIVERSITY OF THE SOUTH.

THIS college has just completed the most prosperous year since 1861.

Its enrollment reached two hundred and ten, representing families in every Southern State.

The methods and work at Mary Sharpe have been tested, and distinguished judges have given their verdict!

Hon. A. S. Cotyar says: "It is without a parallel in this country!"

Rev. G. W. Griffin, D. D. says: "Equal to any school in America for women!"

Hon. A. S. Marks, Ex-Governor of Tennessee, says: "Its faculty in culture and ability is second to none!"

S. H. Ford, L. L. D., editor Christian Repository says: "It is one of the most complete schools for girls—deserving to become women of high culture!"

Rev. T. T. Eaton, D. D., Louisville, Ky. says: "I know of no institution that surpasses it, and in Tennessee it stands unrivaled."

G. W. Jarman, L. L. D., Chairman of faculty Southwestern Baptist University says: "I know of no institution for women where the scholarship of the graduates can compare with that of the graduates of Mary Sharpe College."

Rev. T. G. Jones, D. D. says: "It is one of the very best Baptist colleges of our whole land! Those who have daughters to educate could send them to no better place. Its location is admirable, in one of the healthiest and pleasantest towns of the most delightful and salubrious portions of Tennessee."

The standard of Mary Sharpe is higher than of any similar institution in the South. Every patron who entrusts his daughter to the care of Mary Sharpe may feel sure, not simply that she will be well instructed, but also that her conduct and health will be as tenderly guarded as in her own home. All the training and discipline of the college points beyond the period of youth to the future woman, bearing the responsibilities, and holding the relationships appropriate to her sex in the society of maturer years.

It is the solemn duty of every parent who has daughters to educate to examine the claims of the school to which they surrender the training of their children.

The expenses at Mary Sharpe are as follows:— 60 dollars per year for the literary course. 60 " " for instrumental music. 60 " " for special vocal music. 135 " " for board, washing, fuel, and lights.

All students will be taught in class singing through the year free.

Next year will begin September seventh, 1885. Catalogues cheerfully sent to any address upon application to A. T. BAARETT, Secretary of Faculty.

ORDINATION.

ON the second Lord's day in June, 1885, Stanton Baptist church of Haywood county, Tennessee, met for the purpose of setting apart to the full work of the ministry, Bro. T. W. Young of Jackson University, and called in council to act as presbytery, Elders A. M. O'Quinn, and M. A. Cathcart. The exercises were as follows:—

Examination of the candidate upon his experience of grace, soundness in faith of the gospel, and his aptness to teach. All of which being perfectly satisfactory to both the church and presbytery, the exercises were continued.

Sermon by Eld. M. A. Cathcart, ordination prayer by Eld. A. M. O'Quinn, the laying on of the hands by the presbytery, after which the charge was given, and the Bible presented by A. M. O'Quinn. Benediction by the candidate.

A. M. O'QUINN, Chairman. M. A. CATHCART, Secretary. Brighton, Tenn., June 23, 1885.

ORDINATION.

ON the night of June twenty-fourth, at Mount Pisgah church, six miles west of Lucy Station, Tenn., Bro. J. P. Leigh was ordained to the full work of the gospel ministry. The presbytery consisted of Brethren R. A. Venable of Memphis, pastor J. M. Wise and deacon Martin of the same church. The ordination sermon was preached by Bro. R. A. Venable.

NOTICE.

NOTICE is hereby given that Rev. J. M. Todd, chairman of our building committee, is authorized to solicit and receive subscriptions or donations for building a Baptist church in Conway, Arkansas.

J. S. JONES, G. E. HILLIARD, A. G. LIVINGSTON, Building Committee.

We recommend Bro. Todd to our people in Tennessee.

Missions.

TO EACH BAPTIST PREACHER OF TENNESSEE.

MY DEAR BROTHER:—I make a special appeal to you, and through you to your people, to aid the Board of Foreign Missions at this time. Since the first of May, we have received in cash, including the balance from last year, \$5,369.59, while drafts upon our treasury have amounted to \$11,769.39. You see we must have money, and very speedily. Put yourself in our position and follow the golden rule of the gospel. Time is short. Do what you can. The Lord help you and yours, and bless you all with rich blessings.

H. A. TURPIN, Cor. Sec. Richmond, Va., June 23, 1885.

HOME MISSIONS.

TO THE BAPTISTS OF TENNESSEE.

DEAR BRETHREN:—Last year our State gave to the great work of Home Missions of the Southern Baptist Convention, only \$610, which is less than one cent each for our membership, and yet this was an advance of fifty per cent on the previous year's gifts. For the year ending May, 1886, we are asked for \$3,000, which is not a sickle a member. Shall we not give this amount and more? Think of it, brethren, our great State falling below five cents a member to this noble work. We must not do it. We have over one thousand churches in Tennessee. Ten dollars a church will raise three times as much as we are asked for. Let us at once take this matter to heart and raise our quota. The demands of this work are great and urgent. Its report made to the late Southern Baptist Convention was gratifying indeed. Our missionaries are at work in Texas, Arkansas, Florida, New Orleans, the Indian Territory, and elsewhere.

To meet the wants of destitution in the West, to counteract the influence of foreign settlements coming among us, to establish our cause in New Orleans, to give the gospel to the Red men,—there can be no more important work undertaken by our Southern Baptists. Went pastors present this object at once and take collections? Do, brethren, and forward to Dr. I. T. Tibbenor, corresponding secretary, Atlanta, Ga., or to me. I will be more than glad to give information on the subject. Address me 502 Fatherland street, Nashville Tenn. Wm. HENRY STACELAND, Vice-president for Tennessee.

June 8, 1885.

REMARKS.—There was a gratifying increase in the contributions of Tennessee last year the former year, of \$189.00, and it was a hard year. And whatever our distress may say of the retrogression of Tennessee Baptists in the missionary spirit, it was among the eight States that increased its contributions to home missions, and among the seven States that increased its contributions to foreign missions, and that by \$477.30, and largely increased its contributions to State missions, and this increase was not owing to the influence of "Blue Grass," "Country Pastor," or "Tina." We hope for a larger increase this year.



REPORT OF MINISTERS' FUND.

AT THE commencement of this year, we have an estimate of what all the expenses of the three young ministers at Jackson College for the year...

Received of J. R. Graves, \$250 in full for board of C. L. Owen and J. L. Mahan during the scholastic year 1884-5.

Loaned to a student to be repaid, \$15 00, making a total paid out of \$331 00.

From the above it will be seen that we have paid out one hundred and fifteen dollars more than we have received.

In submitting this report we offer a prayer of thanksgiving and praise to God that he has enabled us, in our affliction, to influence our brethren to accomplish so great and so good a work as the giving to three devoutly pious and consecrated young ministers one full year's instruction in the very best colleges in our State!

Since we are commanded not to be weary in well doing we close the work of the past year by asking this question:—

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.

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."

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.

EPICRAMS.

E. F. Smith, Arkansas: We have published G. S. Mayo and company Chicago, as a fraud in this paper, see June thirteenth, as we do all firms that impose their advertisements upon us, so soon as we find them out.

Bro. N. H. Kinne of Michigan: We have many strong testimonials as to its real value. Every minister should have a copy, and compare its teachings with the Bible, and hold fast to the truth.

Yesterday, June twenty-first, was communion with our church, Harmony, Lafayette county, Mississippi. Hallowell preached on communion, he showed that it was church communion, and acted accordingly.

Bro. E. L. Vogler of Forsyth county, North Carolina, surprises us this morning with a list of twenty-one new subscribers and the cash, made up he says in a short time, and with very little effort.

G. W. McDonald of Sanbury, Tenn., writes under date of June third: "Our church observed the Lord's supper as a church last meeting, no opposition whatever. All who want are pastors and

editors who will preach the truth." Thus church after church is quietly falling into the line of Scriptural teaching and apostolic practice, nor has there been the least disturbance save in those cases where intercommunionists move to exclude those members who decline to eat when the general invitation is given to all Baptists present to eat, which is persecution.

Bro. W. B. Shelton, Virginia: have heart, God will raise up friends who will help you if he has indeed called you to this work. We would proffer help were we well and could work. Had you sent one dollar when you subscribed you would have met the terms.

My attention was called to this subject by Dr. Gardner in 1869, and after investigating I came out a church communionist, and almost alone in this section of country for years, "but thanks be to God the day is breaking!"

Bro. F. M. Fancher of Six Mile, Ala., sends us: "I take now this means of expressing my heartfelt sympathy and good feelings for you in your alliteration, and also to express my appreciation of the Old Banner, which comes weekly, laden with so many good things. I often feel like expressing an appreciation of the much valuable information obtained from its columns, and also the comfort, strength, and encouragement received while battling through the wilderness. The Old Banner gets better weekly, I think. Inclosed please find \$1.50 for which please send paper to P. M. Fancher Jr., Six Mile, Ala. I am proud to send even one subscriber, and I promise to try to obtain more soon. May the great Master enable you to rely upon his many great and glorious promises in my prayer."

GENERAL ITEMS.

Every minister should read the advertisement of the celebrated Body and Lung Brace. Twenty-five years trial of it by fully one thousand ministers in the South, fully attest its value.

The Argo. We are in receipt of this, the first annual publication, a neat octavo of sixty-four pages, price, twenty-five cents, edited by the senior class of the Mary Sharpe College. This number is full of choice, valuable and spicy reading, and there are five thousand old and young Mary Sharpers who should send for it, for they will be delighted with it.

