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Our Pulpit.

A SERMON FOR YOUNG MEN.

BY REV. J. T. CHRISTIAN, PASTOR OF THE FIRST HAL TIST CHURCH, CHATTANOOGA, TENN.

TEXT: "Whorewithal shall a young man cleanse his

TF you come this evenlng expecting to hear young men abused, you will go away disappointed. You say young men sow wild oats. Perhaps they brother, and hope your guardian, genius." do. But who taught them? They learned it from There are some people who condemn young men, ways, and be wise; which having no guide, overbecause they will have their fun. I do not always seer or ruler, provideth her meat in the summer. think they are funny over the right thing; yet and gathereth her food in the harvests. How long I wish them full of life. The young man who is wilt thou sleep, O, sluggard, when wilt thou arise as sober as a judge can usually boast of nothing out of thy sleep? Yet a little sleep, a little slumelse. He is too lazy to have enterprise, and too ber, a little 'elding of the hands to sleep: so shall dead to turn the world upside down Instead of thy poverty come as one that traveleth, and thy taking away one lawful pleasure, I would add joys want as an armed man." Take another lesson. thicker than the leaves of Valambrosa. The cares "I went by the field of the slothful, and by the of life come soon enough upon the young men, and vineyard of the man void of understanding: and I pray ye add not one burden to them. I honor the lo, it was all grown over with thorns, and pettles gray-headed fathers-gray hairs are a crown of had covered the face thereof, and the stone wall glery; but it is to the young men our country must thereof was broken down. Then I saw and conlook. In a few years we will ask, Where are the sidered it well; I looked upon it and received fathers? The young men of this generation will instruction." be the fathers of the next. On account of these young men.

I would urge you to extend

AN AFFECTIONATE OBEDIENCE TO YOUR PARENTS. I almost fear some young men have forgotten this solemn duty which is obligatory upon them. They seem to think this is very well for the small children and the girls. I have very little respect for himself, and the next day he started the boat the young man who calls his father "the old man," old woman." Take the Word of God, that book which no man ever sat down and read, but that he arose a wiser and better man, and it says, "Children, obey your parents in the Lord: for this is right. Honour thy father and thy mother, which is the first commandment with promise. Turn to Exodus, and you will find the commandment and that promise given, "Honor thy father will be in his pathway.

application to some laudable business.

shop. Our gallows are thronged, our peniton- billiards for drinks. tiaries are filled with men who are idlers. A busy You should be equally careful in the appropriaman has no fimo to go astray, an idle man has no tion of your time. As the Scriptures say, "redeemtime for anything else." If you wish success in ing the time." You have no idea how much time I have not an unkind expression, so far from that life, make perseverance your bosom friend, experi- you waste till you seriously think of it. The days being the case I have my good words to utter, ence your own counsellor, caution your elder run away, and you know it not. When once the

Robert Bruce was once utterly cast down. He do no good in after years to mourn over departed their fathers, if not from their own, then from some thought he could do no more. He noticed a spider days, watch them carefully now. I will not other father. The boys swear, because grown-up trying to climb a web. Time and again it failed, bridge one pleasure. I would not destroy a joy. people do, and get drunk, because they have seen but at last it succeeded. Robert Bruce, from that but I would have you to be happy through life. somebody else drink. I have seen a boy not six hour, became the deliverer of Scotland. Perse- Industry will avail nothing unless you practice vears old reeling along the street, because men versuce overcomes all things. If your heart falls frugality. Prosperity's right hand is industry, and gave him liquor. I ask, Are young men to blame? you, "Go to the ant, thou singgard; consider her left hand is frugality.

Only determined and persistent effort will su things I wish to speak a few words of advice to ceed. The man who is in good luck, is the on who works his way through life. He never tires is never still. Sleeping chickens are the ones the owls catch. Mr. Torney was employed by Vanderbilt to run a boat from New York to Long Island. His orders were to start the boat on time, collect from every person and have no dead-heads. The first day he collected fare from the Commodore when Vanderbilt was walking leisurely down the now a millionaire. The road to success is open to any young man who has the pluck to try it.

But you must practico-

FRUGALITY AS REGARDS THE APPRECIATION O MEANS AND TIME.

Many young men get a very small salary, and it

have been spoiled in making poor lawyers. Better buy a je vs-harp, let him whistle with the maswing a blacksmith's hammer than to be a seedy chinery that nature has given him, and young man, gentleman; better have your hands hard and bony if your girl does not want to see you in the coatwith the honest toil of the farm than be a well- you can pay for, let her crack her own hazelnuts dressed gambler. Do something by all means, and buy her own clothes. It is more hencrable to When the world sees a young man trying to do, it buy a house and lot for your gray-haired father will help him. An idle brain is the devil's work, and mother than to waste your money playing

years are past, you can never recall them. It will

GUARD CAREFULLY YOUR WORDS.

Let the words out of vonr mouth and the maditations of your breast be acceptable in the sight of your God. "For by thy words their shalt be justifled, and by thy words thou shalt be condemned." Let the young mau "refrain his tongue from evil. and his lips that they speak no guile; let him eschew evil, and do good ; let him seek peace and pursue it." I have already indicated your duty to vour parents, but if you have brothers and sisters, treat them with true fraternal affection. To friends and strangers, be courteous and kind; this will repay you with compound interest. All men from the least to the greatest love to be noticed. Ever be true to yourselves and your fellow-men. Let no falsehood escape your lips. Sin has many tools, but a lie is the handle that fits them all. Avoid every appearance of dissimulation. As you desire your peace hereafter, use no oaths. Swear not at all. It is a low and disgusting habit.

AVOID THE USE OF SPIRITOUS LIQUORS

I had a friend to come to me once and say never

preach against whisky if you want to be popular. I am afraid that friend was wise above what was written. As far as in me lies, I wish to live peace-"the boss," and "the governor;" and I believe wharf, Vanderbilt said that the man had the right ably with all men. You will bear me out that I I have heard young ladies call their mother "the stuff in him, and he made him his confidential always speak kind words; you have never heard secretary. It is needless to say that Mr. Torney is me abuse any one. It is hard for people to draw distinctions. I once remarked that some people were so wicked that they would persevere to torment. Somebody misuuderstood and imagined that I meant whoever believed the doctrine of the perseverance of the sain's would go to perdition. Certainly, there was a vast difference between the things. How can I fail to be opposed to intoxibehooves them to look how they spend it. I don't eating liquors? I have seen friend after friend and thy mother: that thy days may be long upon behooves them to look how they spend it. I don't cating liquors? I have seen friend after friend the land which the Lord thy God giveth thee." the land which the Lord thy God giveth thee."

There is a curse added in the Word, "Cursed be he that setteth light by his father or his mother: and all the people say, Amen." Instead of considering this obedieuce disgraceful, Solomon would say in his wisdom, "My son, hear the instruction of thy won are rightly investing it. If you are a clerk over prospers. The miser may hoard up a small with me in the race course of life, and they either lie buried or their hopes are blasted, and all by that fell-destroyer, strong drink. Do I disempton that fell-destroyer, strong drink. Do I disempton that fell-destroyer, strong drink. Do I disempton that fell-destroyer, strong drink. There was one I loved. I followed him to father, and forsake not the law of thy mother; for you are rightly investing it. If you are a clerk, his long house. I could speak no word of theer, they shall be an orangement of grace unto thy head, you should look forward to a business of your for it is only too plainly written, "No druukard and chains about thy neck." I cannot believe that own; if you are a farmer, look forward to a well-shall inherit the kingdom of heaven." All I could the obedient son will go to ruin, or that destruction stocked farm of your own; whatever may be your do was to drop a silent tear and lift a prayer to the obedient son w'll go to ruin, or that destruction will be in his pathway.

*tocked farm of your own; whatever may be your do was to drop a silent tear and intra prayer to occupation, take care of your money. I know a pour man who has been clerking for a strong firm ten years, and he to'll me he had not saved a dollar. I believe this is true of hundreds of young thing besides dollars and conts—of the heart-Better work for five dollars a month, better work for victuals and clothes. If you cannot choose employment, let it choose you. Many good mechanics a month as a mont

love. I will leave this painful aubject by readira few words of the Holy West, 'Who hath woo? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath reduces of eyes? They hath tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when like an adder."

THE ROAD TO POVERTY AND DEATH,

every species of gaming. Young man, if you can play cards or gambie, buy Charles Dickens' Old Curlosity Shop and read the story of little Nell. It is one of the saddest and most beautiful lives in all the English literature. The old grandfather strikingly illustrates the fascination which lingers around gaming, and his ruling passion is strong in death. In gambling much valuable time runs to waste. I have no doubt that if most of the sports would apply themselves as closely in reading as they do in studying how to cheat and swindle. they would make brilliant scholars; or if they would apply themselves as closely to business as they do to gaming, they would make honest livings and be thorough-going business man. It requires mere ingenuity and study to be a successful rascal than any other employment a man can have. The destruction of morals is absolutely shocking. It is ground in which every rank and vile weed of infidelity. Closely connected is every species of evil association. Drinking, swearing, cheating, prisons and penitentiaries are words well known to gamblers. It means ruln in this world and that which is to come. The sober judgment of the legislatures of our land have outlawed it. Woe be to that young man that is so dazzled by wealth that he goes to a gambling table and throws dice or casts a card for that which is not his own.

Let us hear

THE CONCLUSION OF THE WHOLE MATTER.

Fear God and keep his commandments, for this is the whole duty of man. Come, diligently search in nature and in the kingdom of grace, and positive the Scriptures, for they testify of Jesus, the only declarations of God's word, convince us of the conway of life. If you have a sin in your heart, trary-"Lo lam with you always, even unto the pluck it out as you would a fire brand. In the end of the world" Mett. 28-20. New Forest of England near where William Rufus Let us take an illustration from our own human was killed is an oak split apart by a holly tree. The race—the race, which God sent his Son to save. berry in the bill of a bird may have dropped it There is within it, this principle of continuity, by there in a crevice. Years passed by and there which the continuance of the race is secured, though grew up another tree within the oak. So, young individuals perish. And the stock of humanity, man, a cherished sin will ruin the soul. I would like an evergreen tree, is ever flourishing with ask you to plant yourself on a rock from which ever unerring vitality and vigor, though the foliage you can never fall-even the enduring rightcous- be ever fading and falling. ness of Jesus. In this way you are ready for life or death. My son, if sinners entice thee, consent thou not, but bind religion to thy heart.

BEYOND THESE CHILLING WINDS. Beyond these chilling winds and gloomy skies, Beyond death's solemn portal. There is a land where beauty never dies And love becomes Immortal;

A land whose light is never dimmed by shade. Whose fields are ever vernal, Where nothing beautiful can ever fade, But blooms for aye, eternal.

We may not know how sweet the balmy air. How bright and fair its flowers: We may not hear the songs that echo there Through those enchanted bowers.

That city's shining towers we may not see With our dim earthly vision, For death, the silent warden, keeps the key That opes these gates elyslan.

But semetimes when adown the Western sky The flery sunset lingers. Its golden gates swing inward noiselessly, Unlocked by silent fingers.

And while they stend a moment half alar, Gleams from the inner glory Stream brightly through the azuro vault afar. And half reveal the story.

O land unknown! O land of love divine! Father all-wise, eternal, Guide, guids these wandering feet of mine

Into those pastures vernal,

CHRISTIAN EVIDENCES. BY HEV. WM. P. BOND, BROWNSVILLE, TENN. ** NO. V.

the baptized disciples, they are constituted, framed, organized, and become the, oikes tou theou It giveth color lu the cup, when it moveth itself to ecclesia theou zontos, the house of God, "the aright. At last it biteth like a serpent, and stingeth ecclesia of the living God, the pillar and ground of the fruth."

Here lies the lumber on the yard, here also is the architect, with his plan of a house, the cidos and the uls of Aristotle. The material is wrought into a mansion in exact conformity with the plan of the srchitect. And the Lord of the manor, has decreed that all of the houses to be hereafter con-

Continuity of existence is guaranteed to this divinely organized ecclesia. Not to any particular body of Christ, the abode of his spirit. Christ the congregation, or assemblage of the called out or corner-stone is eternal, and the coclesia built upon

Has not God provided for the continuous exist- It is the word of God, given by Inspiration of ence of all his works? Are not the seeds of life the Holy Ghost, that gives continuity to the ecclesia, and continuity of being, implanted in all things not any grace of ministerial hands. Order suggests that have organism? Is not system, order and de- that in a country when a certain ritual or form can sign patent to the observation of mankind in all be easily observed that it shall be done. For the Creator's works? And can it be supposed that order brings tranquility, tranquility brings peace, in this, the most glorious of his works, that of hu- and peace brings bappiness—this is the law of cirman redemption, our God and Savier should have cumstances. But there is a higher and universal no order, no system, no design? Should have dis- law controlling that of circumstances, and abplayed no such wisdom as he has in nature? Should sorbing all particulars and expedients-"all things not have secured the continuous existence. growth, are lawful for me, but all things are not expedienc" and development, of that sublimest of all forces, 1 Cor. 6-12. the organic life of Christ in the world? The body of Christ in which dwells the Holy Ghost?

Has he secured continuity of being to the beasts of the field, the fowls of the air, and to the grass, herbs and trees, in field and forest, by planting in each the seeds of perpetuity, and has he left, nucared for, and unprotected, that "Divine life, which is the light, that lighteth every man that cometh into the world?" John 1-9. All analogies

Universals have continuity of life, particulars are short lived.

So the ecclesia, the body of Christ, subject as all decay, in so much of its conditions and character re of civil liberty. as are human and earthly, is yet endowed with ous with the origin of the ecclesia and has been life Divine, which as a stream fed from a living co-existent with it. fountain, flows ever on amid the revolutions of 4. My fourth witness is the Lord's day. In the earth, with unbroken continuity as the river Niger | morning of April 5th, Anno Domini 33, our Lord The churches of Damascus, Antioch aml of Judez from the church at Jerusaiem, but those churches as a day of rest and worship in place of the Sabbath

by him, for an explanation of his position, on the

If, says he, a dozen men were cast upon an Island AND now the Divine eides, or form, is applied to should all be converted the Testament, they should all be converted—they might appoint one to bapilee the eleven, and then one to baptize the wenter, and might proceed to elect a rullrg elden and then a steward, or deacon, and organize themselves into a church by appointing one or more to lay hands on the elect elder and deacon and would thus become an ecclesia, and ce ecclesia of Christ and that the authority, with all needful grace for these several proceedings, would come from Christ the Head, and not by descent from ministerial hands.

structed for the use and occupancy of his tenants, drafted a plan, it is after God's wisdom. Here gree the proper materials, construct the house in concleet. Not to the ccclesia of Jerusalem, or Antioch, that corner-stone will be eternal. Universals sur-

Glorious things of thee are snoken. Zion, City of our God, He whose word can no'er be broken, Formed thee for his own abode Lord. thy Church is still thy dwelling, Still is precious in thy sight. idah's temple far excelling Beaming with the gospel light.

On the rock of ages founded. With salvation's walls surround She can smite at all her foes. Round her habitation hovering, See the cloud and fire appear. rar a gloom and a covering, Showing that the Lord is near.

The foundation of the ceclesia is contemporane ous with the wants recorded in the Word. And in the Word we find a full account of its rise, by those who participated in its establishment, and were we witnesses of the facts commemorated, the death, burial and resurrection of our Lord.

My third witness is the Christian ministry. The Word, the ecclesia and the ministry have been increasing testimony for Christ through all the ages -and the living winistry have not been the heralds of the cross only, but the heralds of a higher civilization, the defenders of freedom of conscience and things sublunary are, to the laws of change and lights of private judgment and of the largest meas-

disappears amid the sands of African deserts. to arose, it is believed, from the tomb. During the reappear again. in more fertile plains, with unbro- forty days that intervened to the day of his ascenken continuous flow-continuity, but no succession. sion, he appeared to his disciples regularly every Sabbath, or first day of the week-moderately sugand Galilee were due to the flow of divine life gesting to them. if I may say it, to keep that day were in no proper sense of the term successors to of their fathers. And in addition to the evidence the church at Jerusalem, nor were the churchen of contained in the "Acts of the Apostles"; and the our country, or of our age, successors to those of epistles, we have the evidence of Pilny junior, very inother country and ago.

