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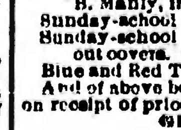

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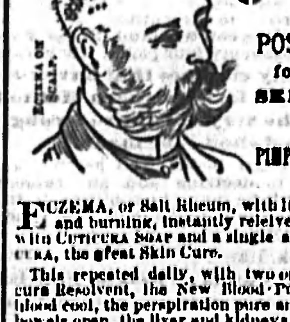

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Old Series—Vol. XL. MEMPHIS, TENN., OCTOBER 24. 1885. New Series—Vol. XVIII. No. 21

Our Pulpit.

WHO IS THIS?

BY REV. C. H. SPURGEON.

"For who is this that engaged his heart to approach unto me? saith the Lord"—Jeremiah xxx. 21.

THE Inquiry is made, I think, with three great designs upon which I shall speak as I am enabled of the Spirit of God. First to direct attention to this glorious person—"Who is this?" Secondly, to excite admiration of this wondrous work "that engaged his heart to approach unto me, saith the Lord;" and then thirdly, to arouse our interest in the result of this marvelous approach unto God; for by it we are permitted and enabled to approach unto the Lord ourselves, and we become his people, and he confesses himself to be our God. Oh for the Holy Spirit's own teaching, that I may speak aright to you upon this transcendant subject.

I. The question of our text is asked to direct attention to this glorious person. "Who is this that engaged his heart to approach unto me? saith the Lord." We read the chapter, and if you have read it attentatively, or will do so, you will learn that the person who must draw near to God must be one of ourselves. "Their nobles," or their glorious one, "shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me." It is clear that a fit representative for men must himself be a man. It would not have been seemly that Adam, the representative of our race, should have been an angel; it was natural that he should be a man. In the same way, as man blocked up the road of communion with God, it was fitting that man should make a new road, and re-establish divine intercourse. In Adam he transgressed and died to God; in another Adam must we be restored. If an angel were capable in all other respects of drawing near to God, yet it is clear he could not do it in man's behalf; for an angel can only represent angels. Each order of beings must be represented by its own kind. Our Lord, as man, took not up angels, for he was not made in their nature; but he took up the seed of Abraham because he had assumed their nature. It needed a man perfect in his manhood to head us up, and stand as our federal head and representative, or otherwise we could not be restored by him.

Nor is it merit alone that is needed, for he that would approach unto the Lord as mediator must be prepared with strength to suffer. Who can sustain the load of human sin? Who can endure the indignation of the Lord against iniquity? Assuredly none of us could do it; the fire would consume him as stubble. Oh for an interposer; but where can he be found? Who is this who can as man appear for men, and by his personal righteousness and sacrifice render man acceptable with God? There was a man of matchless birth, at whose coming angels sang, for they were told that he would bring glory to God in the highest and on earth peace. Find him in Bethlehem's manger; there he lies, the son of Mary, truly man, one of ourselves, partaker of our flesh and blood, subject to human wants, weaknesses, and woes, and able therefore to sympathize with us, and have compassion upon us. That man grew up in this world without taint or spot, free from sin whether natural or acquired, and yet he was in the truest sense one of ourselves, so that he is not ashamed to call us brethren. When the malicious eyes of Satan searched him through and through, he found nothing of evil in him. He was without spot or wrinkle, or any such thing, and he it is,—glory be to his name,—he it is that hath engaged his heart to approach unto God on our behalf. He is the Son of man, most truly, anointed with the oil of gladness above his fellows, but still truly fellow with men. Though he counted it no robbery to be equal with God, yet he took upon himself the form of a servant, and was made in the likeness of men that he might redeem us from our sin.

Now look at the context, and you will see that the person who must approach to God for us must be a prince-priest: for he is called "their glorious One" and "their governor," and yet it is said of him, "I will cause him to draw near," which work of drawing near is in other places ascribed to priests, for these God had set apart for the service of his sanctuary. The Hebrew word, "to draw near" signifies that peculiar action of a priest when he stands dealing with God on behalf of men. The person, then, must be a priest and yet a prince. Who is he, and where is he? It is not David, for if David would approach unto God, in the office of a priest he must not; he must resort to the priest who hath the Urim and the Thummim, and the priest of the house of Aaron must inquire of God for David. This was one distinction between David and Saul, that David knew the limits of his office and never thought to overstep it. David and Solomon never attempted to intrude into the holy office; they knew that they were not priests, but only kings; and when Uzzah stood to sacrifice like a priest, you know how the leprosy fell upon him, and they drove him out of the house of God which he was desecrating by intruding himself into the priestly office, and he had to be shut up in a separate house all the rest of his life. Where shall we find one, that even as a priest, can really draw near to God for mankind? For, remember, brethren, that the priests of old only drew near to God in figure and metaphor; they could not actually and in very deed do so; for God is a consuming fire. Even when Moses went up into the mount with God, and did draw near in a certain sense, yet he never saw the face of God; for the Lord said, "Thou canst not see my face and live." The brightest vision that Moses ever had was that he saw the skirts of Jehovah's robe, or what Scripture styles his back parts, for the face of God could not be seen. Mercy draws us near to God in Christ Jesus, but apart from the Mediator, an approach to absolute Deity means destruction. Neither among kings nor priests could one man be found who could open the way to the Father, and certainly no king-priest could be found—the combination of the two offices falls not to Aaron. A reverend personage had passed before the camera of history, and left a shadowy trace of himself. But where now is he who was named Melchizedec, king of Salem, priest of the Most High God, to whom Abraham gave tithes of all. He was raised up for a special purpose, and no one has inherited his peculiar call. That vision taught us what to look for, but it did not supply the object of our search. It has prophesied the coming of the true Melchizidec, the man without beginning of days or end of years, the man without predecessor or successor, who is greater than Abraham, and abideth both priest and king forever, having once for all drawn near to God on our behalf. You know him—the true priest of God, not of the order of Aaron, and the king eternal, immortal, invisible, King of kings, and Lord of lords. It is he that engaged his heart to draw near to God on our behalf.

Moreover, to close this description, he was not only appointed of God and qualified, but he was one who was willing to undertake the task and ready to pledge himself to it. He voluntarily covenanted to do it, as it is written, "Lo, I come, in the volume of the book it is written of me, to do thy will, O God; yea, thy law is my delight." He engaged his heart to this gracious office, resolving to carry out a happy issue, the work of reconciliation. Moved by inconceivable, immeasurable love, and counting all the cost, he devoted himself to the supreme effort. "Christ loved the church and gave himself for it." Of his own free will, he placed himself before offended justice to meet its claims and, so he removed every barrier which stood between us and the throne of God. He is that breaker who has gone up before us, the king who is at the head of all his chosen ones.

II. I come now to excite admiration of his matchless work. If Jesus Christ is to approach to God for us, it is clear that he must come down into our condition, for he must descend or he cannot ascend. Naturally there is such a oneness between the blessed persons of the Trinity that there can be no approaching in their case to one another; but Jesus, though he was forever in the highest sense with God, left his place of glory and took the position of our shame. "Himself took our infirmities and bare our sickness." There he stands, even where he stood by nature. Where he lay in our blood, there he came and engaged his heart to deliver us. He stood at the judgment bar because we had brought ourselves there; he was rejected of the people because we were rejected as reprobate sinner; he was condemned because we were condemned; and he was put to death because such was the sentence upon us. He descended into our depths to engineer a way from the lowest to the highest, to come back from Bashan, and from the depths of the sea, leading the van of the armies of his chosen as they return unto God with songs and everlasting joy upon their heads.

This lowly place being taken, behold our Lord actually approaching unto the offended Majesty on high. Though found in the fashion of a man, and by reason of his becoming a curse for us denied the presence of the Father, so that he cried in anguish, "My God, my God, why hast thou forsaken me?" yet he did approach unto God; he did come near; nay, he remaineth near, able to save them to the uttermost that come unto God by him. He hath passed under the cloud, and the darkness, and through the consuming fire, and now he is the Lamb in the midst of the throne. He has gone into the holy of holies, and revealed the mercy-seat. He has bridged the gulf which sin has made. "It is finished," said he, ere he bowed his head and gave up the ghost. The pathway is open; every gulf is filled; every valley is exalted, and every mountain and hill laid low. It is finished—the way from man to God has been already trodden by myriads of cleansed feet; for our glorious one has cast up the king's highway and made straight paths for our feet. Come, let us tread that road. With holy confidence let us draw nigh unto God.

Having determined thus that he would approach unto God on our behalf, he took all the consequences. A correct reading of the passage would be, "What is this that hath pledged his heart or his life to approach unto me, saith the Lord?" If you take the meaning of the word, "heart" to be life, since the heart is the source of life, then we read that our Lord pledged his life, put his life in surety that he would approach unto God, the Judge of all and bring us near to him. When he came as the

representative of sinful men—then vengeance with its sword must smite him, and he was willing to be smitten. Voluntarily he gave his back to the smiters, and his cheeks to them that plucked off the hair; he did not hide his face from shame and spitting. He must die, if he draws near to God for sinful men, for such is the penalty due; but he willingly laid down his life of himself, and bowing his head he gave up the ghost. He must be deserted of God, and he even submits to that till he cries, "My God, my God, why hast thou forsaken me?" He might have drawn back from his undertaking if he would; but he never thought of drawing back. With desire he desired to eat that pass over. In order to die, he broke off in the middle of a discourse, saying, "Arise, let us go hence." His motto was, "The cup which my Father hath given me, shall I not drink it?" He saved others, but himself he could not save, because love held him bound in her chains. How intensely ought we to love Jesus, since he thus reckoned nothing too hard or heavy, that he might appear in the presence of God for us, and make a way to God for poor sinners such as we are. He even delighted in suffering and dishonor for this end. "For the joy that was set before him, he endured the cross, despising the shame." He made pledge not merely of hand or eye but of heart and life; he came with his life in his hand before Jehovah's face, and gave up that life that he might remove from us the death penalty due to justice, and so reconcile us to the Lord of all. Tune your harps, ye angels! make this Sabbath on which we think of this sublime mystery a special festival of song. Oh sing unto the Lord ye redeemed ones who see his face! You are before the throne of glory because he stood before the throne of vengeance and made it possible for your robes to be washed white as snow. As for you, ye redeemed with blood who are still below, bring forth your loudest notes, and praise him who has once for all cleared the way and opened an avenue of grace for you. Who is this wonderful Savior? Who shall declare the generation of him who pledged his life that he might draw near to God for us, and endured all the consequences to the bitter end?

III. Let me try, and may the Spirit of God help me, to arouse your interest in the sweet results of Jesus Christ's having approached to God for us.

One great result of Christ's having died is to leave us a way of access, which is freely opened to every poor, penitent sinner. Come. Are you using that way of access? Do you use it every day? Having used it, and thus having drawn near to God, do you dwell near to God? Do you abide in God? Is God the main thought of your life, the chief delight and thought of your being? If it is not so, I earnestly invite you by the Spirit's help to make it so. You must engage your heart to come to God in Christ. There is no coming to God without sincere resolve and eager desire. Are you engaged to such an end? Alas! it may be you are drawn elsewhere. Are you engaged? Alas! some are engaged to Madame Bubble; some are engaged to Belial; some are engaged to self; some are engaged to mammon; some seem to be engaged to the very Devil of the pit. Be wise, and break these unlawful engagements. Let your covenant with death be broken, and your league with hell be disannulled. Though you be weary of my words, yet would I stir you up to interest in this all-important matter. Break these deadly bands asunder. God help you, by a sudden energy which he shall give you, to snap your fetters once for all, and then at once firmly engage your hearts to Christ. Never such loveliness, never such love will you find elsewhere. Come, say now—whatever else I do or do not do, I will do this: I will approach to God by the way that Christ has opened for me; I will arise and go to my Father; I throw myself at my Father's feet; I must be reconciled; I cannot live an enemy to him; I must be made a friend.

"I will approach thee—I will force
My way through obstacles to thee."

Jesus goes before me, and I gladly follow. I will not leave the throne till thou, O Lord, hast said, "I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee." I shall be greatly happy, I shall be exceeding glad, if I may induce one spirit to come to God by Jesus Christ; but if the whole of you will come at once, if God's Spirit shall now prompt all believers, so to come, what a splendid company of us will enter into the golden gates, and what joy there will be in heaven over all of us as we approach unto the Most High.

I think I note a seraph, as he takes down his harp, stand in the center of the heavenly choir, and suggests to his fellow choristers that their theme should be, "Who is this that hath engaged his heart to approach unto the living God?" Hark ten thousand voices say, "Who is this?" Let us in humble voices lift up our praise

Thus the question, "Who is this?" admits of a second answer, for now in Christ Jesus all believers with engaged hearts are approaching unto God. Who is this? At first it is Jesus, Son of man and Son of God; and next it is his church with all her heart engaged approaching unto God by Jesus Christ. My hearers can you join in the song of praise which is now arising from heaven and earth? Angels are waiting till you approach their God. Come, hurry up; hasten to be blest. At once approach your God by Christ Jesus, and as angels see you coming, their song shall grow yet louder, till it shall excel the noise of many waters and out-voice the last great thunderings. They come! They come! Sinners are coming to God! Hallelujah! Hallelujah! Hallelujah! Amen.

Twenty-five cents is the price of this paper from now till January 1st, 1886.

CHRISTIAN PERFECTION.

BY A. J. FROST, D. D.

NO. VIII.

"If we say that we have no sin we deceive ourselves and the truth is not in us."—1 John i. 8.

THE Bible never speaks of "a change of heart," but it does tell us of "a new heart," "a new creation," "a new name," "a new song."

It never says God will change "the stony heart" into "a heart of flesh." But God himself says, "I will put a new spirit within you, and I will take the stony heart out of their flesh and will give them a heart of flesh."

If any man thinks his old carnal nature is sanctified or dead, let him read the seventh chapter of Romans, and remember that this was Paul's experience after his conversion, when he "delighted in the law of God after the inward man."