One thousand dollars would not influence the hundreds who are using the Lung and Body Brace for weak lungs, weak back or general debility, and exhausted from another page. If you get hoarse on another page, reading read the testimonials of Tennessee, for this paper, from the Governor of Tennessee, and from Mrs. Westbrook of Mississippi, and a score of others. No minister should not have 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,

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor.

I PROPOSE, in this Series, to give my views of the great truths Christ intended to impress upon his hearers by his numerous parables and prophecies. It is my conviction that no part of the word of God, unless it be the prophecies, has been more generally misinterpreted by commentators, and therefore misunderstood by the people, than the parables of Christ.

Certainly all Christians who believe that salvation is by grace without works or deeds of law, will agree with me that such interpretations are pernicious, because subversive of the fundamental principles of Christ, and lead the sinner away from instead of to Christ.

I think Christ designed to teach and illustrate by his parables the great fundamental facts that underlie the covenant of redemption, and his dispositional work in the administration of his government, and his dealings with sin, until he has consummated his work in righteousness.

While some of his parables had without doubt application to his hearers, and were spoken for their personal instruction in righteousness, yet we know the principal ones were pregnant with the mysteries of the kingdom of heaven for the instruction of his disciples, and all who, with honesty of heart, desired to be instructed.

I have intimated enough to convince the intelligent reader that the expositions of the parables of Christ demand new and different interpretations, if it is necessary that their teachings should accord with the other plain and unfigurative teachings of Christ.

The candid reader will agree with me that the parables of Christ, if rightly interpreted, will not conflict with the unfigurative teachings of Christ and his apostles. Of this I am confident, however widely my interpretations may differ from those now before the public, they will be found by all students of God's word in perfect harmony with the plain unfigurative teachings of the Scriptures.

From this stand point we see the introduction of sin into the world, and the world lost through sin, and Christ's long forbearance with a race of sinners, illustrated by the parable of the Tares; and from it we learn that sinners will abound in the earth, and oppress the good, until the day of judgment, when they will be judged, and the earth purged of them, and made the glorious abode of the righteous only.

In the parables of the Wandering Sheep and the Lost Coin we see illustrated God's love not only for a lost sinner, and the loss of the house of Israel, but for a lost world, and the amazing, self-sacrificing, seeking love of Christ in leaving all that he might seek and save it, and return it in sweet subjection to the possession and government of the Father. (See I Cor. xv. 24-29.) And in the parables of the Hired Trencher and the Costly Pearl what it cost him to purchase the salvation of his people, and the redemption of a lost world.

In the parable of the Laborers we are taught the sovereignty of God, coupled with his goodness, in calling the nations by his gospel, at different periods, to enter his service, in connection with the Jews. And we also see in this, as in the parable of the Prodigal Son, the deep-seated prejudice and envy of the Jews in seeing God's favor extended to the Gentiles as well as to themselves. Our readers are aware that this parable is universally interpreted to illustrate either the conversion of a profligate sinner, or the restoration of a backslidden Christian to the divine favor.

From the parable of the Hidden Leaven we see the disastrous effect of the introduction of false teachings into the doctrine of Christ, which is the bread of life, or into a church of Christ; and, unless purged out, even a little leaven is sufficient to leaven "the whole lump." The parable is universally interpreted to teach the persecuting influence of the gospel, and that the whole world is to be converted to God by it. Leaven is nowhere in God's word, unless here, used as a symbol of the gospel, or of anything pure or good; and we cannot believe it is so used here.

The parables of the Rented Vineyard (Matt. xxi. 33), the Great Supper (Luke xvi. 16), the Barren Tree and the Cursed Fig-tree, generally interpreted as applicable to sinners or barren Christians, will be found to refer solely to the Jewish nation, and God's dealings with it. The Pharisees saw and felt their force when Christ delivered them, and yet these have been and indeed are generally applied to individual sinners!

In the parable of the Ten Virgins, which is purely prophetic, not yet having had a fulfillment, and never will have until the hour of the Second Coming of Christ for his saints, we see the acknowledgment and glorious reward of the true churches of Christ, and the rejection of the professed but counterfeit organizations claiming to be, and by the world acknowledged to be, churches of Christ, at his Second Coming, according to his declaration in Rev. iii. 9. Yet this parable is generally interpreted to apply to professors of Christianity, and thus to teach the possibility of the final apostasy of Christians!

I have intimated enough to convince the intelligent reader that the expositions of the parables of Christ demand new and different interpretations, if it is necessary that their teachings should accord with the other plain and unfigurative teachings of Christ.

The candid reader will agree with me that the parables of Christ, if rightly interpreted, will not conflict with the unfigurative teachings of Christ and his apostles. Of this I am confident, however widely my interpretations may differ from those now before the public, they will be found by all students of God's word in perfect harmony with the plain unfigurative teachings of the Scriptures.

We ask an impartial reading of our Exposition by all Bible Students.

Bear in mind that this paper will be sent to all ministers one year for one dollar. Will all who see this subscribe now, if only for six months, so as not to lose a number of these Expositions or of the other three series which will immediately follow the completion of the Expositions!

THE MARK OF THE BEAST.

BY REFERRING to Rev. xx. 4 the reader will see how important it is that professed Christians should know what this mark is, if they hope to have part in the first resurrection, and live and reign with Christ on this earth during his millennial reign. It reads: "And I saw thrones; and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired Satan shall be loosed out of his prison.

This is a specific mark; and it is the mark of the beast, because it originated with him, and characterizes all his adherents.—those who are deceived by and follow him. It seems evident that this mark can and should be known, that, if upon our hand or forehead, we may sow and effect it before it is too late. We propose in the third series of articles that we purpose to prepare for this volume to give our views, in *casu*, as to what this mark is. We do not think with some that it is sprinkling for baptism, nor with others that it is infant baptism, nor even with many others that it is the sign of the cross. It must be something fatal to the soul's salvation, for no one receiving it will or can be saved.

The two other series we shall prepare for this volume, The Expositions of the Parables and Prophecies of Christ, and The Two Witnesses, we believe will be found both interesting and profitable to all our brethren, and our brethren in the ministry most especially. We much desire they should read them, so much so that, were we able, as we once were, we would send this volume of the paper free to every minister in the South. We trust that by putting the price of the paper to all ministers not subscribers at one dollar several thousand will be influenced to take it.

A CONCLUSIVE ARGUMENT.

DR. C. H. TOY has an article in the Christian Worker for February on the date of Berostronomy. He places it between the reign of Herod and the reformation, and says: "That the work should proceed to come from Moses, was not written by him, only belongs to the literary language of the day; and besides, its substantial Mosaic origin may have been believed by the author." To this the Christian Worker replies: "A man that forces a not is doomed to the name of a fanatic. The sails under false colors is piratical. A man who forces a book in the name of religion and morality certainly sails under false colors, and richly merits the stigma that he is sure to gain. But here, according to Prof. Toy, a man has forced words not merely in the name of Moses, but in the name of the Lord; for the book of Berostronomy claims to be a record of what Moses spoke unto the children of Israel according unto all that the Lord had given him in commandment unto them." Prof. Toy evidently belongs to the ethical school of Moses, who shamelessly affirms in substance that the evangelists, by being concerned in the history of Christ, have helped forward the world's redemption.

And the Christian Worker adds: "We like the figures used by the Christian Worker, and, in application of them, he says that a man who claims to be a Baptist, and yet does not believe in the Bible is a fraud in himself a fraud. Prof. Toy has a right to his opinion, but he has no right to claim that he is a Baptist." All of which is to the point.—Central Baptist, Mo.

Prof. Toy is a member in good standing in one of the Baptist churches in Cambridge, and, on a recent visit to Portsmouth, Va., he accepted the intercommunion invitation of the pastor, and ate the Lord's supper with the church there, if that eating could be justly so designated. Does not this one fact, or even the possibility of its occurrence, forever settle the question that intercommunion is both unscriptural and inconsistent, despite all that can be said to the contrary?

This case of Prof. Toy, and we add Prof. Lyon, and all those Baptist ministers in South Carolina and elsewhere who accept their teachings, explodes another theory, viz., that one Baptist church, as the one in Cambridge, is authorized to judge who are qualified to eat the Lord's supper with her sister churches, or some of our brethren teach. The church in Cambridge decides that Prof. Toy and Lyon are so qualified.

Each church is under obligation to her Head to judge for herself who are qualified to come to the table spread within her enclosure; and she can only judge those who are within her own jurisdiction, and thus continue the support to her own membership.

We recently asked a brother minister who practices intercommunion what he would do should Pro. Toy chance to be present on a communion Sabbath. He said: "I would not invite him to eat." How would avoid it? "I would give no one an invitation." Then you claim the right to say who may come to the table spread in and by your church, do you? Who gave you the right? He became thoughtful, and we dropped the subject. It is an indefensible position, as well as an *ad hominem*.

Dr. Link of the Texas Baptist Herald has recently given his readers his position on the communion question, and this is it:— "It is plain, from the manner of its institution, and from the apostolic instructions in regard to it, that the Lord's supper is an ordinance within the church, and committed to it. It can therefore be celebrated only by a church of Christ. The individual then, can only observe it when celebrated by a body he recognizes as a church of Christ; and, as it is within, he must enter in by order to partake; that is, he must, for the time at least, identify himself as a member with the body celebrating the ordinance.

