



The Sunday School.

BIBLE LESSONS, 1879. (International Series). December 21, 1879. THE LAST WORDS.

30 And he with his own men, read out the outline of the prophecy of this book: For the time is coming...

31 It is that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still...

32 I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they which do his commandments, that they may have the tree of life...

33 For without us, and without grace, and without mercy, and without any other thing, whatsoever flesh and soul shall live...

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By be of equal authority. Admit that, and what becomes of the way of salvation?

By "taking from" means give thus expounding or doctrine; by "giving" means giving or delivering the Bible; by "binding" means binding or fastening of fully contradicting, its assertions or terms. Do so, and what becomes of the dyes terms of salvation and the way of original life as presented by the Bible?

After a pleasant autumn day in Louisville, it was something of a surprise to wake up next morning at 5, thinking it might be 7, because it was so light, and then find that the light was due to the reflection of a nice bed of snow, which had fallen during the night to the depth of two inches. Having got up, however, I was too lazy to go to bed again, and the easy motion of the Woodruff Sleepers made it not unpleasant to read by the fading dawn rays.

I will not speak of Chicago—for it is tiresome to be repeating what everybody says—and must say if they speak truthfully—that wonderful concentration of some of the best and some of the worst of the world's elements. Everything goes to fever heat and lightning speed. People are so terrifiedly busy "as fully" and "as tremendously" they laid aside as slow and worn-out adverbs, but not to the times.

But I wanted to sketch my Sunday there. For Sunday-school, I made my way out some miles to the Second church, Dr. Peddie's, and found there, though the snow was on the ground and the chill in the air, a man at the door, whose business it seemed to be to shake hands and lead the people in and welcome them. It reminded me of a man I have seen another day, "Taking sort of man" I say. Before a very different sort of place, to whose subject some one had joined a placid, "Spirits of the work done inside. Of course I do not mean to compare the rubicund face of that prosaic teacher with the rosy warmth of contemplation of my genial though un-known friend. Contrasts as well as resemblances are suggestive, you know. And so I thought as I accepted the cordial invitation to walk in. "That is a specimen of the work done inside." It is a part of their system to meet folks at the outer wall and make them friends before they know it.

Inside, another courteous gentleman greeted and showed me to a room. They were already singing, and in about five seconds a venerable-looking old lady, as brisk as a maiden of fifteen, led her seat by the "superintendent" desk, and singing all along as she came, handed me a book open at the place. Her name, I found, was Aunt Lizzie. I don't know what she is. I reckon she is everybody's Aunt. Contrary to my help, instant, counter, guide any body that comes in her way.

Well, you see I was by this time pretty well predisposed to like a thing. I concluded it was a way they had of just being people after their Sunday-school; and that they had not forgotten the lessons they had learned when by the Bible class was there.

After singing several lively hymns, I discovered that two or three unconsciously more than I expected, and any one at a signal the books were closed, and every head was bent for prayer. A pause of fully a minute, in perfect silence, gave impressive to the solemn, earnest prayer that followed. There was no asking for silence, not even waiting for silence. Every one waited, in seriousness and silence for the voice of prayer.

Then came the lessons. I wanted to be in three places at a time, with my hand in the infant class, and in the large Bible class. As I have not learned to be "like Cerberus," as Mrs. Malaprop says, "three gentlemen at once," I had to choose one; and so I slipped quietly into Mrs. Lawrence's Bible class, where the same teacher, a plain, unpretending, deeply pious man, has been holding for some fifteen or more years, unanimously, a large and deeply interesting body of ladies and gentlemen in a Bible class.

After the close of the Sunday-school, I went up stairs, and found a large congregation assembled, nearly filling their large audience-room, notwithstanding the inclemency of the weather. There came one of the most impressive and well-balanced discourses I have heard for many a day; and that of Dr. Peddie, the pastor, on "The Man, Christ Jesus." It was confronting, stimulating and instructive. I am quite charmed with the man, as well as delighted with his preaching.

Correspondence.

A Sundry in Chicago.

I have just had occasion to take a little trip to this typical center of northwestern enterprise, and feel like jotting down a note or two about the city.

