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THE LAW OF NEWSPAPERS

Manbscribers remove to other places without in-

et or periodical from the office, or removing and

#### For the Recorder. A. Jones' Sermon. (CONTINUED.)

"Brother Jones thinks," proceeds our bro-"that the infinite power of God, taken in panection with the fact, that all are not saved eres his position. Does he embrace in the nomer of God, the power to do wrong?" Does other Faris mean to say, by this interrogatory. hat in electing some persons to salvation. God and do wrong? Except upon this supposiin lean see no force in his objection. This will be seen, is to assume the whole ground of entroversy, and to terminate the discussion by Nor can be have much use for revelation, who. wat it would be right, and what wrong, for God mean to be unkind, when I say, that it is a string presumption against the truth of a posi-

defence, upon such unguarded liberties with the character of God. It would be no derogation, either, from the Brine character to admit, that, in the proper muse of power, he possesses power to do wrong. Toderstanding the term in a moral sense, power blowrong, is a contradiction, in terms. For, add wrong, is the effect not of power but of makness. But if the term be employed in a prely physical sense as implying the possession faculties necessary to the attainment of an ad-or that one being possesses the means of long-if he pleased-what no other being posesses the means of preventing-unless in this wase the Almighty possesses the power-in conradistinction from the will-to do wrong, he possess not so much power as the most inconsterable earthly magistrate, or indeed the humlest rational agent. The power necessary to hright, is the same which enables its subjects ndo wrong. Without the power to do wrong, bere would be no virtue in doing right. Indeed thout such power, consisting in the exercise of and liberty of choice, there could be no ach thing as either right or wrong. While then admit, in the moral and scriptural sense of the am, as expressive really not of the weakness, at of the power of God, that he cannot do mng, I maintain, in the sense explained; not by that he could do wrong if he pleased-but beover, that he can do what he pleases, withdoing wrong; and still further, that he can hihat, without doing wrong, which it would be frong in any other being to do: a view of the living character essential to the perfections of the and admitting of easy proof from the sa-Oracles. But whatever else may be affirmof the power of God-admitted, to be infinite this at least must be supposed, that it is the her to do whatever he pleases. In which point Tiew it does sustain the position of brother hat he is not pleased to save the whole world. "I should be pleased," says the brother, the proof accompany the declaration, hat God can save one sinner more than will be ared, or could have done any thing more than did in the Jewish vineyard; or that he can the asks,-"what God now does is right, would And again-"if his attributes dictate the scheme theme contradict his attributes?" We will shequently notice separately, these different aparies. We collect together the whole series in, for the sake of a general remark in referthe to them all. Of what importance-I ask builting their truth, are these statements to the abject of discussion? How would the admisa, that God cannot save one sinner more than be saved ;-or that what he does being the opposite would be wrong; or that

outradict his attributes ;-how would the ad-

prove that these who are saved, are not

ed to be saved? The paragraph claims

at upon it a little more in detail

one argues that he will do all that he can do. him the conduct of taking an advantage of the The other that he can do only what he will do: known weakness of his creatures, to make them -reasoning each, with equal inconclusiveness; promises, which, even though they were to comand both for the same reason, because they are ply with the stipulated condition, he knows he not content to accept of their premises from the could not fulfill. Will not this principle inter-Bible. Because, in other words, they are not fere too, with the liberty of prayer? Is there willing to let God speak for himself. Or if other- not danger, lest in our compassion for the misewise, the brother can extricate himself from the ries of a perishing world, our designs for their toils of the preceeding dilemma, his statement salvation may outreach the power of God? Sureinvolves at least, a misapplication of language, ly it is not an impious wish, interdicted by the resulting from a want of discrimination, in res- authority either of reason or revelation, that this pect to the nature of power, as an attribute of a power were competent to the omnipotent attainexcept when we mean to say that he cannot people from Burmah's burning plains to Lap. tibility to the influence of motive, in relation to tion down upon every living soul?

omnipotence, shall we be sure, that, in the pos- dominion. sibilities of things, it may never be the will of