We give him the right hand of fellowship; for this is what we hold and teach. But we do not believe, as he teaches, that in partaking one becomes a member with the inviting church, i. e., that his way into it, and when out with another church, he cuts his way out of the last one. We accept the statement of Dr. Kay, editor of the Flag:—

There is no Bible authority for inviting sister churches to the Lord's table. It should not be done.—Baptist Flag, February 27, 1878.

QUESTIONS AND ANSWERS.

QUESTION 231. Suppose a village has an orderly Baptist church, which is amply sufficient for the people's needs, but it resolves not to continue its membership persons who visit whiskey saloons, and drink intoxicants there, or who suffer a saloon run in their houses, or who sign a petition asking the town authorities to license whiskey saloons; and suppose a dozen or fifteen Baptists don't like this, and start a second church in the same village, ought said second church be recognized by a council or by surrounding churches or an Association? VIDE.

ANSWER 231. We answered this (see 233) under a misapprehension of the question, and now therefore give our opinion upon its merits. We answer in the negative most emphatically.

1. Such a body is not composed of Scriptural material. It is manifestly but a mass of leaven, and should and would be purged out of every orderly church.

2. It is manifestly not organized in the proper spirit or for a proper purpose, but to antagonize the good influence of the church de-ordered, and to give its moral support to whiskey saloons and whiskey drinking in that town. Such a body of professed Christians assuming the sacred name of church of Christ not only desecrates the name but is a far greater curse to that town than any one of its whiskey saloons. We would as soon vote to recognize one of those saloons as a church as such a body, organized for such a purpose. How can any church invite members of that saloon church to her communion table?

QUESTION 232. As sisters are not allowed to speak in church what is their duty in regard to reporting disorderly members, knowing with such they are positively commanded not to eat? Remember that some sisters have worldly husbands, and some weak ones that fear man more than God, and swerve from the task of reporting. J. A. B.

ANSWER 232. A sister who is knowing to sin upon the part of a fellow-member can report the same to her church by a letter addressed to the church through the clerk, and request that a committee be appointed to ascertain the facts. This certainly would be better than to rise in conference and make a verbal report, and move a committee.

QUESTION 233. What is woman's position in a church and Sunday-school? M. W. A.

ANSWER 233. Her position in her church is that of a member entitled to all the privileges that man has save those specially withheld by the divine law; viz., to exercise governmental authority over man, and to teach or to preach in the public assemblies of the church.

The Sunday-school is not a church any more than a Christian family is a church; and there are no Scriptural limitations to her labors for Christ in imparting religious instruction to the young gathered in them to study the Bible, and to learn of Christ's love.

QUESTION 234. The Methodists and Campbellites are troubling me a great deal about this question: Was there any organized church at any time from the creation of man to the flood? I contend that there was not. V. M. T.

ANSWER 234. The church of Christ is a Christian institution, which, according to prophecy, was not to be set up on earth until Christ should come in person to build it (Dan. ii, 44), and this he did (Matt. xvi). An organization that existed before, or was organized long since the days of Christ, as Methodist and Campbellite societies have been, cannot be considered churches of Christ; but they are more human institutions like Masons and Odd Fellows' lodges. We would as soon follow Joe Smith as John Wesley or A. Campbell. No man can obey Christ and follow either. Do you procure a copy of the New Great Iron Wheel, and get your Methodist neighbors to read it, and also Dr. Williams' Exposition of Campbellism for your other friends.

QUESTION 235. Will you please answer this soon? There is a young lady who joined the Baptist church not long since who is under age. Her father is a Roman Catholic, and says she shall not be baptized. Her mother is willing. What should the church do? Would it be right to immerse her secretly? ANSWER 235. We should advise her to wait until she is of age, if God does not convert her before.

fore. Such a delay does not in the least imperil her soul's salvation, nor will it, we think, be in violation of her duty to God under the circumstances.

We know not when it would be right to baptize any one secretly. Baptism was appointed by Christ for the open public profession of our faith in him,—the faith of the gospel. We cannot think that he designed it to be done in secret. It is the putting on of Christ before men,—the making of a profession before many witnesses.

QUESTION 236. I have read all the arguments on the communion question, and have been much benefited by the study; and I am a church-communicant. If I understand what the scriptures teach on the subject, I want to ask a question which I would be glad for you or some of the writers on the subject would answer: Did not the Jewish day commence at sundown and end at sundown? and did not the apostles reckon the commencement of days the same way? If not, when and how was it changed? If it did the coming together of the disciples at Troas was immediately at the end of the Jewish Sabbath day, and the breaking of bread was on the first day of the week; for if they had not come together till the next evening the breaking of bread would have taken place on the second day of the week and not on the first. I do not think that it would affect the question of church-communication to reckon the day to commence at sundown. Please notice the above, and give your views on this feature of the subject. You can see that I am not in the habit of writing. J. C. JONES.

ANSWER 236. We grant that they did so reckon, and the Jewish Sabbath was the seventh day, and the first day of the week with them was our Sunday, or Lord's day. And it was at lamplight on Lord's day evening that Paul and his traveling companions alone, for these alone are specified, which forbids the inference that there were others, assembled to "break bread," not to break the loaf; but having become so engaged in conversation, for Paul discoursed with them (see correct version) until after midnight, the meal was eaten early Monday morning; and Paul talked on till daylight, and departed to Asia on foot.

We are glad to hear you, with so many others, say, I am a church-communicant, and was made so by studying the word of God.

QUESTION 237. Will you explain I John ii, 2 so as not to teach the universal salvation of all men? It is a favorite proof-passage with Universalists; and I confess they bother me no little with it and one or two other passages. A READER.

ANSWER 237. The passage reads: "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." The apostle here doubtless was correcting the preconceived and ingrained notion of the Jews that all of God's favors and all religious privileges were for the Jews only, and that the Gentiles were indeed "without hope and without God in the world." The Jews knew nothing but a race religion. The idea of a universal religion was first given by Christianity, and this, it seems to us, the apostle is enforcing here. He tells them that Christ's propitiatory sacrifice is not for our sins, the dwellers in Asia Minor or in the Roman empire, or only for the Jews and the Greeks by race, but for the sins of the whole world,—for the peoples of all nations and all countries and all races as really and in the same sense as for their country and their race. This idea, which seems to people in our day a matter of course, was then, as a peculiar doctrine of Christianity, something that men were slow and reluctant to comprehend. Is this not satisfactory?

ITEMS.

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

In the obituary of Sister Moore, in the issue of June the twentieth, her first name was given as Clarina when it should have been Clarinda.

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

Norman Mapple, 14-17, says of the Complete Bible Commentary advertised by us: "The most practical, authoritative, orthodox and scientific volume which has ever been published in this country."

mentary which has ever been published in this country."

Prof. J. W. Conger, principal of the school at Prescott, Ark., and one of our Jackson boys, paid us a visit last week. He is greatly pleased with the people of Prescott, and has a fine prospect for a large patronage this next season.

Rev. Dr. Storrs confesses that "even infant communion came in among customs of almost immortal ancientness." Can "almost immortal ancientness" be urged then to guarantee infant baptism by those who do not suffer it to guarantee infant communion?—Exchange.

Dr. J. L. Lodge of the District of Columbia wrote, not long since, in the Baltimore Baptist: "With a pack of dancing, theater-going, car-playing, Sabbath breaking Baptists you have no more chance of saving the world than with a legion of missionary devils."

With a large horse-cheat in his pocket as a preventive of rheumatic pains (despite his medical knowledge) Dr. Oliver Wendell Holmes professes his want of sufficient credulity to accept the doctrine of the Trinity and other fundamental beliefs in evangelical theology.—Index.

Rev. F. M. Myers, Southern Baptist missionary at Patos, Mexico, writes to the Board that the Presbyterian ministers have shown themselves more hostile than the Catholic priests have. Pedobaptists antagonize our work in Italy and Mexico more bitterly and successfully than the Catholics do or can.

TO FARMERS AND FRUIT-GROWERS.—We will send this paper and the Southern Cultivator and Dixie Farmer for one year for \$2 50. Now is the time to subscribe. The Southern Cultivator and Dixie Farmer is the very best agricultural paper of the South, and better for Southern farmers than all the Northern papers put in one. Try it for one year, and get it.

Will every active friend of this paper take pains for it to be known that our Expositions of the Parables and Prophecies of Christ will commence from No. 1, in the first issue of this paper in July, and be continued until they are completed, and that they will be followed by two other series,—The Two Witnesses,—Who Were and Who Are They? and, The Mark of the Beast,—What is it?

Mr. Joe Zellner, for a number of years connected with the shoe house of Zellner & Co. of this city, has, in connection with Mr. Luey, opened a first-class boot and shoe house in Helena, Ark., under the firm name of Luey & Zellner. We are sorry to lose Joe from our city, but can wish him abundant success in his new field. We have ever found Mr. Zellner upright in all his dealings, and can recommend him as such to our friends in Helena. J. S. M.

We can do us little work now in comparison to what we did last year that at times we feel quite discouraged; but if we can only, by our prayers and pen, influence our brethren and sisters to support four young ministers at college this year our life will be worth something to the cause,—we shall not have wholly lived in vain. We most fervently pray God to help us to do this much for Christ and his precious cause. Can we not influence you, dear reader, to help?

It is given out now that Postmaster-general Vilas will make vigorous war on the Louisiana Lottery Iniquity. He proposes to have a series of prosecutions brought against the abomination before the federal courts in a number of States. This will raise a storm in certain quarters; but the country at large will approve and applaud. If there is any constitutional power lodged anywhere with which the postmaster-general can arrest the circulation of this poisonous outrage through our mail system we hope he will bravely employ it. It is a curse and a crime, and is a constant menace and disgrace to our public morality.—New Orleans Christian Advocate.

