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By THOS. F. MARTIN.TALLAFERRO & DAWSON,
PROPRIETORS.
For Terms, etc., see last page.For the South Western Baptist.
Religious Factions.

NUMBER 2.
Messrs. Editors: Your readers, I presume, would feel more interest in cases that have occurred at the South. The first which memory calls up is, a faction in the Georgia Association, 1788; that is, it partakes so much of the nature of a faction, that I know not under what other category to class it. Mr. Hutchinson, a Methodist preacher, had been baptized by Mr. Humphries of the same persuasion, appeared at the session at Clark's Station, related his experience to the Church, the messengers approving, and was received into fellowship on his irregular, unauthorized baptism.

Who were the factionists in this instance? Mr. H. was the nucleus around which most of the members of the Association congregated. No one objected and spoke against the irregularity; but as the record says, "Many were not well pleased with such a course, and it led on to strife and confusion." On what grounds? He had not been baptized by a gospel administrator—for Mr. Humphries was an unbaptized Methodist; hence could not convey the ordinance according to gospel order, if he is willing, but this does not constitute New Testament baptism. But John had no predecessor; true, but he had the authority of God: "There was a man sent from God whose name was John—he that sent me to baptize with water," &c. John 1: 6, and 33d.—It is clear, the feelings produced by an interesting experience and the prospect of an eloquent coadjutor in their ranks, had concealed the real state of the case from their minds, and induced them to go blindly into the measure; but when sound reason and propriety had begun to weigh the matter, and sound judgment had looked into it Scripturally, the error into which they had rushed, appeared in its true light.

But was not Mr. H. as regular an administrator as the first link in the chain of American Baptists? Roger Williams was baptized by a layman! True, but it was a special case—a case where necessity knows no law; quite similar to cases where the Holy Spirit, or reading the Bible on some far-off Island has produced repentance and faith, and no administrator can be procured. But Williams himself, had been "in order" in England and received as good a baptism as Mr. Humphries, prior to his immersion. But not a minister ever went out from the Providence church with the ordinance imparted by Williams; every pastor up to 1719 was from England—not one ordained in all that period. Another thing; it is proved most indisputably by Mr. Adlam, that Newport and not Providence was the first Baptist Church organized. Mr. Williams is not the first link in the Baptist Churches in America. No minister traces his official grace from the hands of the great apostle of Religious Liberty—"the harbinger of Milton—the precursor and superior of Jeremy Taylor." The first church in Massachusetts; at Swansea, came over in a body from Wales, 1649. The first in Connecticut was organized by Wightman from Newport; first in Maryland, by Sator, from England; in Delaware 1701, by Welchman; in Pennsylvania and New Jersey by Griffith, Jones, Morgan, etc., from Wales; Hansard Knollys, from England, first preached in New Hampshire, 1638. Nordin, ordained in London, reared the first church in Virginia at Burley, in Isle of Wight county; the American churches are not descended from Providence.

"But there is no proof that the Apostles were baptized; hence Mr. Hutchinson's was as good as that of the Apostles' churches." This was never questioned till the days of Robert Hall—every thing was so much in his favor, it was taken for granted. It was either a law or it was not, that disciples should be baptized! If no law, why did Jesus baptize through his disciples (John 3: 22)? Why was baptism performed so soon as belief on the day of Pentecost, and at Samaria (Acts 8th)? Why did Ananias chide Paul for his tardiness—why the Eunuch in such a hurry—why all through the Acts in the ordinance so closely connected with faith and repentance? If no law on the subject, then in all these instances the candidates, Paul and all performed works of supererogation—i. e. did more than was required. Look at the commission: here it is as much the duty to baptize as to teach. Would Jesus have sent out men unqualified for this work? The thought is degrading and implies. Take the following syllabus:

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16: 15-16.)

"And ye shall be my witnesses in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1: 8.)

For the South Western Baptist.
Coosa River Association.

Messrs. Editors: The Coosa River Association convened with Antioch Church on the 17th inst., and adjourned on the 20th.

The Introductory Sermon was preached by elder J. J. D. Ruffin, on the pre-eminence of Christ.

J. L. M. Curry was elected Moderator, J. J. Bullington Clerk, and John Henderson Treasurer.

The Session was harmonious and orderly, and interesting. The business was transacted in the best possible spirit, and but little, if any impatience was manifested to hurry away. The brethren seemed to be so full of brotherly love, and the spirit of the gospel, that they had a mind to the work, and did it cheerfully. How insipid and profitless are these meetings when nothing is done but to elect officers and read letters and provide for printing the minutes!