If it be asserted that the grace of ministerial apthority, has descended with unbroken continuity week, for the worship of the Lord by prayers, from Bishop to Bishop by the laying on of hands, hymns of praise and the eating of the Supper. And from Apostolic times to the present, I would believe it if I could, but really I see no necessity for it. For I do believe that Jesus gave an organism for the coclesia, and that the form decreed by him, has consumed in all and and appeared of entirely the observance because of the standard continuing the content of the been preserved in all ages, and that the Baptist Church, in the line of descent by continuity, and not by succession, upon the principle maintained by Archbishop Whately in his "Aingdom or Christ," It has been many years since I read it but I remember well an lilustration made use of Lord's day, a commemorative institution, testifying rest and public worship.

5. My fifth monumental witness, and commemo. Jesus Christ. rative institution is the ordinance of immersion the rative institution is the ordinance of immersion the to the North star. their polished shafts on the "obedlence" may not be so well known. We Christian rate of introduction into the kingdom of broad McAdam highway of the ages, point us to frankly agree that "the General Assembly and the God and into the membership of a local ecclesia.

this institution, and show beyond controversy, that it was emphatically commanded by our Savior and the Apostle Paul in the 6th chapter of his letter to City of Jerusalem laden with spices and linen, seck- Bro. South-West, do you think that the ordinauce the church at Rome, makes a commentary upon the rite, teaching us most unequivocally that it represents and symbolizes the death, burisl and resur rection of our Lord,

Such is the teaching of Scripture; such the interpretation of the rite, by the primitive church: such the understanding of all Christian sects, until boast of the Baptist Church, claiming as they do victory rends the sky as they exclaim: that only those Christians who immerse applicants for membership, present an objective evidence of a living Savior.

Since the day of our Lord's ascension to the present time, the ecclesia of Christ, has maintained the integrity and purity of this ordinance. She has met death in every form that malice in its phrensy could invent; and in every candidate that has been plunged beneath the liquid wave, hidden subject of inter-communion, a few have taken the from sight, and raised again to human view, she position that it is wrong to invite to the Lord's has proclaimed the fact, that Jesus died and rese lable members of other churches of the same faith again-that "his body did not see corruption" in and order. But certainly it does not follow that Joseph's tomb; nor did "his disciples come by mon to all obedient disciples whose membership i night and steal him away"; but that rising by the necessarily in local churches. The General Assemmighty power of God, he ascended into heaven bly and the caurch in heaven will be composed of to-day, making intercession for his people. The "common people" witness the performance of the rite, New Testament history, gives its origin, and no sophistry, no arts of logic, no inventions of the enemy, can persuade them that the world has been imposed on for nineteen hundred years, and that the ordinance tells a falsehood. As well could you persuade them that the "Bunker Hill" monument and American history speak a lie-when they declare that the battle of Bunker Hill was fought the 15th of June 1775. As well might you expect to persuade the Jews, that their "passover" and "penecost" and "tabernacles" were legends and liesnever lingered around Sinai while Moses was re-ceiving the tables of the law, and never tabernacled forty years in the wilderness.

6. My sixth and last Christian ordinance and commemorative institution is the LORD's SUPPER. a main body. But when one witnesses the solemn feast, hears the history of its institution, on that sad night preceding the betrayal and crucifixion of Jesus; hears him say, as he breaks the loaf "this is my loay broken for sin"; and then the cup of wine my body broken for sin"; and then the cup of wine by exhortation, invitation, and earnest persuasion. which he passes to his disciples, saying, "this is my blood shed for the remission of sins"—and now "Do this in remembrance of me"—and then the "Do this in remembrance of me"-and then, the an immersed believer who should partake of the contrite and conscious, that he died for them, that they might have eternal life—how intensely real and vivid becomes the scene, as if the very body and blood of the Lord were present to the very body and the very body are very body and the very body and the very body and the very body are very body and the very body and the very body are very body and the very body and the very body are very body and the very body are very body and the very body are very body and the very body and the very body are very body and the very bo and blood of the Lord. were present to the natural Who "S. W." is, we know not. For the present nineteen hundred years. Is it a falsehood, a su- blazons his article, "Gospel Church Courtesy." persition, an imposition? Four hundred millions

stitutes an xRA in the history of the world. As if the clock that strikes off the centuries, and circles of the ages, as they roll on, had struck one, on the night that a babe was laid in a manger, in the litdoom of all existing religions. From that time

Like the pointers in the sky, that direct our eyes The Scriptures inform us fully as to the origin of nable clive trees in the garden near Calvary, in which was laid the body of Jesus.

eyes they thread their way, through the lanes of the ship even on earth." But what of that? ing the tomb, that they may embalm the precious body. Arriving there, we behold six heavenly messengers. The WORD—the ECCLESIA—the MINISTRY—the LORD'S DAY—BAPTISM churches in the "general assembly or church in and the LORD'S SUPPER clad in garments of golden light, encircling the tomb-their hands are locked in each other's grasp—they draw near, and beading forward, look down into the tomb, now open and empty: joy divine spreads over their

"He is resent He is not here!" "God is gone up with a shout!"

"Lift up your heads O, ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in." Psalm 24 7.

GOSPEL CHURCH COURTESY.

t PETER III: 8. there is something in the provisions of grace comfellowship even here on earth. The "ONE IMMER-SION," expressive of "one faith" in the "ONE LORD" is one of those bonds, Eph. iv: 5. And the memoword and were immersed," was another bond for those who continued steadfastly in the apostles doctrine, brotherbood and prayers, Acts ii: 42. The immersed believers in that model church were of many countries, afterwards forming churches in inspired truth, Col. iv: 15. And when Paul was laboring with the churches he partook of the Supper symbols of communion with Christ, of identifying himself with that church in the privilege, 1 Cor. x:17. He also admonishes the churches not "to forsake the assembling of themselves together" and "to keep the ordinances as they were delivered unto them." So that Paul invited, directed, commanded and exemplified the partaking of the supper with other churches. wherever by the leadings of Providence we may happen to be. And no one will presume that what God has commanded to be done, ought not to be

eye. And thus the solemn feast has testified for we will decipher him "South-West." He em- tolic churches? Try it again.

religion has advanced until it has become so deeply rooted in the reason, conscience and affections of the ruling nations of the earth, that most of them have by legal enactment established it as a day of rest and public worship.

standing as so many monuments in the cemetery of the companies the fact whether these communicants are cobed out them, explaining their origin and interpreting their religion, of the concurrent testimony to the fact of the laying of the corner-stone of our Christian in the local church where such have membership, religion, eighteen hundred and fifty years ago. in the death, but and resurrection of our Lord Lord's Supper stands in each local church. Mone need go away from home to get it, where their "obedlence" may not be so well known. We the tomb of Joseph, unbosomed among these yeu- church in heaven will be composed of the truly spiritual members of all those local churches, But let us now follow the Marys, us with tearful among whom there are common bonds of fellow-

heaven"? To these "recreant Baptist ministers." it seems that you have gone into a far country to draw your argument for intercommunion. My 3 good brother, all these "recreant" fellows will give within the last one or two centuries; and such the faces, they lift their eyes heavenward, and a cry of you their hands on what you have said of Eph. iv: 5. We fear that you would have been a little off on Acts ii: 42, if the inspired word had not called you to the truth. "The immersed believers on that church were of many countries," etc. That "model church was a fitting place for the breaking of bread, etc.

"Afterwards formed churches in many places,"

Your argument would make a Felix tremble. Because they all communed together when they all belonged to that one model church, therefore, after they scattered off and formed other distinct churches they ought still to commune together!

Our brother is a little unfortunate in his selection of Scripture to prove that Paul practiced intercommunion. He refers to 1 Cor. x: 17. Let us "far above all principality and power, and might the truly spiritual members of all thess local read it, "For we, the members of the church at and dominion" (Eph. 1. 21. 22.) and there lives follows in our hard on south The flower on south The flower on south the first one bread, and one body: for we are all partakers of one bread." "We," and "many" in this reading refer to the entire body of rial supper fer all those "who gladly received the Christ-the church on earth in the sense of thekingdom of Christ. Now, Bro. S. W., was the Lord's Supper given to the church of Christ in its kingdom sense, or was it given in its local sense? If it is a kingdom ordinance, then remove it out of many places, but with the express privilege of the local church and let it be established where it reading each other's letters as common lessons of belongs, and intercommunion will be the order. But the Scriptures are fatal to this idea, "Each local church is the custodian of the Supper. Paul and that their fathers never left Egypt under the which all of the qualified body should partake, lead of Moses, never crossed the Red Sea dry shod, the straight with that should be considered to the control of the Suppersonance of the Supp nances, 1 Cor. xl: 2. "All are partakers of this bread" from the fact that it is provided in each and every church, for all the members of that church.

Then comes the strangest of all. Bro. South-West says, because Paul admonished the churches "to keep the ordinances as they were delivered unto them, so Paul invited, directed, commanded and exemplified the partaking of the Supper with urged upon the attention of the subjects of grace other churches"! This is as conclusive as the Methodist argument for Islaut baptism: "And Balaam rose up in the morning and saddled his ass," Num. xxil: 21.

Another little matter. How about this "inviting," Bro. S. W.? Did Christ make the memorial supper a matter of invitation? Which, of the apostles invited anybody? Which one of the apos-

NORTH-WEST.

of human souls protest that it speaks truth, and they will die for it.

There yet remains one other objective evaluation that truth of our religion, which cannot be called an ordinance, for the church never did celebrate any birthday of Jesus. But yet the life of Jesus, continued to the world. As if REMARKS.—The above is from a prominent minthis word "courteous," on the administration of the assembly, then the Supper being a privilege of a tio village of Bethlehem in Judea, sounding the Lord's Supper he might have used a small portion local assembly, it cannot be carried beyond its doom of all existing religions. From that time mankind have consented to celebrate the event in honor of their Lord; and throwing aside the ealendars of Greece, which counted the years by Olympiads, and those of Rome, which registered time by the A. U. C., they have now, universally I may say, agreed to date all events and all transactions private and public by Anno Domini. What homs prevate and public by Anno Domini. What home prevate and public by Anno Domini. What of it in speaking of his beloved brethren, and not jurisdiction.-Josse Mercer and History. To the

BAPTIST CHURCH SUCCESSION.

auconsolou of the churches of Christ or the perpatulty of his kingdom, as is being made upon the smithenticity of the old Covenant and the incoiration of both,

It is a fact that every intelligent reader of the Bible who Is not inveresately prejudiced against that kingdom, and the churches that composed it, Herald. must have stood unbroken and unchanged from In one, the Religious Herald says, "Baptist sucthe 1880 years past.

We do not say that we can trace the connection of any one existing church with its predecessors back to the days of Christ. We do not intimate that we are required to to so, because we believe tion that is by Christ, which is only for those utes please send to me at once. related by blood to Adam. God has declared my relationship, and therefore we know there has been an unbroken syccession of families, and that is enough.

Indeed, the very obscurity, the very hidden history of our churches for some thirteen centuries that so staggers our historians and causes them to by the "two witnesses" of a Revelation.

of the "woman" for forty-two months-1260 years- will not suffice. The mother must be more of a from the face of the Serpent and the beast-clearly symbolizes that the true churches of Christ would be driven into obscurity-that 1260 years of darkness and obscurity would rest upon the history of the churches of Christ, and this is the exact length of time almost to the year from the edict of Honorius answer was, "Something I know is changed; it I am very v that drove the Anabaptists out of Italy and out of great change somewhere, I am sure, for everything the sight of men untilt he year the first association is different from what it once was." A very ant

These thoughts were awakened by the following new. excerpt from the Central Baptist, St. Louis:

Wo amen that views and practices which we now hold and which cause us to be called Baptlets, have been held by targe bodies of Christians in all become ume past since Christ's day. That is our faith, yet much of so-called Baptist history needs revising. It is fortunate that our enemies have written books."

This revision of our only chronological history was completed by Orchard before his death. This revision was the work of twenty years of patient arduous labor, and will soon be put to press, and we think every Baptist should hall it with delight -whoever may seek to depreciate it.

The Religious Herald plays the open and shut gaine on the question of church succession indicated by these extracts, striking one time with venomous lance at its cotemporaries who advocate succession to prejudice them in the eyes of his readers, but when pressed by the enemies of Baptists, Miss. -Reference Eld. A. Lomax, Haxleturst HE ENDORSES THE VERY DOCTRINE HE SO WICKEDLY DECRIE: | See this:

"The doctrine of succession is as clearly taught in the Scriptures as restricted communion or believer's the Scriptures as restricted communion or believer's baptism. Let us press the issue. Will the Religious Herald join u-? —The Baptist fileager. No, sir, we will not. This raising of new issues on intercommunion and Baptist succession and the like, is or so it a reatest curses that over afflicted the Baptist. If, as a people, we still have a name and a place in the great Southwest, it is a atriking illustration of the indestructibility of Baptist principles. Many of those who have insisted upon the indestructibility of Baptist or being regarded; as the Mayon Pars of Baptist Union the Baptist Charles of Baptist Char

BAPTIST CHURCH SUCCESSION. orthodoxy have adopted the very measures most likely to destroy our cause. Bosides a bitter partiby the scholars of advanced thought upon the san splif, they have been continually bringing out new issues to yex and disturb and divide our own people. No, sir, we don't 'join. — Religious Revald. Read a little further:

"Our business is to repeat the cry; Come out of Bible who is not inveterately prejudiced against that the idea of church succession, will admit that Christianity rests as heavily upon the doctrine of until now, to join a little sect that is not half as a pointed to solicit and receive funds for Big. affiliations."- I same Erret. And while he is doing to be sent to me. the unbroken continuity of the kingdom of Christ, old as is a man now living near Winchester, Va. Hatchie Association, for Foreign Missions, May the Bibis. Let the reader study Dan. ii: 44, 45 and ("Christians") and says to him, 'You, too, are in Babylon, and, Instead of calling on other people to come out, you had better come out yourself.'

Matt. xi: 11, 12 and xvi: 19, and know that as Babylon, and, Instead of calling on other people to come out, you had better come out yourself.'

Moriah church—will forward when collected, W. W. Phasenger. stitution Christ set up and which he called his make nimed reductions, why do some people hold kingdom and church, then, if he be Christ of God, so firmly to one way of doing it.? - Religious

the days of Carist until now. If it has not, the cossion and the like, is one of the greatest curses prophets were false prophets, and Christ himself that ever afflicted the Baptists." In the other, he an impostor, and Christianity a cheat. Let cavil- says, "Calling upon Baptists, who have held aloft lers say what they will. This is the fact if there the truth of God FROM THE DAYS OF JOHN has been no unbroken succession of churches for THE BAPTIST UNTIL NOW." The consistent, truthful Religious Herald!

HEAR, ONE AND ALL.

INUTES of the following Associations are very much needed : Cumberland, E. T., East Tennesthat there has been such a succession, any more see, Enon, Johnson, Judson, Little River, Mulberry than we are required to trace our family back by Gap, Providence, Union, Unity and Watauga. families to Adam, to claim our right to the redemp- Brethren, if you have or can get any of these Min-

Chattanooga, Tenn. J. T. CHRISTIAN.

Hasty marriages of young people increase. Parents do not seem to be able to prevent it. The trouble is far back of marriage, and even of acquaintance. Girls never were left more to themsalves than now. Family connections and history are not inquired into. Late hours are allowed. doubt, is one of the very strongest proofs that Parties, plenies, church fairs, and all sorts of enter-Baptist churches were symbolized by the perse- tainments are visited without supervision. Suncuted, driven out and hidden "woman," as well as day-school acquaintances are not always safe. Parents should not put too much trust in their The driving out into the wilderness and hiding stimulate the love of adventure. Stern restraint And closes by adding: companion to her daughter; the father the confidential friend of his son. - Christian Advocate.

A NEW CREATURE - A Scotch girl was converted under the preaching of Whitefield. When asked spent twenty dollars, seven of which are replaced may be the world, it may be my heart. There is a of Baptists was held in England! Let any one try commentary on that passage, "Therefore, if any man be in Christ he is a new creature; old things are passed away; behold, all things are beco

THE DETECTIVE.

Under this head we shall insert, and keep standing for the beneatt of the development on, the names of every impostor and excluded Eaptist preacher known to us, as reference to

BAPTISTS TAKE NOTICE.