What would be the effect upon Ohlstein, and even unchristian, Protestants if the facts admitted in the Resolutions of the Old School Presbyterian

Assembly just held in Cincinnati were brought strongly before them, viz., that the Roman Catholic church is the mother of them all, that all their baptisms and ordinations came from Rome, and are no better than the baptisms of the Catholics? In a word, to deny that the Roman Catholic hierarchy, which both Luther and Calvin pronounced to be the great apostasy and the man of sin, is a true church is to admit that no Protestant organization can be, because it is a child, a branch, of it; and a clean thing cannot come out of an unclean,—no stream rise higher than its fountain head. Would they not renounce their baptism or go over boldly to Rome? Might they not, to be consistent, do the one or the other? Ought not every Baptist editor on this continent give and press these admissions and this state of the case to and upon their readers, and thus press it, through them, upon the attention of Protestants?

Lord, thou knowest, only thou, Just how to lead,— Just what crosses its best to bear,— Just what lot its mine to share,— Just what I need Lord, thou knowest, only thou, Just what is best. Mid the world's soul-wearing fret, Burning heat or chilling wet In thee is rest. Lord, thou lovest, and thy love Hath being no smart. Dearest earthly love may fail, Thine outlasteth every gale, And fit'st the best.

NEWS FROM THE STATES

We desire that all our readers will send us every item of Baptist news that may come under their observation for these columns, and that, too, while it is fresh.

TENNESSEE.—Bro. A. M. O'Quinn of Brighton writes: "Bro. T. W. Young, one of the students at Jackson, was ordained to the full work of the ministry by his church at Stanton, and he informs me, is called to take charge of the church at Bartlett, and will probably serve Egypt, and preach as missionary at Brunswick, during the vacation. Bro. Young is a young man of as pure morals as I ever know, stands in the very first rank in society in the community in which he was raised, and is one of our brightest talents, and bids fair to become one of the most useful men of the State. The above-named churches should feel happy in securing the services of a brother in every way so worthy of their confidence and esteem as a gentleman and as a Christian, and eminently sound in the faith. And I hope they will compensate him for his labors in such a way that he may be able to return to Jackson, when the school opens in September, free from embarrassment, to complete his education for his life work in the service of our Master."—Sharon church, eight miles from Knoxville, promises to exert an influence in that community.—The Sunday-school of Ripley church observed Children's Day last Sunday.—The General Association of East Tennessee will meet this year with Island-home church.—The church in Andersonville seems to be prospering.

MISSISSIPPI.—The meeting held in Vicksburg by W. E. Penn resulted in eighty-three professions.—Fifteen members were recently received by the First church of Meridian and five by the Calvary church.—Calvary church, Meridian, has organized a Sunday-school in the eastern part of the city with C. F. Goodwin as superintendent.—Bro. T. D. Bush preaches regularly at nine different places.—A friend of Calvary church, Meridian, proposes to help largely in having her house painted.

TEXAS.—Bro. J. J. Andrews of Ennis writes on June the sixteenth: "I had a fine congregation last Sunday. Six united with the church." Meetings will begin near Buffalo next Saturday.—T. P. Crawford of Tung Ohaw, Okla., has been visiting churches in this State.—Bro. Martin will begin meetings in Bartlett next Monday.

day night.—Meetings began near Bastrop last Saturday.—T. J. Chandler has resigned his professorship in Baylor University.—The Sunday-school and Colportage Convention meets in Houston to-morrow.—Aus in Association will meet with the Elgin church.—Bro. J. L. Mays of Van Arsdale has organized twenty-eight Sunday-schools within a few months.—The church at Taylor is reported as still looking up.—Bro. H. C. Rosamar has accepted the pastorate of the church at Paris. Thus Texas scoops in another of our Jackson boys.

ARKANSAS.—Eld. G. A. Grammar baptized two ladies into the fellowship of Forrest City church June the seventeenth.—The Baptist house of worship in Marianna, though in an unfinished condition on the inside, is now used for regular services, and, for the first time, the Baptists of that town have a house.—A Sunday-school was recently organized in the Marian Baptist church.—The Executive Board of Mount Vernon Association has elected Elds. W. H. Pasley and J. H. Fitzgerald missionaries in said Association, and they will take the field this month.—Eld. G. A. Grammar has tendered his resignation as pastor of Forrest City Baptist church, to take effect September the first.—Bro. W. A. Forbes of St. Louis has recently been visiting in the State.—Pastor Early and Bro. W. A. Forbes recently held some good meetings in Morrilton, and a number were baptized into the fellowship of the church.—Bro. J. L. Brown preaches seventeen sermons a month in order to fill all his appointments.—Bro. O. M. Lucas was recently reported on the sick roll.

ALABAMA.—Bro. E. S. Little writes from Leighton June the eighteenth: "I will try to note a few facts which are of great importance to us in reference to our pastor. We, the Missionary Baptist church at Mount Pleasant, have called our much esteemed mother, Eld. John Speer, as pastor. He has accepted the call and preached two good sermons for us. He is a good man and preacher. He is very much loved by the brethren who are personally acquainted with him, and no doubt will be as dear to the others ere the year has closed. He told us of eleven things for which we should watch. On two he laid special stress. First, watch for opportunities to do good. Secondly, watch and pray, lest we should be led into temptation. We pray the Lord to crown his labors with great success."

NEW BRUNSWICK, CANADA.—A brother sends the following from Sussex: "The Lord is blessing his people here with quickening and converting grace. For months past there has been a spirit of fervency and power in all the services. They have been largely attended, and seasons of general refreshing. Three weeks ago I baptized two candidates; and yesterday we visited the waters again, when two more promising believers were buried with Christ. We are united and happy in the work. The Rev. Geo. W. Mainwaring, pastor of the Reformed Episcopal church here, after months of careful and painful study, has embraced Baptist principles in their entirety. He has already been received by us, and will be baptized next Lord's day. Bro. Mainwaring possesses more than ordinary pulpit ability and power. He is also a man of deep piety and culture. We most heartily commend him to the notice of our churches. A council will be called for his ordination."

SECULAR NEWS

There is a terrible cholera epidemic prevailing in Spain.

Gladstone has announced his purpose to continue as the leader of the Liberals.

All the members to the Salisbury cabinet have been re-elected to parliament.

J. T. Hillsman has filed his bond with the commissioner in Washington as revenue collector for this district.

Queen Victoria has conferred the order of Victoria and Albert upon Countess Spencer as a mark of personal esteem.

French journals think the new English government will revive the former friendly feeling between England and France.

A dispatch from Teheran states that a thousand Persians are at work constructing the trans-Caspian railway. Warlike preparations are still being continued by Russia. Rumors are in circulation in the bazars of Teheran that war will probably occur after the trans-Caspian railway is completed to Merv in Turkomania. The Russians are bridging the river Murghab on the confines of Afghanistan. Eight hundred Russian infantry are at Old Sarakhs. The Persians are fortifying Persian Sarakhs, and building barracks there for troops. A foundry has been started at Herat for the casting of heavy guns. A St. Petersburg dispatch states that a telegraph office has been opened at Merv.

ADDRESSES WANTED.

Under this head we shall from time to time request the present address of parties with whom we wish to communicate. We will drop the names as soon as found. We give their post-office when last heard from. Any one knowing their present post-office will confer a favor by reporting the same by postal card, if the parties are dead we wish to know it.

Eld. J. M. Wallace, Cypress Mills, Texas. W. T. Hawkins, Brazos Point, Texas. Mrs. Belle Evans, Friendship, Tenn. Miss Malie Melutys, Union City, Tenn. R. J. Pulliam, Union City, Tenn. B. F. Barlow, Walnut Tree, Ark. J. W. Jennings, Bloomfield, Mo. W. J. Ayvort, Mexico, Texas. Dr. W. J. Morris, Fairview, Texas. C. P. Bills, Hardison's Mills, Tenn. G. W. Mitchell, Rossville, Tenn. C. Parren, Maple Creek, Tenn. H. Harper, Guadalupe, Miss.

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."

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Price, fifty cents, post-paid. Send this amount to Graves & Mahaffy, Memphis, Tenn.

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

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

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

There are a thousand friends in deed, as well as in word, who can get one new reader per month at our dollar and fifty cents.

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BY J. R. GRAVES.

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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?

Send for a copy for your library. Price, 75 cts. Address Baptist Book House Memphis, Tenn.

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" our Ministers and members. If you are a member, please send us your name and address, and we will send you a copy of the paper for 25 cents. If you are not a member, please send us your name and address, and we will send you a copy of the paper for 50 cents. (For 64)

The Young South.

MISS NORA B. GRAVES, Editor.

To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

DEAR CHILDREN:—As my eyes are improving I am allowed to write a little, so I cannot resist the temptation of giving you a few thoughts on our sweet pillow-text answered this week; for the warm, sultry July days have come, real thirty days. The very sound of the pump, or of the bucket being lowered in the well at the foot of the stairs, seems an irresistible invitation to come and drink. And as I sit in my darkened room Christ's invitation to the thirsty comes often to my mind in the words of our text: "If any man thirst let him come unto me and drink."