The High School received a close investigation and a unanimous report from a select committee, met the cordial approbation of the body, and inspired the friends of the Institution with new zeal and confidence. The Principal, A. S. Worrell, was present and made many friends for himself and the School.

More was done for benevolent purposes than usual. The Churches evinced uncommon interest through their letters and contributions, and by public collections and pledges, during the Association, near eight hundred dollars were secured for Missions or Bible distribution. It was cordially recommended to set apart a week in July next for Missionary meetings in the churches.—The regular preaching by brethren Renfro, Smith, Vandervere, Witt, Beverley, Hendrick, Collins, Moore, Holman and Manly, was well attended and well received.

The visit of our venerable and beloved State Missionary, bro. Manly, was timely and profitable. By his prudence and meekness, and affectionateness and ability, and fervid eloquence, he seemed to move all hearts, and endear himself to the brethren and sisters, and I think there was not a Christian present who did not thank God, that in His good providence, such a brother came in the midst of us.

The next Association will convene with Coosa Valley Church, in St. Clair county. Long will the meeting be remembered for its harmony, and usefulness, and fraternity.

For the South Western Baptist.
Pine Barren Association.

FAYAMA, Sept. 22, 1889.
Messrs. Editors: We closed a harmonious and interesting Session on the 20th. The same officers were re-elected, viz: Elders J. O. Jones Moderator, C. W. Hare Clerk, and bro. S. S. Anderson Treasurer.

We paid our Beneficiaries out of debt and raised a considerable amount for other benevolent purposes. There has been nearly 180 baptisms the past Association year.

I have spent nearly ten weeks in protracted meetings; many have been added to the Church, and the latter much revived. Yours in Christ,
C. W. HARE.

For the South Western Baptist.
CLARK CO., Miss, Sept. 22, 1889.
Messrs. Editors: I learn, with much pleasure, that your paper is satisfying your subscribers and multiplying its readers. I wish all of our Alabama Baptists would take it. By reading the same paper we obtain a knowledge of each other, we promote "the unity of the faith," and peace among brethren.

Our protracted meetings in this county have been quite successful. Large numbers have been added to the churches. Our brother William Manning, who was well known in Alabama at Huntsville, and at Clinton, and who now resides near Quitman in this county, has been eminently successful. Last Sunday he baptized thirty-seven. Yesterday I baptized eleven.

In this part of Mississippi is a denominational calling themselves Congregational Methodists. They are distinct from the Episcopal or Protestant Methodists. They have some three churches in Jasper county, and several in Smith, Newton and the adjoining counties. I am not able to estimate the number of members. They regard the Methodist Episcopal Church as being under a government inconsistent with our republican institutions, and also inconsistent with the Scriptures. I think these Congregationalists exist, in considerable numbers in Georgia, where, perhaps, they originated.

Among their preachers were James S. Terral and John Carlsile; two middle-aged men, worthy and estimable citizens. A short time since they both joined the Baptist Church, and were baptized by bro. Thigpen. Bro. Carlsile I have never heard preach. He has the reputation of being an interesting preacher. Bro. Terral lives a few miles from me. He is a man of clear mind and good sense. I heard him preach a good sermon last Tuesday.

Great would be my satisfaction could I be as successful at Mobile as I have been in the country this summer.
Truly yours,
D. P. BAZON.

For the South Western Baptist.
Theological Department of Howard College.

Messrs. Editors: Allow me, through the columns of your paper, to congratulate our brethren of Alabama upon the interest manifested in the endowment of the Theological Department of our noble and growing Howard! Thousands of Baptist hearts glowed with fervent gratitude to God, when they read of the splendid liberality of bro. Jern. Brown, in giving to Howard College the means of support for fifty-one young men, preparing for the ministry—and while our hearts are yet warm with the former excellent bestowment of a portion of the wealth with which God has blessed our good brother, in fact before we have ceased to tell, one to another, the incalculable influence it may exert for the welfare of souls, and the good of our land, bro. Brown sends even a deeper thrill of pleasure to our hearts by "Endowing a Professorship in the Theological Department" with the gift of \$25,000.

'Tis a noble example and worthy to be followed! Who of our brethren, even before the Convention meets, at Marion in November, will step forward, and lay right on the "Altar of Consecration," close beside the gift of bro. Brown, the offering of another Professorship in Theology, for the Howard? Who will respond?