See how "the old man" and "the new man" contend for the mastery in Paul's experience: "For we know (the new man) that the law is spiritual, but I (the old man) am carnal, sold under sin. For that which I do (the old man), I allow not, (the new man) for what I would (the new man) that do I not, (the old man) but what I hate (the new man) that do I (the old man). If then, I do (the old man) that which I would not (the new man), I consent (the new man) unto the law that it is good. Now then, it is no more I (the new man) that do it, but sin that dwelleth in me (the old man). For I know that in me, that is, in my flesh (the old man) dwelleth no good thing; for to will is present with me, (the new man) but how to perform that which is good I (the new man) find not. For the good that I would, (the new man) I do not (the old man); but the evil which I would not, (the new man) that do I (the old man). Now, if I (the old man) do that I would not (the new man), it is no more I (the new man) that do it, but sin that dwelleth in me (the old man). I find then a law that when I (the new man) would do good, evil is present with me (the old man). For I delight in the law of God after the inward man (the new man), but I see another law in my members, (the old man) warring against the law of my mind (the new man), and bringing me into captivity to the law of sin, which is in my members (the old man)."

Paul's old carnal nature was evidently not sanctified in the seventh chapter of Romans. So great was the conflict between "the old man" and "the new man," that Paul cried out, "O wretched man that I am, who shall deliver me from the body of this death!" "Christian perfectionists" tell us to read the last verse of that famous warlike chapter and we will see how Paul was delivered from the body of death, and passed out of the seveth chapter of Romans into the eighth, out of a justified into a sanctified state.

The trouble is, these "perfect Christians" never quote only half of the last verse of the seventh chapter of Romans, viz: "I thank God through Jesus Christ our Lord." They infer from these words that Paul's conflicts are all over as he gives this shout of victory, "through Jesus Christ his Lord" But in the latter part of this verse Paul says: "So then with the mind I myself (the new man) serve the law of God, but with the flesh (the old man) the law of sin." It appears that "the old man" and "the new man" are still fighting each other to the end of the chapter! "The old man" in Paul was never justified, much less sanctified. Paul says: "I (the new man) keep my body (the old man) under. Sin, (the old man) shall not have dominion over me (the new man). Sin (the old man) shall not reign in me (the new man)." Not the death of "the old man" yet, but victory; not sanctified yet, the old man, but crucified; not justified, but condemned. "The old man" in Paul not only strove against "the new man," but in his Galatian letter, Paul says: "The flesh (the old man) lusteth against the Spirit, and the Spirit against the flesh, and these are contrary, the one to the other, so that ye (the new man) cannot do the things that ye (the new man) would." Paul's old nature never was sanctified. Just before he was led out to execution, under the reign of bloody Nero, we hear him saying to Timothy, "I have fought a good fight." It seems that the fight went on to the very hour of his death.

Paul was always humble, saying, "in me, that is in my flesh, dwelleth no good thing." His fleshly nature was never sanctified. It is a significant fact in the Old Testament, that God said of the holy oil, "Upon man's flesh it shall not be poured."

We may not anoint it, nor consecrate it, nor sanctify it. "The old man" was crucified with Christ, but as Christ's flesh did not die till the soul left the body, so our fleshly nature will not die till the body dies also.

Our depraved nature was judged, condemned and crucified with Christ; it is only a question of time when it will die. But it never will be sanctified any more than sin will be sanctified, for the carnal nature is actually called "sin that dwelleth in us." But some of you are saying, "Is this all?"

"Sometimes I catch sweet glimpses of his face,
But that is all.
Sometimes he looks on me and seems to smile,
But that is all.
Sometimes he speaks a passing word of peace,
But that is all.
Sometimes I think I hear his loving voice
Upon me call.
And is this all he meant when thus he spoke,
'Come unto me?'
Is there no deeper, more enduring rest
In him for thee?
Is there no steadier light for thee in him?
O come and see!
Oh, come and see! oh look and look again,
All shall be right.
Oh, taste his love and see that it is good,
Thou child of night.
Oh trust him, trust him in his grace and power,
Then all is bright.
Nay, do not wrong him by thy heavy thoughts,
But love his love;
Do thou full justice to his tenderness,
His mercy prove;
Take him for what he is, oh take him all!
And look above.
Thou shall thy tossing soul find anchorage,
And steadfast peace;
Thy love shall rest on his, thy weary doubts
Forever cease."

When we come to the positive side of our subject, and show what sanctification in Christ really is, we shall find this is not all of the Christian life. We shall find the soul sweetly resting in the finished work of Christ all the while. Underneath will be the everlasting arms. We shall find the saint looking no longer within to his own perfections or imperfections, but he will be looking without to Christ. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." He may not be perfect himself, but he may have "perfect peace" by simply staying his mind on God, and trusting in the finished work of Christ. May God "open our eyes to behold wondrous things out of his law." May we yet learn that "Christ is made unto us of God wisdom, righteousness, sanctification and redemption." Incomplete in ourselves! Complete in him.

A WORD ABOUT EVANGELISTS.

[From the *Religious Herald*.]

"OUR pastors are zealous and efficient. We need no traveling evangelists to supplement their work." This, or something very much like it, was an expression which we some time ago saw in a popular religious paper. In giving utterance to this thought, the writer doubtless voiced the sentiment of many. There is, especially among Baptists, a pretty general prejudice against traveling evangelists—an indisposition to invite them or to give them a welcome if they come univited. We are inclined to think, too, that this prejudice is on the increase. There is, indeed, much to be said on this side of the question. A man who knows a people and who is known by them, ought to have more influence with them than a stranger. When he has spent weeks, months and years in their midst studying their several temperaments and conditions, he ought to know more of their spiritual needs than one who comes among them, preaches a course of sermons, and leaves to repeat them to another congregation. This is what ought to be. But one of the characteristics of our frail human nature is a love of novelty, and this is with many so strong that they will hang with eager interest upon the platitudes of a stranger, when the most startling truths from the lips of their pastor will pass unheeded. It is to pander to this feeling that the practice of calling in evangelists has been adopted. Sometimes the results are altogether good; for this office is one required in the gospel plan, and a man is now and then found who is all that the position demands. But quite often the results, which, at the first seeming, were so favorable, prove in the end very much the opposite. This is apt to be the case if the pastor abdicates for the time his functions and gives up the meeting to the direction of the visitor. New methods of procedure will be introduced, which will not be found to harmonize with old precedents. Proposals may be made not in accord with the pastor's views, and persons encouraged to offer themselves for church membership with whom neither he nor the brethren generally are well satisfied.

It not unfrequently occurs that after the visit of one of such evangelists, and of a great awakening under his preaching, that the church is troubled for months and years by unpleasant cases of discipline. When one counts it all up coolly, after a time, he may well doubt whether or not the visit was an advantage. But as the New Testament plan of disseminating the gospel presupposes evangelists as much as it does pastors and teachers, we must conclude that these evils arise from the abuse of a thing designed for good. A church should not go beside itself, be the preaching of the visitor never so eloquent. The older members, in particular, should not be so warmed up as to forget all precautions. Above all, the pastor should not retire himself; he should attend every service, and permit no measure of which he does not approve. It is the presumption that while the evangelist may know how to preach, he does not know how to govern. It is this deficiency in his make-up that determines his office. We do not know that his efficiency as an evangelist is just in proportion to his lack of administrative capacity. But it is altogether probable that if he be left to control a meeting his own way, he will get matters in an awkward state. This must not be. The pastor must hold the supreme direction. The more discreet members should be prompt to forbid any methods of doubtful propriety. If the evangelist is really fitted for his work, he will not object to these restrictions, and his services may be employed with advantage. We are inclined to think, however, that he should direct his efforts mainly to points where there is lack of ministerial service. Many of our own churches are blessed with pastors who possess both evangelical zeal and the tact for organizing, which is essential to success in their office. Such churches, we should say, do not need the help of evangelists. They should pass around the great cities, where ministers of the very first order of ability are laboring all the time. But there are many of our country churches who have preaching but once a month, and perhaps even them by pastors whose advantages for culture have imperfectly prepared them for their work. To such places the visit of the evangelist may be a great advantage. We really wish there were more whose zeal would lead them to these remote spots. But they should go prompted by a warm zeal for the Master's cause, and by a stirring love for men. Such workers would accomplish great good.

But the class of "professional revivalists" who seek mostly the points where they are not needed, and who seem willing to stipulate for the conversion of a town or city for a sufficient consideration, we fear do no good at all—nay, some of them bring the very cause for which they profess to be laboring disrepute. In their eagerness to captivate the populace and win those whom it is claimed that ordinary ministers of the gospel cannot reach, they advance propositions calculated to mislead rather than to edify. The pastor who calls in such help, or consents to its being called in by a church which he serves, will have cause to rue the step. It may cost years of trouble and labor to undo the bad work then done.

While, as we have stated, we believe that evangelists are a class of workers contemplated in the gospel economy, we must urge that their services be accepted with much caution. So many are now passing under that name whose trick and manners are not approvable, that the coming of one must be regarded with apprehension. Where it is practicable to procure so much as semi monthly services from a pastor known to be sound in the faith and doctrine, it would be safer as a rule to let the travelling preachers go elsewhere. L.

Crawfordsville, Ga.

Only 25 cts for this paper until January 1st, 1886.

MINERAL WELLS, TEXAS.

BRO. GRAVES:—I see from the last issue of THE TENNESSEE BAPTIST, that you are in Memphis. Sorry you are no better from your trip to Texas. As you know, it was published in the Dallas *Herald*, that you were literally opposed to the prohibition movement now attracting so much attention, both in and out of Texas. That statement stands uncontradicted so far as I and many of your friends know, except by the statement of Brethren Matheny and Haggard in *The Prohibition Advocate* of Dallas, Texas, which is not generally taken in many parts of Texas. The consequence is, your influence, outside the circulation of the paper alluded to, is thrown against the temperance movement now in the hands of the prohibitionists of Texas, greatly to the detriment of that cause, and to the detriment of your world-wide reputation. Please contradict the statement of "That Mineral Wells Correspondent" of the Dallas *Herald*, in your paper, and ask the *Texas Baptist* and *Texas Baptist Herald*, and all papers friendly to the prohibition cause to copy your contradiction, and thus drive back the foul slander. Yours as ever,

October 14, 1885. E. J. CALVERT.

P. S.—If consistent with your views, please give the name of the correspondent from Mineral Wells of the Dallas *Herald*. E. J. C.

REMARKS.—That Mineral Wells correspondent of the Dallas *Herald*, whoever he was, most egregiously misrepresented our emphatically expressed sentiments touching Eld. Carroll's sermon in reply to Coke, and the prohibition question. He knew we most emphatically endorsed Eld. C.'s masterly sermon, and while we did condemn the work of the C. W. T. Union as introducing a distracting question into our churches, i. e., the banishment of wine from the Lord's supper, and thus nullify the supper itself, we did say to that correspondent, that we occupied the same attitude towards the manufacture and sale of alcoholic stimulents we did towards the manufacture and sale of obscene pictures and literature, i. e., that no man living had the shadow of any right to manufacture or traffic in that which was an unmitigated curse to society, and that it is the duty of all the friends of our common humanity to rise up and put a full stop to the traffic. We wrote a correction immediately to the Dallas *Herald*, but it refused to allow us to correct its correspondent. This we pronounce an illustration of *vicious journalism*.

JUDSON ASSOCIATION, ARKANSAS.

THE above Association met with Antioch church, Bradley county, Arkansas, on Saturday before the second Lord's day in October, 1885.

The introductory sermon was preached by Eld. L. O. Meirs. Eld. J. B. Yeager was elected moderator, and Eld. E. H. Lindsey, clerk. Nineteen churches were represented. Showing—received by baptism forty-one, by letter twenty-two, dismissed by letter thirty-seven, excluded seven, restored seven, died eighteen. Total, eight hundred and forty-three. Amount sent for minutes $31.25. Number of deacons, seventeen. Number ordained ministers, nineteen. Of this number J. O. Browning, F. W. Earle, J. A. Bowers, L. O. Meirs, E. H. Lindsey, M. P. Calloway, J. B. Lumbly, T. B. Tipton, T. I. Pirtle, S. Gardner of Bartholemew Association, were reported active, and preaching to the churches.

Eld. S. Gardner, W. C. Clements, and N. C. Denson, with Brethren J. B. Simmes and Turner, reported from Bartholemew Association.

The brethren were well received, and Simmes did some fine talking on the subject of foreign missions, much to the delight of the Association. Bro. Simmes is a lawyer of Lake Village, a full-blooded Baptist, and he lets it be known wherever he goes. He is making the race for circuit court judge, against the present incumbent, Judge John M. Bradley.

The usual routine work was gone through. A collection was taken up for missions. The Executive committee of the Association reported three missionaries for a short time each in the bounds of our Association. The committee was continued, and we are perfecting plans for increased work in our Association. You, Bro. Graves, will be pained to learn that our venerable and well-beloved Bro. Craig (J. T.) is in financial trouble. He appealed to the Association for aid, till he could realize something from his property. The Association responded liberally. Bro. Craig is old, and almost gone; and he has spent a long and useful life in our bounds—was in the organization of the Judson Association, thirty-one years ago. May God reward him. Brethren Miers, Lumbly, Gardner, Lindsey, Tolbert and Denson, did the preaching. We very much missed the smiling face of Bro. Searcy. He has been with us from the first, has rarely ever been absent, and one of his broad smiles is as potent as a good talk. May God bless him, and allow him to meet with us at Edinburg, Dorsey county, next year.

F. W. EARLE.

Sample of this paper to your friends from now till January 1st, 1886, for only 25 cts.

THE WORKS OF FLAVIUS JOSEPHUS.

We have received from the agents of the London publishers the agency for the above named work. It is printed from new plates, and is complete in one volume; nicely bound in cloth, which we can send postpaid, for $1 50. We shall be glad to have your order for this book.

GRAVES & MAHAFFY. Memphis, Tenn.

AN EXPLANATION.

We place the blue X upon the papers of all whose time will expire within the following four weeks, giving all ample time to renew without missing a single copy. We give all fair warning thus long—after we shall drop all names the exact week their time expires.

We want everybody to sample this paper till the 1st of January at least, and offer it for only 25 cts.

THE GROWTH OF ERROR AMONG ENGLISH INDEPENDENTS.