It is the last day, the great day of the Feast of the Jews, and a vast multitude has gathered in from Judaea and all the countries round about; and methinks I see the surging throng that crowd the open space about the temple. They have traveled long upon the dusty highways, under the burning rays of a Syrian sky. It is a thirsty, burning crowd. They are strangers, and are eager to know where water can be found. Christ is one among them. He looks upon that eager throng, and his heart no doubt sickens as he sees how much more parched are their souls, and yet they know it not. He is moved by one great throbbing of compassion for them, and he raises himself above the crowd, and cries with a loud voice, "If any man thirst let him come unto me and drink." Can you not see them as they rush hither and thither, and crowd about him? Then he speaks to them as no man ever spoke. But he tells them of the water of life, and, though they have ears to hear, they hear not; for the love of God is not in their hearts. They are not thirsty.

Iddo Moody and others tell us that this invitation to the thirsty has been given six times in the Bible. Let us pause and hear them. Isaiah, in offering the promises of Christ, cries aloud, "Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye and buy and eat." And yet Christ came to them in poison and said, "I am the bread of life. He that cometh to me shall never hunger; and he that believeth on me shall never thirst." Again he said to the woman of Samaria at the well: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water, springing up into everlasting life." And in his sermon on the mount he says: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Children, to whom does Christ give these invitations? To whom does he give these promises? The thirsty, and the thirsty only. Christ never offered his peace and rest to any save the weary and heavy laden, the bread of life to any save the hungry, the water of life to any save the thirsty. You all tell me you have been thirsty, but have you ever thirsted after righteousness? Then, and not till then, you shall be filled; for Christ has said: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Blessed promise! Mark Christ's own words: "I came not to call the righteous but sinners to repentance." God grant each one of you, my dear young readers, may feel that this invitation is for you, and, if you have not already done so, that you may come and drink. Lovingly, AUNT NORA.

REM.—Thomas McGregor completes our ten-dollar fund with a one-dollar bill; and we open a new fund this week with two dollars and thirty-five cents from Lillie Turner of Arkansas, followed by several other donations, among which is fifteen cents from Lela McLean away up in St. Johns, New Brunswick. Only think of it! Get your geographies and see if you can find where she lives; and then I want you to try to beg a letter from her; for she sent no word with this "fifteen cents for Aunt Nora." I have sent Dr. Tupper the fifty-nine dollars, for which I think I can show you his receipt next week. This includes the four ten-dollar funds we have dropped up to date and nineteen dollars out of the Little Workers' fund. Remember this, children, when we close our year-book for 1886.

And now read these nice letters below.

AUNT NORA:—It has been a good while since I last wrote to you, but I hope you have not forgotten me. We are having a protracted meeting, and Bro. Lipsy is aiding our pastor. Aunt Nora, pray that our meeting may be a successful one. Aunt Nora, I have collected two dollars and thirty-five cents, which I send for our young ladies in Mexico. I will also with much love to you and the couple. Your loving niece, LILLIE TURNER, London, Ark.

AUNT NORA:—Please find enclosed one dollar for your Mexican mission. My God! bless you and the Young South in your efforts for missions. Fraternality. SARAH LEROU.

MISS NORA B. GRAVES:—We have been reading, with great interest, THE TENNESSEE BAPTIST for several months, and have become so drawn toward the Young South that I look for its coming every week with great pleasure. You will please find enclosed one-dollar fund for two dollars for the two Mexican girls. With good wishes for your noble work I remain yours sincerely, A NEW SUBSCRIBER.

We had a nice letter from Lem Hall Lipsy last week, and here comes one from Clarence Wingo. I hope Willie Graves will let us hear from him next week. We want to hear from our "old boys," do we not?

AUNT NORA:—I saw in last week's paper that you were suffering with your eyes. I am exceedingly sorry, and hope that you will be able to write us soon that you are well. You need have no fear of my saying that "it is good for you." Our school was out three weeks ago. I am now hard at work on the farm, and hope to make enough money this summer to go to the exposition at New Orleans next winter or to Louisville. I don't like to see my name behind the Little Workers. I sent enough money to pay my dues. Mother and I had a quarter of an acre in strawberries this year; and they netted us seventeen dollars and eighty cents, and would have made more but were in our orchard, where they were too much shaded. Your nephew, CLARENCE WINGO.

AUNT NORA:—My mother takes the dear BAPTIST, and I am the first to read it. I got it out of the post-office; and the first thing I look for is our pillow-text. I would like to join our Little Workers in educating the young Mexican ladies for their great work; and if you will give me permission I will tell you all something about our pillow-text every week. But I will not have anything to say until Aunt Nora gives me permission. Included you will find ten cents to help pay for educating the young ladies in Mexico. I hope I may see my letter in print in the next issue of the dear old BAPTIST. Aunt Nora, please let me know if I can join the band of workers, and then I will write a letter next week, and tell you all the news in Pontotoc. Yours truly, A LITTLE WORKER.

Pontotoc, Miss.

No little worker need wait for permission to join our band. The door is wide open; and a hearty welcome is awaiting all who feel to sign themselves and become a little worker.

A WORD FROM A TRACT SELLER.

AUNT NORA:—I have sold five of the tracts you sent. It is so seldom I have an opportunity to sell them I make very slow speed at it, but I want to keep selling them. I feel like I am working for Jesus when I am selling them. I add ten cents, so you can send me one more this time. Please send those on the communion question. I am very truly yours, C. E. DOYLE, Alvord, Texas.

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 roll, as a soft roll, 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.

Let us not weary in well-doing; for in due season we shall reap if we faint not.

Where can these words be found? Who wrote them? When and to whom? May we not keep it as our pillow-text while engaged in this work for Mexico?

Will you not keep it through life as a precious promise? "If any man thirst let him come unto me and drink." These words can be found in John vii. 37. Jesus spoke these words to the Jews. This was a feast of the tabernacle, on the eighth day. On that day they offered water to God; and Jesus was trying to teach them that he could give them eternal life as freely as they drank water. The people did not understand him. I am quite thirsty every day at school. I do understand them. They mean "if any one wants eternal life to ask him." They mean it to them. These words are found in Matt. v. 6; John iv. 14; John vii. 37; Rev. vii. 16; John vi. 25; Isa. lv. 18.

AUNT NORA:—Our text for May thirty-first can be found in John vii. 37. About the midst of the feast Jesus went into the temple; and on the last day of the feast he cried, saying, "If any man thirst let him come unto me and drink." He was speaking to the Jews, but they did not understand what he meant. Yes, I hope I do. Yes, I have been thirsty. I send twenty-five cents which please place to my credit. Lovingly your nephew, Harrison, Miss. TOMMIE MARTIN.

"If any man thirst let him come unto me and drink." John vii. 37. Jesus spoke these comforting words to the people in Jerusalem on the occasion of the feast of tabernacles. He was in the temple. There was great division among the people as to who he was; and he was teaching the people the way of life, and inviting them to take of this spiritual water and live. The people did not understand him. We think we understand the text. We have thirsted, and do thirst, after this precious water. We find this invitation also in Matt. v. 6 and Rev. xii. 17. Hence excuse briefly, as I am sorely able to sit up at all. Brother Thomas has been out to seek this week. Remember us in your prayers. Affectionately, PARKER AND THOMAS MCGREGOR.

Pillow-text answered also by Iddo Moody, John Kirby, Robert and Georgia Wilson, Layton Wall, Lillie Graves.

POOL TOOLS. A STORY is told of an old-fashioned farmer who had an old ax and saw stolen from his shed. At first he was disconsolate, as he had had the tools in use nearly fifteen years. But necessity obliged him to purchase new ones in their places. He was so much surprised at the case with which

the new tools worked that, of his own accord, with no agent urging, he went to the hardware store, purchased a new set of tools that he wanted and threw the others away. He had lost more value in the time working with poor tools than would buy now ones with over.

HELP YOUR MOTHER. The girl of the period needs to be told that as she matures so her mother grows old, and needs kindly offices day after day. To lighten her cares and to sweeten life's way.

So let me advise her so duty to shirk, But kindly take hold and help do mother's work To the parlor or drawing-room do not repair Till mother can also your liberty share.

Sweeter far than piano or organ's sweet note Are the sounds from the kitchen that cheerily float While the tattle of dishes keeps time with a song While the daughter is helping her mother along.

Oh remember, my girl, there is no friend so true As the mother whose love is now sheltering you! No friend, however faithful, can fill mother's place When the clouds of earth shall cover her face.

Then lighten her toils with swift helping-hand Till the close of her life with rainbows is spanned. And then all your pleasures will have added zest, And conscience approve that you gave mother rest.

Oh the beauties of youth are enhanced many fold By considerate care for the feeble and old! And though fingers may sometimes be tough and hard and old Yet the girl who helps ma has a beautiful hand.

And beautiful eyes are the ones that look love At the mother so faithful all other ways; And feet that can errands of love are most meet To be called behind others such beautiful feet.

If a clear conscience is planted, what will come up? Heart's ease. What is that, if you name it, you break it? Silence.

Why is a madman like two men? He is a man beside himself. Why is life the riddle of riddles? Because we must all give it up.

What colors are the storm and the winds? The storm rose, and the winds blew (blue). If you throw a man out of a window, what does he fall against? Against his inclination.

Little Workers for 1886. We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madro Institute, Sattillo, Mexico, who is fitting herself to become a missionary among her own people.