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

T. M. HAZLEWOOD.—Reference, Ben. McBryan, Church Clerk, Ashville, Ala. EDWARD HARRIS.—Reference, J. W. Wann, Ch Clerk

ELD. ROBF. TOMLIN.—Refere

REV. A. G. JONES.—A las George Jones.—Reference,

ELD. JAMES C. ORCUPP, who is now traveling in Texas, is an excluded member of the Baptist church at Woolcotts-ville, Ind., for swindling.—Reference, the Clerk of that church, J. M. LEE, expelled from Rosebud church for adultery and desertion of his family. Address S. J. Thomas, Clerk of Rosebud church, White county, Ark.

Give us your posiomeo, Bro. Thomas.

Foreign Missions.

MISS NORA B, GRAVES, EDITOR.

Nors.-I was requested by the Big Blatakin association during its last session, to act as agent for collecting through a column of this paper, the \$1,007 | monised by that body for ther (Babylon), my people, and to call on all loyers of Jesus to abandon all sectarian organizations and of Bg Hatchie Association for Foreign Missions are requested

Fayette Corner, Tenn.

I am glad to see the churches paying up their subscriptions, and I hope each one in the fund below, will stand square by May.

Bro. Prewitt's payment was accompanied by \$5 25 from the Somerville church, which its pastor, Bro-Enoch Windes, writes me, is one-third of its total contribution for Missions this year, the other being devoted to State Missions. We must say well done for this noble little band, itself a missionary church.

Rev. John H. Eager our missionary in Rome Italy, in returning from a trip through parts of Italy as a colporteur, solling Bibles and tracts. writes a long letter to the "Foreign Mission Journal." describing the whole trip, in which he says:

"I was surprised and saddened at the great amount of Ignorance we found. In one place of ten housand inhabitants, the almost universal response when we offered a New Testament was, 'I do not know how to read.' Some of the people laughed at the very idea of selling books to poor people who had plenty of work to do, adding that books were intended for rich people who had time to read. I was told by a genileman of this same city that of the whole population, ten thousand in number, about eight thousand were unable to read, adding that this sau state of affairs was largely due to priestly influence. As a rule, where the priests are numerous and influential, there we find ignorance and superstition, infidelity and vice. What a com-

And closes by adding.:

"We were absent eight days, traveled about two hundred miles, canvassed six large towns, sold one hundred and forty-five copies of the New Testament, distributed a large number of tracts, and

I am very very much tempted to ask for a special appropriation to enable me to do such work as this occasionally.

That Chinaman in Tahiti, who spends twenty dollars a month out of his salary of twenty five in distributing Bibles among his countrymen, ought to cause some of us at home to think more about serving God in carrying, his truth to humanity.-Baptist Courier.

English Baptists call for £15,000 oxtra to provide for the fourteen new missionaries which have been recently appointed for China, together with those which have been appointed to go to the Congo mission.—Baptist Courier.

Rev. J. E. Clough, D. D., of the Ongole Telugu mission, is expected to arrive in this country soon. -Baptist Courier.

THE BIG HATCHIE PUND.

The following are the churches and amounts subscribed T.C.M. GALLAND.—Reference, W. B. Crampton, Shield's listchic Association for Foreign Missions by the first of

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1. As Baptists, we are to stand for the supreme anthorit of the word of God as the only and sufficient rule of fait and practice. The Bible, and the Bible only, as opposed tall human tradition in matters both of faith and practic

all human tradition in matters both of faith and practice, so must claim as being a distinguishing doctrine of our decomination—a doctrine for which we are called earnestly to contend.

2. As liaplists, we are to stand for the ordinances of Christ as a emploined them upon his followers, the same in number, in socie, in order, and in symbolic meaning, unchanged and anchangeable till he come.

3. As liaplists, we are to stand for a spiritual and regenerate i church, and that more shall be received into Christ's more, or he we'comed to its ordinances, without confessing paronnal lath in Christ, and giving credible evidence of epotentiation of heart.

Church Polity. Espite to believe that a Christian church is a local congation, and complete in itself.

2 Tost, under Christ, each church is absolutely sovereign i dependent. That to each church Christ committed the sole guardi-

asnip and conitol of the ordinances—preaching the gospel cal administering bastism and the Lord's supper. 4. That all church rights and privileges, as voting and the Lord's supper, should be limited to the discipline of each

charch.

That no semblence of ecclesisatical authority can be at reised save by a local church.

8. That each local ghorch slone is invested with all eccles. nearlest power-power to elect and commissions and depose the own officers, -power to receive, discipline and exclude memores.

mettiguishing Policy of Historical Haptists. te non-recognition of human societies as Soriptural ches by affliction, ministerial or ecclesiastical, or any situact or co-operation that is angespible of being apart only or logically construed by our members or thous or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

silence is the most efficient Accomplice of Error.

BAPTISTS AND BAPTISM.

teu make so much of the mere rite of baptism. our faith and change of life. You seem to give it far more prominence than the Word of God does. I remember that the Lord this design of baptism Baptists alone hold and Jesus never preached about it; that He never teach to-day. It is the characteristic doctrine that alluded to it until until after His resurrection; that distinguishes us from all other denominations. He never baptized any one; that in fourteen of the inspired epistles, there is no reference to it; that the the Presbyterian Confession, then, we do not know apostle Paul thanks God he had baptized, in a large what the doctrine is. It does teach that without church no one but Crispus and Gains, and the baptism there is no promise of salvation to any son household of Stephanas.

The above is a sen once we extract from a private Now, here is just what all Baptists do teach, of prominence.

It must mean one of two things:

force its observance more constantly, or-

say it is not the fact.

it by his or her connection with it and endorse-

concise statement of the faith sinto which the Prosbytorian church baptizes:
Ques.—"What is a sacramont?"

Ans.—A secrament is a holy ordinance insti-tuied by Christ, 'wherein [4. e., in the receiving of which], by sensible signs, Christ and the benefits of the New Covenant are represented, seitled and applied to believers."

It is evident that the Covenant of Grace is worth less to any one, unless scaled and applied to him. Therefore, unless the sacraments are received, none of the benefits of Christ's death can be enjoyed by any one. This is clear.

Ques .- "Now what ordinances are sacraments wherein, or by and through which, alone the benefits of Christ's death are onjoyed?"

Ans .- "The Sacraments of the New Testamen are baptism and the Lord's Supper.'

Ques .- "What is haptism?"

Ans.-"Baptism is a Sacrament of the New Testa-

ment, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son and of the Holy Ghost, to be a sign and seal of the engrafting into himself, of remission of sins by his blood, and regeneration by his Spirit, of adoption, and resurrection unto everlasting life."

It any one doubts that the design held and taught by Presbyterians differs from that held and taught by the Catholics, let him hear how the most distinguished expounders of Presbyterianism, Pro-fessors in their Theological Scininaries, explain it:

Dr. Hodge, of Princeton, says: "We are baptized in order that we may be united to Christ, and be made partakers of his benefits. This baptism unto repentance is a baptism that the remission of sins may be obtained.

Dr. Nevin, the scarcely less distinguished Pro fessor of Theology in the Mercersburg Seminary. understood this to be the teaching of the Catechism and Coufession of Faith: "The Church (Presbyterian] makes us Christiaus by the sacrament . holy baptism, which she always held to be of supernatural force for that very purpose."-See Pritchard, p. 121.

We now inquire, Into what do Baptist churches

Our historical ancestors - A. D. 1120, four hunlred years before a Protestant seet existed, or Luther and Calvin had been born-taught this concerning the above doctrine of remission and regeneration by baptism, in a little work defining Anti-Christ, viz:

"A third work of Anti-Christ consists in this that he attributes the regeneration of the Holy Ghost unto the mere external act-baptizing infants into the faith, teaching that thereby regeneration must be had; on which principle he bestows or lers, and, indeed, grounds all his Christianity, which is contrary to the word of the Holy Scriptures. From the fourteenth Article of Faith put tortl

by them, I copy the seventh:
ART. 7.—"We believe in the ordinance of baptism. The water is the visible, external, which represents to us that which, by virtue of God's invisible operation, is within us, viz: the renovation mighty conquerors, will dash down right doctrine of our minds, and the mortification of our members and faithful obedience, and leave, what was holy through faith of Jesus Christ; and by this ordinance we are received into the hely congregation T CANNOT understand why you and your breth- of God's people, previously professing and declaring

If baptismal salvation is not clearly taught by or daughter of Adam.

letter, lately received from a Presbyterian minister touching the efficacy of baptism. It is the sign and profession of salvation already received and fellow-members of privileges which are common

enjoyed by the subject.

baptism than do Presbyterians, and therefore en- tloued it but once during all his public ministry pleased. on earth. One of the evangelists and the last one 2d. That the writer is drifting or has drifted into who wrote-John-of all Jesus began both to do and course is that, as Pedobaptists are in many places : that class of Pedobaptist ministers who would to teach, never mentions the Supper, or makes the a majority, a mixed church might soon have peraltogether abolish baptism in water from the slightest allusion to it. In all the recorded Acts of maneutly a Pedobaptist pastor; and then both the churches, because unable to sustain sprinkling and the Apostles there is only one certain allusion to it, proclamation and the administration of immersion unwilling to adopt the primitive act—immersion. (ii:42). Only one possible allusion to it in Paul's upon faith would wholly cease. If he means the first supposition, we can, in truth, letter to the church at Rome, and one allusion to it and express mention of it in his first epiatic to the him," (Eccl. x: 8), and this wilful transgression of Here is what the Prosbyterian church in America | church at Corinth, but in all the remaining nine con | avewed equality is the serpent which is biting holds and teaches, and we do say every member of episties there is neither a command to any church the breakers of God's hedges. The poison of the to observe it, or any example of its observance, or bite featers, and there is no means of healing the

per of our Lord is a trivial ordination, and it is of small moment how we observe it, or whether we bsorvo it at all ?

Is it not enough that he once positively and explicitly commanded and exemplified the observance of each of these ordinances to insure the obediences of all who truly love blm? Must we demand the limited repetitions of the command—to observe baptism from the lips of Christ and the pens of his aposites, before we will admit that it is of sufficient importance for us to observe it ? E. .

Our friend believes as we do, that there can beno church, nor ministry of the goingl without Christian baptism, and what thought influences him to speak as he does, of the non-importance of baptivm, we cannot divine.

BRITISH BAPTIST FREE COMMUNION: FORM II: MEMBERSHIP OPEN; PULPIT SHUT.

GOD'S purpose is to "bring lute capt vity every" "thought to obedience of Christ." The churches ne to visit with the signs of His displeasure "all disobediences," when every effort to secure obedience fails. (2 Cor. x: 5, 6.) "If any man obey not our word, * * * have no company with him, that " he may be ashamed; yet count him not as an enemy, but admonish him as a brother," (2 Thess. 111; 14) This requirement of unreserved faith, and implicit obedience is the wall built by God to defend his new city, the heavenly Jerusalem.

"That wall is not needed now," say some. ""It" shuts us up in too narrow bounds. Break It down. But leave a few parts of it, here and there, as

romnants of its antiquity." Such a course is sure in the end to bring rain and woe. No wall of divine protection has ever been broken down without the in-rush of evil-God planted a vine in Palestine so long as he was its defense; it "took deep root and filled the land." But when "its hedges were broken down, all those w to passed, "did pluck it; the boar out of the wood did waste it; the wiid beast of the field did devour it," (Psal, Ivii: 12, 13.) When the walls of Jerusalem were broked down by Nebuchaduezzar, ita temples and palaces were burnt; and its people carried captive or slain by the sword, (2 Chron. xxxvi: 19, 20.) The history of the past foretella. the history of the future. As surely as Jerusalom of old was laid waste, so surely will those churches become a prey, which break down the walls of God's New Jerusalem. Error and corruption, those 300 mighty conquerors, will dash down right doctrine

It will be remembered that British Baptists who practice open communion, do not all act alike." Some admit those to whom they grant indulgence in error to the Lord's Supper only, as Mr. Spurgeon does, others admit them to membership, and some allow them to become deacons, but FORRID THEM TO BECOME PASTORS OF THE CHURCH.

and beautiful a wreck.

In taking this course they are as much self-condemined as those are who fimit admission to the Lord's Supper; for both courses are utterly at variance with the principles which both profess." They all admit that no person has a right to act with partiality, that none has a right to deprive to all, and to act as if they were fords over God's 1. Jesus never preached about it. He never men- heritage, and could domineer over others as they

One reason for adopting this self-condemning.

"Whose breaketh a hedge, a serpont will bite it by his or her connection with it and endorsement of its confession of faith. We quote that confession on baptism:

Christ's last revelation to the seven churches of Asia, no mention of or allusion to the Lorus supper can be found.

By referring to the "Shorter Catechism" we have

Christ's last revelation to the seven churches of Asia, no mention of or allusion to the Lorus supper can be found.

Shall we conclude from these flats, that the Sup
"tradtion of men," so they too have to formulate a

a sulfable alteration of the trust deed. In the first able effer getting them to assent to this contract recommended, "by apostolic authority; a heretic, draft it was provided "that although the said to debar them from a most important privilege after two or three admonitions reject." (Terms to its members, to persons maintaining the doc-jof filling the position, of having the income and mands, apostolic is "obedient in all things," (I Cor. trines usually denominated Calvinistic, and practice exerting the influence of a pastor? What would it 9.) tising baptism as heretotore mentioned, it shall be be thought of a trader, for instance, who, after | Happy those churches which "keep the ordilawful for the members of the church or seciety to entering mito a contract to divide the profits of mances as delivered" at first to the churches, (1 Cor. admit to the communion of the Lord's Supper. | trade equally between himself and his partner, xi: 2.) We waits in ambush for those who break but not to membership, any person professing re- | kept the greater part of them for himself? pentance towards God, and faith in and obedience | Test this practice by the law of DIVINE MORALITY. to our Lord Jesus Christ, although such person | The practice teaches those who reject baptism, that not have been baptized by immersion."

they do not prove themselves to possess, either to I tion morally right? Did not He who said, "Thou learned, if learned at all, from data outside of the churches which admit such persons to membership, is it morally right that Presbyterians or Episco-For instance, in 1873 the Rev. E. McClellan said of their convictions of what is right or best by joining in keeping with the meaning of the word, the town the church in Regent Park, London, then under a church where they cannot carry out those conthe care of Dr. Landels, "there are two leading victions, instead of joining a body where they can deacons who have never even been sprinkled." I do so? I have heard of a church in which one deacon was Lastly, test this system by THE LAWS OF THE NEW a Presbyterian, and another. I believe, an Episco-! TESTAMENT with respect to the treatment of FALSE palian. In 1875 Mr. R. G. Moses, formerly of DOCTRINE AND CORRUPT PRACTICE. Dr. Landels, Norwich, England, but at that time settled in the when defending his own practice in a sermon note a specific notion or idea, an assembly of specific United States, said that the open-membership preached in 1878, said, "Exclude those from character gathered for a specific purpose churches of the English Esprists would not permit | your fellowship who do not hold all your poca person to "be elected as the minister of such a TRINES or observe all your PRACTICES, and you church, if he taught that sprinkling was equally create an obstacle to their deriving benefit from valid with immersion." Such a person "might | your clearer light." Dr. Landels speaks as if become a private member of such a church or even | Christians had a right to do as they think best on a deacon; and his rejection of the distinctive doc- such a point. Dut in questions of church fellowtrine of the denomination would not be an insur-iship they have no such right. He advocates fellowmoudtable bar to fellowship as a minister." Mr. i ship with those who hold the doctrines, admitted cors. The ecclesia, in Greece, then, meant but one Moses' statement is, I believe, quite correct.