WM. NORTON, LL.D., ENGLAND.

NO. I.

IN YEARS gone by there was a hope that, with increasing light, truth would advance all along the confines of error; but of late that hope has had, in some cases, to yield to the conviction that error is making inroads upon truth. In the church of England the distinguishing errors of Rome are making great progress; and among the Independents, whose position seemed most favorable to a nearer approach to God's will, so far as their creed or practice was deemed defective, there is, instead of this, a manifest declension both in doctrine and practice.

The Committee of the Congregational Union of England and Wales, a body which, like others uncontrolled by Scripture, seems to me likely to do more harm than good, lately requested Dr. R. W. Dale of Birmingham to write a manual of Congregational principles. The size is five and a half by three and a half inches, the pages are two hundred and forty-seven. "For its contents the writer is alone responsible." Against a part of these contents some Independent ministers have protested, and Paxton Hood of London is preaching sermons to set forth its errors. The committee of the Union must have known most of Dr. Dale's sentiments when they asked him to write, so that the book must be regarded as setting forth the opinions of an influential part of the Independent body. The errors to which I propose to refer relate to creeds, to the atonement, to our state by birth, to baptism, and to the Lord's supper.

I. As to creeds.

Dr. Dale says, "Congregationalism disallows creeds as conditions of church membership," and does "not make the rejection of any theological definitions contained in a creed the ground for removing a member from communion. He contends that a church cannot require assent to what is its belief. God requires assent to without losing "its freedom and independence," and destroying "the immediate control of the living Christ." (x. 186, 187). He also denies that a church can protect itself from heresy by enforcing a theological test as the condition of communion.

A correct creed is a summary of what Christ expressly teaches and commands in his book. If a person "receives not his words," those words will condemn him "in the last day" (John xii. 48). All will be condemned who "believe not the truth." Salvation is "through belief of the truth," in addition to truth in Christ. (2 Thess. ii, 13). Christ will also "take vengeance on those who obey not the gospel," (2 Thess. i. 8), but none can be expected to obey that which they are not required to believe. The church of God is to "the pillar and basis of the truth" as set forth before the world; but this it cannot be unless it requires "belief in the truth" of Christ and "obedience to his will. It is essential therefore to the purpose for which churches exist that they shall have a creed; that they should agree together as to what Christ requires man to believe because he says it, and to do because he commands it. The exclusion from fellowship of those who "receive not Christ's words" or do not Christ's will, is beyond a question a sure way for a church to "protect itself from their heresy," and it is the way which God has expressly commanded. Hymeneus was excluded for saying that the resurrection was past (1 Timothy i. 20; 2 Timothy ii. 18); and Paul commanded, in the name of Christ, those "who consent not to the words of our Lord Jesus Christ" should be withdrawn from. (1 Timothy vi. 3, 5; 2 Timothy iii. 6 14.)

It is absurd to say that a church loses her liberty by placing on record what it believes. If any one differs from its creed, he is left perfectly free to act according to his own creed elsewhere. God's truth must never be changed to suit man's "free thought."

It is obvious that a church which has no creed is liable to become a center of every error and evil that shelters itself under the Christian name, down to socialistian, general scepticism and Antichristianism. Some mischievous errors are [illegible] Independent churches on account of this, no-creed theory at present.

FROM BLUE MOUNTAIN, MISS.

DEAR BRO. GRAVES:—Thinking the many readers of your valuable paper would like to hear of the prospects of Zion, I will give you a sketch of my work with my churches, during this Associational year. I am preaching to five churches, one of which I organized the second Sunday in October, 1884. My first meeting commencing Saturday before the fourth Sunday in July, it was held with Clear Creek church.

The church was greatly revived. So much so, that they concluded to build themselves a new house, and it is now under headway. I have been preaching to this church nine years. I have baptized over one hundred into its fellowship during this time, five this year.

My second meeting was with New Hope church, Benton county, commenced Saturday before the second Sunday in August. I preached to this church twice a day for five days. I took charge of this church last March. They had been without preaching for several months, which resulted in breaking up the congregation. And, sad to say, there was not that feeling of love existing between all the members that should exist among Christ's people. But the Lord blessed our meeting, and the church is now in harmony.

My third meeting was held with the church at Flat Rock, Benton county, commencing Saturday before the third Sunday in August. The church was greatly revived, sinners convicted, and mourners converted. Baptisms twelve, two standing over.

I held my fourth meeting with the church at Beulah, Union county, commencing Saturday before the first Sunday in September. Truly the Lord was with his people, to make glad the heart Thirteen were baptized at the close, making fourteen during the year.

I held my fifth meeting, commencing the second Sunday in September, with Ebenezer church, Tippah county, continued four days, during which time the church was greatly revived. One received for baptism, who came over from the Methodists. In relating her experience she stated that she professed hope in Christ two years ago, and united with the Methodists. After thinking on the subject, she had become dissatisfied with their doctrine, and she thought the Baptist church the only one she could live in in harmony. We were glad to receive her, because we believed her to be a good woman, and we thought she would make a valuable member. L. P. COBBITT.

Blue Mountain, Miss., October 6, 1885.

FROM TENNESSEE RIVER BOTTOM.

BRO. GRAVES:—If you will give space in your valuable paper I will give a short synopsis of my years' labor, which the Lord has so wonderfully blessed. I have served two churches, Hopewell on the east side of the Tennessee river, and Rock Springs on the west, both in Hardin county, giving Hopewell half of my time, the first and third Sundays in each month. I have lost but three appointments with these churches this year.

I commenced a series of meetings with Hopewell church the first Sabbath in August, which lasted nine days and nights. The writer did all the preaching. The result was twenty-two conversions, twenty-two accessions by experience, only sixteen baptized up to date. The congregations were immense, ranging from three to eight hundred. Good order prevailed, while there appeared to be a solemn impression pervading the entire audience. There were a host of subjects for prayer from time to time. This church is poor in worldly goods, but she is rich in good works. We take up monthly collections for missions, and pay the pastor one hundred dollars. We have a good Sabbath-school, and prayer-meeting. There has been a revival spirit in this church for four months. It now numbers eighty-three. The Indian Creek Association meets with this church next year. She has nailed the writer to serve half of his time again next year, which is the eighth year that I have served them. From Hopewell I went to Rock Springs, and commenced a meeting the fourth Sabbath in August, which lasted eight days and nights. The result was about twelve conversions, and fourteen accessions by baptism, two by letter, and two by restoration. The writer did all the preaching here. He holds no union meetings. I went on Saturday during this meeting to New Prospect church and baptized five into its fellowship for Eld. Norwood, making thirty-one baptisms for me since the first of August. This church has called the writer to serve them again. It belongs to Unity Association. Bro. Graves, it made my heart swell with gratitude when I saw in THE TENNESSEE BAPTIST that you had been able to talk from your chair twice in Texas. This may be the way you will speak in public.

Bro. Graves, though forty-one years of ago, and have been in the ministry thirteen, yet I want to join your Theological class. If accepted I will order the books needed. I have part of them already. I am giving my whole time to the ministry, and I want to prepare as well as possible for the work, and I know a course of study under you would be profitable. May the Lord continue to bless you, and improve your health is the prayer of one who has loved you. S. W. BARNETT.

Savannah, Tenn., October 7, 1885.

REMARKS.—By all means join.

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TO THE THEOLOGICAL CLASS.

FOR the benefit of those who desire to enter Dr. Graves's Theological Class, and to save time in corresponding, (we have received quite a number of inquiries the past week from not only the South and West, but two from Canada,) we here give the prices of the books recommended by the "Prof.":—

Emphatic Diaglot, in cloth, (specimen pages furnished on application),	$4 00.
Seven Dispensations,	2 00.
Christian Doctrines,	1.50.
Genesis, with notes by Conant,	75.

These books can be supplied from our stock without delay, and we shall be glad to supply them. The prices quoted above include postage. When we can send by express we prefer doing so. Of course we pre-pay the charges, and would request those who live near enough to an express office will so state in their orders. Yours truly,

J. S. MAHAFFY.

SABBATH SICKNESS.

DEAR BRO. GRAVES:—I see an article in THE TENNESSEE BAPTIST headed, "Sabbath Sickness," and a prescription wanted. Now, then, I am not one of the distinguished doctors of the new or old school, nor will I attempt to give an infallible prescription, but merely a few thoughts. It is an old adage in our church discipline, "If we turn a sheep out of the fold that he will return" as he cannot be satisfied only with the fold. In other words, a sheep is not satisfied only as he companies with other sheep.

In regeneration we become sheep, and when we join a church we belong to the visible fold of God.

In regeneration we are represented as being "born again," "born of the Spirit," "changed from nature to grace," "created in Christ Jesus unto good works," "old things have passed away, behold, all things are become new." John says, "He that is born of God cannot sin." In the fifth chapter, nineteenth verse, of Paul's letter to the Galatians, we find the fruits of the flesh and the fruits of the Spirit enumerated. Our Savior said by their fruits shall ye know them. The disciples of Christ were called "the light of the world," "the salt of the earth," etc. Now, then the question to my mind is, will the true disciple of Christ thus loath the service of the Sabbath, for when we are born of the Spirit we produce fruits of the Spirit, and where these evidences are not seen in the individual, is it not evidence that he is yet in nature's darkness, and knows nothing of the ways of life? "If you love me keep my commandments." Then, obedience is based upon love, which is a principle implanted in the heart of man in regeneration. Then every Christian has that principle which leads him to obedience. Then my prescription would be to exclude members who disregard the divine injunction to keep the Sabbath day, or who habitually fail to attend upon the worship of the house of God on that day. If sheep they will return.

In the language of another, "A religion that will not govern and control a man in this life, will not save him in that life to come. A religion that will not distinguish a man from a gainsaying world, will not save from a perishing world."

I give you these thoughts: if for the best, publish them, if not, give them to the waste basket.

Why do you not give your readers a full account of your condition every week, Bro. Graves? Some of us at least, are interested as to your condition. I, for one, cannot see that any other man in the denomination would be so greatly missed at this time. I think that church communion is rapidly taking hold of the minds of thinking people. A very intelligent Pedobaptist remarked to me not long since, that he had no more to say on the communion question if we would restrict it to a local organization. Said he, "there is consistency in that, when you do not extend your privileges beyond your discipline." May the Lord spare your life many days yet, is my prayer.

N. A. HOOD,

Ashville, Ala., Sept. 28, 1885.

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.

W. M. Cooper, Elba, Ala.
W. T. Hawkins, Brazos Point, Texas.
Mrs. Belle Evans, Friendship, Tenn.
Miss Mollie McIntyre, Union City, Tenn.
R. J. Pulliam, Union City, Tenn.
B. F. Barlow, Walnut Tree, Ark.
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C. P. Bills, Hardison's Mills, Tenn.
G. W. Mitchell, Rossville, Tenn.
C. Parten, Maple Creek, Tenn.
H. Harper Guntown, Miss.
Eld. D. D. Hatcher, Valley Mills, Texas.

RED RIVER ASSOCIATION.

THE thirty-seventh session of Red River Association met with the church in Arkadelphia, Ark., on the twenty-sixth day of September, 1885.

Introductory sermon by Eld. N. J. Price. Subject, Salvation by grace through faith. Met at one-thirty o'clock.

The Association was called to order by the former moderator, J. P. Copeland. Letters from twenty-six churches were read. J. P. Copeland was re-elected moderator, T. A. Heard, clerk. Dr. A. B. Miller, pastor of the Second Baptist church in Little Rock, being present was invited to address the Association in the interest of his church. The Doctor very forcibly presented the claims of his church on the Baptists of Arkansas. A collection was then taken up for the purpose of building a house for said church, amounting to about $100,00.

The committee on literature recommended the faithful Old Banner, THE TENNESSEE BAPTIST, as sound and worthy the respect and patronage of our people.

The deliberations were quite interesting. The preaching was not only edifying, but soul-stirring, and I think many of us felt that sacred place strengthened for life's conflicts.

Adjourned to meet with Ozan church, Hempstead county, on Saturday before the fourth Sunday in September, 1886. ARKANSAW.

TO WHOM IT MAY CONCERN.

WHEREAS, certain reports are, and have been in circulation, reflecting upon the standing and reputation of our pastor, Eld. C. P. Malone.

Therefore, this is to certify that the reports are without any foundation in fact, and are utterly false. And that we, the Baptist church of Christ, at Independence, do hereby recommend the said Eld. C. P. Malone to our Baptist brotherhood wherever he may go, as a Christian gentleman, and an able defender of the truths of the gospel of Christ.

And it is hereby ordered that the above preamble and certificate be spread upon our church-book, a copy furnished Bro. Malone, and that copies be sent to THE TENNESSEE BAPTIST, *True Baptist* and *Baptist Gleaner*, with the request to publish.

Done in church conference on Saturday before the first Sunday in October, 1885, and signed by order of the church.

(A true copy.)

J. JONES, Moderator.

C. H. WEATHERS, Clerk

DOTS FROM NAVARRO, TEXAS.

MR. HENLEY, a Freewill Baptist preacher from Alabama has been in our county sowing his pernicious seed, and has given the Baptist church at Eureka some trouble by getting a few of her members in his Benjamin Randall church. A Methodist preached three hours on the subject of baptism, and said immersion was not in the Bible, that sprinkle or pour is the true baptism. At the close of his muddle, he opened the door of three different sects, Methodist, Associate Presbyterian, and Freewill Baptists. Two young men joined the Freewills, and the Methodist preacher immersed them for the Freewill sect. He must be like the Negroe's pig, "sometimes pig and sometimes pup." We have a Baptist minister who says that the supper is a church ordinance, though he invites all of the same faith that are in good standing. A few weeks ago he gave the invitation to others present, and said some might refuse because there were some in the church that they could not fellowship. But if there were twenty hypocrites in the church, and he knew it, he would commune with the church. He and the apostle Paul differ. Paul says put the leaven out. MORE ANON.

THE TEX SHEPHERD-BOY

The following amounts have been contributed for the benefit of the Texas shepherd-boy.

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BRO. BOND'S ARTICLES.