Thomas McGregor, 12 mos.; Thomas McGregor, 12 mos.; Fannie Reynolds, 12 mos.; Charles Rowley, 12 mos.; Hannah Hyatt, 12 mos.; Iddo Moody, 12 mos.; Waverly Earl Smith, 12 mos.; Eddie Pendleton, 12 mos.; Lela Finn, 12 mos.; Elora Canfield, 12 mos.; Alma Canfield, 12 mos.; Annie Canfield, 12 mos.; Fuller Canfield, 12 mos.; Jessie Canfield, 12 mos.; Coma Canfield, 12 mos.; John Overton Danney, 12 mos.; VanFarrar, 12 mos.; Rosa Sherrouse, 12 mos.; Ada Sherrouse, 12 mos.; Clarence Wingo, 12 mos.

Ann Manie, 10 mos. Sallie Jackson, 8 mos.; Battie Moody, 8 mos. Jennie Jackson, 7 mos.; Tommie Wingo, 7 mos. Mary Irene Owens, 7 mos.; Esther Wingo, 7 mos.; Clemm Rawcett, 7 mos.

Annie May Belsler, 6 mos.; Minnie Belsler, 6 mos.; Robert Wilson, 6 mos.; Georgia Wilson, 6 mos. Mattie Ayres, 5 mos.; Battie Osborne, 5 mos.; Mandie White, 5 mos.; Pearl Longmire, 5 mos.; Layton Wall, 5 mos. Lillie Graves, 5 mos.

Nanette Graves Hall, 4 mos. Maggie Reese, 4 mos.; Willie Craig, 4 mos.; Flora Longmire, 4 mos.; Georgia Quinn, 4 mos. Mabelle Bay, 3 mos.; Eaton family, 3 mos. Susie Borum Nixon, 2 mos.; Lena Sherrouse, 2 mos. Lila Finney, 2 mos.; May Johnson, 2 mos.

James McKinney 1/2. Ella Farmer 1/2. W. E. Cornelius, 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 Madro Institute, Mexico, who are fitting themselves to become missionaries among their own people.

Mrs. Ellen Beoley, 30 cts.; Emma Tognit, 10 cts.; Ota Prym, 10 cts.; Mamie Calk, 5 cts.; Spurwood Wingo, 10 cts. An unknown friend in Missouri, 1/2; James Stewart, 1/2 cts.; Ella Taylor 1/2 cts.; Carrie Boyd 10 cts.; Emma Stinson 10 cts.; Annie J. F. Towles 50 cts.; Wright 40 cts.; W. E. Stone, Alabama 50 cts.; Sister Mary 50 cts.; A. F. 50 cts.; Sister L. J. Price 50 cts.; Sister Fanny Milam 25 cts.; T. Bennett, Price 10 cts.; G. T. Price 5 cts.; Hattie Todd 1 00; Eva Ginter 10 cts. Perdue last 1/2; 0 cts.; Parker and Thomas McGregor 1 00; Two Friends 75 cts.; Tilda Stinson 10 cts.; Mrs. Emma Oliver 50 cts.; Fred Dunsbar 25 cts.; Gerlie Stokes 25 cts.; Minnie Scott 10 cts. Thomas McGregor, 1 00 Total, \$10.

Lillie Turner, \$2 25; Sarah Johns, \$1 00; Lucy and Willie Martin, 10 cts.; A. Lillie Turner, 10 cts.; Lela McLean, 15 cts.; J. E. Hamilton, 10 cts.; Hamer Kendall, 35 cts.; A. New Subscriber, \$2 00; Eva Ginter, 10 cts.

Tracts Club. Elora Canfield, 1/2 dozen. Parker McGregor, 3 dozen. John Kirby, 3 dozen. Layton Wall, 3 dozen. Robert Wilson, 3 dozen. Iddo Moody, 4 dozen. May Belsler, 3 dozen. Nannie G. Hall, 1 dozen. Atonea Stanley, 3 dozen. O. S. Doyle, 1/2 dozen. Ida Steele, 1/2 dozen. Thomas McGregor, 1 dozen. James McKinney, 1 dozen.

A Queen's Opinion. I. M. Queen writes from Johnston, Va., that he has been sorely afflicted for several years, but he was urged to try Ferruina, which he did, and no more feels that he is about over his trouble, and considers it the greatest medicine in the world. He says he has to go or send a distance of fifteen miles to obtain Ferruina, but it will renew him for this.

Ellwood Shalcross, former editor of the Saturday Journal, Wheeling, W. Va., says: "Gentlemen: Some time ago I was afflicted with a pain in my back in the region of the kidneys, and suffered considerably. Having read your advertisement, I went to Logan & Co., of this city, and purchased a bottle of Ferruina, which I took, and it resulted in the complete removal of the pain. I think I can safely recommend it as a superior panacea for pain."

Mr. Aaron Shalcross, Alma, Marion county, Ill., writes: "Dr. S. B. HARTMAN & Co., Columbus, O. Dear Sirs: Myself and wife have taken three bottles of your medicine and received much benefit by the use of them. My wife was troubled with neuralgia, headache and weak stomach. Her headache has not troubled her for the last two weeks, and her stomach is much better. She took only Ferruina. I used both medicines, and my general health is so much improved that I feel like a new man. My stomach is very much better, and the MANALIN keeps my bowels all right. We intend to keep taking the medicines until we are permanently cured."

Evans T. Jones, Prospect, Marion Co., O., says: "After having taken medicine from different physicians of this place without any relief, I was induced to try your Ferruina, which I purchased of Cook Bros., druggists, of this place, and after using some six bottles of the same, I feel very much benefited. Am sure it will finally work an entire cure."

T. J. Ewing, Cattlettsburg, Ky., writes: "In the early part of last winter I contracted a severe cold, ended with a bad cough; then, being exposed during late flood, added to my disability. I have taken your Ferruina with good results. My cough has entirely left, soreness is gone, and am increasing in flesh."

Thomas Bradford, 314 Western Avenue, Allegheny City, Pa., writes: "I have had liver complaint for three years; I thought I would have to quit work, I have taken two bottles of your Ferruina, and am well."

S. Wolf & Son, Wilmot, Ohio, write: "We handle your goods, and they give good satisfaction."

When we are told that God is the Redeemer of the world, we know that love dwells in the bosom of the Most High; but if we want to know that God feels for us individually and separately, we must learn by heart this sublime declaration, "My Redeemer."

Child of God, if you should have your thought of God something beyond a cold feeling of his presence let faith appropriate Christ. You are as much the object of God's solicitude as if none lived but yourself.

A mother said: "I tenderly shielded my boy from all the storms of life, carefully removed every obstruction from his pathway and took upon myself the burdens that would have been laid upon his strong young shoulders; and now that he has grown up to manhood I find that I have made a woeful mistake, and that I could no more strengthen his moral nature by such training than could the muscles of his arms be strengthened by using the dumb-bell myself."

ASK AND IT SHALL BE GIVEN. "I was told lately by a young man who had been in Scotland," says Mr. Spurgeon, "that he came one day to a gate, when the gate-keeper's little girl ran down and shut it, saying, 'You have not to pay anything to pass, you have only to say, "Please allow me to pass through?"' The young man did as he was directed, simply repeating the words, "Please allow me to pass through." [SEE SUPPLEMENT.]

OPIMUM and WHITEY HARTS cured at home without pain. Rooted out by WOODLARK'S OIL, Atlanta, Ga. 17 43 2711 02

Send pay for agents, \$10 to \$25 per mo., made by selling our oil to doctors and others. Write to W. O. McCarty & Co., St. Louis, Mo. 2711 2711 02

SWEET MORSELS. Presumption is our natural and original disease. What we learn with pleasure we never forget.

The heart is always the pardoning power. The heart is always the pardoning power.

Enjoy present pleasures in such a way as not to injure future ones. Give what you have. To some one it may be better than you dare to think.

Have a purpose in life, and having it throw into your work such strength of mind and muscle as God has given you.

All the good things of this world are no further good than they are of use; and whatever we heap up to give to others, we enjoy only as much as we can use, and no more.

Public opinion is a weak tyrant compared with our own private opinion; what a man thinks of himself, that it is which determines, or rather, indicates his fate.

Abas! this time is never the time for self-denial; it is always the next time. Abstinence is so much more pleasant to contemplate upon the other side of indulgence.

Let not unworthiness scare the children of God. Parents love their children and do them good, not because they see that they are more worthy than others, but because they are their own.

Christ is a tried foundation. He has been tried by God and by devils; by many who are now in glory, and by others who are on the way thence, and he has never failed. All the stones founded on him become living stones, and they are all cemented together by the blood of Jesus.

When we are told that God is the Redeemer of the world, we know that love dwells in the bosom of the Most High; but if we want to know that God feels for us individually and separately, we must learn by heart this sublime declaration, "My Redeemer."

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A NEW AND COMPLETE BIBLE COMMENTARY,

CRITICAL, EXPLANATORY AND PRACTICAL ON THE Old and New Testaments.

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It is far in ADVANCE of the older works. It is CRITICAL, PRACTICAL and EXPLANATORY. It is COMPENDIOUS and COMPREHENSIVE in its character.

It has a CRITICAL INTRODUCTION to each book of SCRIPTURE, and is by FAR the most PRACTICAL, SUGGESTIVE, SCIENTIFIC and POPULAR work of the kind in the English language.

We present this work to our Christian readers with the conviction that it will be welcomed as a most valuable addition to the Biblical literature of the day, and will be found to possess advantages over any other similar work in the following important particulars:—

1. Its thoroughness. This Commentary is not written by one writer only, as is the case with Clark, Henry, Scott and others, but by three of the ablest scholars of the present day, thus enabling each author to devote all his skill, time and energy to a limited portion of the Bible instead of the whole; and these have quoted extensively from the works of no less than one hundred and fifty of the most eminent Biblical writers of the present and past.