The admission of these persons to membership is question is whether God commands this or the based on the principle that they are outlied not contrary. The Rev. H. C. Leonard, a Baptist minonly to membership but, as Mr. Hall says, to "an is'er of good esteem among his brethren, wrote in EQUALITY of participation in every Christian privi- 1875, "I venture to recommend the abolition of ALL lege," (Terms pp. 62-65.) Of these privileges, that DOCTRINAL TESTS." He would dispense with all of teaching and ruling is undoubtedly one of the questions about the nature of Godiead and the chief. No one has ever pretended that by Christ's rationale of the ATONEMENT." In his view the appointment Baptists are empowered to annul the question "whether a tradesman sands his sugar" title of the church members "to every Christian is so much more important than the question privilege," for which they are qualified by gift and whether, like "Arius" he denies the deity of Christ grace. Mr. Hall condemns justly those who "follow that he seems to think that a man who has common the guldance of private partialities and predilection, without pretending to regulate their conduct though he has no intelligent falth either in the rights of citizenship, for the transaction of public by the pattern of his great Master," (Terms p. 126.) deity or atonement of Christ! Mr. Leonard also affairs. That they were summoned, is expressed the "squality" of church members by the law of be made occasions of divisions." Members of God, dare to annul that equality to say to some, "Pastora of this church you shall never be?" What Lord's Suppor, as well as baptism if they think fit. is this but saying and not doing? What is it. but (See "Our Palace Beautiful," pp. 13, 14, 18.) the making of a false profession; of "a deceitful It is true that Mr. Hall did not go so far as this. He revived that Satanle doctrine that if God be culiar adaptation to its august sense lies." of hypocrisy? Are these new principles of mem- believed in some things which he said, and obeyed bership so fatal to a divine ordinance that they have to be fractured and broken to save it from essentials we may give Him the lie and rebel, in Representatives" does to us, or "the Assembly" extinction? Must those whe adopt these principles the rest, called non-essentials. But true faith is would to a Virginian's car. The free cities of of necessity wear a false profession as hypocrites distinguished from its counterfelts by believing Greece were governed by three judicial bodies :

law of their own. In order to keep alive that ordi- (Jas. iv: 12), in the sense of debsrring him from mands, (Gal. iii: 10.) If we keep His whole law

The first draft was lutended to limit the admission of FAITHYUL TO CONTRACT. These persons are ad- which is God's law of church government now. the erring to the Lord's Supper. A later intention mitted to partnership on the ground that they As Mr. Hall says, the rejection of those who hold to admit them to membership was provided for by see entitled to "equality" of privilege. Is it honor- false doctrine "is justified" (more than this, it is church or society is said to be confined in respect guaranteed by it? Is it honorable to deprive them pp. 138; Titus ili: 10.) And as to divine com-

may not have been baptized by immersion." This ito neglect God's will as to this ordinance makes no form of deed was to suit a church conducted on I difference as to fitness for heaven. Other laws of Mr. Spurgeon's plan. The altered draft substituted [God, as to lying and stealing, getting drunk, and The collection of the Mississippi Record in his very for the above words the following: "It shall be breaking the rites of chastity cannot be allowed; lawful for the members of the said church or soci- but the violation of this law is "tolerated" as having lister) makes we think several very common, but ety, for the time being, to admit to churci-member- no like importance to these though made by unfortunate admissions. We do not allude to them anip and to the communion of the Lord's Supper. the same God, and under circumstances which in the spirit of captiousness but to call his attenany person or persons professing repentance entail on offenders "sorer punishment," Heb. x : 2.) towards God, faith in and obedience to our Lord | Taxes must be pald. State laws must be complied all our religious teachers and students of the word. Jesus Christ, although such person or persons may with; club and library rules must be conformed to; but a law of God which, when an act of fath, is In this second draft no provision is made for ad-I connected with the promise of salvation (Mark xvi: whether religious or not, whether organized or not, mitting those who "profess" the obedience which | 16) may be permitted to be broken. Is this distinction for how organized—everything of that sort must be the pastorate or the deaconate. But most of the shalt not steal," say also, "Be immersed"? Agair, permit them to become deacons, though not pasters. I palians or others should be encouraged to violate Jews in the Wilderness is called the church. And

to be false, and those who pursue practices, ad- specific thing, and that an organization. lest this system by the CLAIMS OF CONSISTENCY. mitted to be in violation of God's will, and the honesty, may be quite fit for church membership, and the state of the gospel should never in the latter part of the word. That they were

do, in order to keep that ordinance in sickly whatever God has said, and doing "whatsoever 1. The ecclesia—assembly—which was composed Test this practice by the admitted truth that xv:11.) "He who believes not God," whether he names were duly enrolled, and an officer selected by Christ is the ONLY LAWGIVER OF HIS KINGDON speaks of a sparrow or of the universe, "has made to destroy; who art thou who judgeth another" who "continues not in all things," (I John v: 10.) God's curse is on him who indeed a writer in the watch Torser, New York, fells into the same mistake, and "Northwest" who answers him in our paper admits its correctness.

rights which you say God has given him? Who with but one exception, and willfully rebel in that I have seen a draft of a Trust-deed in which the are thou who makest laws, which destroy the law Heliolds us guilty of breaking in spirit the whole two sets of machinery for enforcing the adoption of of "equality" which thou dost admit to be divine? (James II:10.) Whether we like it or not, this is these two different practices were both set forth. Test this practice by THE OBLIGATION OF BEING the rule by which we shall be judged at last; and

God's rules and substitute their own. England.

EXEGETICAL

ERKLESIA-"ERKLESIA, PROOTOTO KOON."

clever replies to Dr. Hunter (Presbyterian min tion more especially to them as well as that of

1. The word church (ckklesia) means a congregation called out simply, only-any kind of a conword itself.

2. Any body of people may properly be called Clerk is said to have dismissed the ekklesiachurch, assembly or congregation-which was called out or gathered to do violence to the messengors of God at Ephesus. (Acts 19:41)

We do not think that ckklesia, is used in classic Greek as a word of generic signification, any more

Liddell & Scott :

"An assembly of citizens summoned by the criers legislative Assembly."

The citizens here called out from the people, demos, were the qualified voters only; and the qualifled voters constituted a specific body-organization -for their names were enrolled, and it had its offi-

Donegan :

"Ecclosia-an Assembly of the people convoked by the heralds [never a mob]; also the place of

But, as above, the people, convoked by their officers, were only those authorized to exercise the elective franchise, and these constituted a specific body-the legislative Assembly. By metonymy, only could it be used for the house in which the assembly met, as when we call the house in which a church worships, the church.

Dean Trench says :

"Ecclesia, as all know, was the lawful assembly summoned out of the whole population, a select

Christ has commanded," (Matt. xxviii: 20; John of all the qualified voters of a free city, whose

1 The Dikastrice, or Jury Courts.

The assembly being a legal legislative body, duly ture registered as such, was a permanent body, and at all of Representatives of the United States. Of the its New Testament usage alone. powers of the ecclesia :

"Resides the legislative powers of the assemblyscriesta-it could make inquisition into the conduct of the magistrates, and in turbulout and excited times exercised a power resembling that of imteachment, as in the case of Demosthenes and Phoion."-North American Cyclopedia, p. 736.

It will be seen that all matters that affected the public interest and the welfare of the people, civil or religious, came under its cognizance.

The meetings of the ecclesia were usually held in the theatres of the free cities, as that of Dionysiss at Athens and at Ephesns, as the regular ses cions of our Logislatures are held in the capitol buildings of our State.

From these facts we learn :

1. That the terms ecclesia, the assembly, and the Council. Boule, in Greek, were used to designate specific legislative bodies, and were never applied to a lawless "mob" or promiscuous gatherings of the multitude for any purpose. The Greek has other terms to designate these, as demos, the populace; "oklos," the crowd; sustrophe, concourse; and panegyrea general assembly-like those which convened at the public games.

2. We learn that writers and commentators are not justified in saying that it is sometimes applied to a riotous crowd or lawless mob, or a gathering of any sort for any purpose; for it is never so used. In its classical signification, it is used three times in the nineteenth chapter of Acts.

Paul preached in the free city of Ephesus : "And the word of the Lord powerfully increased and prevailed:" where Demetrius, a silversmith, thinking his craft in danger, made a great outery, together with his fellow-workmen, and filled the city with confusion; and having seized Gains and Ar istarchus, rushed into the theater. This was the appointed place for the meetings of the ecclesia, and the reason why he took them there, and it may, vened as was its wont and duty upon the outery. tice for them to take cognizance of. Now, mark, it was not the ecclesia that was riotous, tumultuous; but the oklos (crowd) that had rushed into the theatre where the Assembly was in session; or had gathered at this time to hold a session; for it was the oklor (crowd) and not the ecclesia, that the officer of the ecclesia-the secretary-quieted. Sec

He informed them if they had any definite charge against any man, the Courts were held for that purpose; it was not the province of the eccletled in the lawful ecclesia. The ecclesia was re- under the notion of a city.' pensible for public tumults, insurrections, otc., and the officer appeals to the crowd to bequiet, and disperse; tor, said he, speaking for the ecclesia, we are even in danger of being accused about the tunilt of to-day, there being no cause by which we can excuse this concourse. And having said this, be displayed to describe the displayed to describe the months of the

the term in its classical sense when he said :

"This was he who was with the assembly—eccle-

2. The Boula (Council) of five hundred, who never a promisenous gathering, much less a riotous on earth."—Notes in loco. a committee of the ecclesia to prepare crowd or mob. It is like Boule, which is never Ecclesia, then, in this passage, is used in the

It ecclesia literally means anything clee in the

"And in harmony with the meaning of the word all the elect of God, in all ages and lands are called been shaken, but these Christians were in possession the 'Charch of the First-born.' To this church of the anti-typical one, which Christ, the God of and this answers one of his closing questions."

This, we also think is an unfortunate admission

for Haptists to make!

It is conceding to Pedobaptists that the term ekklesia here denotes "the whole number of the saved-'in heaven,' 'the spiritual body of Christ.'" "The church universal invisible," which at best of casioned by the introduction of the New Bapvisible, local body, and never, literally, refers to an unorganized, invisible body.

The apostle in Hebrew xii is evidently contrasting the exalted privileges of the Jewish, and indeed, all Christians under the Gospel Dispensation, with that of the Jews under the past ceremonial, typical so on the following terms, viz.: For each Southern or Jewish one, then passing away.

The exacena-assembly-Jewish nation-an orproototo koon, the church of first born ones—(it is price of the former is 75c; the latter, 60c. plural and cannot refer to Christ) are spoken of authentically—the former in the wilderness and the proposition before the church and have all the gathered around Mt. Sinai, was a type of the real old books gathered in, and report the number, and and true ekklesia, which is the substance. Israel the number of new books wanted by the church, as a nation was God's first born-figure of and send the money with the order (4. c., 37% of for the visible kingdom of Christ, composed churches each New Psalmist with music, and 30c for Psalmof real first born ones. The Jews under ist without music), and the published price of the the old, who came to God, through the additional new books desired, and information will sprinkling of the blood of animals and by a human be given as to the disposition to be made of the old mediator, were not thereby justified or made per- Psolmiet. Address Baptist Book House, Memphls, fect, only in a figure; while Christians who came Tenn. to God through the mediation and sprinkling of the blood of Christ are justified and forever made

A literal translation of the passage will aid the "But ye have approached to a Zion-a mountain

at this time, have been in session. If not, it con- and city of the living God-the heavenly Jerusa. lem; and to myriads-a general assembly of angels; "And some cried one thing and some another." and [and [ye have approached] to a church of first-born the ecclesia was confused by these varied cries Judge who is God of all, and to spirits of just, or posed to give New Southern Psalmists for old ones, while no definite charge was brought to their no- justified persons, made perfect; to Jesus-the but half of a New Baptist Psaimist for an old Mediator of a new Covenant; and to the blood of sprinkling, speaking better things than that of

Now, if this referred to a Church invisible, and ultimately to be gathered in heaven, or one already in heaven, the apostle could not have said "ye have come to it." but ye are going to it. It must have been a Church which those whom Paul addressed were then members of.

Adam Clark offers a satisfactory exposition: "In order to enter fully into the apostle's meaning, we must observe-1. That the Church which aia; but if they sought any thing further -i.e., con- is called here the 'City of the living God,' the cerning the weal of the city, etc., it would be set- 'heavenly Jerusalem,' and 'Mt. Zion,' is represented

IIO SEVE:

he dismissed (adjourned) the Assembly—ccclesia—
not the sustropes.

The Lord Jesus, is here opposed to Moses, the mediator of the old. And that the blood of sprinkling of Christ, our High Pricat, refers to the act of

At Athens, the ordinary fixed same isodies. From the above examination of the classiwere ested ecclesar, of which there were four is use of the term, I feel justified in concluding the church of first born ones, who is use of the term, I feel justified in concluding the church of first born ones, who is nearly in making the church of first born ones, who is nearly in making my and not of angels, designates the assembly of saints.

measures for that assembly, corresponding to our used except to denote the serate or Council of five local sense. Paul addressed these Hebrew Chrishundred, as we are wont to say "The Senate," tlans as belonging to local churches, and, therefore "The House," when alluding to our State Legisla- citizens of Christ's kingdom. This is made conclusive by his exhortation:

28th v.-"Wherefore we receiving five, having times an occlesia, whether in session or adjourned, let use is the House of Conimons of England, or House of adults, its modified use must be learned from have grace whereby we may serve God with reverouce and godly fear."

The typical kingdom of God-the Jewish-had our beloved Bro. Hunter, we doubt not, belongs, heaven, had set up, and which was never to be shaken, broken in pieces, or given to other people than the saints, and was to stand unshaken forover .- Dan. ii: 44; Matt. xvi: 18,

HYMN BOOKS-A PROPOSITION.

CO much confusion exists among our churches, ocare figurative notions of the term ekklesia-the tist Psalmist, which was intended to take the place literal and specific meaning of which, as we have of the Southern Psalmist-which was found to be seen, is an assembly—an organized, and therefore, too large a book—and the type too small, and the price too high-the publishers of the New Baptist Psalmist have concluded to make the following ganerous offer:

Any church wishing to exchange the old Sonthern Psalmist for The New Baptist Psalmist, can do Psalmist, in any state of repair, they will allow the church or ressessor, half the price of The New ganized body-in the wilderness, and ekklexia Baptist Psalmist, with or without music. The

The best way to accomplish this will be to state

A BAD EXAMPLE.

GRAVEZ & MAHAFFY: Dear Sirs-I see your proposition to exchange New Southern Psalmists for old ones. I have three old books, pearly sindent in understanding the proper exeges s of it. worthless-no backs or indexes, etc. I will freely take half-price for them in New Southern Psalmists, with indexes, etc. Let me hear from you. I will mention your offer to my four churches.

> You mistake our proposition. We do not pro-Southern Psalmist. Do you see?

> > GRAVES & MAHAPPY.

A GOOD EXAMPLE.

GRAVES & MAHAPPY: Dear Sirs-Our church accepts your proposition to exchange Hymn hooks. I find we have a miserable lot of books, in such a und state of repair, and not one whole book among the whole lot of twenty-five-all Southern Psalmists. We want ten New Baptist Psalmists with music, and the balance without. The account, as I take it, will stand thus: Ten New Baptist Psalmists with music, \$3.75; fifteen New Baptlat Psalmists without, \$4.00; total \$7.75.

This church, you all see, gets twenty-five bright, nice and New Baptist Psalmists for her twentyfive old torn and quite worthless Southern Paalm-"To the general assembly of innumerable augels lists, by paying only \$7.75, which otherwise would ?

WANTED.-A Methodist Discipline for 1852 or Stephen in his speech before the Sanhedrim used Moses. Exod. xxlv: 8. * * * I see nothing, there-This was he who was with the assembly—ecclesia—in the wilderness."—Acts vii: 30.

That was a specific organized body of men—the Jewish mation. All the instance in the Septnagint version of the Old Testament are of the classical use of this term, and refer to specific organized.