Will not, at least, two more brethren do likewise? If they will, their offerings will crown the perpetuity of our noble Howard, by rendering the former gifts the perfection of their aim. A complete success! The endowment of the Literary Department will follow of inevitable sequence—"in the order of the Howard's success!" The first Professorship endowed was Theological. In connection with it was seen, and will continue to be felt the necessity of a Literary Department. That Department has been fostered through the interest felt in the Institution as Theological. Let interest in the latter be increased, and that in the former will, because it must increase. Place bro. Talbird in the Chair of Presidency of the Department of Theology, as well as that of the scientific and Literary.

He and the excellent faculty already brought to his assistance, with a full corps of Theological instructors added, will make the Howard a blessing to the great South-west, and to the world!—If it so please the Lord that the brethren help! Fraternally yours,
P. E. COLLINS.

For the South Western Baptist.
History of County Line Church, Russell Co., Ala.

This Church was constituted on the 5th of October 1838, in the dwelling house of the late Reuben Aldridge. Elders Francis Callaway, Joel Nichols, and Thomas Granberry acted as Presbytery. In the constitution there were thirteen members, only four remaining; the writer and wife, my aged mother, and only sister, Sarah L. Goodwin; the others are mostly dead. There being some little difference of opinion in relation to the Missionary cause, in the bounds of the church, the writer, at the instance of Francis Callaway, presented the following Resolutions after the church was organized:

1st, Resolved, That this Church look upon the divisions of the Baptist denomination, with mortification and deep concern; and lament that such unhappy divisions do exist.

2d, Resolved, That the spread of the Gospel is a Bible doctrine, taught by Christ and practiced by the Apostles.

3d, Resolved, That the diligent use of the means with which God has blessed us in the spread of the Gospel, in the performance of charitable and benevolent acts, in advancing the Kingdom of Christ on the earth, and in bettering the condition of man in the discharge of christian duty, and cannot be immoral in itself or repugnant to the Bible, and therefore cannot be a sufficient cause for breach of fellowship among brethren of the same heavenly parentage.

4th, Resolved, That this church recommend to all the members to lay down all feeling on the subject and not to indulge iniquity in their hearts, but rather that we cultivate Christian love, peace, and harmony; also, that we allow every brother or sister, as the case may be, to act according to the dictates of their own conscience, in giving or not giving in support of the Gospel at home or in a foreign land.

After a few appropriate remarks by bro. Callaway, they were unanimously adopted. William Henderson, of Harris county, Ga., was called to the pastoral charge at the first regular conference, and continued as pastor two years. In July, 1839, the church enjoyed a precious revival; during the two years about twenty were received by letter and thirty by baptism. The church petitioned the Liberty Association in September, 1839, while in session at Liberty church, in Chambers county, for membership, and was accepted.

Reuben Thornton accepted [the call of the church in January 1841, and continued until January 1847. During his pastoral charge the Lord blessed his labors, and the number increased. Bro. Thornton resigned his charge in consequence of his advanced age.

In June 1845 a convention of churches met with this church by delegates to consult relative to the propriety of organizing a new association. The convention, after consulting, thought it expedient to form a new association. David B. Oulerson was chairman, and Bryant Duncan secretary of this convention. This church joined in the constitution of the Tuskegee Association, at Tuskegee church, the 2nd day of January, 1846. In January, 1847, James Cadenhead accepted a call of the church, and continued only one year as pastor, and rendered but little service, in consequence of deep afflictions in his family; he lost some of his children, and was sick himself. The church loved bro. Cadenhead, and would have made no change at that time, but bro. C. repeatedly urged the church to relieve him from further pastoral duties, on account of feeble health; he has since died.

In January 1848, William D. Harrington accepted the call of the church, and continues up to the present writing.—In 1849 the third session of the Tuskegee association convened with this church. The meeting was protracted nine days and nights, and will be long remembered, and no doubt is looked back to by many that attended with joy. This church has kept up protracted meetings every year, with very few exceptions, all of them interesting, but this meeting in 1848 was thought to be the most interesting of any meeting ever held with County Line.

The pastors of this church have all labored faithfully, brother Harrington has labored longer than all the others, this being the eleventh year; he has done a great deal for County Line and this community. May they all reap their reward.