BRO. GRAVES:—I have just finished reading W. P. Bond's reply to Bro. Robertson on communion; and I trust I have candidly and prayerfully compared his unanswerable argument with the Scripture law for the discipline and fellowship of the churches of our blessed Lord Jesus Christ, and I must say candidly, after fifty five years' close study of the divine word as a Baptist, and forty-eight years as a minister, in my humble judgment, his logical criticism is unanswerable:—

"A right with no duties attached!

"A right with no burdens!

"A right with no responsibilities!"

There is no such privilege granted by common sense, social, civil, political or religious. And why our brethren will contend for such a thing can only be accounted for on the ground that they consider the church a denomination, like Protestant evangelical denominations, as they call them.

When will Baptist ministers find out that the church is an independent organization within the kingdom? JAMES M. RUSSELL.

Sau Saba, Texas, September 18, 1885.

MANUAL FOR FUNERALS.

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PAGE'S MILLS, SOUTH CAROLINA.

EDITOR BAPTIST:—It rejoices my heart to know that you are able to ask and answer a great many questions on the government of the church, and we thank God for your exposition of the parables. Give them to us in book form, can you not? I am glad to answer that Wassamasaw is not the first church in South Carolina to adopt church communion by four years. I would to God that every church in South and North Carolina also, had antidated Bear Swamp church, as she was late enough, and I think they would if they had had the benefit of your lectures, as old Bear Swamp did. Your brother, J. N. PAGE.

October 6, 1885.

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The Tennessee Baptist.

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

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EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor.

NO. XII.—Concluded.

Definition.

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

The Hidden Leaven.—Prophetical.

ILLUSTRATING THE UNIVERSAL CORRUPTION OF THE DOCTRINE OF CHRIST BY THE INJECTION OF FALSE DOCTRINE INTO IT BY A CORRUPT CHURCH.

MY THIRD argument is based upon Christ's own interpretation of two preceding parables.

We have appealed to lexicographers for the meaning of the word leaven, we have seached the Old Testament and New Testament for the use of the term, and have found it *always symbolizes corruption*. But suppose we had no dictionary, Hebrew, Greek, Latin or English,—suppose we had not consulted the Scriptures outside the chapter where the parable of the leaven is recorded, it Christ's own interpretation of two preceding parables in the immediate context teaches us that the kingdom of heaven has in it a subtle, mysterious power, corrupting, perverting and evermore penetrating it with evil, that fact of itself should determine the meaning of leaven in its application to the same formula,—"the kingdom of heaven. Let us also remember Christ is not illustrating the kingdom of heaven so much as certain "mysteries of the kingdom."[1]

In the first parable which Christ explained three kinds of soil brought forth nothing, and the one-fourth part which did produce anything was hindered by the tares. Now if leaven means the gospel permeating "the mass of mankind" "until the whole is leavened," then "the good ground" ought to leaven "the wayside" ground, "stony ground," and the thorny ground, or else the good seed ought finally to grow on all these unproductive soils. Again, to carry out the analogy, the tares ought to be crowded out by the wheat, whereas it is a fact in natural history that tares grow faster than the wheat, encroaching upon it more and more until the harvest.

To make the leaven mean the gospel permeating mankind is to *contradict* Christ's interpretation of the parables of the sower and of the wheat and tares. One parable cannot contradict another.

My interpretation of the leaven harmonizes not only in the preceding parables, that evil is in the kingdom, overmore subverting the good, but it also agrees with the succeeding parables in the same chapter. Take the parable of the net for example: "They gathered the good into the vessels, and cast the bad away." Now unclean or putrid fishes are not a less befitting illustration of the leavening element than the tares, their characteristic tendency, like that of leaven, being to the putrefaction of the whole mass.

Our interpretation corresponds with the explained and unexplained parables of Christ.

4. My fourth argument is based upon the testimony of Christ and his apostles concerning the condition of things at the end of this age. If leaven means the gospel then "the last days" will be the best days, since the whole world is thus to be leavened. But how does this accord with other Scriptures? The tares and wheat are to grow together until the harvest. The wheat is not to root out the tares. If the whole "mass of humanity" is thus to be leavened by the gospel there will be nothing left to offend. How then will Christ, at his coming, "gather out of his kingdom all things which offend and them which do iniquity"? If all men are to be converted at the end of the age what does Christ mean when he says that at the end of this dispensation he "will render his anger with fury and his rebuke with flames of fire"? Why will he "smite the nations with anger," and "rule them with a rod of iron"? Why will he "dash them in pieces like a potter's vessel," and "tread them in the winepress of the fierceness of the wrath of Almighty God"? If the whole lump of humanity is to be leavened with the gospel what is there left for God to destroy in his anger? If all men will finally have faith what does Christ mean by saying, "When the Son of man cometh shall he find faith on the earth?"

According the theory we oppose "the last days" will be blessed times; but the apostle says, "This know, that in the last days shall come perilous times"; "That there shall come in the last days scoffers," etc; "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith," etc. All these passages, and many others, absolutely *contradict* the idea that the whole "mass of humanity" is to be leavened by the gospel in the last days. Instead of Christ being revealed to all men in the last days "that Wicked shall be revealed, whom the Lord will destroy with the brightness of his coming." The fact is the last days of this dispensation are to end in fearful apostasy: "The end shall not come except there be a falling away first," etc.

The interpretation of the leaven which makes it to mean "the gospel permeating the mass of humanity" until the whole is leavened contradicts the explained and unexplained parables of Christ: it contradicts what Christ and all the apostles foretold concerning the last days. On the other hand, my interpretation harmonizes with all these passages.

5. My fifth argument is based upon the fact that the leaven was *hid* in three measures of meal. There is something suspicious about that word *hid*. Are we ever commanded to hide the gospel? Are we commanded to hide our light under a bushel? "If our gospel be hid it is hid to them that are lost." If the psalmist hid God's word in his heart he went and told of it, and so confessed Christ before men. It is said of Christ, "he could not be hid." Nor can the gospel be hid. "It is like fire shut up in our bones;" it will burn through. "We can but speak the things which we have seen and heard." This does not look much like hiding the gospel in the world. The word *hid*, in connection with the leaven, looks ominous. It looks like the enemy who sowed tares while men slept. It looks like the servant who hid his lord's money. It looks like the secret, subtle influence of error, which loves darkness rather than light.

But who hid the leaven of corruption in the kingdom? A woman! What woman? The meritorious one, the bride of Christ, or the *meretricious* one, the Mother of Harlots? Evidently the latter committed the corrupt act, and the former permitted it to spread. A woman hid the leaven! Has this woman ever done any secret, subtle, Jesuitical work in the world? Has she ever corrupted the church with *false doctrine*? Has she ever worn a mask? Has she ever done anything by stealth? Do you recognize the woman who took the leaven of corrupt doctrine and hid it in three measures of meal?

6. My sixth argument is based upon the fact that meal is everywhere in the Bible used as a symbol *of truth* or *doctrine*. Bread, the staff of life, is a symbol of Christ, and his doctrine the bread of life: "For man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." As leaven is meal soured and corrupted, it would be natural to expect that it would represent corrupt doctrine. Accordingly the disciples understood how he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. Now if the three measures of pure meal represent doctrine as yet uncorrupted, they cannot represent the entire "mass of humanity." If meal represents doctrine pure and uncontaminated, it cannot represent depraved humanity. Now a question arises, Can the pure doctrine of Christ become corrupted by the leaven of false doctrine? We answer, it is not only possible, but certain, that men "have changed the glory of the incorruptible God into an image made like to corruptible man." Men have "changed the truth of God into a lie." "They have wrested the Scriptures to their own destruction." The true doctrine has been perverted by its mixture with the leaven of false doctrine. One thing is worse than error, and that is, truth mixed with it. Just as men can corrupt God's pure grain in the soil, so can men corrupt the pure word of God.

7. My *seventh* argument is based upon the fact that *three measures* do not represent the whole world, and therefore if leaven meant the gospel it would not permeate the whole mass of humanity. *Three* is never used to represent completeness. *Seven* is the number for totality. *All divine truth will not become corrupted*; only that which is allowed to come into the domain of the leaven.

The next step is from corrupt doctrine to corrupt men who embrace it and live upon it. As the kingdom of heaven does not and will not embrace the whole world in *this dispensation*, although it certainly will in the next so that the three parts affected by the leaven of perverted doctrine will not embrace the whole world, but only that part where the kingdom of heaven in its present unorganized condition may exist. The leaven will not work in Heathenism. Only where the pure doctrine has been preached will it corrupt creeds and men.

The gospel of the kingdom may be preached in the world for a witness, and not reach more than three measures out of seven. The leaven, consisting of three principles—the leaven of Herod, the leaven of the Pharisees and the leaven of the Sadducees—is fast leavening Christendom to-day, and the whole is destined to be leavened after God's true people have been caught away. Then comes apostasy and the great tribulations, and *then* the millennium.

8. My *eighth* and last argument is based on the fact that the gospel does not *work like leaven*. This is thought to be the strong point in the interpretation which we antagonize. They say the point of analogy is not in the *character* of the leaven, but in its silent, gradual and accelerated operation. But this is not true to fact. The gospel never had any such gradual and accelerated movement. It has advanced in one age and retrograded in another. It has become totally extinct in one nation, and has succeeded in another. On the other hand, the pure doctrines of Christ in part have been more and more corrupt from the beginning. Like streams of water, the further they flow from their source, the more impure they become.

The time will come when the earth will not have a real Christian left in it, nor a pure doctrine taught from any of its so-called wise men. The whole fabric of professed Christianity will be leavened and corrupted with false teaching. But blessed be God his true people will be saved out of this tribulation that is to come on the earth!

When men tell us that the gospel *works* like leaven we reply, the assertion is not true to fact.

When they tell us that "three measures of meal" represent "the whole mass of humanity" it is not true to fact.

When they tell us that such an interpretation is in harmony with Christ's explained parables it is not true to fact.

A scientist was once reminded that his theory did not correspond with the facts. "Then," said he, "so much the worse for the facts."

We believe our interpretation to be in harmony with all the facts of the parable of the leaven and with all other parables and the whole word of God.

The only objection to our interpretation of the parables of the leaven comes to us from an old minister in Arkansas, who in sustaining the current but erroneous idea that the leaven which was hidden in the meal symbolizes the gospel of our salvation urges the literal language of *the parable* of Christ. "The *kingdom of heaven is like leaven*," etc. The kingdom of heaven is a visible earthly organization, and he cannot for the life of him find anything in this organization that is like leaven. To this good brother's theory, held by him in common with the majority of readers, we submit the very just remarks of a brother editor on the parable of the "drag net" in answer to one who asks him, if the net does not represent the visible church of Christ, because Christ said, "the kingdom of heaven is like a net. "Those who take that position ought to notice that, while, in the present instance, the kingdom of heaven is compared to a net, in the parable of the tares it is compared to 'a man' who sowed seed; and *the true idea is that in neither case is the thing mentioned first as an element in the comparism the real thing to be contemplated in it. In the one case, the important thing is not the man sowing the seed, but the field in which it is sown, and the treatment meted out to the tares at harvest-time.* And in the other case, the important thing is *not the net, but the discrimination which will finally be made.*

So in this parable the kingdom of heaven is not the important id a designed to be compared, but the corrupting power of *leaven* in an *ephah* of meal is compared to the corrupting power of *error*, or false doctrine, when infused into the saving doctrine of Christ, the gospel of man's salvation, and prophetically teaches us that a power inimical to Christ would corrupt the pure gospel of Christ by *stealthily introducing soul destroying error* into it, until the whole was leavened.

This paper from now till January 1st, 1886, for only 25 cts

A QUESTION.

For the sake of us, your common readers, please state which party is logically bound to take the affirmative or negative in the discussion of the communion question now interesting so many of your readers?

Whitesburg, Tenn. T. J. LANE.

ANSWER.—Logic is the grammar of reason,—the science of common sense. Logically, as reasonably, no one is bound to affirm a negative proposition. This is a universally conceded fact by all scholars, since it is always difficult, and not always *possible*, to prove a negative. The burden of proof then always logically rests with the one maintaining a proposition which is in opposition to and contrary to what is universally admitted to be true,—about which there is no dispute. To attempt to prove what is *universally admitted to be true* is virtually to prove a self-evident truth,—an axiom.

We can illustrate this rule to the perfect comprehension of every common as well as uncommon reader.

It is so universally admitted to be no less nor more than an axiom—

That all men are rational and therefore accountable beings.

Now should any one affirm that some beasts are rational and therefore accountable it would logically and reasonably devolve upon him to accept the affirmative, and prove his proposition, and not upon the man who affirmed that such a proposition was false and absurd. Should he refuse to take the affirmative, and to attempt to prove his assertion, he would, by his very act, confess his inability to prove it.

It is universally admitted by all lexicographers and scholars of any note that immersion was the practice of the apostolic and primitive churches, and all Christian denominations, by their practice, freely admit that a person properly immersed in the name of the Trinity is a Scripturally baptized person.

All can see it would be useless for any one to take time to prove this.

Now should a debater affirm that to sprinkle water upon a person was also a primitive practice, and equally valid baptism, it would logically and reasonably devolve upon him to take the affirmative, and maintain it, and not for the man who denies that it was primitive. Should the debater refuse to affirm his proposition he would thereby tacitly surrender it.

It is universally admitted that believers in Christ, regenerate persons, are proper subjects of Christian baptism and church-membership; for all denominations will receive such for baptism and church-membership.

If a debater should affirm that non-believers, or unbelievers, professedly unregenerate persons, as infants, are also proper subjects of baptism, it would logically and reasonably devolve upon him to prove his affirmation, and not upon one who denies that infant baptism is Scriptural, or who declares it unscriptural and inconsistent.

So touching the communion question. All professed Christians admit that all the members of a local church in gospel order have a Scriptural right to the supper spread in that church.

Now if any one asserts that members of other churches have also a Scriptural right to eat with that church it logically and reasonably devolves upon the one so affirming to prove it, and not upon one who denies that such an act is unscriptural and inconsistent, which is a *negative* proposition. And should he refuse to take the affirmative, and attempt to prove it, he, by such a refusal, surrenders, and tacitly confesses that he is unable to make his position good.