The brother requires proof that God "can ment of God, would involve immediate and uni- of Jehovah, through the ministry of the prophet long enough to know the caprices of fortune-

save one sinner more than will be saved." This versal ruin. For it would not be in the case of to the Jewish people-" What could I have done language, I must acknowledge, without intend- the Deity, as in that of his creatures, in whom more for my vineyard, that I have not done in one day die uncared for. ing to impugn the brother's motive, seems to their virtue, though frail, is trained and disci- it." But this language must be understood of me, not the most becoming in its application to plined, under a superior guidance and support, the employment of means, and the influence of divine. It is the union of heart with heart; it Sec. 1.—A concise form of Conference prothe Divine being. When we undertake to limit to successful conflict, and to final triumph. For motive on man's moral nature. In this respect is the throb of angel's minds, and it is this that the power of the mighty God, we approach a what but his own perfections, shall uphold the God had done, for the benefit of the Jews all keeps that current, that ladder that Jacob saw precipice from which both reason and prety ad. Deity himself? What arm shall support falling that was possible to be done. In the same manmonish us of the necessity of an immediate re- omnipotence? Or what wisdom extricate from ner the wretched Dives is told, that if his brothtreat. In endeavoring however to meet the the difficulty, from which omniscience itself could ren heard not Moses and the prophets, neither wishes of the brother, I will submit for his con- not save? The perfections of God cannot rest would they be persuaded though one should go and neglect falls upon the poor bleeding heart sideration the following statement. If the pow- with safety, even for a moment, upon any found- to them from the dead. There could be no morer which is necessary to save one soul, is the ation less solid, than that of his absolute omnipo- al power, in any thing else which could be done, same which is necessary to save the world; - tence. Has God created a world which he can- more than belonged to what had already been or if in other words, the power which is sufficient not guide? Has he originated a principle which done. So with the Jews, God had employed the for the former, is also sufficient for the latter- he cannot control? Has he, like the unfortun- best possible adaptation of means, to operate on which I presume will not be denied-then the ate victim of science, with a too incautious spir- their heart and conscience, and to engage them fact, that God does save one sinner, is the it, or a too inventive genius, liberate from con- to the practice of righteousness. But will it be proof, that he could save all sinners. All the finement an agent only to destroy himself? To supposed, that God could not have given to the proof indeed that he can do the one, is equally the high and holy behests of God's sovereign people of Israel generally, a heart to fear and the proof that he can do the other. When will it become us to bow. But how shall we be serve him, as he did to Abraham, and David, therefore brother Faris shall have furnished reconciled to a limitation of his power? How and the prophets? Could not that power by proof of the first, he will have rendered himself can we endure the thought, that we suffer, and which we are "created anew," and which the service which he seeks at the hands of an must suffer; that we drink affliction's bitter "quickeneth the dead," have corrected the vi other: for he will equally have found the proof cup ;-that we weep in solitude and silence ;- cious qualities of the Jewish vine, and have imthat our hearts are almost broken with trouble :- parted to it a new character-so that it should There seems to be a confusion in the brother's because he who made us, looks, an impotent spec- uo longer produce "wild grapes," but good mind, between the power of God, which alone tator upon our distress! He pities us,-but he fruit? Does brother Faris believe, if God had must determine what he can do-and the pur- cannot help us! How cold and cheerless-how done no more for him, than to furnish him with pose of God, which equally must decide what he gloomy and dismal these dark shadows of a chill- the best possible means for the salvation of his will do. He confounds this necessary distinc- ing, freezing stoicism, or of a deadly fatalism, soul, leaving it entirely to the decision of his own tion, or he is implicated in one of two oth er dif- compared with the warm and sweet beams of the depraved will, whether they should be available, ficulties. Either his conclusion proceeds upon Divine sovereignty, comforting, reviving and that he-while so many around him are choosing the evidently false supposition, that God can invigorating our souls, with the blessed assurance, death, and hastening down to ruin, --would beonly do, in all cases, what it may be his will to full of immortal refreshment, that the God who as now through grace, I hope he is-loving and do, a supposition manifestly absurd, either in loves us-wise and good in all he does-whose serving the Lord, and rejoicing in the hope of reference to the Divine Being, or any other heart is ever full of paternal tenderness and so. eternal life? No! When he turns his eyes upon agent. Such a mode of reasoning involves that licitude for his afflicted children-could in a the depravity and enmity of his heart, as by the species of theological sophistry-the baneful and moment-and would, were it best, exalt them light of God's Spirit, they have been revealed interminable source of speculative error, and from a dunghill to a throne-from the abject to his contemplation, and thinks of the love and practical evil-which concludes from the power wretchedness of Lazarus, to the bosom of Abra- power, which in spite of himself saved him from earse be nouse in discussion, if one party shall of God to his will—or conversely from his will ham. With what consistency either, or indeed ruin, I make no doubt, that in cordial and gratesuch a right of authoritative adjudication. to his power. Some will do nothing to promote sincerity and truth, could the gospel, with its ful acknowledgment of the sovereign goodness of of straw in some obscure and cheerless garret. at which they are present. Female members the cause of God, because, as they say, he, promises of salvation be preached to all men, if God, he will unite with the Apostle in the testi- And as the son of plenty passes this child of are expected to attend promptly when possible to the light of his own wisdom, can determine without them, can do whatever he pleases: God can save those only, who are saved? How mony-"it is not of him that willeth, or of him want, heedless of her dishevelled hair, her care-Thus under pretence of honoring God, in the could a faithful God cry " Look unto me all ye that runneth, but of God that sheweth mercy": worn countenance her haggard looks, her moisdo. I hope brother Faris will not think I spirit of Antinomian treachery betraying his ends of the earth and be ye saved;" when he and will feel his heart and voice prepared to join cause with a deceitful kiss. Others with views could save but a small number of those to whom the pious Watts, in his adoring strains of peninot less unworthy of the Deity, maintain that God this proclamation is made? Surely none will tential gratitude and joytion, when those who maintain it, venture, in its can do no more than it is his will to do. The plead so unworthily for God, as to impute to