The was a specific organized body of men—the Some of these particulars cannot be applied to the Church triumphant on any rule of construction any we—just close enough to conform to the instance of the classical sections of Paul. It is a church ordinance, and that means it cannot be carried out of the churching that means it cannot be carried out of the churching selebrating it. That is just close enough, and that means it cannot be carried out of the churching selebrating it. That is just close enough, and to the heavenly state; all is suited to the state of let us know. "Since the communion is with

It is both scriptural and consistent.—We are in them for a credit for the same number of papers in of sin, its exceeding sinfulness in the significant Cou. less fixed for life in Temple Texas, with his "haby Vandred to all the opposing influences in Mississippi; also that the Baptists in his section are bitterly reprejudiced against us for advocating church com-munion, and Eld. T. M. Martin for preaching saland when those Baptists are better informed on tian courtesy, as well as to remember their Loid. these subjects they will think differently. There responded. Now we want the back numbers of box 31, 1883; series on "Scientific Fallscles"—we will pay for ter, and, above all, thanks to trou for your fellowber at least. All sections wishing a visit will Hatchie, Ala., requests the prayers of all God's people for him. He is afflicted physically, and in xxv: 46. a low state of health. His desire is to be restored that he may raise three neipiess children to fear this petition if it will not conflict with his righteous, among the sheep nations. purpose. We appreciate your warm commondations of THE BAPTIST and the "Seven Dispensations." Bro. G. C. Kelley, Missouri. The best leavning of the age is with us lu our exposition of Heb. xil: 18-29. You can make nothing of the General body. That ascembly, and all pertaining to it wers Yours truly, figures, not of something in heaven, but upon the Brinkley, Ark. earth-that was visible and real-and that thing must have been the visible church of Ckrist-which was designed to be composed of first born ones-regenerated persons. - Bro. H. M. Walden, Alahams, you mistake-we have never said one allow him to publish what doctors and those who out one, as the Missionary Baptists, and Freewill, let him return unto the Lord, and he will have you, Bro. Montague, Tennessee, we have now Dis- entirely distinct and different denominations. But abundantly pardon, For my thoughts are not your control of the Christian control of the Christ Texas, requests the prayers of all the Christian the Methodists, and the Regular (which are the unto them to this end, that men ought always to readers of this paper for the conversion of his Missionary) Baptists outnumber the Methodists of pray, and not to faint." (Luke xviii. 1.) was no money in the envelope, Bro. II., did you | tical Almanac for 1882 or 1883). forget to put it in, or was it lost in the post-office? In answer to the question, what per cout of the churches in the North will accept alieu immersions as valid, Dr. Bright, of the Examiner, says: "I suppose the question of accepting the baptisms of such persons as valid, turns largely on the question whether such persons are themselves satisfied with the baptism they received and do not wish any other. * * Every church settles the question in any generate many indiv dual case for itself." This settles the question that the generality of Baptist churchea North do validity of their alien immersions—we never knew of one who was not until after they had been specially instructed as to the invalidity of such. This

ITEMS.

Baptist Association in Western Texas. 32-31,

receipt of a long letter from the author of "A Pecuthis volume, or for the cash, five cents per number, and the ruin it inevitably must bring upon him;
liar Pecule, formariy of Mississippi, and now down a will please indicate it to us in a card. The Pecul very much wishes those articles.

reads this paper will carefully read Bro. Norton's to convict men of sin, and yet he lives in darkness able and most interesting article this week, on the rather than light, because his deeds are evil, nor vation by grace only, and no possibility of apostine triangle difficulties into which the overwhelm will be come to the light lest his evil deeds should the come to the light lest his evil deeds should be reproved. He is lost rained and deedlest ing majority of English Baptists have planged, by be reproved. He is lost, ruined, and destitute of that this charge is equal to a death warrant. Well, their first error one hundred and thirty years ago, spiritnal life, but though bankrupt of all God's love,

J. H. Brooks, D.D., Prosbyterian minister, of St. Discipi nea we need, thanks to the many who have | of the "Seven Dispensations," under date of Dicem- he stands before him in judgment is, "Ye would

them in cash or by extension of time.—Thank you, Sister M. J. Hauns, Alabams, for your contribution to the "New Great Iron Wheel." Will ter, and, above all, thanks to tron for your fellowship in the truth and the hope of our Lord's contribution to the "New Great Iron Wheel." Will be took will surely receive his approval. you not obtain seven subscribers for it in your whether it awakes the slumbering virgins or not. vicinity and get your book and the steel engraving vies a hope that gives singleness of eve and of heart excuse. for framing free? You can do it, and do good at to please him, and if not a single soul will heed the the same time. Each full subscriber (\$1.50) will midnight shout you have raised, "Behold, the please, indicate it.—Bro. H. M. Walden, of Clay Hatchie. Ala., requests the prayers of al God's "Amen. Even so, come, Lord Jesus." You are

P. S .- Dr. Brooks' valuable exegesis upon this and reverence God. If you who read this believe I passage will appear next week. With us he takes in prayer, pause a moment and ask God to grant the position that there will not be a Christian ye Gentiles with his people. Praise the Lord all

tennial anniversary of the Methedist Episcopal church, a few Sundays sgo, stated in his discourse [i. c., all men] pray everywhere, lifting up holy that the membership of their church (leaving out hands without wrath and doubling." (1 Tim. il. 8) Assembly and church of first boru ones (original), the infants) outnumbered the Baptists very largely It is the duty of all men to do this. but the antitype of the Jewish Assembly in the united States. Will you answer through wilderness—which was a visible, literal, organized The Tennessee Baptist if his statement is correct? J. D. SALLEY.

church of America is one church. The Protestant, to one in each covenant: Methodist is another, and the new Methodist Epis-Alahams, you mistake—we have never said one Methodist is another, and the new Methodist Episword in praise of Warner's Kidney Cure, but we copal Church South, is quite another, and a differallow him to publish what doctors and those who land the Missioner Reptists and Francisco way and the unrighteous man his thoughts; and for her salvation. We unite ours with his. There all sorts and sizes in America. (See Freen's Statis-

> The Baptists numbered in 1882, 2 394,742, and about three millions to-day.

QUERIST.

Q. 13. Is it right for a sinner to pray-I mean an unre-

accept alien immersious, for the generality of immersed Podobaptista and others applying to Baptist churches for membership are satisfied with the validity of their alien immersions—we never knew created for God's declarative glory; to behold the wondrous displays of transcendent perfection, and was our opinion as to this matter twenty-five years be sure to adore, praise and glorify him. It is the ago. Will the Baptist Reflector note the optulons duty of the vilest sinner on this earth to do it. It ago. Will the Baptist Reflector note the optulons of Drs. Cathcart and Bright agree with our own?

Bro. Bruner, we now answer, if there had been no notice given that the question would be discussed and voted upon to dissolve the church at that meeting, no; the seventeeu members present could not dissolve the church, nor could ninetynine out of one hundred. If there was one opposed.

duty of the vilest sinner on this earth to do it. It is ago to prove the vilest sinner on this earth to do it. It is ago to prove the course of the vilest sinner on this earth to do it. It is ago to prove the church at the duty of Satan himself, and every demon in the thief on the cross was undeniedly an unregenerate man, and yet he prayed, and instead of the hiessed Saviour rebuking or reproaching him as a could not dissolve the church, nor could ninetyness, because they refused to worship God. It is answered his prayer and thus encouraged all single provided in the course of the church at the course of the church at the course of the church at the course of the vilest sinner on this earth to do it. It is a course of the church at the course of the course of the church at the church at the course of the church at the church at the church at the church at the chur membership, and property rights in that church without my consent. We will answer more fully nuder Querist; meantime let all but the seventeen assemble, and reselude their illegal act, and exclude them for the assumption of unscriptural prerogatives and contempt of the church, and go ahead as a church.

Said that they cannot now do so. We reply, because they have, by their own act of transgression, put it out of their power to obey. No one can, by his own wickedness, relieve himself from the obligations of law. The condemnation that rests to-day upon the sinner is because he will not do the will of God—love, honor and worship him, and his will of God-love, honor and worship him, and his unwillingness to do it does not excuse him. It is sald, "Man cannot worship God acceptably unless Z. Halliday is our authorized agent in Blanco that worship is prompted by love, and the sinner does not love God." But It is his supreme duty to with the guilt and ruin of sin, all the angels in

will please indicate it to us in a card. Dr. Frost set before his eyes, and he is convicted of it by the if reason God has given him and the gracious infin. We irust every minister and descon at least, who ence of the Holy Spirit God has sent into the work our pesition on church polity is just about and no in observing the Lord's Supper as an act of Chris- and utterly without strength, yet, he will not accommon axtreme than is Bro. Martin's on doctrine, in observing the Lord's Supper as an act of Chriscept of the help that God provides, offers and presses is a 1-real reckoning for some Baptist preachers.

J. H. Brooks, D.D., Presbyterian intoisier, of St.

We have now all the Methodist Episcopal Louis, writes us these kind and approving words him that will overwhelm him with confusion when he stands before him in judgment is, "Ye would upon him to accept. The charge of Christ against not come unto me that ye might have life. What this paper containing all the articles of Dr. Frost's My DEAR BROTHER :- Chanks for your kind let- ever qualification the sinner needs to enable him to worship God acceptably, God offers to give, and presses upon him to receive, so that if he cannot today worship God acceptably it is because he is unwilling to accept the proffered grace and is without

It is, therefore, the supreme duty of every moral intelligence in the universe to love and worship God.

Prayer and praise, with true obedience, are the highest acts of worship rational beings can render undoubtedly correct in your exposition of Matt. to God, and it is the duty of every intelligent being in the universe to do this-the Gentllo as well as the Jew, the sinner as well as the saint. "Rejoice ye Gentiles and laud him all ye people. (Rom. xv. 11.) "Let everything that hath breath praise the A Methodist preacher here, celebrating the cen- Lord." (Ps. cl. 6.) "I will, therefore, that men

2. To the second question, which is embraced in the first, it is sufficient to reply there are unmistak. able instances in the Bible where sinners, i. c., the un-His statement is not sustained by the statistics of regenerate, are called upon and commanded to pray. his own denomination. The Methodist Episcopal One instance is as good as a thousand. We refer

"Stek ye the Lord while he may be found, call

The Saviour relates as a fact, that two men, undonbtedly unregenerate, went up into the temple lo pray, a Pharisee and a publican, but he does not intimate that either sinned by presuming to pray, but that one did sin because he did not do it with the right spirit.

Question 12. Is it, or is it not the duty of every natural trusted in themselves that they were righteous, and being to worship God in praise and prayer, whether they despised others: Two men went up into the tem-"And he spake this parable unto certain which ple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other Answer. 1. It is the supreme duty of every ra- men are, extortioners, unjust, adulterers, even as merciful te me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exaleth himself shall be abased;

It is not denied that Cornelius was unregenerate, yet his prayers were accepted of God, and answered, to his own and the salvation of his house.

Simon Magus was "in the gall of bitterness and bonds of iniquity," his heart all alienated from God, when the apostles commanded him to pray for morey and salvation, though we have no account that he ever did obtain merey.

Waster — Any brother having the papers containing "Scientific Fallacies" and "Popular Fallacies" and "Popular Fallacies" by Dr. Frost, and is willing to exchange refuses to accept Christ as a Saviour. The nature distribution of the superstance of the containing the papers contained will be averaged will be a possible of his revealed will be averaged will be averaged will be a possible of his revealed willess of his revealed will be a possible of his revealed will be a

General Department.

A. W. LAMAR, EDITOR.

sors. We are only responsible for what appears in the

DUR OSSERVATURY. (RELIGIONES)

A gentlemen came to see us once to converse about his soul's salvation. He seemed very much in earnest and seemed to have some of the evidences of conversion. Superintendent of the Peabody Education Fund, and the latter is President of a female college at Anticrson, S. C. at Lexington, Ky. Is, "Take it by the tail," and he has developed from it one of the most entertaining sormons you almost ever hourd. Hiden, however, is one of the few men who can make a good sermon from such a text .---The Religious Herald tells of a church that was led to call a certain minister to her pastorate by an article he wrote for that paper, and auggests that "you had better do your regardless of any thought as to a call. And yet we know soms men who are princes in the pulpit who write very poorly. At least, what they write reads very poorly .--Four-fifths of all the Baptist, Methodist, Presbyterian and Episcopaliau ministers now filling the pulpits of the land. were converted to God during revival incomes, and the same is true of all the best members of all the churches, and yet it is quite common to hear people and even Chriswho use tobacco, may smack of fenaticism to some; but revealed in that Book .- "It is not probable that the writer of the narratives of creation in Genesia is the original author of the narratives, and it is quito certain that the writer of the Genesia accounts of the deluge is not the author of the accounts."-D. G. Lyon in Religious Herald, Don't gat frightened, brother. That is not a newiden. We believe Moses to be the author of Genesis, He lived a long time after the deluge even, but we believe ho was divinely guided in gathering and compiling bis accounts of creation, and it is wonderful that he who wrote in an unscientific age, should be according to and even far beyond science in many respects. Among the many curious utterances of John Stuart Mill is that of his saving that in John's Gospel there is "mutter imported from Philo and the Alexandrian Platonists." It does striks one as odd that an ignorant fisherman should know anything of Philo or Platonists. Certainly, that is a rare discovery; but Mr. Mill was one of the world's greatest scholars, and perhaps he know,----- If a locomotive engine has steam enough to start, that is all she needs. She will genorate steam fast enough after she starts, and so if a sinner has repentance, and desires enough to start you get that mended and move on. So when you start on the journey to the good world, Christ repairs the broken wheel of your zeal, and monds the axle of your hope, and so on till the journey is made and heaven reached in safety. Spurgeon's church is a plain, unadorned building without even nn organ, and capable of seating ave thousand people. It is siways full. A member of our church who heard him last summer, says he lines out the hymn the old-fashloned way two lines at a time. Dr. G. A. Nunnely has been on a recent trip to Richmond, Va., and created a deep impression as to the importance of the Church Building Fund, and now he is in Baltimore. if any man in the South can succeed with that grand enterprise, Dr. Nunnely is the man, What a dis-astrous thing it is for a church to go into the flirting

thinking the the question of ecceptante will be "pomped by him." Every work during such a spell, the members of that church are discussing a new man, No wonder. their spirituality is costroyed, and they become scattered and disorganized and demoralized. A far better may would be to call some map as a supply till they can Inquire around and settle quietly on a pastor.

Dr. S. Landrum tells the Central Raptist some inter-

esting things about New Orleans, and says: "That the city has reached a season of prosperity is manifest. Seven new railroads now find a terminos in this city, commerce has increased, many new buildings have been reared, and and seemed to have some of the evidences of conversion, Finally, we said to him, "You have an interest in a store in which liquor is being soid. Do I understand you propose to give up your interest. In that business?" He said be could not get out of it till the period of partnership should end. "Well," said I, "I will never baptize a man who tells me he is converted and who can reconcile his conscience to the selling of whisky." He went away sorrowfully.—There are two men to-day in the Baptist ministry who were members of the Confederate Congress, Dr. J. L. M. Curry and Rev. L. M. Ayer. The first is Superintendent of the Peabody Education Fund, and the since the defection of Chency. Rev. Chaz. H. Stakely, the incr is President of a female college at Anticrson, S. C.

The of the favorite texts of Dr. J. C. Hiden, partor partor of the Citadel square church, Charles than enjoy more religion than others because they do not be favorite texts of Dr. J. C. Hiden, partor providing it is to begin reading, in a religious paper, what provides to be a most entertaining sormons it is developed differently lu different Christians, can be in the state of the column to find the whole less true in heaven? John speaks in Revelation of a class. thing is an advertisement of some patent medicine. When of the saved as having "come out of great tribulation," we became a Christian we promised to behave curself—and therefore as above others having expects to save and specially in print—but it is right hard to be patient under such patent treatment.—The Minutes of the Fennessee Baptist Convention contain the names of over six hundred m nisters. A man who speaks to an audience for that paper, and auggests that "you had bett-1 do your best when you write for our columns. It atrikes its that one ought to do his best when he writes for any columns, regardless of any thought as to a call. And yet we know Great Revival, and that a prayer went up from every reader for a mighty blessing upon Memphis—When Charies Efford, the widely-known and afted Superintend-of the Greenville Baptist Sanday-school, died (in 1867) the question on every lip was, "What will become of the Sunday-school?" Many predicted that it would go down, but he mattle fell on his brother, E. G. Efford, and a few your slave, when he massle fell on vests slace, when he passed away, the mantle fall on Ju has C. Smith, and who Smith's health falled and he had and yet it is quite common to hear people and even Christians asy, "I don't believe in revivals?"——The function that the squeen and will go on. God is not dependent for the same Baptist churches have declined to call ministers ligious Herald of the 10th Dr. W. A. Montgomery has some n easant thoug to say about some of the Bantist pastors it ought to be suggestive to many young ministers who of Tonnessoe. The Observatory is a model. I pre-use the weed. If they will use it, they had better ker p. it | sume no dogs are all swed in it, for I never hear any snarka secret.——If the writers of the Old Testament had spoken according to the science of to-day, their roaders of the past would not have understood them, nor would their readers of a hundred years hence understand them. spoken according to the science of to-day, their readers of the past would not have understood them, nor would their readers of a hundred years hence understand them. Plainly, the Bible is not a scientific book, except as to its religious teaching. As regards that it is full of the heaven by solution of which men could know nothing, except as to its residence of which men could know nothing, except as to its influence for and is a great blessing to the First church, by Eid. R. T. Anderson, and or regarded to the Posts.