If it is universally admitted that the Lord's supper is a *church* ordinance, as it is, then it is evident that whoever declares it to be a *denominational* ordinance is in duty bound to take the affirmative, and prove his assertion, and, failing to do it, he virtually surrenders his position.

Send 25 cts for your neighbor, and have this paper sent him till January 1st, 1886.

AN HONORED VISITOR.

DR. M. W. PHILLIPS, who has been best known for years past to our readers as the leading agricultural writer of the Southwest, is spending a few days in our city, with his lady, as the honored guests of R. G. Craig

Dr. P., before the war was a large planter, was over foremost in fostering all our denominational enterprises with a liberal hand. He sacrificed his lands to save his slaves, so that when the war closed he was without either; but he bravely took up his pen in behalf of the agricultural interests of the New South, until disabled by rheumatism. He is now one year over fourscore years, and, excepting the dread effects of that dread disease, would be a hale and active man, still full of life and *bonhomie*.

Dr. P. was an advanced thinker; and the South is only fairly beginning to appreciate and adopt the views he advocated not only before but the more urgently immediately after the war, i. e., to farm rather than to plant,—to raise its own breadstuffs and meat and stock,—to sow down its worn fields in grass. R. G. Craig & Co., the leading seedsmen of this city, and indeed of the Southwest, can testify to the rapid growth of these views. But a few years ago one dray load of grass seeds of all sorts supplied all their demands, while now we suppose twenty car loads will hardly do it.

All honor to this grand old man, who has so well served two generations, and ever been true to his denomination and the best interests of his loved South!

It was a pleasing sight to see him worshiping with his old church last Sabbath; and he was tenderly alluded to by the pastor in the morning prayer.

FIVE THOUSAND WANTED.

We wish to enter five thousand new subscribers by the first of January, 1886. We offer the paper until January the first, 1886, for twenty-five cents.

OUR SCHOOLS.

The Mary Sharp has opened with an overflow. All accommodations are crowded. The senior class is the largest since the war.

Our University at Jackson is receiving recruits weekly.

The Brownsville Female College is not disappointing the expectations of its friends.

In point of denominational education no State in the South surpasses Tennessee. It is not a matter of boast with us but thankfulness.

GENERAL ITEMS.

We were pleased by a called this week from Bro. H. Bennett and wife of Hernando, Miss. Bro. Bennett is pastor of the church in Hernando.

We trust that every reader of this paper will not only read Bro. Lane's question in this issue and the answer to it, but take a little pains to show the answer to every brother who believes in denominational communion.

THE BAPTIST until the first of January, 1886, for twenty-five cents. Will not every friend make a vigorous effort to add five thousand new subscribers to our list by the first of January, 1886? These are chartered months to canvass for THE BAPTIST. A united effort will secure the five thousand. Let each friend work with a will.

The eight conclusive reasons why the term leaven, in the parable of the woman and the meal, means what it everywhere else means in the Old and New Testaments, are by our associate, Dr. Frost of California. We trust no Baptist minister or teacher will ever again assert so absurd a proposition as that the gospel is leaven, and by it the whole world of sinful humanity is to be christianized.

WHO WILL HELP THE THREE YOUNG MINISTERS THROUGH ANOTHER SESSION?

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

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

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

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

J. R. GRAVES.

FULLER FUND.

Bro E B Fuller promises to be one of ten to give $13 50.
Mississippi.—E B Fuller, 0 75.
Kentucky.—W L Trice, 6 75.

GENERAL FUND.

Cash on hand 1st September, $44 00.
Tennessee.—Mrs O S Winston, 1 00; Two friends 3 00; J W Alford 1 00. Total, 5 00.
Arkansas.—Mrs Ida Crowell, 1 00; J H Lagrane, 1 00. Mrs J R G W N Adams 97 cts. Total, 2 97.
California.—Joseph Fusch, 1 00.
Texas.—Ennie Phillips, 50 cts; Mrs J S Callewa 00. John Spangler 1 00; Mrs W H Farmer 1 00. Total, 80.
Alabama.—J B Perkins, 1 00; Master J R G Owens, 5 cts. Total, 1 05.
Missouri.—Mrs E Douglass, 1 00.
Georgia.—W H Turner 1 00
Miscellaneous.—A Baptist, no State given, 5 00; J R & Josis Starkey, Ontario, 2 00; J R McLean, New Brunswick, 10 00. Total, 17 0

QUESTIONS AND ANSWERS.

QUESTION 325. Allow me to object to your exposit on of the barren fig tree. I do not presume to cross swords with you; for you know I have ever regarded you as a teacher, and read nearly all that comes from your pen. You say: "This parable is fully pre-interpreted by Isaiah v. 1-7." Had you said this of the parable of the wicked husbandmen surely it would have been correct; but its quotation here seems to me out of place. The words of Mark xi. 13, 14 do not represent the Jewish nation so clearly as you have made it from Luke xiii. 6-9 and Matt. xxi. 19, 20. One clause in Mark, "he found nothing but leaves, for the time of figs was not," will prove Christ to be unjust in condemning the Jews. Mark excuses the fig tree for not having fruit; but what excuse could the Jews render? Please give us an exegesis of Mark. Your omission reminds us of the Union Sabbath-school literature, — skip the hard places. RICHARD RATCLIFF.

Armour, Texas, September 20, 1885

ANSWER 325. We give our Bro. R. the explanation of this passage as given by Thompson in his Land and Book, vol. i. p. 588, and Dr. Geo. Clark in his commentary on same: "Dr. T. expresses his belief that a certain kind of fig tree might have had ripe figs upon it at the passover (early in April), in the warm, sheltered ravines of Olivet. 'For the time of figs,' etc. For it was not the time or season of figs. The ordinary season of figs had not arrived. The early fig ripened in June, the summer fig in August, and a later fig sometimes hung upon the tree all winter. Mark makes this statement for the information of his foreign readers, to show that it was not too late for figs, and, at the same time, that the development of the leaves was premature and unnatural. If the season of figs had come a wayside tree would probably soon be stripped; but if it had come then did its leaves show that it was barren. By its leaves the fig tree gave promise of what it had not. And the curse that follows was pronounced upon it not merely because it was barren, but because it had leaves and yet was barren. Its signs were false, its appearance deceptive. It was thus a type of the hypocrite, and particularly of the Jewish people, with their high professions, their show of ritual and formal worship, without the fruits of righteousness. (Jer. ii. 21. Luke xiii. 6-9.) The Jews alone among the nations professed to be worshipers of Jehovah; but they were barren of fruit."

This fully sustains our interpretation.

QUESTION 326. What is the meaning of "let the dead bury their dead"? What is its application to us?

W. T.

ANSWER 326. We do not suppose that man's father lay at home a corpse, and there were none to bury him; but the purport of the request doubtless was that he might remain with and care for his aged father until he died and was buried, and then he would enter upon the service of Christ. The meaning of Christ evidently was, let those at home, spiritually dead, and therefore of no service to me, take care of their father, but as for you, I need your immediate service; thus teaching us that his claims upon us are paramount to all others.

QUESTION 327. Had Judas power to cast out devils? If Judas had power to cast out devils then he was equal to the other disciples. If he had not power to cast out devils, and to heal the sick, etc., then Christ only sent eleven disciples.

H. J.

ANSWER 327. Judas may have been, and doubtless was, endued by Christ with the power to cast demons (there is but one Devil,— the Devil and his angels, messengers, demons,), and to heal the sick, equally with the other apostles; but this fact does not prove that he was a Christian any more than his selection by Christ to be an apostle proves he was. Did not Christ say, "Have I not chosen you twelve, and one of you is a devil [demon]?" He was a thief: "This he said, not that he cared for the poor, but because he was a thief, and had the bag, and stole what was put therein" (John xii. 6.) He was a son of perdition, and was, as such, lost: "While I was with them in the world I kept them in thy name. Those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the Scripture might be fulfilled." (John xvii. 12.)

The attempt to make Judas a saint is only an attempt to prove Christ a liar, and to subvert the doctrine of salvation by grace. Against the teaching of all these we quote God's infallible word: "The Lord loveth judgment, and forsaketh not his saints: they are preserved forever."

QUESTION 328. A man married a wife, and they parted. He married another woman, and she presented herself to the church for membership, and she was received as a proper subject for baptism. Now the man comes to be restored, having been expelled from a sister church, and is received, the church and pastor all being aware of the fact that he had a lawful and living wife. Now the pastor of the church receiving these persons is a member of my church, and is sustained by a large family connection, which rule in that church. I condemn the acts as being without Scriptural authority. Now I wish to know what course to take in the case. Your answer to this will be of much benefit to some Baptists in South Carolina.

M. A. GUNTER.

ANSWER 328. That man made himself both a bigamist and an adulterer by marrying another wife; and that woman made herself an adulteress by marrying him while he had a living wife: and no church should have received her as a proper subject of baptism and church-membership. That he is an adulterer and she an adulteress no intelligent member of that church can, for a moment, doubt, and that it is in open violation of God's word to receive them into church fellowship let the members read I Cor. v. and Gal. v. If that church will dare to retain them in fellowship, and thus endorse their evil deeds, in the face of these Scriptures, then she will prove herself an antichristian body, and should be disfellowshiped by every orderly church in the land, as should the pastor who can lend his influence to such gross unrighteousness. Of him Christ cannot say, "Well done good and faithful servant."

QUESTION 329. A sister presented herself for membership in our church who had been a member of a sister church. She was excluded for dancing. In the course of time she claims to be truly converted, and says she knows she was not converted when she was baptized. Our pastor stated that our church could only receive her under our watchcare. Courtesy demands that she make acknowledgements to the church she was a member of, be restored, and then be dismissed by letter. I presented her acknowledgements, with the statement that she knew she was not converted when baptized. That church refused to restore her except by baptizing her. Some brethren say, if she is satisfied with her baptism the church ought to be. I would be pleased to have your views on this case to present to our church.

T. J. KING.

ANSWER 329. That sister is no more amenable to the church that excluded her than any Heathen man or woman on the other side of the globe. She has made, as a Christian would be not only willing but would desire to do, her acknowledgement of wrong doing to that church, and her fullest duty is discharged. It is now the duty of any church of Christ to receive her application for membership. If satisfied that she was baptized in unregeneracy the church will receive only upon experience and Christian baptism. If she declines to be baptized her application should be declined.

QUESTION 330. What is the sin against the Holy Ghost, which is never to be forgiven?

A. STOOKSBURY.

ANSWER 330. From what we can learn from God's word we conclude it is knowingly and wilfully lying. The Pharisees knew that no man could cast out demons by the authority and power of Beelzebub, but by the Spirit of God only; and yet they declared that Jesus did cast out demons by Beelzebub, thus uttering a willful falsehood, and attributing the work of the Holy Spirit to the Devil, and, by so doing, sealed their eternal damnation. Ananias and Sapphira willfully and deliberately made and uttered a falsehood under the solemn sanctions of religion, and Peter denominated it lying to the Holy Spirit; and they were struck dead therefor, as a warning to all others to the end of time that there is no forgiveness for such a sin. The man who goes into court and takes a solemn oath in the name of God to tell the whole truth, and nothing but the truth, and tells a willful falsehood, commits the sin of Ananias, and seals his fate forever we believe.

QUESTION 331. Can any number of ministers receive a Methodist man, and ordain him a Baptist minister, without the voice of a Baptist church? Should not that Methodist have joined some Baptist church, and by that church, had she deemed him qualified, have been ordained to the ministry? The like has been done down here. Can the pastor and deacons receive members into the church without taking the voice of the church? This has been done also.

Holly Wood, Miss. W. H. HILL.

ANSWER 331. All the ministers on this continent cannot ordain a minister without the authority of a church. It is a church that ordains. She is the source of all ecclesiastical authority. An act like the one above indicated is utterly null; and no church that has any respect for church authority should recognize that Methodist as a minister in any sense.

The pastor and deacons have no shadow of authority to receive a member into a church without the unanimous vote of the church herself.

QUESTION 332. If the church at C ordains a minister, and he obtains a letter of dismissal and joins another church, and that church dissolves, granting him, in common with all her members, letters as a dissolving church, and he, thus having no membership, becomes guilty of swindling, lying and unchristian conduct generally, does it become the duty of the ordaining church to demand his credentials? If it is not the duty of said church to make such demand, how can the case be tried while he has no membership, or, should he become a member of some other church? Please answer through your valuable paper for the enlightenment of many brethren.

A SUBSCRIBER.

ANSWER 332. The church at C really has no jurisdiction over that minister more than any other church. But we think the proper thing for that church to do would be to ascertain the facts in the case, and warn the public against him as unworthy of its confidence.

EDIGRAMS.

Bro. H. E. Hewill: Your letter read with pleasure, and your gift appreciated. All our gifts we consecrate to the one grand object, — the assistance of our young ministers at Jackson. Yours, in due time, will go there. Few are blessed with so devoted a friend as we have in Sister Blankinship. Fathers are commanded to train up their children in the nurture and admonition of the Lord. Had that child been properly instructed in God's word by that father it would never have been willing to be sprinkled for Christian baptism. A sin lies at that father's door. — S. W. Barnett, Tennessee: You have much to encourage you in your work, and, in one respect you mention, much to discourage you. But this was the way the same class of ministers met our opposition to alien immersion. Grey headed, but too prejudiced and self conceited to examine the merits of the question. You say rightly. Truth, propagated, will ultimately prevail over the most inveterate prejudices. And it is the duty of the friends of truth to propagate it at all costs. God help you. —— Many will regret to learn of the death of Col. D. W. Holman of Fayetteville, Tenn. ——— We advise the good sisters at Ramer, Tenn., if they are determined to build a house, to first canvass the place and community thoroughly, and see what can be done, before appealing to the brotherhood generally. —— Yes, Bro. F. F. Miller, Louisiana, you can join the theological reading class at any time. ——"When will you answer my questions?"—J. E. C. We have not the remotest idea. All questions wait upon our convenience. We try to find time to answer two or three each week; and we cannot promise more. —— J. C. D., Tennessee: Why do you say "the Baptist church" continually in your article? There is no such thing under the whole heaven, and the phrase is misleading. ——— Bro. J. W. Franks of Luling, Texas, sends six new subscribers, and adds: "Our pastor, Eld. B. F. Dixon, is a strong advocate of church communion, and our church is solid. The truth preached by our beloved pastor is having telling effect. The Pedees are dying hard, but they are dyingly surely." This is one of the grandest churches in Southwest Texas. ——— We are constantly receiving queries with a request to answer very soon through the mail, but no postage is ever thought of, nor the repeated statements that we cannot attend to such requests. We answer such questions in this paper for our subscribers that we think worthy of notice, or may be of interest to our readers generally. Our patrons are entitled to the little writing we are able to do. —— John A. Cargile, Alabama: We have repeatedly published Jacob Ditzler to the world as an unprincipled liar, and proved it beyond contradiction, and circulated the proof in printed circulars by the thousand. If our statements are false why does he not indict us for slander? If we have forged a false statement into the Debate why has he not enjoined its publication? This is enough.