moral agent. This power, as has been observed, ment of every conceivable object. So far from

thing, merely because, as a matter of preference, ry supposition. If God cannot save all men, it in the evening is cut down and withers away. up mire and dirt. he does another thing. We do not say that he is certain all will not be saved: and what is worse Sorrow and mirth; want and wealth; mourning Then look around you and be moved—look that ministers without learning succeeded well. that the Scriptures apply to God a term, which this means outreach his power, or circumvent may execute for them a kind office are few. For if he possesses such power, and all feel that the Holy Scriptures furnish me with most holy government, they have provoked rolls ever onward, one to joy another to sorrow. with interest faithfully reckoned. the world are not saved, the certain consequence the necessary authority—This God cannot do. against themselves. God still reigns-seated The same bell chimes one to his marriage and And oh how sweetly, when the twilight of life

God to do, what he may not have the power to flaming as he did with an almost scraphic knowl- Low soldom do these two stop to exchange a glance have lived for others not for yourself alone. do. Having once limited his power, who shall edge, did not undertake nevertheless, to wing a of recognition. Now and then there is a ripple Princeton, Feb. 26, 1852. calculate the extent of influence, which this limi- too daring flight across this unfathomable abyss, upon the broad mass of festinant pilgrims; the tation may exert upon the Divine administration. and illimitable expanse of the judgements of the merry busy din husbes for a moment; the noisy Whatever is not absolutely perfect, is essentially Godhead. Awed by the revelations of the Di- way grows silent for an instant; and the groans and the opposite of what he now does be wrong? progressive. All moral causes, whether good or vine glory, and of the holy and dread sovereignty of a dying man are heard. The multifarious bad, are constantly operating, in whatever is the of the great God which break upon his mind, he crowd pauses a moment and then with a transient salvation, would not the withholding that subject of their influence, a progressive improve- meekly bows himself at his footstool-and con- throb of sympathetic fear or anxious curosity ment, or deterioration. A virtuous man, from fident of the unsullied righteousness of his throne, presses to gaze upon the livid features of the exercise of virtuous principle, will become he cries in the profound adoration of his soul,- the poor sufferer, The mangled wreck, the but to some fastidious minds the question may the parties; if they are promising and respectamore virtuous. A vicious man, will become "O! the depth of the riches, both of the wisdom torn limb, the quivering flesh at one flash suffuses more vicious. A wise and good government will and knowledge of God! How unsearchable are the eye with moisture, drives the red hue from increase in wisdom and strength. A weak and his judgements, and his ways past finding out"! the cheek and shudder the stoutest form, and disorderly one, will become more weak and dis- Who then, with pinion less strong and sublime, each feels his foot hold to see whether or no he orderly. Having admitted then an element of shall venture on this shoreless sea ;--or under- is safe. But soon the throe is past, and the gol- of the church. I have listened to the reading imperfection, in the government of God, the take to explore the awful solitude, in which the den bowl is broken, and the silver cord is loosed of Decorums in conferences, the items of which necessary consequence is, that it must increase Eternal God wraps himself in thick and impene- and lets forth the captive spirit free, and the indefinitely in power and extent of operation, be- trable darkness from the contemplation of man poor sufferer, the pitiless, friendless, cheerless, withholding the scheme of salvation would youd the possibility of calculation as to its utti- or angel? The attempt were as impious, as it nameless, man dies. Curiosity is satisfied, the mate results. Nor should we be long in reach- would be disastrous. Let us imitate the meek transient sympathy gone, the merry laugh resion of any, or all of these implied statements ing the fearful catastrophe. For as the danger and holy Saviour, who in the lamb-like sub-sumed, the breach in the current healed, the Prove the doctrine of brother Jones' sermon? from a weak part in a building, is in proportion mission of his spirit, and his sweet and profound dust soon covers the few spattered clots, and all to the magnitude of the edifice, and the superin- adoration of the Eternal Father, eries-" Even is again as ever. The dead man is forgotten, lish, if you think it will be serviceable to the good qualification."