After a pleasant autumn day in Louisville, it was something of a surprise to wake up next morning at 5, thinking it might be 7, because it was so light, and then find that the light was due to the reflection of a nice bed of snow, which had fallen during the night to the depth of two inches. Having got up, however, I was too lazy to go to bed again, and the easy motion of the Woodruff Sleepers made it not unpleasant to read by the fading dawn rays.

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At night, I had another pleasure, that of hearing Dr. Lorimer preach a noble sermon on the enthusiastic ascription of at least twelve hundred, crowding the ancient edifice of the First church. There was also a good and hearty lay, both of all there was sound gospel in it, fervently and forcibly presented. I was glad to perceive that the recent assaults upon him have not alienated the confidence or the affection of the Baptist brotherhood, and that he is winning his way to the hearts of the young men of that great city, in a remarkable degree. I felt that I must give him a cordial greeting on behalf of his many friends in Kentucky.

I wanted very much to visit the Baptist Theological Seminary, which is now removed to Morgan Park, a beautiful suburban village I am told; but the brief time and no prospect of business would not allow. It is doing a noble work, and its removal from the city is regarded as an admirable financial step. The University, though greatly embarrassed as at present, is giving excellent education to a number of students, and is hoping for a better day. But enough for the present.

The "Old Man's Dream." Looking over the Recorder of Nov. 27th I find a peculiar dream by a rheumatic "old man" caused, it seems, by his reading so much about "alien immersions." English burial customs. It quotes the passage: "Your old man will dream dreams, and then tell us that he dreamed a dream, though 'not one of the Bible kind' as he set in his old arm chair."

Now the same book tells us, in the same way. "And your young men shall see visions." Well, on reading the above said dream or saw a vision, it may not have been of the high kind, but on reading such things for irregularities, and "essentials" by the "old man" and getting a little reflection, visions will up before us, and we suppose young men have the same inferential authority for relating their visions as old men have for telling their dreams.

Well, here is our vision: There arose before us a great and mighty city, and in it full of people did dwell. And there were in that city laws and ordinances regulating all its affairs. And for burying its dead it had a great cemetery. And I saw in my vision that this cemetery was free to all who came to the city fathers; according to this ordinance, and asked to bury their dead therein. And it came to pass that there lived in that city a certain "old man." Now this old man had a valued friend, with whom he was quite familiar. They met often. This friend was a certain friend by profession. He was much opposed to grave-yards, cemeteries as "burying grounds," talking and wrote much against them, "showing their detestable influence upon health."

And it came to pass that this old man, being full of years, sickened, and died. Now this circumstance distressed him in his sickness, and was with him in his last moments and took charge of his remains. Now the laws of this city would not allow him to bury the body of the old man. But being much opposed to grave-yards and burying places, he would not sanction these things by going to the city authorities for a place in the cemetery for his old friend. And so it came to pass that this reprobate went forth with pick and shovel right out into the commons of the aforesaid city, and did proceed to dig a grave. Not that he was in favor of graves—or of burying people, but being deprived of the opportunity of carrying out his peculiar idea of the disposal of the dead, this was the next best way he could do to show his opposition to grave yards or burying places. So it came to pass that there in the commons, in defiance of city laws, city officials, he did bury the old man. Now it came to pass that when this fact was noted abroad and the passers-by did see this new-made grave, right in the city, there was great commotion, and much murmuring thereat.

The press of that mighty city did take the matter in hand, and many things they did write and print. In the eastern portion of that city, and also in the west end, was a paper that did contend that the people were making a great fuss about nothing. They said the man is buried, let him rest in peace—that such a small immolation should not get up such a disturbance about little "irregularities"—that the great end of the matter was to bury the dead, and show fully met. The man was buried. Let the question about cemeteries and city laws alone. It can do no good to agitate it. Many such things did they write and print, calling for peace when they were the disturbers.