THE WIFE'S CROSS.

It is not heavy, agonizing woe,
Bearing me down with hopeless, crushing weight,
No ray of comfort in the gathering gloom,
A heart bereaved, — a household desolate.

It is not sickness with her withering hand,
Keeping me low upon a couch of pain,
Longing each morning for the weary night,
At night, for the weary day to come again.

It is not slander with her evil tongue,
Tis no presumptuous sin against my God,
Not reputation lost or friend betrayed
That such is not my cross I thank my God.

Mine is a daily cross of petty cares,
Of little duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward struggles overcome in part.

My feet are weary in their daily round,
My heart is weary of its daily care,
My sinful nature often doth rebel
I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine,
It is not heavy but tis everywhere,
By day and night each hour my cross I bear
I dare not lay it down: thou keepest it there.

I dare not lay it down. I only ask
That taking up my daily cross I may
Follow my Master humbly step by step
Through clouds and darkness unto perfect day.

BIBLES.

You will find our list of Teachers' Bibles cannot be surpassed.

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

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 the Expositions or of the other three series which will immediately follow the completion of the Expositions!

One thousand dollars would not influence the hundreds who are using the Lung and Body Brace for weak lungs, weak back or hernia to part with it could they not secure another. If you get hoarse or exhausted from speaking read the testimonials on another page of this paper, from the Governor of Tennessee, and from Mrs. Westbrook of Mississippi, and a score of others. No minister should be without a Brace, if he would preserve a good voice, or improve a poor or failing one. Ten dollars will secure one or twenty subscribers at $1.50 each instead of the church belonging to the preachers.

The trials and temptations of this life are all making us fit for the life to come—building up a character for eternity. You have been in a piano manufactory. Did you ever go there for the sake of music? Go into the tuning room and you will say, "This is a dreadful place to be in; I cannot bear it; I thought you made music here." They say, No, we do not produce music here; we make the instruments and tune them here; and in the process much discord is forthcoming." Such is the church of God on earth. The Lord makes the instruments down here, and tunes them, and a great deal of discord is easily perceptible, but it is all necessary to prepare us for the everlasting harmonies up yonder.—*N. C. Presbyterian.*

Let those who are constantly carping about controversy, the earnest discussion of great religious questions, read the following words of wisdom: "As to the good resulting from controversy it seems hopeful. Stagnation does no good in such a world as this. There is more hope from agitation or at least investigation. The human mind never takes divine truth the natural way: it requires inoculation, and takes it hard even then. Too often indeed, like gladiators in the ring, the good is less for the combatants than the spectators. If two controvertists never convince each other, or correct themselves, they may instruct and edify a whole amphitheater of their contemporaries, and this even if they act blindly, like Samson, and die in the stern encounter."

Read the following statement of facts from Bro. W. D. Powell, missionary in Mexico: "My attention has been called to a notice of a baptism in Mexico and some remarks by the *Evangelist*. The statement in the main was correct. The facts are as follows: Cruz G. Perez was missionary teacher for the Northern Presbyterian Board of Missions in Parras. He had never met a Baptist minister. Some Baptist tracts fell into his hands. Reading the New Testament and these tracts convinced him that he had never been baptized, and that infant baptism was only a remnant of Popery. He wrote an earnest letter to Bro. Westrup, begging that some minister would come and baptize him. Bro. Westrup replied, and sent the letter to me. After due correspondence I went to Parras, one hundred and twenty miles, and baptized him on a relation of his Christian experience. He is a man of good parts, and promises to be a useful member. Since his baptism I asked him if he could teach a school I was thinking of establishing. No, said he, I should prefer not to do so, as some one might question my motives in joining the Baptists."

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

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.

Bro. Mahaffy requests that all news items be written on separate sheets of paper from business letters. Please also give date and State.

MEMPHIS.—Services at all the churches last Sunday at the usual hours, conducted by the pastors. The superintendents of the Sunday-schools were also at their posts of duty. ——— The First church holds a prayer-meeting at the former mission station in Chelsea each Monday evening at seven-thirty. An evening Sunday-school should be established at that point. ——— The Central church proposes to raise one hundred and fifty dollars for State missions during this year. This is good, but doubtless she could do much more. The First church will undertake to raise two hundred and fifty dollars, which is good also, but doubtless is not the standard of her ability. Central-avenue church will make an effort to raise fifty dollars. A good undertaking. —— The efforts of Bro. and Mrs. W. E. Hughes of the First church in furnishing music at the State Convention in Brownsville was much appreciated by those who were present. —— Bro. and Sister M. W. Phillips of Oxford, Miss., were in the city part of this week and last, visiting among their many friends.

TENNESSEE.—Pastor E. E. Folks, Murfreesboro, preached his farewell sermon to the church there October the fourth. —— The church at Belt Buckle has called J. D. Matthews as her pastor. —— J. K. Womack has gone to the Seminary in Louisville, Ky. —— The State Convention will meet in Nashville next year. ——— C. C. Brown was elected missionary secretary by the State Convention. —— The General Association of East Tennessee has dissolved. —— E. C. Gates, the retiring missionary secretary, was presented a special purse of two hundred and fifty dollars by the people in attendance at the State Convention. —— Bro. J. M. Pendleton will preach for the church in Murfreesboro until other arrangements can be made.

ALABAMA.—Bro. John M. Simpson of Somerville writes on October the seventh: "We have good news from Fairview church, Morgan county. Two willing souls have been buried with Christ in baptism, both growu men, one a man of family, the other a man of promise; and this in the midst of Methodism and Campbellism and heavy outside pressure. We have been endeavoring to preach the truth in love." —— The Scottsboro church has re-elected J. J. Beeson to the pastorate.

ARKANSAS.—The State Convention will meet in Hope next Thursday. —— One of the efficient pastors of the State, and one who is doing a good work at an important point, is Bro. A. J. Fawcett of Pine Bluff. ——— Bro. O. D. Slaughter of Aquilla writes on September the thirtieth: "A series of meetings have just closed at Shady-grove church, near Springdale, Washington county. They continued ten days, and great good was done. They were conducted by Eld. Huckleby and Eld. M. Slaughter, a son of the writer. There were nineteen baptized and six received by letter. I was there part of the time. I have been a reader of the Old Banner for some time, and, as I have a son who has gone with his family to Texas for six or eight months, I want them to have THE BAPTIST to read while they are there."

NORTH CAROLINA.—Dr. W. H. Strickland will enter into pastoral relations with the church in Shelby the first Sunday in November.

KENTUCKY.—There are ninety students in the Louisville Seminary at present. —— John R. Fizer baptized twenty three persons at Knob-creek church on the fifteenth instant. ——— The class for reading Patristic Greek will meet, during this session of the Seminary, every Tuesday evening in Dr. Broadus' study.

SECULAR NEWS.

Foraker, Republican, was elected governor of Ohio last week.

The magnificent new building of the Memphis Cotton Exchange was dedicated in quite imposing style on the fifteenth instant.

Naval-cadet Bailey of Arkansas has been recommended for dismissal for hazing.

Attorney-general Garland has decided that the secretary of the interior is authorized by law to renew leases for bath-house sites and other privileges on the Hot Springs reservation.

The United States supreme court is three years behind with its business.

The Servians have crossed the Bulgarian frontier with a strong force under the immediate command of King Milan. This means war, and may involve Austria and Russia in a conflict with Turkey and perhaps England.

Reports on the sixteenth instant stated that a battle was imminent between the Turks and Servians in the vicinity of Nissa.

Smallpox is still prevailing in Montreal, Canada.

Cholera is still prevailing to some extent in Spain and Italy.

Judge T. W. Brown and Col. Gilbert Moyers of Memphis have been admitted to practice in the United States supreme court.

The Young South.

MRS. NORA GRAVES HAILEY, EDITOR,

To whom all communications for this department may be addressed, Knoxville, Tenn.

POST-OFFICE.

DEAR CHILDREN: — Our pillow-text answered this week gives the only peep we have into the childhood of Jesus. And how plainly we are made to see it all! Jesus is a beautiful boy of only twelve years. A beautiful boy, I say, because we have been told that "the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." Can you not see him amid the throng, tired and travel-stained, as he goes up to Jerusalem with his parents? But the feast of the passover is spent, and the return home causes all the trouble. I will not stop to describe the scene in full. Our little text-workers have done that already for us, and have drawn a useful lesson from it. But, children, read on with me, and see if there is not another lesson here for us. Christ, though a child of only twelve years, saw an opportunity for speaking a word of heavenly wisdom to these learned doctors. He did not hesitate to do it; and they were astonished at his understanding, and made a great deal over him no doubt. But when his parents returned for him, and chided him for staying behind and causing them so much sorrow and trouble, did he refuse to go with them? No: he went home with them to Nazareth, and was subject unto them.

This is the thought I would give you on our pillow-text this week: He, Christ Jesus and Son of the Most High God, when on earth in the flesh, was subject unto his parents. And, dear reader, did you ever stop to think that thirty years of the life of Christ is veiled, as with drawn curtains, by these words, "And he was subject unto them"? Then, children, if you would be like Jesus you must be subject unto your parents in all things. Lovingly,

AUNT NORA.

MRS. NORA S. HAILEY: — Inclosed please find one dollar, which we send for your Mexican girls, with our prayers that our good Lord may bless our humble offering to his glory. I would like to write more, but very bad health prevents me. I have been suffering with neuralgia for several weeks in addition to my general poor health. May our dear Lord abundantly bless you and your work is our sincere prayer. TWO FRIENDS.

AUNT NORA: — Here I come after a long absence. I hope you and the cousins have not forgotten me. We had some protracted meetings in which much good was done, there being fifty-seven conversions. I have professed a hope in Christ and joined the church. I enjoyed that Baptist meeting better than any I was ever at in my life. I want to hear the glad news from all the little cousins. I am ten years old. Aunt Nora, pray for me, that I may hold out faithfully. Inclosed find five cents for the Baptist mission in Mexico. I hope to see this in print soon. I made my nickel by washing some handkerchiefs for a good old man. As ever your niece,

Altus, Ark. AMANDA T. EDWARDS.

AUNT NORA: — As it has been a long while since I have written to you I will write again, and send you some money for our Mexican mission. We have had a precious revival. There were fifty-seven conversions. I am a Missionary Baptist. My two brothers older than I and myself joined the Baptist church, and were baptized in August. Pray for us, that we may hold out faithfully, and be useful in our blessed Savior's cause. Aunt Nora, I don't make much money. Inclosed you will find five cents for our Mexican sisters. I want to help educate those two young ladies in Mexico. I will close for fear of the waste-basket. As ever your niece,

Altus, Ark. NORA S. EDWARDS.

AUNT NORA: — I expect you wonder what is the matter with us we have not written in such a long time. We have not had an opportunity of writing or studying the pillow-texts any scarcely since June, or the first of July rather. We went with mama to visit grandma, who was quite sick. Mama was taken sick while there, and was brought home, where she was confined to her bed eight weeks. She is improving now, and we have started to school. Having no cook we had all the work to do about the house (with papa's help) and to nurse mama besides. So you see we have scarcely had time to even read the little cousins' letters, which we delight in so much. Although we have been deprived of all these privileges we ought to be, and are, very thankful that mama and grandma are improving. We were truly sorry to hear of your eyes being injured, but hope they are well ere this. We send our dues for the remainder of the year, except twenty cents. Aunt Nora, please pray for us, you and all the cousins, that we may become Christian children.

ROBERT AND GEORGIA WILSON.

Mount Lebanon, La.

AUNT NORA: — This is the first time I have ever written to you. Somebody is kind enough to send me THE BAPTIST; and I have been reading the cousins' letters, and have got in the notion to write to you. I will send you ten cents for Mexico. Yours truly,

Jonesboro, Ark. WILLIE MALONE.

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

"So he went and did according to the word of the Lord."

Where can these words be found?

Who went and did according to the word of the Lord?

Who was Elijah?

What did God tell him to do?

To whom did God send him?

What was he to tell Ahab?

Where did God tell Elijah to stay?

How did God send him food?

Where did God next send Elijah?

Had she plenty to eat?

Did she and Elijah suffer for food

Why not?

Does this teach you any lesson, children?

If so, can you express it in some text?

Pillow-text is found in Luke ii. 49. Christ said these words to his father and mother. His parents went up to the temple every year, according to the custom of the feast. They went when he was twelve years old. When they had fulfilled the days, as they returned, the child tarried behind in Jerusalem, and his parents knew not of it; but they supposed he was in the company, and went a day's journey without him. When they found him not, they turned back to Jerusalem, seeking him, and, after three days, they found him in the temple, sitting in the midst of the doctors both hearing them and asking them questions. And his mother said to him, "Son, why hast thou thus dealt with us?" Yes, we should love God well enough to leave our parents and work for him. He says, "He that loveth father or mother more than me is not worthy of me."

Aunt Nora, the last time I sent any money I paid up for two months. I had already paid up for five months, which makes seven months altogether; but you have only given me credit for six months. Did you not get twenty cents for the two months. Aunt Nora, I will correct my mistake in the answer in the issue of September the twelfth. I said I did not think there was any rest from our sins. I didn't think so when I wrote it.