2. Its modernness. New light is continually being thrown upon the Scriptures by the researches of travelers who have visited every region on which the light of revelation originally shone, by investigation in science, the expository labors of scholars and critics, and the discovery and deciphering of ancient inscriptions, monuments and manuscripts, thus rendering the commentaries of former days comparatively useless.

3. Its compactness. The text and the comments are not printed in separate parts, as is usually the case, but are intermingled so as to form one continuous history. There are no blank spaces, nor is the book filled up with unnecessary portions of the text. It is what it purports to be, a Commentary, not a Bible. "It is liberally packed," says Bishop Wiley, "full of good things."

4. Its brevity. There is no Commentary that will help the reader to arrive at the full meaning of the Scriptures so easily, and in so short a time." Dr. Kitchel says: "It attempts to explain only what needs explanation." Dr. Smith, editor of the Chicago Standard, says: "I have in several instances seen a sermon in a sentence."

5. Its liberal spirit. It is more unsectarian than any other Commentary. "The names of the authors are a sufficient guaranty against any denominational traits in it." These authors are each of a different denomination. The hearty recommendation of the leading men of all denominations gives this still greater emphasis.

6. Its Scripture references. These are more numerous than will be found in any commentary extant. Parallel passages are given wherever they are needed. Scripture is thus explained by Scripture; and the Commentary will thus be found to answer the purpose of a concordance to a very great extent.

7. Its illustrations and maps. These are sufficiently numerous to decidedly enhance its value and attractiveness; while the great majority of commentaries have no illustrations.

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The unequalled commendations of this Commentary from the highest sources, together with its already extensive and rapidly increasing sale, have given it a position in the religious world superior to that of any similar work, and prove conclusively that it will soon be universally adopted by Sabbath-school teachers and Bible readers generally, to whom its use has now become indispensable.

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A Superb, Illustrated \$1.00 Monthly; WILL BE SENT ON TRIAL FREE ONE YEAR!

To all who will enclose this ad. to us NOW, with 12 cc. stamps to prepay postage. The Indiana Farmer says: "Contains interesting, and to flower lovers all the news of the season. It is the best thing I ever saw." Mrs. J. W. Fay, Big Spring, Mich., says: "I have never seen anything half so good." Mrs. J. L. Shanklin, Geneva City, O., says: "It is just what I needed. Address, at once, to THE FLORAL WORLD, Highland Park, Ind. 2711 17

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Brands advertised as absolutely pure... THE TEST! Place a can top down on a hot stove...



DOES NOT CONTAIN AMMONIA... THE TEST OF THE OVEN... PRICE BAKING POWDER CO., ST. LOUIS.



Dr. Price's Special Flavoring Extracts... MOST PERFECT MADE... PRICE BAKING POWDER CO., ST. LOUIS.

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GREAT CARPET AND DRY-GOODS HOUSE.

Thirty Stores UNDER ONE ROOF!

We keep every ready-made article worn by ladies, gentlemen and children... MENKEN BROTHERS, Agents.

PARAGRAPHS.

Satan always rocks the cradle when we sleep at our devotions.

Divine confidence can swim upon those seas which feeble reason cannot tathom.

The burning of a little straw may hide the stars of the sky; but the stars are there, and will re-appear.

If our religion is not true, we are bound to change it; if it is true, we are bound to prove it.

"DELAYS ARE DANGEROUS."

If you are pale, emaciated, have a hacking cough, with night-sweats, spitting of blood and shortness of breath, you have no time to lose.

Our Lord God doth work like a printer, setteth the letters backward; we see and feel well his setting, but we shall see the print yonder—in the life to come.

HORSFORD'S ACID PHOSPHATE

Dr. C. A. Fernald Boston, Mass., says: "I have used it in cases of impaired nerve function with beneficial results..."

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OF THE MANY Responsible firms whose business advertisements appear regularly in our columns...

If a crooked stick is before you, you need not explain how crooked it is; lay a straight one down by the side of it, and the work is well done.

"Yes; I shall break the engagement," she said, tugging her arms and looking defiant; "it is really too much trouble to converse with him; he's as dead as a post, and talks like he had a mouthful of mush."

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- 10 U. S. Greenbacks of \$100... 10 Residence Lots in Columbus of \$500... 1 Nickel Plaid Columbia Bicycle... 1 Grand Cabinet Organ... 1 Silver Dinner Service... 5 Top Bunkies... 20 U. S. Greenbacks of \$50 each... 1000 Autograph Albums \$2 each... 2 Village Cards... 1 Pony Phatton... 1000 Silver Fruit Knives... 1000 Greenbacks of \$1 each... 10 U. S. Greenbacks of \$10 each... 10 U. S. Greenbacks of \$5 each... 10 U. S. Greenbacks of \$2 each... 10 U. S. Greenbacks of \$1 each... 10 U. S. Greenbacks of \$50 each... 10 U. S. Greenbacks of \$100 each... 10 U. S. Greenbacks of \$500 each...

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We will enter your name on our subscription books and mail this paper regularly to you for one year, and immediately send you a numbered receipt...

500 Stem Winding Watches Free!

In order to test the value of the present in which this advertisement appears, and to positively secure the 500 watches...

A Valuable Residence Lot in Columbus Free! To the person who sends us the largest number of subscribers from one locality, city, town, county or State...

CITY AND COUNTRY, Columbus, Ohio.

HOLLENBERG'S MUSIC HOUSE

PIANOS AND ORGANS.

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



WATER STREET. MEMPHIS TENN. PAYSON'S INDELIBLE INK. BUCKEYE BELL FOUNDRY.

To all sufferers from Pro-lapsed Organs.

I have this method of calling your attention to the celebrated Body and Lung Braces, which I have sold for the last eighteen years...

I will briefly give you my reasons for recommending this invaluable article to you. I was thoroughly broken down in voice from excessive preaching...

I do not claim that the Body and Lung Braces will cure every disease that flesh is heir to; but it will relieve, where it does not fully cure, all that great army of ills and aches that soon break down the best constitution...

It increases the breathing capacity, and thereby gives strength to the body. It expands and enlarges the lungs, and thus renders breathing free and easy...

It invariably relieves all cases of pro-lapsus uteri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support.

It relieves piles and pro-lapsus ani, by uplifting the lower bowels from the rectum. It is being used more and more yearly, as its value is known...

I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to.

The late Dr. Stone, the great surgeon of New Orleans, pronounced the perfection of mechanical invention for the purpose intended...

I prescribed one of your Braces to a lady patient of mine last fall. She was unable to get up and walk without the aid of the brace...

TESTIMONY OF FARMERS. I have been wearing one of your Body and Lung Braces since last August...

The Testimony of a Christian Woman. Published for the Benefit of Her Fellow-Sufferers.

I have entered from you forty Braces for my family. The parties all live in my dear West Point, Miss. All have been much benefited...

no sound of tongue, and leave me with a heavy, husky voice; with it, I can speak four hours a day without exhaustion or hoarseness...

This is what it does, as thousands who have used it are prepared to testify: It supports the back, abdomen, stomach, lungs and womb...

Having given the Banning Brace a fair trial, I cheerfully bear my testimony to its value. I can perform my labor with fifty per cent more ease and comfort than before its use.

For Horse-back Riding. I have traveled across the State of Mississippi on horseback since winter set in...

Or I will send you a Brace free for every order for ten Braces at one time, accompanied by the cash, \$10 each.

Notice.—All sizes over 40 inches, having to be expressly made, are \$250 extra. Front Pad and Spring duplicated for \$500.

DIRECTIONS FOR MEASURING. Take tape, if you have not a regular measuring tape-line, and measure two inches BELOW the tips of the hips around the abdomen...

PRICE OF BRACES. The price of this Brace before the war was \$20, and \$25 when fitted by the medical profession.

In all cases the cash must accompany the order, with the name of the nearest Express office, as above are sent out on trial to be returned.

J. E. GRAVES, Memphis, Tenn.

of them require paying their money to me. I do think it will benefit any one to feel greatly indebted to you for my restored health, all from wearing the Banning Brace.

All the Braces which I have ordered give the greatest satisfaction. For all kinds of weakness, want of lung and lumbago they are invaluable.

The Brace I received from you I find is of great benefit to me. I was afraid it was not what it was recommended to be...

DAVID UTI, Coleman, Mo.

AG. GEORGIA EVANGELIST. Having given the Banning Brace a fair trial, I cheerfully bear my testimony to its value.

U. S. A. JAMES M. KELVIN, Camden, Miss., January 2, 1877.

U. S. A. I will send you a Brace free for every order for ten Braces at one time, accompanied by the cash, \$10 each.

Notice.—All sizes over 40 inches, having to be expressly made, are \$250 extra.

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CINCINNATI BELL FOUNDRY CO. BLYMYER MANUFACTURING CO. WELLS CHURCH SCHOOL FIRE ALARM.

Water Wheels & Millstones. Best and Cheapest in the World. A. A. DeLoach & Bro., Atlanta, Ga.

CONSUMPTION. I have a positive remedy for the above disease by the use of my "WATER WHEEL" on the chest.

ROOSEVELT PORTABLE PIPE ORGAN. We have succeeded after many years of experiment in producing a portable pipe organ.

SUNDAY SCHOOLS. Of every denomination, that are in search of a new singing book, will find the very best of everything in WONDROUS LOVE.

BEST MUSIC. BY GEO. F. ROOT AND C. C. CASE. Authors of "PUNK DELIGHT".

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JARVIS COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN...