On the other hand, the great body of people did say that such a precedent was ruinous. And the numerous other districts saw a flagrant violation of city laws and ordinances, saying that if such things were allowed and not corrected that the city itself would soon be nothing better than one vast cemetery. And they did call upon the people and the city fathers to set the matter right, saying that it would not do to leave that grave there in the commons, else soon such a case would again occur, and still others, till who could not endure it would end? That nothing short of the ruin of the city would be the result. Thus the discussion went on till it came to pass, in my vision that I saw the city fathers who did go and did open said grave and they did take up the body of the old man and did take it to the cemetery and there they did bury it. And I saw in my vision that there was great joy in the city, and peace restored upon it, and all the people were glad with the exception of that murmuree man, and that from those papers in the east and west end of that city, sanctioned by said crematorium, who, though himself not in favor of grave-yards nor burying people, was pleased to see the trouble he had brought upon that city and the friends of the cemetery. Those with a few old men, "when a little dull," that were occasionally troubled in the dreams, were the only exceptions to the sanction of the action that removed the cause of disturbance among the masses, and maintained law and order in that great city. All the people said amen. And that great city grew and prospered, and the dead were buried in its cemetery. And thus my vision came to an end.

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2. We believe it to be the duty of each church to actively engage in all the work of the church, the ministry, and co-operating with the majority.

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7. We believe that each future applicant for membership in this church should give his consent to the above-mentioned engagement.

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w. w. j. Oswego, Ky., Oct. 4.

If a man die, shall he live again?

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On the other hand, the great body of people did say that such a precedent was ruinous. And the numerous other districts saw a flagrant violation of city laws and ordinances, saying that if such things were allowed and not corrected that the city itself would soon be nothing better than one vast cemetery. And they did call upon the people and the city fathers to set the matter right, saying that it would not do to leave that grave there in the commons, else soon such a case would again occur, and still others, till who could not endure it would end? That nothing short of the ruin of the city would be the result. Thus the discussion went on till it came to pass, in my vision that I saw the city fathers who did go and did open said grave and they did take up the body of the old man and did take it to the cemetery and there they did bury it. And I saw in my vision that there was great joy in the city, and peace restored upon it, and all the people were glad with the exception of that murmuree man, and that from those papers in the east and west end of that city, sanctioned by said crematorium, who, though himself not in favor of grave-yards nor burying people, was pleased to see the trouble he had brought upon that city and the friends of the cemetery. Those with a few old men, "when a little dull," that were occasionally troubled in the dreams, were the only exceptions to the sanction of the action that removed the cause of disturbance among the masses, and maintained law and order in that great city. All the people said amen. And that great city grew and prospered, and the dead were buried in its cemetery. And thus my vision came to an end.

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Please to say if the above would require any other changes in Baptist covenants, and if so, please to write what you believe the Bible taught as to doctrine, and if such expressions of their views have not been a certain "creed," "confession of faith," and "articles of faith," and if so, please they have not written what they believe the Bible taught as to practice, and if such expressions are not called "church covenants," and if so, please to write what you believe for covenant making and for mercy.

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3. We believe it to be the duty of each church to adopt the following covenant: The promise of the gospel and in defraying all the expenses of the church, including the pastor's salary, unless presented by the pastor and approved by the church.

4. We believe that the world is the field and to each church member should come to labor until the kingdom of the world be come the kingdom of our Lord and his Christ.

5. We believe that members of the gospel should be apt to teach and faithful in the study of God's Word, and give themselves wholly to these things.

6. We believe that each church member should, if need be, carefully a good religion, weekly non-union, and, as opportunity offers, purchase from time to time such books







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Rice, in most other Asiatic countries, forms the staple food... 'Certainly not.' 'What a pity you could not see me!'

The meals are served in circular red trays of graded sizes... 'Certainly not.' 'What a pity you could not see me!'

Away in the everglades, far from any other human habitation, lives this man, renowned as the richest man on the peninsula.

Our Little Folks.

A LITTLE BOY TROUBLES. BY CAROLITA PERRY. I thought when I found my letters, they were all from you.

The ink got over my fingers: The pen was all sorts of things; The nib was all sorts of things.

So the mother, tearing a merited punishment, in a childish freak left his home one day; just at evening.

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there trembling, not daring to open the door or even knock. And there was no need to knock, the mother's ear had heard that rattling, light as it was.

'Sinner, are you not tired of wandering? Weary and heart-sick, do you not often wish you could "come?"'

'I can not to call the righteous, but dare not go near. Why not? Within the Star's walls for you, longing to hear your footsteps.'

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A BLIND FISHMAN. BY THE REV. HENRY HUNT. Like a blind fish in the sea I tread my way; I know not all the threads that run in the world's web.

A Florida Cattle King. Away in the everglades, far from any other human habitation, lives this man, renowned as the richest man on the peninsula.

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