/ REV. ALLAN CURR

A STATEMENT.

About a mon h since, Rev. Allan Curr visited our city and delivered several of his loctures in our churches, and in the churches of other denominations, and also preached in the winter of 1841, he went to Somorville, Tenn., in the churches of other denominations, and also preached in the First Baptist church. With his Christian bearing lectures and preaching we were much pleased. During his sojourn among us we were informed by an item in one of the Baptist papers of Toxas that "Allan Curr was an impostor." We also received a private letter intimating that "there were reports in circulation damaging to his ministerial standing and Christian character."

Realizing the possibilities of good or evil, because of his gifts and attainments, both as a lecturer and preacher, if these reports were true, and feeling that it was not just to condemn a brother without a hearing, we felt called upon as Christian gentlemen to invostigate these rumors with a view (ither to the exposure of Mr. Curr or to his vindication. We have, therefore, taken no little pains to gath er information, far and near, and with the lights before as to Christ, he will, after he gets Christ abourd, generate it affords us-plansure to state that we believe the rumors to Christ, he will, after he gets Christ abourd, generate steam to make the whele journey to heaven."—Sam. Jones in the revival meeting. We have given his thought in the rough, but the way he fixed it up, made it one of the best finished commentary evidence. How he was with us at the late meeting of the both civil and religious, sufficient to a tisfy any one, and this documentary evidence is deposited in the safe at the limit documentary evidence. How he was with us at the late meeting of the both civil and religious, sufficient to a tisfy any one, and this documentary evidence is deposited in the safe at the line way: "You start on a journey, your wagon wheel breaks, and there is a shop to get it mended, and you then drive in. A few miles or pleasure in commending him to the cordial reception and days farther on, an axio breaks, and there is a shop, and fraternal consideration of Baptists wherever his lot may and the children.

Furthermore, we call the attention of pastorless churches to the fact that Bro. Curr is anxious to give up lecturing and devote his head and heart to the work of the pastorate. His family consists of only his wife and himself, and a large salary is not a consideration. We do not hositate to say that any church securing his services will

hositate to say that any church securing his services will have a paster of pleasing address, refined manners, cultured mind and great ability.

In conclusion, we request our exchanges to copy the above statement as an act of justice and Christian charlity.

Paster Central Baptist Church.

R. A. VENABLE,

Memphls, Tenu.

Paster First Baptist Church.

FROM M. A. GUNTHER.

she is having a new minister every Sunday, for months "Who shall be punished with everlasting fire from the Alling her pulpit, and every one of them more or less presence of the Lord and the glory of his power," he says,

nunishment of the will set to me in proportion to their guilt, will not the happiness or the larger in heavy all to and a Bible doctring that guestee domain in heavy all a larger in an equal suration, and that all will be happy all a in heavon, and that the wick of will all bounds dailed in held. I may be wrong, but, and househed alike in held. I may be wrong, but, and handre can show me where "thus saith the Lord?" It will never agree that such will be the case. Will Bro Lamar give me his Scripture prooff I danget find any passage that will read like he reads it. Bineerely, Leesville, S. C.

(a) If the brother will get down his Biblo and turn to the following passages and compare them all together, be will see, we think, that our position is true: Luke xii: 47. 48; Num. xv: 89; Deut. xxv: 2. 3; John Ix: 41; xv: 23; Acts xvil: 30; Rom. ii: 12; James iv: 17; Lev. v: 17; John lv: 11; 1 Tim. 1: 13; Matt. xxv: 14-20; James Ill: 1.

(b) Of degrees in heaven we said nothing; that is the brother's own inference, and yet the argument from analogy would lead us to that conclusion. The Scripture speaks of some as having "an abundant entrance," and of others as "saved so as by fire." In this life some Chrisand, therefore, as above others having capacity to spjoy heaven. In that blessed land all will be happy, but there will, beyond doubt, be degress in the capacity to be happy.

CLEVELAND.-George Cleveland was born in Richmond county, near Augusta: educated and resided there until the war of 1812; went and made a good soldiers: Married in 1816, in South Carolina; moved to Murray county, Ga., in 1848. While attending a series of meeting in 18-2, at the village with seventy-two others, professed faith in Christ, and honored him by putting on Christ in baptlam, Lived a consistent and devoted Christian. Although be had been afflicted for many years, death and no terror for had been amilited for many years, death and no terror librahim, but was welcomed as a kind messenger to bear him to the regions of the blessed. To his weeping children and friends, who ministered to him during his illess, he repeatedly expressed his perfect willingness to die and be with his Savier. Ite lived to a good old age—98 years, 10 menths and 11 days. Died near Spring Piscs G., at his son-ju-law's, J. M. McGines, December 19, 1833. A good man has gone to his regard. good man has gone to his reward.

presbytery.

He was married by Eld. Jeremiah Burns, to Miss Mary Lavinia Moody, at the residence of ber father, in Hardem n county, Tonn., July 8, 1841. He spent the year 1839 in evangelical labors in North Alabama; camo to Memphis in 1839, or 40, and took charge of the First Baptlat

where he remained, teaching school and preaching to the Somerville Baptist church, until the winter of 1850.51, when, upon the invitation of the church of that city, moved to Aberdeen, Miss., where he labored six years for the

In the spring of 1958, he accepted a call of the Baptla

In the spring of 1958, he accepted a call of the Baptlat church in Jackson, Miss., where he spent usurly four years in proteining for the church.

In 1860 he returned to his plantation in Hardeman county, Tenn., near Grand Junction, Tean.

In 1802, he became chaplain of the Thirteenth Tennesses regiment (Confederate service). He continued in that service until the winter before the close of the war, when he resigned and returned to his home uear La Grange, Tenn. Through his efforts a neat and substantial house of worship has been will in La Grange; coating about five thousand dollars.

He had good success as paster at Memphis, Somerville, and La Grange, and in Jackson and Aberusen, very considerable success.

elderable success.

Eld. M. was regarded as one of the best teachers in the

\$160. WANTED.

We have nadortaken, by the kelp of our friends, to raise in this column, by the readers of this paper, this sum of \$300 for the present scholastic year, commencing september 1st, 1883, and ending June 1st, 1883, for the support of two young ministers at the Southwestern Rapitst University at Jackson, Tann. All that fails to be contributed by our readers will be given by ourself personally. All expenses have been paid up to January 1. 1864. There will be \$160 wanting to carry them through this Bession—six months. The following sums have been received on this Term: CARH FROM PRIENDS.

The Young South.

MISS NORA S. GRAVES, EDITOR To whom all communications for this Department may addressed, care THE HAPTMET.

POST-OFFICE.

THEAR CHILDREN: -Uncle Tom offers six more books to C first six coustis who will send me fifty cents of their own earnings for Mon Sanford, outside of their dues to the "Little Workers," The names of the books shall be, "Two Half Dollars," "Four Steps," and "Three Robes." Who will get them? It is very gratifying to know that my system of work has ctory to my readers that one and all the commissing to have no change in our page for this new year.

"Let us have enigmas and 'Little Workers,' and let us work entirely for Mrs. Hanford and our Chinese school," sector to he the universal decision. And so we will.

Quite a van of workers have started out for the enigms prises, but Willie Graves says: "Just hold on, stater, and you will see them drop off one by one, as they did last year." Shall it be so, sure enough? I horse not. Work each one yourself as best you can, and send it to me promptly on a postal card if you do not feel like writing a letter. Lovingly,

AUNT NORA:—As it has been so long since I wrote to you (probably a year), I thought I would write you a letter independent of the property of the send that has been and our morney !— MNR. Sanford. Cousin Lought a has been and the send of the send AUNT NORA.

GROUGE W. ROBISON. I sm indeed glad to hear from you once more, George, and hear you say you truly need the prayers of all Christians for the salvation of your soul. You shall surely have them, and I hope to soon hear that you have given yourself whorly to Jesus, who died for you. Thanks for your enigma; make us one often and let us hear from you again real soon. I hope you

I gave Ada's fifty cents to the young ministers, Rosa, as all the books are gone; but as Uncle Tom had already noted your name for one, I sent him the name of the one you want, and put your fifty cents in this year's fund, as you see. Send us your answers, whether you work for the prize or not.

ADMY NORMAL - Laborator of the prize or not.

ADMY NORMAL - Laborator of the writing to you and the Young Bonth after this long absence. I have been going to school for a long time, and have been trying to study hard as I could. I am not going to school this week as it is Christman week. I see a riddle in The Baprist which is called the old woman's riddle; tell the editor I think the answer is, The whale which swallowed Jowah. I am glad to see that the Young Bouth has made over the size for Mrs. Sanford. I send fif y cents for the "Little Workers." I would like to earn one of Uncle Tom's bicks, but I don't know how much money to send as I caunot find The Baprist in which it was. Well, I must close, as my letter is getting long. I remain --ur little nearliew.

Covingion, Tenn.

We welcome you with toy into one long the prize or not.

We welcome you with Joy into our circle once more, Willie, and hope you will come to the front this year. You see your fifty cents for the "Little Workers" sent your name up among the "6 mos." but the printers failed to change the "I mo." But the money went to Mrs. Sanford all right, I hope; apr waiting impatiently to receive a letter from her. Your answer to Mrs. King's riddle was correct. See Uncle Tom's new

AUNT NORA;—I was reading THE TENNESSEE BAFTIST this moraing, and found that we lacked some of making ont our last \$100 for Mrs. Sanford, I send twenty-five cents, which I wish added to the list. We had a very pleasant time here on Christmas night. We had a large Christmas treat the Town Hall. A great many people were there: nearly all contents of the contents of t

We rejoice to hear from you again, Claudia, and to learn that you are going to join the "Little Workers" this year. Your twenty-five cents did help us out nicely on our \$10. Thank you. I hope the consins will sli take note of your remedy for cholern and not let their missionary hone die this year, for we want \$150 any now for Mrs. Sanford for 1864.

for we want \$150 any sow for Mrs. Sanford for 1894.

AURT SORAL—Will you let a little girl from Dyer have a word to may to the constant of the Yeung South. I live near Dyer, he much delighted with the thriving little place, but has no shaples, thurch. The church as Glear streek is scarced us. I am girls one as week, also with Methodist. We have prayer—method one a week, also solitary-succed. Aunt Nora. I have been searching for David.

SI LFISH DAVY.

DAVY was a very pretty little boy. He had light course, and college constant with plant of a familiar spriit, the question of ide Carpile, Bans.

Walta wee, the stant as and congress.

Solitary search of the stant with the stant and constant to the stant to do and congres. The stant with a stant and constant to the stant to the

install the letters of the alphatest except one is found in Esca. The worse that suffered the letters of the alphatest except one is found in Esca. The problem is a superior of the alphatest except one is found in Esca. The course of the alphatest except one is found in Esca. The course of the superior of the superio

your colleges and relief for pet it in a subject of the visit singlet. With love my and all the condar i remain. The singlets were at the condar in the cond

Banderville, Ga

GEORGE AND MATTREESPY.

Avent Nora:—As it has been some time since I woute to the Young South, I will write again and pay up all my dues thinking that I would get some of the little folks to send up their mile with use, but alas! I have failed and have to send the have no lispits Sonday school and not much preaching. I have failed and have to send the have no lispits Sonday school and not much preaching. I have a little sister three years old; she made five cents to picking cottes for papa; the says afte is going to send it to another three years old; she made five cents to made by picking cottes. Aunt Nora for Mrs. Sanford. My little sister letty sends flyeching cottes to pay all my dues; little Lue Ada Hill sends for the pay all my dues; little Lue Ada Hill sends for the propose you saw that your letter. Nora D. Hill.

1 suppose you saw that your letter was a normal played with the little whi and played with the little whi as he played with the little whi as he as head to send up to reggs in the sends where the send up ward, "O Davy!" said Fannie, rum owners for My. Where have you been the looked everywhere for you."

"What did you want?" ask, that, of course, his sister would not share the jelly with her. Full of the course of the little whi as head where the ashamed to go into the house, been very singly all the shear way."

"O Davy!" said Fannie, rum owners, where have you been the looked everywhere for you."

"What did you want?" ask, that, of course, his sister would not shear the jelly with her. Full the object of the house.

"Mother gave me a party," said the object of the house, been very single ashamed to go into the house, been very single ashamed to go into the house, been very single ashamed to go into the house, been very single ashamed to go into the house, been very single ashamed to go into the house, been very single ashamed to go into the house, been very single ashamed to go into the house, been very single ashamed to go into the house, been very single ashamed to go into t

your dues, etc., Nors, and all the nickles and dimes you sent cake and raisins. Just as we sat down to cat Mrs.

Enigma.

Eniguma.

Who was the father of Jether?
The twenty-flith book of the Old Testament.
A duty which Christ enjoined upon us.
Against what gods did the Lord execute judgment?
What kine dwelt at Hesbon?
A sen of Blebri.
What king of Israel successed Zimri?
A word which means "pleasant,"
The initials of the above will spell the name of the pastor of Cassan church.

Geoffic W. Robbon.

Enigma,

to net Abraham in the veiler of Shavah? The name of the grandson of East.

To whom did St. Luke address the Acts of the Apostics?

The second son of Gad.

A youth restored to life by Paul.

One of the twolve sons of Jacob.

A very hitter herb.

The second Hou-isced man who joined David at Ziklag.

The father of one of the spies who went with Jehoshua

The son of Bosi.

The son of Buri.
The place to which Abraham pursued the king who pillaged

The place to which Advances processes follows:

Solom:
Who was the husband of Hodiah?
The fifth son of Haman.
One of the cons of Eani.
One of Paul's deacons at Ephesus.
Who made a golden image and set it in the plain of Dura?
Initials spell three sweetest words in the English language.
VARC. FARRAR.

Answerste Enigman for Jan. 12th. Inna.

Aust Ane's - Thomas, Hiddekel, Esther, Lasea, Ozem, Ra-hab, Dinah, Immanuel, Salamis, Melatiah, Yoke, Shemur, Hornets, Ezri, Phapar, Haran, Ennarates, Rebbah, ura, Ishi, Salem, Huz, Abiathar, Lemuel, Uzure, Naboth, Og, Taphath, Wilderness, Antipatris, Naamsh, Titus. Initials spell, "The Lord is my shephard, I shall not want," Ausweréd by Clarence Wingo, Willie Graves, Van Farrar, Lou Anna Ball, Willie Owen, Samuel Ower, Mattie and Lay-ton Wall.

"WAITA WEE."

66 WHAT is patience?" and the question, Passed the waiting classes through, While the teacher passed and listened, Sut no child the answer knew,

Till at length a little Scotch girl. Wait a wee and dinna weary."
Were the tender words she apoke.

And I think a fruth flee deeply.
In that thought for you and me,
Where the voice of duty calleth
Work and walch, but "wait a wes." "Wait a wee," the autumn dieth, Violets rest beneath the enow,

God's own fore will bid them grow. "Well a wee," the rain is falling.

Frame a rainbow in the skies, Heed not though another children.
Like the control of the control

Art thou struggling, fainting, dying?
"Waita wee" till storms are past,
Nerve thine arm to do and conquer,
Courage! thou shalt win at isst.

for eggs in the succe where the cows were. He was ashamed to go into the house, for he know he had

O Davy !" said Fannie, running into the barayard, "where have you been this long time? We

"What did you want?" asked Davy, thinking that, of course, his sister would say she wanted him

"Mother gave me a party," said Fannle; "Wahad all the doils dishes set out on a little table urder 1 suppose you saw that your letter came in time to pay up the big tree by the porch; and we had strawberries, read Lou Anna Ball's letter week before last (Jan. 19th). You had to wait its turn a long time. So what are you going to do a big bowl of ice-cream and some jelly. left from the dinner; we had a splendid time; you ought to have reached Mrs. Sanford ere this, although your letter has White saw us from the window, and she sent over the dinner; we had a splendid time; you ought to

Poor Davy! How mean he felt! And he was well punished for eating his jelly all alone .- Our Lattle Ones.