Why was I made to hear thy voice And enter while there's room! While thousands make a wretched choice. And rather starve than come!

'Twas the same grace that spread the feast; That sweetly forced me in! Or I had still refused to taste, And perished in my sin!

Warrenton, March 5th, 1852.

(To be continued.)

# Sympathy.

W. H. J.

we say for the sake of distinction-is both phy- believing that God can save, only those who are And how quickly too is the cycle of this served to be shed for you. Then when you sical and moral. It is in reference to the first saved, -if salvation, were a mere question of checkered existence of ours accomplished .- weep you may have friends to weep with you, that we say a man can, or cannot do a thing- Divine power-would there not be among all his Yesterday the herald of truth stood beside the and to laugh when you laugh. Neglect falls command the will itself, which is necessary to land's snows, such an agony of prayer as was the young pilgrim upon life's highway; to-mor- tender plants. And the tide of human life ebbs ant manner addressed them, "How do ye do?" the specified action; or when, in other words, never known before? Such a cry of supplication row points it to the tomb. But in this brief and falls. To-day the sea is calm, to-morrow The merchant, willing to jest a little, replied there is, or is not, in his moral nature a suscep- as would rend the very heavens, and bring salva journey, this fleeting existence, how many are its troubled bosom cannot rest. To-day its sil- "O, not more than half drunk." "Well, well," such action. We never say a man cannot do a | What moreover can be gained by the contra- bloomed in all its freshness in the morning and to-morrow its gorgeous depth ceases not to cast

cumbent weight—on which account one that is so Father; for so it seemed good in thy sight." and the current of life again rushes impetuously. churches. It is doubtless susceptible of improvea more serious consideration. Let us large, will fall sooner than one which is small - With respect to the Jewish vineyard, the Reader where were you with your cruse of oil ment; and any suggestion you or any brother so any imperfection in the character or govern- brother's allusion is, no doubt to the language and wine. You have lived in this cold world may offer with regard to it, will be thankfully

Tell me, have you a warrant that you may not

Sympathy has in it an element of something ever filled with constant never wearying passen-

Oh how heavy, how chilly careless unconcern of want. Away dashes on the millionaire; he is eager after his pleasure. Aimless he drives in his sumptuous mood; the hurrying hoof and wheel break the silence and revive the groans of the poor maimed cotter who lies in an insignificant but that curls its lazy smoke beside the high-way; and the poor sufferer yearns for the necessities of life that a tithe of one of the costly trappings that adorn your moving state would he shall not speak in debate unless he call some Deny yourself gentle reader of one, and it shall be compounded to you a hundred fold in sweet repose, an approving conscience and in the sublime eloquence of the thankful heart that speaks its language in a tear of gratitude.