There were two deacons in the constitution, the late Reuben Aldridge and the writer. Deaths and removals have made it necessary to ordain eight deacons since the constitution, namely: Wiley Davis, William T. Swift, Drury Harrington, William M. Adams, Laben M. Dodson, William T. Colquitt, D. P. Meadows, and John G. Butler. In the year 1845, Drury Harrington was licensed to preach shortly after he moved to Montgomery county, Alabama, and is now dead. His son, young D. Harrington, was a member in this church several years and had impressions to preach while here, but would not own it, (as he has since told me), he also moved to Coosa county, Ala., and has been ordained and is preaching successfully. In 1854, the church built a neat house, large and capable of seating a large assembly, with a department for the colored population, at a cost of \$550. John E. Dawson preached the dedication sermon in May, 1854.

Leeland Allen was ordained to the full work of the ministry in August 1858, at the instance of Rocky Mount church, that Church having called him to their pastoral charge.

This church has never adopted the practice of choosing pastors annually, the church makes but one choice, if the pastor thinks it his duty to resign it is his privilege, and the church promises to be faithful to say to the pastor what their views are in relation to a change.

The members composing this church heretofore are now in moderate circumstances, hardly able to sustain a pastor peculiarly as he should be sustained, we have done better in this matter the last five years since we have paid for our house, we pay more, and also inform our pastor a year in advance what he may depend on, so that he can make his arrangements accordingly. This church has every year contributed something to the Missionary cause; I do not pretend to say we have done our duty in this matter.

The records of this church have been kept in a neat, plain manner.

This church has executed discipline promptly. There has not been a serious difficulty since the constitution, and but few excommunications. I have attended all the conference meetings, with few exceptions, and I sincerely believe there has been more union and brotherly love than is common in churches militant.

CLARK ALDRIDGE.

September 15th, 1859.

For the South Western Baptist.

To the Friends of the Bible:

Brethren of the South—It is the earnest desire of the Bible Board to enlarge its work and do the greatest good possible in the sphere of its operation, but this cannot be done without your prompt and liberal cooperation. We need now your aid, and without it we can do but little. Many among the Baptists are doing all in their power, not to assist us in furnishing the destitute with the word of life, but to cripple our efforts and prevent us from doing any thing for the colored people, or will you

rally to the support of the Bible cause and do what you can to push it on to complete success? We have confidence in Southern Baptists to induce us to believe they have not created the Bible Board merely to see it perish for the want of support. Already we have demanded upon the Treasury for assistance in distributing the word of God, nearly equal to our ability to meet, and we expect these demands to be enlarged, and shall be greatly mortified if we are not able promptly to respond to them. It is our desire to do our work at the least possible expense, and therefore appeal to you in this manner, hoping you will respond by sending up your contribution without an agent.

Brethren, please let us hear from you soon, and your Secretary will be greatly rejoiced, and encouraged in his work.

MAT. HILLMAN,
Cor. Sec. Bible Board.
Nashville, Sept. 16, 1859.

For the South Western Baptist.

Messrs. Editors: I see in your issue of September 8th, an article from Bro. J. A. Parker, of Noxubee county, Mississippi, most of which I very highly approve; there is, however, one sentiment to which I desire to call special attention. He says: "A sermon adapted to an educated white people, will be very imperfectly comprehended by our negroes. It is now generally conceded that the ordinary pulpit ministrations do not meet the exigencies of their case, for the simple reason that they presuppose a knowledge of the Bible and of scripture doctrine, which the blacks do not possess. Not only so, but much of the language is above their comprehension."