MANNERS.

THERE is nothing which adds to a man's success in life, next to honesty of purpose, as the practice of good breeding whorever he goos—on the sidewalks, in the buggy, as well as in the parlor. If you meet a man who refuses to give you half the road or turn out on the sidewalk, you may class him as a man with no sense of justice in his sou. When we speak of polite men. we do not wish to be understood as referring to one who bows low, and takes off his hat to the ladies, and men of position, but we mean the honest faces-the man who aiways carries a smile on his countenance, and never turns his face away from the pour; we mean the man who has a kind salutation when he meets you in the morning, and a pleasant "good-night" in the evening, a man whose face is always void of

ORIGIN OF THE WORD MISSISSIPPI.

THE Mississippi is a good instance of the variations through which some names have passed. Its original spelling, and the nearest approach to the Algonquin word, "the father of water," is Meche Sebr, a spelling still commonly used by the Louisiana Creoles. Toutl suggested Miche Sene, which is somewhat nearer to the present spelling. ani which another rather, Labatt, softened into Misispi, the first specimen of the present snelling. The only changes sluce have been to overload the word with consonants. Marquette added the first and some other explorer the second "s," making it Mississipi, and so it remains in France to this day, with only one "p." The man who added the other has never been discovered, but he must have been an American, for at the time of the purchase of Louisiana the name was generally spelled in the colony with a single "p."-Magazine of American

Our Missionary Pund, We want all our young friends to help ... with their nickels and dimes to raise a nice sum to soud Mrs. Sanford for the athen Calman in wan a manufacture and arm. Manford for the

we lave heard be the Democrata and thore is nothing than Dr. Bull's cough this old reliable remedy apper falls to cure a gough, or a cold at once, and may be obtained at any drug store for 25 cents a bottle.

The race of manklud would perish did they coase to help caun wither From the time that the mother binds the child's head, tut the moment that some kin I assistant wipes the deathdamp from the brow of the dying, we cannot exist without menial help. All, therefore, that need aid have a right to ask of their fellow-morta s

It is with pleasure that I add my testimony to the excellence of Di. Jayne's Expectorant. I have used in in my family for several years, an i can truly say that I know of no medicipe equal to it for checking and cur ing the frequent coughs and colds to which children are subject at all seasons of the year, I have also realized great benefit from it myself, and have recommended It'to others, who almost invariably have learned to value it. I always prescribed it to the students under our care when necessary, and the teachers willingly add their testimony to mine in praise of this medicine .- J. S. Edwards, Principal of Providence Conference Seminary, East Greenwood R. 1.

An old lady who, in her younger days, had been sadly disappointed in love, hearing some one say that the mails were very irregular, said : "It was just so in my young days-no trusting on 'ein"

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A mother threatening to send her little boy to bed fifteen minutes before his time, "unless he behaved better," the little fellow exclaimed, "Ma, you want to play fair, I s'pose?" "Of course I do, my son." "Then, when I behave first-rate, why don't you let me stay up lifteen minutes beyond my

The "ROUGH ON" TOOTH POW-DER, elegant, 15c.

A grave-digger, walking the street the other day, chanced to turn and noticed two doctors walking behind nim. "He stopped till they passed, and then followed on behind them. 'And why this?" said they. "I know my place in the procession," returned

"ROUGH ON RAPS" clears out Rats, Mice. 15c.

Hoaven sends us ten thousand truths; but because our doors and windows are shut to thom, they sie and sing awhite upon the roof and then fly away.

Mother Swan's Worm Strup, laste icss, offective; 25c.

Culculating the cost of giving your heart or your life to an object fairly beof paper and by writing a poem on it fore you, is well enough while the make it worth \$65,000 That's genine, duty of such devotion is an open question for your consideration; but when Vanderblit can write a few words you are once devoted in love or in life, on a sheet of paper and make it worth then away with all cold calculations \$5,000,000. That's capital, says the of the cost of the consequences of your devotedness. Go shead unflinchingly The United States can take an ounce in the only line which you have a and a quarier of gold and stamp upon right to count that of duty, and let

I find one occupation which is ever green, of which we shall never weary, which is good for all seasons, beauti-The merchant can take an article delight, which comes nearest to the worth 25 cents and sell it for \$1. That's Divine—and that is the act of doing good. This is the one pleasure which will surely increase as life goes on.

The owner of a pair of bright eyes says that the pretilest compliment she ever received came from a child of day and shovels out three or four tons four years. The little fellow after of earth for \$2. That's labor, says looking intently at her eyes a moment, inquired naively, "Are your eyes new

> There is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces-it is ice still; but expose it to the beams of the Sun of Highteousness, and then it will melt.

Every man who enjoys a blessing lives Dr. R. V. Pierce's "Golden Medi- should be prompted to think of those who are without it, and try to help them. Each benefit is a responsibility.

> Fruits meet for repentance-green apples and watermelers.

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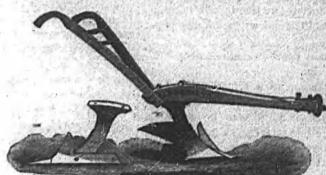
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Woman can Sympathics With Woman.

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> Mrs. Lydla M. Pinkhami's Blood Purifier will cradi-cate overy vestign of Humors from the blood, at the same time will give some and strength to the rytem. As marriellous in results as the Compound and abould be used by men, women and children.

No family should be without LTDIA E. PINKHAN'S LIVER PILIA. They cure constipation, biliousness, and torpidity of the liver. Si cents per box. Ladies should keep Mrs. Pinkham's Sanative Wash bandy. It is a superior article. So cts per package, All these calebrated remodics are manufactured as he could enter the country of the land of the country of the

XVI 25 EVII 27 Consumption

and all disorders of the THROAT and LURGS positively oursel by DR. LAWSON'S PULMONARY POWDERS.

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Price \$1 per bottle or all bottles for \$4. All druggiate have it or can get it for you, or it will be sent to any address ou receipt of price by the proprietors. Ds. B. J. KENDALL & Co., Encaburgh Falls, Vt. SOLD BY ALL DRUGGISTS.

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SQUANDERED BLESSINGS.

If we consume all and save uething. Our we must surely come to the end of our resources by-and-by. This principle does not apply only to our worldly mesns.

We have to husband our working powers and the brain power whence they spring, as we have to husband to last for all our life, is bad manage-Its ovll.

We may do the same thing with friendship.

We cau eat up a friendship as we can cat up everything else, and leave ourselves no crumbs to go on with, out of all that large cake that once Was ours.

If we throw too much on our friends, make too many demands on their advanced in years, with a ruddy comsympathy, their patience, their good plexion and hale appearance, while nature, their allowance, their generosity, we shall end by cating up in a short time the cake of love that should have lasted us to the end.

Many a friendship nas been squaned in this manner by excess of demands, and many a love has followed

By the folly of jealousy, which, once | mined not to give way to the mysteria stimulant, becomes at last a poison; ous influence which seemed under-mining his life. But the pain and by the folly of display which, was annoying symptoms were stronger ouce a delicious kind of enchantment, than his will, and he kept growing the above a most remarkable case and becomes at last an oppressive night. gradually worse. About that time he knowing the unusual increase of mare; by the folly of that uneaty need began to notice a difficulty in drawing Bright's disease feel that the public of perpetual assurance, which, once effort that he was able to force his gladly responded to as the sign of de- feet into them. In this manner severlightful vitality, becomes at last a tyr- at weeks passed by, until finally one so much in the last stages ought to do anny too onerous to be borne.

By all these absurdities and extravagances is the food of love devoured tions. The baiance of the narrative and destroyed, and the cake which can best be described in his own should have lasted for a lifetime saten words. He said: and done with before half the journey has been gone through.

We eat our cake too greedily, too careful examination, and pronouced inconsiderately.

When it is gone we sit down and

If we had husbanded our resources they would have lasted; it was our excess which left us near so were painfully cold, and even when surrounded with hot flannels and irons. excess which left us poor so soon, as felt as if a strong wind were blowing many broken-hearted people find out on them. Next my right leg became when too late.

If we are wise, we will make some it was exceedingly annoying. About this time I began to spit blood most calculation in our life, and say what freely, although my lungs were in the constitution, diet, or occupation. keep for the future.

FULLNESS OF LIFE.

were careful and untiring in their attentions, but mable to relieve my suf-Life underlies all action, death ter- thought I was dying, and many called of kidney, internal fever, bloated feelminates it. Every one admits this; to see me, fully twenty-five on a single ing about stomach, rush of blood to but few seem to realize that between fullness of life and death exist innumorable shades or degrees—that that fullness of life and death exist innumerable shades or degrees—that just in proportion to the wealth of vitality that anyone passesses will be his powers in various directions. We rightly condemn suicide; but we forget that every drop drained from the cup of life to diminish its affluence partakes of the same character. If we have no right to take the whole, what can give us the right to take a portion of it, ar even the smallest part?

The heavlast letter that ever weigh.

If a ppears that there are one hundred and fifty million women and girls in China, nearly all of whom are secluded, and it is contrary to custom for a stranger of the male sex to speak the misery was so intense that I arose and attempted to go into the next room, but was unable to lift my swolling for the same character. If we have no right to take a portion of it, ar even the smallest part?

The heavlast letter that ever weigh.

The heavlast letter that ever weigh.

The heavlast letter that ever weigh.

OUT OF THE DEPTHS. CORRESPONDENT'S DESEAUCHES AND A HEMARKABLE OCCUR-BENCE HE DESCRIBES.

Sr. ALBANS, VT., Jan. 10, 1884. Mesers. Editors: The upper portion of Vermont is one of the pleasantest regions in America during the summer and one of the bleakest dureverything else that we possess; and ing the winter. It affords ample op- I might have avoided all the agony I to eat up in a short time what ought portunity for the tourist, provided he afterward endured, to say nothing of chooses the season, but the present time the narrow escape I had from death. ment, and the end will assuredly move is not that season. Still there are men and women here who not only I called on Dr. Oscar F. Fassett, who physical hardships the most intense. He stated that Mr. Jacques had a The writer heard of a striking illustra- most pronounced case of Albuminuria tion of this a few days since which is or Bright's disease of the kidneys. given herewith:

Mr. Joseph Jacques is connected with the Vermont Central railroad in the capacity of master mason. . He is well his general bearing is such as to instantly impress one with his strict honor and integrity. Several years ago he became afflicted with most distressing troubles, which prevented the prosecution of his duties. He was languid, and yet restless, while at times a dizziness would come over him

which seemed almost blinding. His will power was strong, and he detercovered that his feet had, in a short while, swollen to enormous propor-

"When my wife discovered the fact | chin and gazed over his spectacles at that I was so bleated, she sent for the the boy in speechless astonishment doctor immediately. He made a most "Oh, don't get mad at me, dad, for me in a very serious condition. Notwithstanding his care, I grew worse, cry, and wonder how it has come extended upward in my body. The asked ma what she would do if you top of my head pained me terribly; were dead, and ma laughed and said, and the swelling of my feet gradually after you had gone yesterday, and

paralyzed. This gave me no pain, but | Pierce's "Pleasant Purgative Pellets." we shall spend now and what we shall perfect condition, and I knew it did For sick headache, constipation, imnot come from them. My physicians pure blood, dizziness, sour cructations from the stomach, bad taste in the ferings. My neighbors and friends mouth, bilious attacks, pain in region

get that every drop drained from the cup of life to diminish its affluence partakes of the same character. If we have no right to take the whole, what can give us the right to take a portion of it, ar even the smallest part?

The heavist fetter that ever weighed down the limbs of a captive is as the web of the gossamer compared with the pielege of a man of honor. The strong wall of alone and the tough war of firon may be broken, but the pillighted word never,

intimate friends. We determined to try this remedy, accordingly sent for it, and, to make a long stery short, it completely restored my health, brought me back from the grave, and I owe all I have in the way of health and strength to Warner's Safe Cure, better known as Warner's Safe Kidney and Liver Cure. I am positive that if I had taken this medicine when I felt the first symptoms above described In order that all possible facts bear-

ing upon the subject might be known, endure the climate, but praise it un- was for ninctoer, years United States stintingly, and that, too, in the face of Ext mining Surgeon, and who attend-That an analysis showed the presence of albumen and casts in great abundance and that he was in a condition where few if any recover. His re-

covery was due to Warner's Safe Cure. Mr. John W. Hobart, General Mana-Mr. John W. Hodari, General Manager of the Vermont Central railroad, stated that Mr. Jacques was one of the best and most faithful of his employes, that his sickness had been an exercidingly severe one, and the company were not only glad to again have his services, but grateful to the remedy that had cured so valuable a man.

Mr. James M. Ross assistant super-

Mr. James M. Foss, assistant superintendendent and master mechanic of the Vermont Central railroad, is also ! able to confirm this.

should have the benefit of it. It seems to me a remedy that can accomplish night, while in great ageny, he disthis deceptive yet terrible trouble.

> "Dad, were you ever a dish?" The individual thus addressed lowered his asking you!" continued his inquisitive off-spring. "Mrs, Cooley came in

Being entirely vegetable, no partle ular care is required while using Dr. They operate without disturbance to



Disease is an effect, not a cause. Its origin is within; its manifestations are without. Mence, to care the disease, the cause must be removed, and in ne other way can a cure be effected. WALNER'S SAFE KIDNEY AND LIVER CURE is established on this principle. It realizes that

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physical derangements generally, this great remedy has no equal. Beware of imposters, imitations and concoctions said to be just as good.

For Diabetes, ask for WARNERS SAFE DIABETES CURE.

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Spasms, Convalsions, Falling Sickness, S. Vitus Dance, Alcohol-

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Samaritan Nervine is doing wonders."

Dr. J. O. McLemoln, Alexander City, Ala.
"I feel it my duty to recommend it."

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Eres tes atmed to you,

you, siere than eighteen years ago. I worn by every minister and public was thoroughly broken down in voice speaker to carry the energy and vigor of from an entire presuming; I could speak his youth far into old age, and by every but a little while without getting hoarse; old man to assist him to support the my throat was generally sore, and easily growing weakness of age. irritated, and its tone became heavy and husky; soon a hacking cough set in that husky; soon a nacking cough set at that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis that soon superinduced bronchitis, which sort ously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure with soon break down the and recover the lost treasure, -the soon break down the best constivoice, that to a minister or lawyer is tutions, which are caused by promore valuable than gold or jewels, or be silent forever. I applied to the the internal organs. This is the only most eminent physicians, and was but inechanical contrivance ever dis-little helped; save the excision of an covered that uplifts the abdomen slongated uvula, they could do nothing but advise rest; and this I was com-pelled to take. What caused and con-tinued that constant irritation and hacking cough, they could neither ex-testify: It supports the back, abdoplain nor prevent. Providence threw men, stomach, lungs and womb. It, the remedy in my way. My wife was | therefore, prevents lassitude, hoarseprofessor of the theory and practice of that terrible disease, -dyspepsia. Dr. Winston, was her physician, and he and thereby gives strength to the prescribed for her this identical Brace, body. which speedily relieved ber. She com plained of a "dragging down;" and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of "dragging down," why not fer another. Without consulting any one, I procured one large enough tor myself

and put it on, the first time doubtless was ever worn by a man for such reason, and the result was, the ir ritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done or twelve months, and very soon I com-menced to preach again. That Brace I wore nearly ten years without communi-cating its wonderful advantages to any because I thought I was using an article that was invented for the use of females only. Privately, to a few special friends who were suffering as I suffered, i explained the use of the Brace, and pewer of the Brace to restore, strength sen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscrib-

The cause of aboarseness, sore throat, laryngitis, and finelly bronchitis in public speakers, and all these symptoms of "dragging down," goneness, exhaustion after speaking, and weaknesss of the back and loins, piles, and nernla, is the slight reazation of the abdominal muscles, which allows the bowels to sink, and known by marked hollows over the tips of the htps. Now all know that proat and affect the vocal organs, and when the stomach sinks a straining in brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseare wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others.

which vearly are laying aside as useless and which vearly are laying aside as useless. I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to. The late Dr. Stone, the great surgeons of New Orleans, pronounced it is all that is claimed for it. I have given the Brace a fair trial. I find it sli that is claimed for it. I have given the Brace a fair trial. I find it sli that is claimed for it. I have given the Brace a fair trial. I find it sli that is claimed for it. I have given the Brace a fair trial. I find it sli that is claimed for it. I would not take \$100 for the right to use it. I hops that all my ministering breather will procure one. I have organs.