Onward wealth rushes and at great cost stands he depart from the subject. and gazes upon the magnificent exhibitions of art and nature; a train is ready to do his bidding. But how blighting is his cold glance at a ragged wretch begging at his feet. And the And a majority shall always prevail, except in poor mendicant turns away his sightless eye, and cases touching fellowship and the reception of it is his own heart only that knows how sadly he experiences the pang of cold neglect.

of the city, and the piercing winds whistle cast. through every crossway and over every roof .-But he folds around him his profuse robes, and carelessly hurries past the poor beggar girl who reaches forth her tender hand reddened with the cold, and her poorly clad frame shivers with the the fresh tear that glitters upon her round full those occasions. eye; her youthful frame is convulsed anew at | 3. Private offences shall be treated, as plainly this oft repeated rebuff; and she turns to recover her composure and brush away her tears but lected grief may not be your own one day .-Then deny yourself one of the many luxuries of warm that cold garret; and it may prompt a opportunity. prayer from the sufferer upon the blessed head any regular conference meeting by a majority How varied are the vicissitudes of human life. the tears of sympathy you now shed may be re- the church at the preceeding conference. infant in its cradle; to-day he sets the foot of upon the heart, like the blighting frosts upon the changes and exigences of the flower that ver surface reflects the blue azure light of heaven.

cannot ride, because he prefers to walk. For it leaves the question with respect to those who and joy; sin and virtue make up the mys- abroad and ask where can you bestow your goods and ignorant ones usually do the best. "Won't the same reason, in a higher degree, it is wrong are lost, in a state of unhappy uncertainty, wheth- terious picture of life: to one half a scene of en- before the cruse shall be empty, or the measure you tell me," said Mr. H., "how much ignorto say of God, that he cannot do any thing, be- er they perish from any other necessity, than ticing beauty in which commingle the happy tints of meal entirely wasted. As you recline at ease cause be is not pleased to do it, except-accord- that of an inability in their Creator to save them. of the lights and shadows of human existence; in your luxury think how many mothers about stating the circumstance to Mr. H., adding that ing to the specified qualification -it be something Surely this consideration ought of itself, to be to the other half it is a frowning sky; a gather- you may be stinting their own hunger to feed the most of his manuscript sermons were conalleged. It is only in the sense of the strongest that in whatever wickedness and ruin men and ners; a grave. Gentle reader the children of the severities of their fortune; and one denial A physician of libertine principles, to whom declaration of the immutability of his holiness, devils may involve themselves, they cannot by sorrow are not few, but the days in which you from your sumptuous board might direct the he was indebted, had started for the then far tender eyes of many a little sufferer to heaven west, and stopped in town. Mr. H., learning expressing an apparent limitation, does in fact the designs of his throne: but that they suffer In the hurry and press of life the aspirant of in gratitude to pray for blessings on you. Cast the fact, waited on him, confessed the debt, and contain a real assertion of his omnipotence. the misery of their condition—not because he praise eagerly pursues his phantom, the devotee your bread upon the waters and when the storm back by the Doctor, who presented a receipt in "With God"—the Savior teaches us—"all could not have prevented it—or equally if he of lust sacrifices all to the gratification of his subsides and the swelling tide goes out, the full, adding: "Here, Mr. Haines, is a discharge: things are possible." Nor would I be willing, pleased, deliver them from it-but because in desires, the votary of pleasure grasps vacantly grain will sink and mellow and bud and spring you have been a faithful servant here a long time. in view of any event of which it is possible to his righteous judgement, they are left, "as ves- for the bauble of his happiness, but how very forth and yield an abundant harvest into your and received but a poor support. I give you the conceive—not even of the deliverance from the sels of wrath fitted to destruction" to the awful often are the true and sympathatic relations of lap, age a thousand fold. Who gives to the debt." pit of every fallen spirit, to say—for I do not doom, which under the administration of his life lost sight of. The tide of human destiny poor lends to a creditor who will pay it again his willingness to pay, when the Doctor added.

How, except upon the principle of absolute upon a throne of righteousness, and sovereign tolls another to his grave. The two great throngs begins to draw upon you, and its tender threads of life hurry one to the banquet the other with begin, one by one, and break, oh how sweetly But these are awful depths. The Apostle, solemn tread and slow to the God's Acre; but then comes the cherished reflection that you

## From the Christian Index.

## Rules of Decorum for Baptist Churches.

DEAR BRO. DAGG .- Baptist churches generally, so far as I am acquainted, deem it quite im- groom said to him, portant to have a written Decorum. The gospel propriety of this, I shall not pretend to argue; be considered debatable.

be admitted, it is most apparent that such a little." A liberal reward was instantly presented. document should be explicit, concise, and simple -easy of comprehension by the less intelligent were lengthy, vague, and to my mind, incom-