TO HAVE HEALTH THE LIVER MUST BE IN ORDER. DR. SANFORD'S...

LIVER INVIGORATOR. A reliable remedy for Liver Complaints and all caused by a diseased or torpid condition of the Liver...

A BIG OFFER. To introduce them, we will give away 1,000 Sewing Machines...

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This High School for both sexes will open its second session Thursday, August 21, 1885...

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Without Change and with Speed Unrivaled. SHORTEST AND QUICKEST ROUTE FROM MEMPHIS, MISSOURI, AND HUMBOLDT TO THE NORTH & EAST...

Without Change from above cities to Louisville and principal agents to principal Northern and Eastern Cities. THREE TRAINS DAILY...

ITEMS. The human mind is always, in some degree, a reflecting surface...

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If sorrow could enter heaven, it might be heard there, or a tear roll down the cheek of a saint in light...

"WOMAN AND HER DISEASES" is the title of an interesting illustrated treatise (160 pages) not, per se, paid for 10 cents in stamps...

A young prince, whose mind had been learned in some degree to value religious truth, asked his tutor to give him suitable instruction...

Grand cheap excursions via the Kansas City short route to Missouri and Kansas will leave all stations on Tuesday and Wednesday July 14 & 15 1885...

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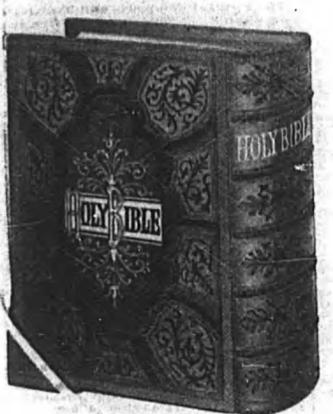
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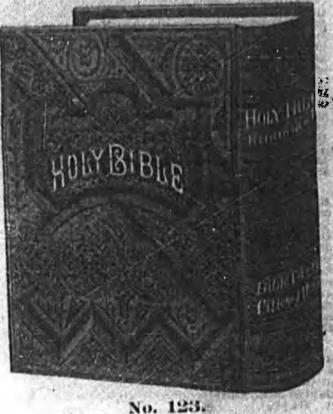
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## Our Pulpit.

### MAN'S REDEMPTION THE GROUND OF HIS OBEDIENCE TO GOD.

BY ENOCH WINDELL, SOMERVILLE, TENN.  
1 Peter 1, 17, 18, 19, 20, 21.

God created angels, and all of them did not keep their first estate. They were created under law, and being less than absolutely perfect, (if perfect they would have been equal with God) they were all liable to break the law under which they existed. God also created man under law. Like some of the angels he did not keep his first estate. He transgressed God's law, and thus incurred the penalty of that law. While God's anger was kindled against him, he so loved him as to redeem him. This redemption, of necessity is greater than man's creation. For, by creation he is put where he transgresses and is lost, while redemption he is put on a higher plane of moral excellence where he is kept by the power of God through faith unto salvation. By creation he is where he has to keep himself. While by redemption he is in the keeping of a higher power.

Redemption is God's grandest work. While God made man a law-breaker, his redemption made man a law keeper. The redeemed man stands before God just as if he had perfectly kept his law.

It appears from the very nature of man's redemption that it is the ground of his obedience to God, "and if ye call on the Father" i. e., if ye worship the Father, "who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God." (1 Peter 1, 17, 18, 19, 20, 21.)

(a) It includes a new course of conduct. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers." These people who Peter wrote had been redeemed from one course of conduct, described as vain conversation, and it is clearly implied that they pursued a different course entirely in keeping with the purpose of their redemption. Let it be noted, that it is a universal principle that a thing redeemed becomes subject to the will of the redeemer, and consequently it is expected to accomplish that will to the extent of its ability.

This will be best described as the purpose of the redemption. Now, as those sojourners in the various countries of Asia were redeemed, so have we been redeemed, if redeemed at all. Traditions had been received by them from their fathers. These traditions either directly or indirectly made up their lives. Their lives were just as the lives of all people who are given to tradition, simply a repetition of their father's lives. Their fathers know nothing of Christ, or if they had any knowledge whatever of him through the prophets, that knowledge was of so vague a character as to have no effect on their lives. From this they had been redeemed. Instead of year after year, day by day repeating their father's principles, and ways they had been

purchased to lead lives, espouse principles, and practice teachings entirely different in all important particulars from anything to them ever before known. Without the redemption of God they were indifferent to the name and cause of his Son! With it they glorified in that name and cause. Without redemption some of them had verily despised the name of Jesus; with it they esteemed that name above every other name. Without redemption, if they knew the law of Moses, they walked in that law; with it, they despised not the law, but saw clearly as noontide its fulfillment in Christ Jesus.

If without a knowledge of redemption they sat, to a late hour by the sparkling wine cup, with it they delighted in meditations on God's love in Christ by night as well as by day. If in other days they used lightly God's name, now, under the obligations of redemption they hear that name with solemn awe. It when lost in sin they cheated a world lies, having been redeemed they are just with all men, and are champions of truth. All this new course of conduct throughout is nothing but obedience to God and standing in his fear. Do any ask why? I answer, because simply for this is man redeemed. But again,—

(b) Man's redemption is by the precious blood of Christ. This is the crowning glory of the work. If the personal advantage in it to him, be not a sufficient weight of obligation upon him to induce obedience and the fear born in love, surely the price of his redemption, the precious blood of Christ, will fill him with undying gratitude that will ever strive to express itself by doing the complete will of God. Precious blood! Precious because pure. A lamb without spot or blemish has always been considered pure, and with many people it has been and is the emblem of purity. While the lamb without spot and blemish is spoken of as a type of Christ, I am persuaded that since the first comparison was made, not one has been made in which the type falls so far below the anti-type. But aside from this preciousness because of purity, note carefully the fact that Jesus as the Messiah was foreordained before the foundation of the world. Surely he was a notable personage. Back of the ages to the very beginning of the human race men had their eyes fixed on him. Before men were God's eyes was on him with the wonderful events of his life, the trying scenes of his crucifixion, and the revelations of his resurrection. If things are precious because of their scarcity, surely our Savior is precious. He is the only one that the world has ever known in all its years. He is the only being save God that has come down to us from before the world.

Again, he is manifest in these last times for the redeemed. I remark, but for the redeemed of mankind Jesus would never have appeared on earth, as he did appear, indeed, he never would have been revealed to the world. Had it been the pleasure of God for this world to go on under the hand of the devil God never would have walked the earth in the flesh. But to destroy the works of the devil he came to save his own. What precious blood! What precious life! Conceived by the mind of God in the limitless ages of the past kept securely deposited the upheavals of thrones and kingdoms, and revealed in the fullness of time for the greatest good of his own.

Thus we see man's redemption includes a new course of conduct—a new life—and that it is accomplished by the blood of Christ. Is it wonderful that man should obey God? Is it amazing that he should fear God with the fear of love? Is it

wonderful that man redeemed does not obey. It is truly amazing that any redeemed soul should not love God with all his heart and entertain a mortal fear of doing anything displeasing to him. This is indeed strong doctrine. We rejoice in the worship of God, who is all-powerful. We are glad with all the redeemed that his doctrines are strong. If they were not strong they would not be like their author.

But let us see how an inspired pensman regards this doctrine. If we have stepped upon ground too solid certainly he will condemn us, and we will be driven for truth's sake to retrace our steps.

Do "And if ye call on the Father" (and this ye do if redeemed) "who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." Because these Christians had not been redeemed with corruptible things, as silver and gold, and because there was one that respected not persons, and because they had been redeemed by the precious blood of Christ, Peter would have them fear God. Our whole text is a part of an argument for obedience to God, and the fear of him. Every one without diligence may see the basis of the argument, namely, the character of man's redemption. But does the pavior ask, why an argument for obedience when obedience is the thing to be expected of the man, who has accepted of Christ? If it is the nature of the redeemed man to obey, and to go to holiness, why any exhortation to holiness? Why an exhortation to pass his time in fear of God? Does not God, sir, command the showers and sunshine, and give us the fruit of the land? Yet, sir, the showers come naturally. It is the nature of the sun to shine. It is the nature of the earth to produce fruit. In ancient days God said: "Multiply and replenish the earth." This was an exhortation or command, as you please. But who will question that the very thing commanded here was the nature of the beings commanded? God commanded man to dominate the earth, and the things in and upon it. No man has ever stopped to ask why God was so foolish as to command man to do what his whole nature impelled him to do. Does the cavalier take refuge under the assertion that God's command made man's nature what it is? So, sir, does God's command as well make man's spiritual nature. By God's command redeemed man is what he is.

(a) Man's works are the evidences of his redemption. Hence, the character of God's judgment of him, not that there is merit in man's works, but because there is no other way for God to render his decision in the great day. Whatever may be God's knowledge of men's lives and their hearts, neither men nor angels could appreciate another judgment than one according to works. Men have never been complete discerner of the thoughts and intents of men. The Bible does not teach us that even angels have such wonderful powers. Both men and angels would have to be able to comprehend and appreciate God's judgment, for that judgment to be a success. They, we know understand evidence when given. Experience establishes this regarding man. The Bible settles it regarding angels—question—the visit of the angels to Abraham. We know a civilized man; by what he does. We know a gentleman by what he does. God knows all them without an action as with a thousand. In the judgment we will know these characters by the record of their deeds. So will we and the angels at God know the redeemed by their works. Their works will be radically unlike those of the unredeemed.

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