Now, I wish to inquire whether the men, under God, that have been the most successful, in winning souls to Christ, and of building up and establishing saints, in the faith of the Gospel, adopted any such method of preaching the gospel as that mentioned in the above quotation? When Paul preached at Athens where the city was "wholly given to idolatry," do we suppose the people were any better prepared to receive and understand the gospel, than our colored people are, and do we suppose that, that distinguished Apostle used language above the comprehension of the most ordinary capacity?—Suppose men in our day adopt a method of using language that the "common people" do not understand, I would like to know when and where they received their authority to do so? I am very certain they do not obtain it from any thing recorded in the life of any of the Apostles of our Lord; and I am equally certain they have no example of it in all the preaching of the Lord, of life and glory. Look, if you please at that ever memorable sermon delivered upon the Mount—how many high-flown and unmeaning words are used in that sermon to the "common people"? It is recorded of Jesus, that the "common people heard him gladly;" if it was so with all our preachers in this refined age, I have no doubt, greater good would be accomplished; we would not be so often under the necessity of making special preparations for the benefit of our colored congregations. I know a minister that always preaches plain, he cannot do otherwise, but from the fact that other churches have men that do not speak plainly to the "common people" and hence special provision is made for the blacks; he is required to go out of the pulpit after preaching from an hour to an hour and a half, and speak another hour to the blacks, while the blacks had listened to the first sermon as well as the whites, and the last sermon was no plainer than the first. By the time the preacher is through all that service, he is so outdone his appetite is gone, and often can't take nourishment until after night. Now, I see no necessity for all that, if the church, as bro. Parker says, can arrange to have preaching for the blacks on a day separate from other service, all right, but not because the sermon to the white congregation could not be understood by them (the blacks). Just look, if you please, at the simplicity of Spurgeon's Sermons, and where, in modern times have the sermons of a minister been so much blessed of God, to the conversion of sinners,—to the building up of saints? Bro. Magoon, in his introduction to his first volume of sermons, said the "common people heard him gladly." I think it is the highest encomium that could be given to the preaching of any man. The reason I call attention to this subject is, that I think our ministry are in these days really sinning against God, in giving literary feasts to their people, instead of "testifying the Gospel of the grace of God." It is said of bro. Malcom, when he preached in Vicksburg some years ago, on his way from New Orleans, that the Literati complained that a negro could have understood everything he said. But it was very different with another minister that preached in a little town not one hundred miles from this place, about the same time, during the sitting of the Circuit Court. He preached at eleven o'clock to about forty persons, all members of the church—his sermon could have been understood by the negroes.

It was rich in gospel grace—there was much of the "hidden manna" upon which the soul feeds; he announced he would preach at night. Night came, the judge, lawyers, and doctors were all out to hear him, as well as the "common people;" but the common people, neither saint nor sinner, did not get a single morsel, whether the literati were benefited in any way is debatable. I am certain their hearts were not improved, the negroes and all, like myself, went away disappointed,—I fear all the rest too.

Yours in Christ,
SAMUEL THIGPEN.
Clinton, Miss. Sept. 17, 1859.

"Look Well to your Faith."

He that has the faith of Christ, has all; he that wants it has nothing. Well might our Lord say: "This is the work of God, that ye believe on Him whom he hath sent." It secures the heart for God through Jesus Christ; and that secures the whole man; all his thoughts, all his words and actions; forming the whole of his conduct for life upon a perfect, a most infallible pattern. This, then, is the direction to which every Christian must turn his mind. Look well to your faith.

Beware of starving your faith by neglecting to lay in proper provision. Faith comes by hearing, and hearing by the word of God. What the word of God holds forth and conveys through faith into the heart, viz., the grace of God in Christ, is the only support of the soul. "Wherefore as new-born babes, desire the sincere milk of the word, that ye may grow thereby." "And let the word of God dwell in you richly, in all knowledge and spiritual understanding." It is the Spirit of Christ indeed which alone can kindle and maintain this divine flame, but it is the Christian's business to lay the fuel ready.

Beware of poisoning your faith. And this may be done, either by perverse principles or practices. Both commonly go together, and mutually contribute support to each other. The milk of the word must be sincere, i. e., without mixture, in order to give nourishment; for every foreign mixture gives it a poisonous quality.

Beware of spoiling your faith by suffering it to be idle. Exercise is as necessary in the spiritual life as in the natural. By faith the Christian lives, and of course he only lives so far as faith is kept in constant exercise. Just so much activity and exercise as there is, so much is there of faith; and where ever it ceases to get, the Christian ceases to live. The seed of life may be in him; but life consists in the exercises of life. At the same time we must be aware of attempting to live, that is, to exercise faith, or any other grace, but in strength derived from the Spirit of life.

Will some Brother please to raise the tune?

There was a long and embarrassing pause. Each person in the meeting looked at somebody else, or at the ceiling, or at the hymn book. The leader of the meeting had read the beautiful hymn commencing, "All hail the power of Jesus' name," and he doubtless, thought that a prompt response to his request might be anticipated. But he was disappointed. Everybody looked for somebody else to raise the tune.—What was to be done? The meeting could not go on without some singing. Presently a cough and a clearing of the throat were heard in the back part of the church, and it seemed that efforts were being made to raise the tune. A brother was responding to the invitation. He commenced in a squeaky, gasping voice, which sounded as if he were drowning. The congregation hesitated before joining him, for fear that he would "give out," and leave the responsibility on some one else, or on the whole assemblage. And the tune "dragged its slow length along," faintly and feebly, entirely dissipating all idea of praise from the minds of the worshippers, and sounding like anything but a song of triumph. When the last verse was reached—

"Hail the reigning King,
And crown him Lord of all!"
we could not forbear the thought that the singing there spoken of must be something different from this. The last sound died away, and all present felt that a "wet blanket" had been put on, or any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Why cannot every brother "raise the tune?" Simply because so little attention is given to learning how to do it. Everybody who wants to raise a tune can do it, unless there is some malformation of his organs of speech. But one says, "I never learned to sing;" another says, "I have not sufficient confidence, and I would break down;" and other, "I don't want to put myself forward;" another, "I won't do it."