These facts have impressed on me the importance of laying before the churches, for their er. But looking around the room, he saw by examination, a Decorum, or if thought advisable, the smile on every face that this stranger was no a number of them in order that a suitable selectother than the minister in question. After join-

I send you the following which you may pub-

E. VINING. Spread Oak, Jefferson Co., Ga. DECORUM.

1. Opened by prayer, if divine service has not

2. Invite visiting brethren to seats.

3. Extend an invitation to persons desiring 4. Take up references from preceding confer-

5. Take up disciplinary cases.

6. Call for general or miscellaneous business Sec. II .- Of a decorous and becoming propristy in council.

1. It shall be the duty of the pastor or some

member of a church to preside in the conference; whose duty it shall be to call for business, observe and enforce the rules of order, &c., but brother to the chair to preside during his speech. 2. No question shall be considered debatable

unless it is properly introduced by motion. 3. No one shall speak in debate unless he arise to his feet and address the Moderator; and

he shall not be interrupted while speaking unless 4. No one shall speak more than twice to the

same question without leave of the Moderator. 5. When a question is discussed, the voice of the church may be taken by vote to decide it. members, in which unanimity of sentiment should if possible, be obtained.

6. During debates, good decorum shall be But he moves on, he walks the chilly streets observed; and no unbecoming reflections shall be

> 7. No one shall absent himself from conference during its session without leave of the Mod-

#### Sec. III .- Of special items.

1. It shall be the duty of all the free male members to attend every conference meeting, a dying parent who sleeps upon a scanty heap cause of absence known to the next conference

2. The church may determine her times of communion: and it shall be the duty of all the tened cheek, her scanty dress, ah, he sees not members to be present and scated orderly on

directed by our Saviour, in the 18th chapter of

4. Public transgressions shall speedily be her swelling heart chokes her as she thinks it brought before the church, and promptly dealt was not always so. Reader are you sure that with as the Gospel directs. Rom. 16, 17, 18; that bed of straw, that tear, that throb of neg- Gal. 5: 19, 21; 1 Cor. 5: 11; 2 Thes. 3: 6, 14;

5. Any member or members having a knowledge of public transgression in an other member or fortune, and that one may cause that youthful members, it shall be his or their duty to make beggar's heart to bound home with joy; it may such offence known to the church on the first

of the kind giver. And if in time this humble vote of two-thirds of the members present proheritage should be your's or your friends, then vided the intention so to do, be made known to

## Anecdotes of Rev. Lemuel Haines.

He happened to go into a store where ardent spirits were drank as well as sold. In his pleassaid Mr. Haines, "I am glad there is a reforma-

A young clergyman, in our conversation on the subject of an educated ministry, remarked.

A ministers, having had his house burnt, was contrary to his moral character. Which contra- "proof" sufficient, that if sinners are not saved. ing storm; a winter scene; a mendicant; a their children -how many are gathering their sumed. Mr. H. replied, "Don't you think, riety, I presume in the present case will not be it is not because God cannot save them; and wreck; death; a sparse train of weeping mour- little broods around them to protect them from brother, they gave more light from the fire than

> started off to borrow the money. He was called Mr. Haines thanked him, and still expressed

but you must pray for me, and make me a good man." Mr. Raines quickly replied "Why. Doctor. I think I had much better pay the debt." Meeting a preacher who had been on a tour,

preaching false doctrines, he said to him. "You have been out on a preaching tout; what sitcess do you meet with."

" O, good success, great success. The devil himself can never destroy such a cause," was the reply.
"You need not be concerned about that; he

will never try;" said Mr. Halando od of stall and Having solomnized a marriage in a neighbor-

ing town, the young and rather ignorant bride-"What, sir, is your usual fee ?" He humorously replied "that depends upon

ble, we of course receive a liberal reward : if If, however, the utility of having a Decorum they are what we call poor things, we expect but Being once at an association, he addressed a ninister near him, who was a stranger, and inquired what kind of a minister they had settled in such a town. He was answered,
"A man of rather ordinary qualifications."

At this he wondered that a town of such standing and consequences should settle such a minis-

ing in the laugh he added : "But it appears that this minister has one

"And what is that?" said they. "He is a man of truth," was the reply.

Christian Mirror.