Galloway, Tenn. LAYTON WALL.

I do not remember the circumstances in which I received your letter accurately enough to say positively whether I received twenty or ten cents in your letter, Layton; but I do know I am very careful to give credit just as I receive money. Yet it is not improbable that I or the printers made the mistake. We each and both do sometimes, and that is why I print the fonds as I do, and ask the cousins to watch and correct. If you are sure you sent twenty cents that time so shall it be.

The text for September the twelfth is found in Luke ii. 49. When Jesus was twelve years old his parents went to Jerusalem to a feast. He went with them. As they returned he tarried in Jerusalem, but his parents knew it not. They sought him among his relations after they had gone a day's journey, and not finding him they returned to Jerusalem, where, after three days, they found him in the temple, talking to the doctors. When his mother asked him why he did so he answered in the words of the text. But he went home with them, and was subject to them. This teaches us that Jesus obeyed his parents; and we ought to obey ours.

PEARL, FLORA AND ROBBIE LONGMIRE.

When Christ was twelve years old his father and mother went up to the feast of the passover at Jerusalem, and carried him with them; and when they had performed all the passover duties they started home, and went a day's journey, thinking Jesus was in company with some of their relatives: but when they could not find him they went back to Jerusalem, and looked three days before they found him. He was in the temple talking with doctors. They were much surprised, and his mother said unto him, "Son, why hast thou thus dealt with us? Thy father and I have sought thee sorrowing." And then it was our Savior repeated the words of our text: "And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?" Luke ii. 49. This lesson teaches us that in all the pleasures and duties of this life our heavenly Father's will must be our chiefest thought.

PARKER AND THOMAS MCGREGOR.

Pillow-text answered also by Iddo and Hattie Moody.

THE FIRST TWENTY YEARS.

LIVE as long as you may the first twenty years form the greater part of your life. They appear so when they are passing: they seem to have been so when we look back to them; and they take up more room in our memory than all the years that succeed them. If this be so, how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits, and fleeing all those pleasures which lay up bitterness and sorrow for time to come. Take good care of the first twenty years of your life, and you may hope that the last twenty years will take good care of you.

WORDS THAT STAIN.

A SMALL brush of camel's hair had been dipped into a fluid in which was some nitrate of silver, or caustic, as it is sometimes called. The brush was wiped upon a white sheet. Pretty soon there appeared a black stain upon the surface. It did not look very dark at first; but the action of the light seemed to deepen the color, until it was an ugly spot that could not be washed out nor bleached out in a whole summer. A bright lad heard a vile word and an impure story. He thought them over: they became fixed in his memory and they left a stain which could not be washed out by all the waters of the great round earth. Do not allow yourself to listen to vile stories or unclean words. There are persons who seem to take an evil delight in repeating such things; and those who willingly listen to them receive a stain upon their memory. To give ear to filthy talkers is to share their sin. Do not lend your ear to be filled with shameful words and vile stories.

Little three year-old Grace was hugging and kissing her baby sister when her auntie said to her: "And you really think you love your little sister do you?" Quick as a flash came the reply: "No: I don't fink I love her: I love her wivout finking."

Little Workers for 1885.

We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madero Institute, Saltillo, Mexico, who is fitting herself to become a missionary among her own people.

Parker McGregor, 12 mos.; Thomas McGregor, 12 mos; Fannie Reynolds, 12 mos; Charley Remley, 12 mos; Hannah Hyatt 12 mos; Iddo Moody, 12 mos; Waverly Earl Smith, 12 mos; Eddie Pendleton, 12 mos; Lena Flinn, 12 mos; Elora Canfield 12 mos; Alma Canfield 12 mos; Eunice Canfield 12 mos; Fuller Canfield 12 mos; Jessie Canfield 12 mos; Coma Canfield 12 mos; John Overton Dabney 12 mos; VanFarrar, 12 mos, Rosa Sherrouse 12 mos; Ada Sherrouse 12 mos; Clarence Wingo, 12 mos, Mary Irene Owens, 12 mos; Ennie Phillips, 12 mos; Ida Lee, 12 mos; Sallie Jackson, 12 mos; Johnie Jackson, 12 mos; Aunt Mamie, 12 mos; Ella Farmer 12 mos. Esther Wingo, 12 mos.

Annie May Belsher, 11 mos; Robert Wilson, 11 mos; Georgia Wilson, 11 mos.

Tommie Martin, 10 mos; Lela May McLean, 10 mos.

Willie Garig, 9 mos; Hattie Moody, 9 mos.

Mabelle Seay 8½ mos; Eaton family, 8½ mo.

Nannie Graves Ball, 8 mos; Little Graves 8 mos; Mattie Ayres, 8 mos.

Clemm Fawcett, 7 mos; Pearl Longmire, 7 mos; Layton Wall 7 mos.

Minnie Belsher, 6 mos; Flora Longmire, 6 mos; Irene Gamble, 6 mos; Inez Gamble, 6 mos.

Bettie Osborne, 5 mos; Maudie White, 5 mos.

Roberta Quinn, 4 mos; Maggie Boone, 4 mos.

May Johnson, 3 mos.

Susie Borum Nixon, 2½ mos; Lona Sherrouse 2½ mos.

Lula Finney 2 mos.

James McKinney 1½.

Clara Flinn, 1 mo; Mabell Flinn, 1 mo; Ada Harris, 1 mo; Hattie Morris, 1 mo.

W E Cornelius, ½ mo.

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to educate two young ladies in Madero Institute, Mexico, who are fitting themselves to become missionaries among their own people.

Alonzo Stanley, 10 cts; Maggie Woodall, 25 cts; Henry Gilliam, 25 cts; Letitia Cadwell, 10 cts; Lela Cadwell 21 cts; Lula Gertrude Callaway, 1 00; Olive Beulah Green, 10 cts; Laura Young, 25 cts; Janie Hilton, 10 cts; Linnie Apple 10 cts; Lula McKintry 10 cts; Maud McKintry 5 cts; Willie Malone 10 cts; Parker McGregor 1 00; Maud Walden 5 cts; John Henry Dahlo 6 cts; Belle Watson 10 cts; Jessie Watson 10 cts, John Spangler 3 00; Cecilia Latta 10 cts; Mary McKinstry 10 cts; Nora Edwards 5 cts; Amada Edwards 5 cts; John B and Emma T Carrin 1 00; Callie Caine 10 cts; Cassie Caine 10 cts; Ansel Caine 5 cts.

Tract Club.

Elora Canfield, 2½ dozen.
Parker McGregor, 4 dozen.
John Kirby, 2 dozen.
Layton Wall, 4 dozen.
Robert Wilson, 2 dozen.
Iddo Moody, 7 dozen.
May Belsher, 5 dozen.
Nannie G Ball, 1 dozen.
Alonzo Stanley, 2 dozen
C E Doyle, 1½ dozen.
Ida Steele, ½ dozen.
Thomas McGregor, 4 dozen
James McKinney, 1½ dozen.
Janet Alexander 1 dozen.
H W Lantrip 1 dozen.
Earle Smith, 1 dozen.
Maggie Goodson, ½ dozen.

Wonderful.

From the Pittsburgh Dispatch, Sept. 25th, 1880.

"Very seldom do we read of an actual case of recovery, where hope had altogether been lost, to parallel that which was Monday investigated by a Dispatch reporter, who had heard in various quarters persons talking to their friends of a cure, seemingly little short of marvelous, that had been performed. The plain facts in the case referred to, without exaggeration, are these, as they were learned from the mother of the young man, his pastor and other persons well known in the community:

"William Lincoln Curtis is the name of the young man in question. He is now employed at H. K. Porter & Co.'s locomotive works in Pittsburgh, Pa. A year ago he resided with his mother on Grant street. About that time he went to bed one evening with a violent pain in his shoulder, the result, he thought, of a cold. The next morning the shoulder was greatly swollen, the pain was intense, and aches were felt all through his system. His case was speedily developed into a violent form of chronic rheumatism, among the first notable features of which was the paralysis of his left arm.

"He gradually grew worse, and in a few months the elbow and knee joints and both ankles became enormously enlarged. In March last the cheek bones began to enlarge, and upon his left side particularly, spreading his face out of all resemblance to his former self. The pain in all his joints became intense, fever, with its deteriorating effects, was now added, and he became rapidly reduced to the semblance of a skeleton, while vitality reached its lowest possible condition, and his sufferings were of such an indescribable character that those who most loved him sometimes thought it would be better if he was called away. At this time physicians well known in Pittsburgh informed his parents that they could give no hopes of recovery.

"The young man finally commenced taking that wonderful medicine, PERUNA. In two weeks quite a change for the better, was perceptible. In six weeks all the enlargement had been reduced completely, while in spirits and strength the patient was quite as well as he had ever been in his life. Nearly three weeks ago he resumed work as a machinist at his old place, able to perform as much labor as ever in his life.

"The mother of Willie Curtis, in stating all these facts, said: 'Indeed, I can not look upon the cure much less than as a miracle. I do not hesitate in sounding the praise of PERUNA, and in recommending it to all my friends.'"

The pastor of the church where the young man attended Sabbath school was visited and he readily confirmed the facts of the deformed bones, the emaciated condition from disease, and of the doctors having given him up. He was greatly surprised at his improved condition. Said he, "If he had not spoken, I would not have known him."

DO YOU WANT A DICTIONARY?

We want a club of Subscribers to THE CINCINNATI WEEKLY TIMES in your place, and ask you to get us one on terms that will astonish you. A "Webster's Unabridged" or a "Webster's National Pictorial" Dictionary without money and with comparatively little labor. Write us for our Dictionary offer. THE WEEKLY TIMES, 230 Walnut Street, Cincinnati.

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WHAT IS IT TO EAT AND DRINK UNWORTHILY? THE SYMBOLISM OF THE SUPPER. By J. R. Graves. Pp. 46. 10c.

INDIVIDUALITY BEFORE GOD. Liberty of Conscience and Consequent Freedom of Thought—annual sermon preached before the Tennessee Baptist Convention 1882, by J. M. Robertson, and published by the request of the Convention. Pp. 50. 10

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SUNDAY-SCHOOL ITEMS.

Go to Sunday-school to teach and to be taught.

Teach your children to love to go Sunday-school by showing them you love to go there with them.

Let nothing but a higher duty excuse you from going to your Sunday-school.

Always go to Sunday-school, and try to get there at least ten minutes before the appointed time.

Every Sunday morning, before the time to open the Sunday-school, all the members of the church ought to be seen present.

If the Sunday-school seems uninteresting to you attend it anyhow. None of the ways of right seem as pleasant to our carnal inclinations as the ways of wrong. The Sunday-school is the place to cultivate yourself; and you need the cultivation whoever you are.

SWEET MORSELS.

It takes a great deal of grace to be able to bear praise. Censure seldom does us much hurt. A man struggles up against slander, and the discouragement which comes of it may not be an unmixed evil; but praise soon suggests pride, and is therefore not an unmixed good.

There is an intuitive disposition in the world to serve two masters—hence God and the Devil are often in human thought put in strange conjunction. A skating-rink in Philadelphia is making reduced rates to churches and Sabbath-schools, and the next overture will be to preachers at half price. It is an admission of the supremacy of religion in the minds of even money-makers, that it is considered advisable to make concessions to it, and shows church people how much power they have in unsuspected quarters, and how much good they might do with their influence on the side of good if they chose.

The moment you turn your eye from Jesus Christ, that moment does the light fade from your eye. It is like a landscape lying bathed in the sunshine; a little white cloud creeps across the face of the sun and all the brightness is gone from leagues of country in an instant. As long as, and not a hairbreadth longer than, our faith is exercised, so long have we gladness. You cannot live upon yesterday's faith, nor furbish up again old experience to produce new joy. Ever and ever you must draw afresh from the fountain, and secure constant joy by continuance of renewed confidence in him.

The first thing said of the disciples after pentecost was that they were "filled with the Holy Ghost." When ever there was anything important to be done, it says, for example: "Paul, being filled with the Spirit," spake thus, "Peter, being filled with the Spirit," did this. It was characteristic of the apostolic church that they were men full of the Holy Ghost. Is that our privilege? It is not only our privilege, it is our duty. "Be filled with the Spirit" is a command. "Be not drunken with wine, wherein is excess, but be filled with the Spirit, speaking unto one another with psalms and hymns and spiritual songs."

A DAILY DEFALCATION.

The Hon. John Kelley, the head and front of Tammany Hall, a man of strict integrity, an indefatigable worker, early at his office, late to leave, so burdened with business that regular meals were seldom known by him, with mind in constant tension and energies steadily trained, finally broke down!

The wonder is that he did not sooner give way. An honest man in all things else, he acted unfairly with his physical resources. He was over drawing on this bank without depositing a collateral. The account overdrawn, the bank suspends and both are now in the hands of medical receivers.

It is not work that kills men. It is irregularity of habits and mental worry. No man in good health frets at his work. Bye and bye when the bank of vigor suspends, these men will wonder how it all happened, and they will keep wondering until their dying day unless, perchance, some candid physician or interested friend will point out to them how by irregularity, by excessive mental effort, by constant worry and fret, by plunging in deeper than they had a right to go, they have produced that loss of nervous energy which almost invariably expresses itself in a deranged condition of the kidneys and liver, for it is a well-known fact that the poison which the kidneys and liver should remove from the blood, if left therein soon knocks the life out of the strongest and most vigorous man or woman. Daily building up of these vital organs by so wonderful and highly reputed a specific as Warner's safe cure, is the only guarantee that our business men can have that their strength will be equal to the labors daily put upon them.

Mr. Kelly has nervous dyspepsia, we learn, indicating, as we have said, a break-down of nerve force. His case should be a warning to others who, pursuing a like course, will certainly reach a like result.—*The Sunday Herald.*

WHOLESOME THOUGHTS.

When a student becomes unspiritual, his mind is beclouded, but when he is lifted into a high spiritual atmosphere by the influence of the hour or two of prayer he can swoop down upon his studies like an eagle on his prey.