I have fit and to do. I would not be without it for any consideration.

Coleman, Mo. David Utt.

I have given the Brace a fair trial. I find it sli that is claimed for it. I would not take \$100 for the right to use it. I hops that all my ministering of all causes of prolapsus of the interpretation of all causes of prolapsus of th

The same of fatigue, and leave me with a beavy, husky volce; with it, I can other one of the same kind.

Hayneville, La., Apri 19, 1877.

All the Braces which I have or a microstructure of the back or loins, should have one.

Wor all kinds of worth the leave or a specific ordinarily hose, and only tight when speaking or putting forth unusual efforts.

Traville Can be it a beavy, husky volce; with it, I can a beavily volce; with ** recommending this invaluable article to sound physical condition. It should be

A or putting forth unusual efforts, preserver of a good voice and of a physical condition. It should be by every minister and public aker to carry the energy and vigor of youth far into old age, and by every id man to assist him to support the growing weakness of age.

Handreds of old men yearly are using the Brace for weak backs with inversible eastingation.

Handreds of old men yearly are using the Brace for weak backs with inversible eastingation.

The following certificate from Gov. Promise the Gevernor of Temmesor.

Prom the Gevernor of Temmesor.

The Testimony of a Testimony of a physical condition. The parties of our improved Brace, should be read by all sufferers. He largely, if not altogether, owes his inversible eastingation.

A do not claim that the Boly and the Brace are the growing weakness of any amount. Not become a first will re
The Testimony of a Testimony of a testimony of a physical condition. The parties all live in man and the most of them are designed, and improving fast, and would not be without their Braces for any amount. Not it will re
The Testimony of a Testimony of a testimony of a physical condition. The most of the Brace and the Brace and the Brace and the Brace and the Brace afternoon.

The following certificate from Gov. Promised the testion of the merits of our Improved Brace, which is made friends. The parties all live in and near west Point, Miss. All have ordered from from the Brace of any amount. Not it is not in the friends. The parties all live in any amount and the Brace of any amount. Not it will re
The Testimony of a testimony of a testimony of a physical condition.

The Testimony of the Brace for the Benefit of the Brace and the Brac rather than compresses it, as all

It exspands and enlarges the lungs,

and thus renders breathing free and easy, and thereby promotes discation. It relieves chronic costiveness and piles when all other means nave talled.

It invariably relieves all cases prolapsus ulcri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechani-

many a sufferer has been cured of through me they obtained it, and were relieved as I as. I now made known the of consumption.

OUR IMPROVED BRACK.

The original Brace, made only for ladles, was too weak for the sterner sex. I remedied it by an important improvement, as the following wi

the linings of the stomach are connected style now in market. We sell to no

TESTIMONIALS.

well satisfied that if I had commenced its nue a week earlier that my voice would not have been effected at all. The first twice its price. T. C. Boykix. time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthenfaring from prolapsus uterl, and the ness, piles, hernia, consumption, and ened, and at the close of a two medicine in the University of Nashville | It increases the breathing capacity, my usual leeling of weariness aud exhaustion.

Very Respectfully. JAS. D. PORTER. MINISTERS' TESTIMONY.

DEAR BRO. GRAVES:-You made me DEAR BRO. GRAVER:— Too made me a present, some three years ago, of one of Banning's Lung and Body Braces. I necepted and kept it for three years without wearing it, rather classing such things under the head of "humburgery." Recently, the neavy and fatiguing efforts of the Centennial, quite broke down for the first month, I

like a broken limb, it needs mechanical support.

It relieves piles and prolapsus and, by uplifting the lower bowels from the rectum.

It is being used more and more yearly, as its value is known, by public speakers and singers, and by those having weak lungs and backs; and by those having stooping shoulders and hacking coughs, the sure precursors of consumption. And many a sufferer has been cured of

RANNINGS BRACK.—It is one of the greatest of physical blessings to a buble ite speaker or singer. The testimony of many ministers are to its great beneates whe know motiving of it. S. H. FORM, I.P. Raltor Christian Repository.

The Brace 1 received from you I find is of great benefit to me. I was ing prices:afraitl it was not what it was recommended to be; but I was induced by mended to be; but I was induced by my physician to get one. Shortly afterward, the church that I was a member of called me to serve them as pastor; and I accepted on the condition that these mannated for J. R. Graves, I.L.D., are made different, and are more durable, made an improvement over the present siyle now in market. We self to me the Brace on, I can speak with personnels as the present of the Brace on, I can speak with personnels are supported by the Brace on, I can speak with personnels are supported by the Brace on, I can speak with personnels are supported by the Brace on, I can speak with personnels are supported by the Brace on, I can speak with personnels are supported by the Brace on, I can speak with personnels are supported by the Brace on, I can speak with personnels are supported by the Brace of the supported by the Brace of the Bra the Brace on, I can speak with persect the Brace on, I can speak with persect the Brace on hour; and, after speaking, I do not feel that unpleasantness at my stomach that I did before using the Brace. I can say that the Brace is all that is claimed for it; and I would advise all speakers.

Taken tops, if you have not a result of the Brace is all speakers. ness, and if continued sore throat, and less he can show a written commission from me.

South sells my improved Drace, unless, and if continued sore throat, and less he can show a written commission from me.

Is all that is claimed for it; and it would advise all speakers who feel fatigue and lassitude after speaking two inches Railow the tips of the literature. by all means to get them a Brace.

I have been wearing one of your fiedy and lang Braces since lest ingest; and I am nee to express my gratitude to you for its great bandth. I am a farmer; and when I commenced the use of the Brace I was unable for manual lanor, and had been, for seven years, almost worthless on account of a weak back god general debility, from which the Brace has given me great relief. In riding horse-back, no one has any conception of its worth. I believe it to be all you claim. I would not be without it.

Watanga, Tenn. T. E. R. HUNTER.

Having given the Banning Brace a fair trial, I cheerfully bear my testimony to its value. I can perform my labor with fifty per cent more case and comfort that before; I would not be without it for

Aslanta, Ga.

Eld. J. R. Graves—Dear Sir: I have consulted with the parties I ordered Braces for from you, and it is impossible for me to find words in which to express their delight. The Brace I ordered for alight runturs, with two pads. has supported the person so well have a says he has no need of the rupture pad now he has never worn it at all. They have all proved perfectly satisfactory; and neither of the parties would take a hundred dollars for the sand do without. G. D. STEDMAN.

Bro. Groves:—I have been wearing the Banning's Body and Lut; Trace aboat and it days, for extreme weakness of my back and misery in my chest, and can truthmily say that I am much beneated though welling like elear of my malady. I can rids horseback or in a wagon, follow my plow, in fact, back or in a wagon, follow my plow, in fact, back or in a wagon, follow my plow, in fact, back or in a wagon, follow my plow, in fact, and no more walking-about general handness in a day; with far greater ease, than I have been able to de in a long time. I find the more to be truly the very meaningains!

I need,

Horn Lake, Miss., May 19, 1877.

The price of this Brace before the war was \$20, and \$25 when fitted by the medical profession. The patent having expired I have secured the manufacture of 10 00 of the Improved Braces upon such terms that I can furnish them at the follow-

Wetfoe, All sizes over 40 inches, having to

around the abdomen, and send the measure in inches, The Strates are all marked in even numbers, and can be enlarged two inches.

it for any consideration.

Coieman, Mo. DAVID UTT.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to use it. I hops that all my ministering brethren will procure one.

J. A. REYMOLDS.

Fulton, Miss., 1874.

Li can presen day and night for two many than a parties of the cash must accompany the order, with the name of nearest Express office, as none are in the cash must accompany the order, with the name of nearest Express office, as none are in the cash must accompany the order, with the name of nearest Express office, as none are in the cash must accompany the order, with the name of nearest Express office, as none are in the cash must accompany the order, with the name of nearest Express office, as none are in the cash must accompany the order, with the name of nearest Express office, as none are in the cash must accompany the order, with the name of nearest Express office, as none are in the cash must accompany the order, with the name of nearest Express office, as none are in the cash must accompany the order, with the name of nearest Express office, as none are in the cash must accompany the order, with the name of nearest Express office, as none are in the cash must accompany the order, with the name of nearest Express office, as none are in the cash must be cash mus

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THE FAITH THAT SAVES.

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CIRCUMCISION was a great thing with the the truth; but it is more.

Jew, and oftentimes he trusted in it; but Paul

Again, faith is not the m profitable; but none of them must be made in any you follow him, and confide in him, and accept his of his love in the hand of faith. measure or degree the ground of our hope of salva- advice? In that same way faith believes in God, I bless the Lord that he has chosen this way o

up Martin Luther, who was born four centuries unto a light that shincth in a dark place." of a sinner in the sight of God by faith in Jesus ing Him because of the record which God has given dawn? Christ, and by that alone. He could fitly have to us concerning His Son, that He is the propitiataken this for his metto, "In Jesus Christ neither tion for our sins. We accept God's unspeakable circumcision availeth anything, nor uncircumcis gift, and receive Jesus as our all in all. ion but faith which worketh by love." The best If I wanted to describe saving faith in one word, commemoration which I can make of this man is I should say that it is a trust. It is so believing

Progress." Good Thomas Scott, the commentator, wrote notes to it; he thought the "Pilgrim's Progress a difficult book, and he would make it clear. A plous cottager in his parish had the book, and she was reading it when her minister called. The Filgrim Progress.' Do you understand it?" She ing, the appropriating, the receiving into one's answered innocently enough, "Oh, yes, sir, I unself, of the Lord Jesus Christ. This is the faith derstand Mr. Bunyan very well, and I hope that which saves the soul. one day I shall be able to understand your explana- II. In the second place we will consider tions," I am afraid lest you should say when I why paire is selected as the way of salvahave done, "I understand what faith is, as I find it in the Bible, and one day, perhaps, I may be "L believe in God the Father Almighty, Maker of ordains.

TEXT: "For in Jasus Christ neither circumcision available of many reasons; but if it be a dead, inoperative road of faith. thing, it cannot bring salvation. Faith is belief of God has chosen the way of faith that salvation

tion; for this text sweeps them all away, and —not only believes that He is, but finds rest in His faith, because it is so suitable for poor sinners.

lieving the doctrine and proving its truth in your reconciled God. As creatures we look up to the are talking about. Now, if salvation were only to cases. May the Holy Ghost cause it to be so in hundreds of instances.

First, let us inquire

Christ; as being weak and feeble we trust to the what is still a part of the Holy Spirit to make us hely and to the part of the Holy Spirit to make us hely and the part of the Holy Spirit to make us hely and the part of the Holy Spirit to make us the part of the Holy Spirit to make us the part of the Holy Spirit to make us the part of the Holy Spirit to make us the part of the Holy Spirit to make us the part of the power of the Holy Spirit to make us holy, and to the unlearned be saved? But now we can go to We are always talking about it; but what is it? keep us so; we venture our eternal interests in the each one of them and say, "Jesus died." Whenever I try to explain it, I am afraid lest I vessel of free grace, content to sink or swim with should confuse rather than expound. There is a it. We rely upon God in Christ. Guilty as I am story told concerning John Bunyan's "Pilgrims I believe God's Word, that "the blood of Jesus you have sinned; know, then, that Jesus into come you have sinned; know, then, that Jesus into come she was reading it which her minister called. He to be our propitiation; by that appropriation our vation. said to her, "Oh, I see you are reading Bunyan's sin is covered and we are free. Faith is the grasp-

able to understand the preacher's explanation of it." this question, it would not matter; for since the I would remind you that if we could not answer Warned by this, I will speak as plainly as I can. Lord has appointed believing as the way of grace, And first, it is to be remembered that faith is it is not ours to challenge his choice. Beggare not a mare amaid housing. It is very proper to say, must not be choosers; let us trust, if so the Lord heaven and earth," and so forth; but you may repeat all that and be no "believer" in the scriptural First, it is clear that no other way is possible. It is

sense of that term. Though the creed be true, it not possible for us to be saved by our own merits, may not be true to you; it would have been the for we have broken the law already, and future... same to you if the opposite had been true, for you obedience, being already due, cannot make up for put the truth away like a paper in a pigeou-hole, past defects. The road of good works is blocked and it has no effect upon you. "A very proper up by our past sins, and it is sure to be further HALL ON NOV. 11, 1883, HY REV. C. H. SPUNGEON. dectrine," you say, "a very proper dectrine," and blocked up by future sine; we ought therefore to so put it to sleep. A truthful creed is desirable rejoice that God has commended to us the open

might be by grace. If we had to do anything in Again, faith is not the mere belief that there is a order to save ourselves, we should be sure to imdeclares that it availeth nothing. There might be God though that we must have, for we cannot pute a measure of virtue to our own doings, or others who were glad that they were not Jews, but come to God except we "believe that He is, and feelings, or prayers, or almsglvings, and we should Paul declares that their uncircumcision availeth no that He is a rewarder of them that diligently seek thus detract from the pure grace of God. But saimore than its opposite. Certain matters connected Him." We are to believe in God,—that He is good, vation comes from God as a pure favor—an act of with godliness are external, and yet they are useful blessed, true, right, and therefore to be trusted, undeserved generosity and benevolence, and the in their places; especially is that the case with bap- confided in, and praised. Whatever He may do, Lord will, therefore, only put it into the hand of tism and the Bord's Supper, the assembling of our- whatever He may say, God is not to be suspected, faith, since faith arrogates nothing to herself. selves together, the reading of the Word, and pub- but believed in. You know what it is to believe Faith in fact, disowns all idea of merit, and the lic prayer and praise. These things are proper and in a man, do you not? to believe it a man so that Lord of grace therefore elects to place the treasure

plainly describes them as availing nothing if they character, His Son, His promise, His covenant, Some among us to-night would never have been His word, and everything about Him. Faith iv- saved if salvation had only been prepared for the In Luther's day superstitious confidence in ex- ingly and lovingly trusts in her God about every- good and righteous. The covenant of works by ternal observances had overlaid faith in the gospel; thing. Especially must we believe in what God reason of our weakness affords no suitable way of ceremonies have multiplied excessively under the has revealed in Scripture—that it is verily and in hope any time, but under certain circumstances authority of the Pope, masses were said for souls deed a sure and infallible testimony to be received we see this very vividly. Suppose that you were in purgatory, and men were actually selling indul- without question. We accept the Father's wit- in the last article of death, what good works could: gences for sin in the lightof day. When God raised uess concerning Jesus, and take heed thereto "as you do? Yonder dying thief found it a happy ago, he bore emphatic testimony against salvation Faith has specially to believe in Him who is the One, and before set of sun coald be with him in by outward forms and by the power of priestcraft, sum and substance of all this revelation, even Je- Paradise. Faith is a way sulfable for sinners, and affirming that salvation is by faith alone, and that the sus Christ, who became God in human fight that especially for sinners who are soon to die; in some whole church of God is a company of priests, every He might redeem our fallen nature from all the sense we are all in that condition, and some of us believer being a priest unto God. The chief testi- evils of sin, and raise it to eternal felicity. We be- peradventure are especially so; for what mau mony of our great reformer was to the justification lieve in Christ, on Christ, and upon Christ; accept- among us knows that he will see to-morrow's

I bless God again that the way of salvation is by faith, because it is a way open to the most unlearned. What fine theology we get now-a-daysdeep thinking they call it. The men go down so to preach the doctrine which he held so dear, and you who are not saved can best assist me by beileving the doctrine and proving its truth in your reconstical God. As executives we have the doctrine and proving its truth in your reconstical God. As executives we have the doctrine and proving its truth in your reconstical God. As executives we have the doctrine and proving its truth in your reconstical God. As executives we have the doctrine and proving its truth in your reconstical God.

"There is life in a look at the Crucified One; There is life at this moment for thee."

ENOUGH. God holds the key of all unknown, And I am glad. If other hands should hold the key, Or if he trusted it te mo, I might be sad.

I cannot read his future plan; But this I know! I have the smiling of his face, And all the refuge of his grace, While here below. Enough; this covers all my want

For what I cannot, he can sea: And in his care I sure shall be Forever black,

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