Among all these excuses, solemn pauses and poorly sung tunes will often interfere with the devotional effect of prayer meetings and Sunday Schools.

Now, my dear brother, when you are engaged in raising the tune, let it be

cannot raise the tune, in case you are called on to do it. Try it. What if you utterly fail the first time? Try it again, fearless of the criticisms of your fellow-worshippers, and you will soon do as well as anybody else. It is an act of praise for which you are responsible, and in which it is your duty and privilege to be engaged. Even if you do not lead the singing, you should sing as heartily as if you were leading. Try it. Sing with all your heart and voice, and you will wonder why you never enjoyed the singing before.—S. S. Times.

LIKED TO WRITE HIS OWN SCYTHE.—Mr. Jay, at his own chapel, always preferred going through the whole of the service himself; and on one occasion he quaintly said to a minister who had offered to pray before the sermon, "No sir, I am much obliged to you for your kind offer; but I like to whet my own scythe." The congregation generally thought he could whet it better than any one else; and he always considered that the prayers, which seldom occupied more than a quarter of an hour, including the Lord's prayer, which he invariably repeated, prepared his mind for the sermon. It is a remarkable fact, that on entering the pulpit he would open the Bible at that part where the Lord's prayer appears, having on several occasions forgotten part of it which so much annoyed him that he adopted this mode of preventing any future vexation on this point.

AN OBSCURE TEXT.

"Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power."—1 Cor. 15: 24.

In what sense is Christ to deliver up the kingdom to the Father? In the common text the words are, when he shall have delivered up; most of the modern editions read, when he delivers up. That is, when the end comes, Christ is to deliver up the kingdom to his Father.—What does this mean? The Scriptures constantly teach that Christ's kingdom is an everlasting kingdom, and of his dominion there is no end. In what sense, then, can he be said to deliver up his kingdom? It must be remembered that the Scriptures speak of a threefold kingdom as belonging to Christ: 1. That which necessarily belongs to him as a divine person, extending over all creatures, and of which he can never divest himself. 2. That which belongs to him as the incarnate Son of God, extending over his own people. This also is everlasting. He will forever remain the head and sovereign of the redeemed. 3. That dominion to which he was exalted after his resurrection, when all power in heaven and earth was committed to his hands. The kingdom, which he exercises as the God-man, and which extends over all principalities and powers, he is to deliver up when the work of redemption is accomplished. He was invested with this dominion in his mediatorial character, for the purpose of carrying on his work to its consummation. When that is done—i. e., when he has subdued all his enemies—then he will no longer reign over the universe as Mediator, but only as God; while his headship over his people is to continue forever. To God, even the Father—i. e., to him who is at once his God and Father. This is the Scriptural designation of the first person of the Trinity. He is the God of the Lord Jesus Christ, inasmuch as he is the God whom Christ came to reveal, and whose work he performs. He is his Father in virtue of the eternal relation subsisting between the first and second persons in the Godhead.—Dr. Hodge.

Christ has a brother's heart. "Thou art the brother born for adversity," and yet is he a friend "that sticketh closer than a brother."

Christ has a Father's heart. "As a father pitieth his children, so the Lord pitieth them that fear him," and as a father chasteneth his children, so "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Christ has more than a mother's heart. "Can a woman forget her sucking child, that she should not have compassion upon the son of her womb? Yes, they may forget, yet will I not forget thee."

Christ has a Saviour's heart and with it an everlasting love. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, can separate us from the love of God, which is in Christ Jesus our Lord."

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Doctrines.—Christ is God. The special works of God are ascribed to him. Creation.—John i. Heb. i. Providence.—Col. i. Heb. i. Forgiving Sin.—Matt. ix. Mark ii. Raising the Dead.—John v. Judging the World.—Rom. xiv. 2 Cor. v.—Family Treasury.

Christians, your hearts are Christ's royal throne, and in this throne Christ will be chief. If you shall attempt to throne the creature, he is never so near, and dear unto you, Christ will dethrone it, he will destroy it. He will lay them in a bed of slumber, and place in his royal throne.

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