Oh, that besetting sin! How hard it is to realize its presence, and resolutely set about its conquest! How easy to see a brother's sin, and mourn over it, when it is not half so conspicuous to others as one's own! If the Chinese philosopher, Lao-tze, is right when he says, "He who knows men is wise; he who knows himself is wisest;" if Solomon is right when he says, "He that ruleth his spirit is better than he that taketh a city;" if Paul is right when he exhorts us to "lay aside every weight, and sin that doth so easily beset us"—then to study our own weak places, and guard against the enemy's attacks where we are most likely to be overcome, is the part of true wisdom. Never say, "This is my weakness, and I cannot overcome it," but go to him who has said, "My grace is sufficient for thee," and conquer by his help.

POISON AT THE FRONT DOOR.

No article entering so generally into the food of every family has been found more villainously adulterated than baking powder. For the purpose of underselling those powders of absolute purity and wholesomeness which alone are safe for use in food, hundreds of dealers are putting up baking powders with cheap and adulterated cream of tartar, which contains lime, earth, etc., adding strength by the free use of alum.

These adulterated powders are "shoved" upon the public with the greatest persistency. They are first given away—left in samples at private residences, with circulars containing bogus analyses and certificates, and false representations as to their value, etc. This fact of itself is sufficient to condemn them. A first-class article will sell on its merits. No manufacturer whose goods are of value can afford to give them away, and none but the cheapest make and most inferior or unmarketable goods require to be distributed free in order to get the public to use them, and this method is adopted only by parties who have failed to dispose of their wares through the ordinary and legitimate channels of trade.

Free samples of articles of food left at the house should be regarded with suspicion. There is no guarantee of their wholesomeness, while there is real danger that they contain a fatally poisonous compound. Many instances of poisoning from the use of such samples are recorded.

The only safe way is to consign all such samples immediately to the ash barrel, and to turn a deaf ear to the statements made by their venders. It is not worth while to trifle with life and health to the extent of testing every doubtful baking powder that comes along. Better to rely upon an old reliable brand, like the Royal, which has by a quarter of a century's constant use proved its perfect wholesomeness and efficiency, or some other brand that is not so worthless and cheap that its proprietors can afford to give it away by the cart-load. It is in its favor that the Royal Baking Powder is never given away, sold by means of lotteries, nor accompanied by chromos, spoons, crockery, or other gifts, except the gifts of absolute purity, wholesomeness, full weight, and superlative leavening power. Its own merits have been its chief advertisement, and they have secured for it the constant patronage of the American people to an extent beyond the combined sale of all other baking powders. The Royal Baking Powder is certified by all the Government chemists as absolutely pure and perfect.

PEARLS.

One of the ill effects of cruelty is that it makes the by-standers cruel.

It is a matter to be thankful for, and in a good sense proud of, if a man can say that, as to the popular forms of outbreaking vice, he never knew anything about them; that he never entered a place of debauchery; that he does not know the taste of intoxicating liquors. Happy is the man who can humbly declare to a friend such blessed ignorance, such wise ignorance, as that.

Graveyards are full of people who believed they could be cured by dosing the system with poisonous drugs. If you are ailing and have tried medicine without being cured, do not be discouraged, but take advantage of the offer we make you. We will send you, on trial, one of our Electric Medicated Appliances to suit your case, provided you agree to pay for it if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?* Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES, ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them blindly; but merely to try them, at our risk. 125,000 Cures made during 1884, in cases where all other treatments had failed. Prices very low. Illustrated book giving full particulars, and blank for statement of your case, sent free. Address, at once, Electric Pad M'f'g Co., 561 State St., Brooklyn, N.Y.

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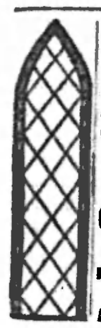

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PARAGRAPHS.

True merit is like a river; the deeper it is, the less noise it makes.

Nothing is so strong as gentleness; nothing so gentle as strength.

The doctrine of grace humbles a man without degrading him, and exalts him without inflating him.

Prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.

God, who is liberal in all his other gifts, never gives us two moments together.

Gratitude to a covenant God makes even a temporal blessing a taste of heaven.

Faith is the act of trust by which one, being a sinner, commits himself to another, being a Savior.

Dr. Pierce's "Favorite Prescription," is the debilitated woman's best restorative tonic.

If thou art not born again, all thy outward reformation is nought; thou hast shut the door, but the thief is still in the house.

The despotism of custom is on the wane; we are not content to know that things are, we ask whether they ought to be.

No man ever served God by doing things *to-morrow*. If we honor Christ, and are blessed it is by the things which we do *to-day*.

IS IT REALLY CONSUMPTION?

Many a case supposed to be radical lung disease is really one of liver complaint and indigestion, but, unless that diseased liver can be restored to healthy action, it will so clog the lungs with corrupting matter as to bring on their speedy decay, and then indeed we have consumption, which is scrofula of the lungs, in its worst form. Nothing can be more happily calculated to nip this danger in the bud than is Dr. Pierce's "Golden Medical Discovery." By druggists.

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.

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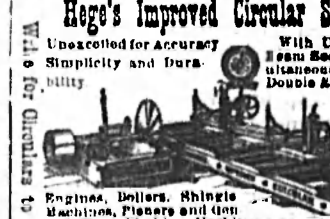

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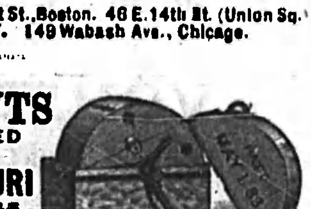

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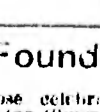

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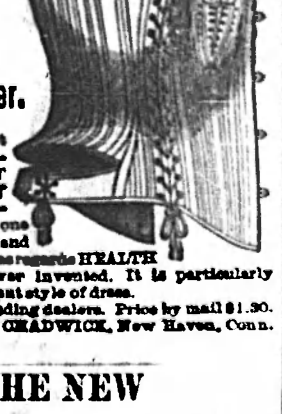

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THE MANNER OF THE KINGDOM.

BY D. O. CALKINS, BROOKLYN, N. Y.

TO understand as far as may be the revelation of the kingdom which is so largely the subject of the prophetic Scriptures both of the Old and New Testaments, is by no means a matter of speculation or of idle curiosity. As it is the great prospective object and hope of the redeemed church, what can more properly engage the study of believers than the teachings of the inspired word as to its nature and characteristics, its place in the universe, its rulers and its subjects, the period of its manifestation, and its duration.

The prayer and expectation of the nominal church for the greater part, is understood to be for the conversion of the world to Christ through the means and agencies now in use in the publication of the gospel and the gathering of the elect. It is worthy of notice, however, that our Lord did not teach or authorize such a petition, but rather that he taught his disciples to pray "thy kingdom come," etc. The warrant for endeavoring to improve this petition or to substitute another may be well questioned, and the result cannot but have been disastrous, engendering delusive expectations, paralyzing Christian faith and progress, and setting the church upon a career of self assertion and worldly ambition.

The transfiguration scene assumes a profound interest from the fact that it is recorded in three of the gospels in almost the same words, and thus invites a most careful inquiry as to its object and import. In the discourse immediately preceding, our Lord had foretold his own death and resurrection, and now as it were to strengthen his disciples for the trials that awaited them, he proceeded to reveal more clearly than he had before, the manner of the kingdom "when the Son of man shall come in the glory of his Father with his holy angels." "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom;" or (as in Mark) "till they have seen the kingdom of God come with power;" or (as in Luke) "till they see the kingdom of God." It will be observed that no intervening events are related, but with the simple conjunction "and" the narrative proceeds. "And after six days"—"And after six days;" "And it came to pass an eight days after these sayings," "he took Peter and James and John" who were "some of them which stood there;" and what did they see? veritable persons and acts as described. Were these temporary and isolated exhibitions? if so, what adequate significance can be shown? If the persons present and the acts are considered as representative, the whole occasion was a more wonderful exhibition than had ever been made to mortal man.

First appears "the Son of man." The apostles had never seen him except in his ordinary attire of humiliation. He is seen by them now in his glorified person and royal apparel. Matthew says, "his face did shine as the sun, and his raiment was white as the light." Mark—"he was transfigured before them, and his raiment became shining, exceeding white as snow." Luke—"the fashion of his countenance was altered, and his raiment became white and glistening." Can any description more aptly represent regal dignity? Thus (Peter 2 Epistle 1. 16) declares, "We were eye witnesses of his majesty—when we were with him on the holy mount." And here is also his direct testimony that what they saw was "his power and coming." Dr. Adam Clarke remarks, "here the indescribable resplendent majesty of the great God was manifested, as far as could be in conjunction with that human body in which the fulness of the divine glory dwelt."

Here then we have the kingly person and office, the head of the new creation. It may be observed as an important consideration, that in the Scriptures our Lord is always his own representative, as no other being could suitably represent him. If this be the description of the King in "his power and coming," whence shall come the ranks of rulers and subjects to complete the kingdom?

First, as before stated is the king in his glorified person "He shall come in his glory, with the angels." "But unto the angels hath he not given in subjection the world to come whereof we speak."

Second, Moses "appeared in glory," fitly representing those "whose vile body shall be made like unto Christ's glorious body;" "whose corruptible that which is dead must put on incorruption." So "he that believeth in me though he were dead yet shall he live." And Paul to the Thessalonians declares, "if we suffer we shall reign with him."

Third, Elias appears also "in glory."* No one (if Enoch be excepted) could so properly represent believers who are alive at the coming of the Lord "who shall never die," whose mortal [subject to death] shall put on immortality." "And the kingdom and the greatness of the kingdom shall be given to the saints of the Most High."

Fourth, the three disciples were present, but not "in glory;" they were still in the body. "They feared as they entered into the cloud," yet they were partakers of the blessedness Thus the multitude without number represented, who being in the natural life, joyfully stand ready to obey the orders of the king and those to whom he hath given thrones and dominion Is not here the model of the kingdom as given by the Lord himself?

Will the race then cease to multiply? Isaiah declares, "of the increase of his government and peace there shall be no end upon the throne of David." And the promises of Abraham and Isaac and Jacob are to generation and generation. A plan that was instituted for a race of sinless beings may not be unsuitable for a race redeemed. If it be objected that "in the resurrection they neither marry nor are given in marriage," the answer is, that they only are here referred to, "who are accounted worthy to obtain that world and the resurrection from the dead," etc.—"children of the resurrection." Thus may be learned something of magnitude of the divine blessing given to man while yet unfallen. "Be fruitful and multiply and replenish the earth." Was this benediction abrogated or limited after the fall? nay, rather, it was confirmed to Noah as the head of the new race, in the covenant that was to continue "while the earth remaineth." In what Scripture is there any intimation that the race will cease to multiply? Not a syllable can be found. The redeeming work of Christ will not have its fulness till it shall be applied by the renewing power of the Holy Spirit to all as they come into being into the regenerated earth, for it is said, "thy people shall be all holy"—"the unclean shall not pass over it"—"the redeemed shall walk there."

In Daniel vii. we are told that the dominion with which Christ is to be invested is the dominion of the earth. And the representative elders who have crowns say, "we shall reign on the earth" They must therefore have human subjects. Various hints on the Scripture afford a reasonable expectation that individuals will from time to time be translated as were Enoch and Elijah, and as believers will be who are alive at Christs coming, from the natural life, to swell the ranks of the glorified. In the parable of the virgins we learn that of the ten, only five were "ready to go into the marriage;" yet, though "the door was shut" for that occasion, they were not sentenced as were the wicked to "depart," for they were also virgins.

In the apocalypse we are told that the kingdom of the world is to become our Lord's, and those who are to descend with Christ are represented as the "new Jerusalem" city. "The nations of them that are saved shall bring their glory and honor into it" The law shall go forth out of Zion, and the gates of Jerusalem shall not be shut." "Then shall the wolf dwell with the lamb," and myriads upon myriads coming successively into being, renewed by the Spirit, shall join in the new song "unto him who hath loved us and washed us from our sins in his own blood." "And I saw a new heaven, [a new order of rulers] and a new earth, [subjects of a new character] and there was no more sea, [no more nations in commotion]. The right understanding of those great purposes of the Almighty as revealed, is essential, it is submitted, to a suitable apprehension of the successive measures of his administration; the trial of man before and after the fall; the incarnation, the death, the resurrection, ascension, second coming and reign of Christ, and the dispensation of the Spirit.

No other adequate impression that we can conceive would be made of his vast aims, and the grandeur of the redemption he is to accomplish in the sight of numberless holy beings and worlds in his empire.

If "he which testifieth saith, surely I come quickly," let us respond, "amen, even so come, Lord Jesus."

And while the Lord tarries, let all his followers hasten to make known his salvation to the perishing, [nations] that by fleeing to the Lamb of God they may escape the wrath to come, not forgetting that "there shall be also a resurrection of the unjust," and the impenitent will be sentenced to remediless perdition, while the kingdom of righteousness shall flourish forever and ever.

*In the record by Mark it is said that Moses and Elias "were talking with Jesus." and Luke adds that the subject of their discourse was his approaching death; the point and pivot of all redemption, past, present and future. What surprising intelligence is here indicated, and what wondrous condescension, that they could gaze upon the glory of the Redeemer and converse with him without trepidation. Can it be doubted, that the life of believers in the intermediate state is likewise one of vast elevation of knowledge, not only of the empire over which Christ is exalted, but of the great ends of his administration through successive dispensations: and indeed in some sense associated with him as the representative creatures and elders who took part in the visions wherein he unfolded his purposes; and that in their several forms, Enoch and Elijah transfigured with those who were raised from the grave "after his resurrection," and others "waiting for the redemption of the body," and so that they are being prepared to come with him to be made "kings and priests" in his kingdom. Could the apostle with such a vision express less than a "desire to depart and be with Christ" as "far better."

When the bride is raised to the loftiest hights of glory it will be her joy to bow at the feet of him who has stooped to raise her, by virtue of his complete sacrifice, into union with himself; who having satisfied in the fullest manner all the claims of divine justice, can gratify all the divine affections by making her inseparably one with himself, in all his infinite acceptableness with the Father, and in his eternal glory. The union between Christ and his people is as close as God's eternal counsels of redeeming love could make it —*Selected.*