the Saints, by Elder J. A. Stradle TEXT:-The righteous also shall hold on his way, and he that bath clean hands shall be stronger and stronger.—Job xvii: 9.

earnestness to find the right way and walk therein. But these, not seeking with the "whole heart," grasp at the "shad-ow for the substance." They take some change of feeling, physical or mental, for religion. They are deceived, and

ly found the way of life and peace. They have come

stood and believed, if persons would seek to know and

righteous before God and men.

Some of the former hold on their seemingly right way but a short time; others may hold on till death; but all these shall

1. God has prepared a perfect way for the right

pare that way, and his love prompts him to prepare it.

The best ways ever devised and prepared by men, to conrey passengers from one country to another, have proved so
lefective, that travellers have often encountered accidente, ail to reach the desired country. But all those

2. This way was foretold by prophets.

Isaiab, in predicting the blessings of the gospel state, tells us, chapter xxxv: 8, "And an highway shall be there, and a ill not pass over it : but it shall be for those : the way-far

erate, shall not pass over it. It is a way so per ein. It is perfect because it is the 'King's high-way of near,' prepared by the King for his subjects, and his peo-travelling in this way are kept from all danger, for 'no lion shall be there, nor say ravenous beast shall go up there-on." 'Nothing,' saith the Lord 'shall hurt or destroy in all

of assuredly has prepared this way in the gospel. For Christ proclaiming (John xiv: 6,) "I am the way, the aid the life: no man cometh unto the Father, but by

of truth, or true way. This way stands in opposition to the numerous false ways of men. Against this way of truth, the gates of hell never have and never shall prevail. This way of truth and those in this way, have often been, and still are attacked, but have not, cannot be prevailed against.

for this way by the most could secrifice that heaven could make, the humiliation and death of Jesus. All this God has done to bring his people to glory. And can be full in the accomplishment of this warpuse? To indisign the thought of such a failure, is discouring to God. It makes him a changeable being, or one unside to accomplish what is his perpendicular to the sand will call his people, be has and will prepare

on for this way, by imaking them. "New Greatmen" is In Romana v ; 6 and 6, it is midt "When we were you without strength, in due traum, (limb) died for the singular.
Yes, God commendate his loss towards us, buther while

Here we learn that God chooses his people, while in all the collision of six. In order than for them to be prepared the be perfect and boly way he has propared for them, that want he washed in "the fountain opinion in the house of level for the and unaformers." They must have at interest

holy purposes—he has engaged in a new and holy and God-like work. He runs in obedience to a new and heavenly call. He looks for a new and enduring reward, even a home in heaven. And in order that he may obtain this reward, God has opened up before him, and placed him in a "new and has opened up before him, and placed him in a "new and living way." And now the controlling purpose of his life is to "Press forward," in this way 'toward the mark, for the prize of the high calling of God in Christ Jesus.'

3. By placing them in the way and going with them. When the redeemed of the Lord begin to inquire for the "High way of Hollingers." then they have the 'table small, writes of God.

Saying to them: "This is the way, walk ye in it." And as soon as they start in his way, God joins himself to them, and says: "I will never leave nor forsake thee." 'Behold

not ask with boldness, shall he not hold on his way until grace shall end in glory? Surely, surely he shall. But if in the minds of any, the doctrine of the Final Perseverance of the saints, needs farther confirmation, we proceed to the exam-

taught as clearly in the Scriptures as if written with a sun-beam, and that to transcribe all the passages that teach if would be to transcribe a very large portion of the Bible.' The Scriptures teaching this doctrine are not only numerous, but positive. They contain no 'i/s' implying conditions or uncertainty; but they all contain the 'shall' and the 'still' of God. On the other hand all the passages of Scripture from which the doctrine of 'Final Apostacy' is inferred,

thee that thy faith fail not." So he prays for each of his peo-ple, and shall he pray in vain?

John x: 28, Christ says: "I give unto my sheep eternal life." a life that begins, but hever ends. But if the rightsous

ean fall finally away, then the text must be read, "I give unto you eternal life" which may not be eternal life.

John v: 24, Christ says: "Verily, verily I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and thall not come into condemna-

that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Phil. i: 6, Paul says to the Philippiana; "I san confident of this very thing: that he which hath begun a good work in you, will perform it until the day or Jesus Christ." Col iii: 3—4 "Ye are dead, and your life is hid with Christ in God. And when Christ who is our life shall appear, then

shall ye also appear with him in glory."

I Peter i: 28, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

The great end then that God has in view, in "calling

justifying sinners is, that he may 'glorify' them in heaven. In the glorification then, of his people, we see the completion of his most gracious purpose towards them, and also the completion of his people's evertisting happiness.

With the glorious, and soul-eneering dectrine of the 'Fi nally Perseverage of the fights,' thus substantiated; wall may the christian sing as he journeys on in God's

into a speed and itemset heart.

John xv: i. Many persons are in Christ only by profession. The map of divine grate had have circulated in their house. These shall not hold on their way. They will accept or later wither, and are only it to be burned. But the good branch, easily in Christ, receiving life from him, turngley forth good fruit, shall me, wither, is held burned. David, follower, Poles, Alexander and Hymeness settlelly fell away." Datid, technique, and Frenz minned—grievously. al they wan over rolly purposed.

until I arrive where Jesus is, and shall see him 'as he is, and be made like unto him.'

In Memoriam

Again, while yet groaning under the heavy f repeated visitations of death in the familys beloved and promising son just entered upon metured manhood and active life, suddenly cut down : then a lovely and most beautiful grand child but only opening its eyes upon these mortal scenes and closing them to gaze with wonder upon the glories of the upper world; then a most useful and eminent brotherin-law, skilled in the 'healing art;' then a beloved slater, rich in plety and good works; then a cherished mother, a fine specimen of the old school Virginia isdy, plous and dignified all within a very brief space. ere we had wiped away our tears, are we summoned to the dying couch of him whose name is widely spread over our State, and whose usefulness outstretched that of those for whom we also weep-the noble man-the humble christian—the honored citizen—the pure patriot-the friend of the poor-the regretted of allour dear and beloved brother and friend, Descon 8. 8. Riddle of Fort Barnwell, Craven county, olog officer This most excellent man was the grand-son of Gen-

eral Samuel Simpson, and eldest son of Elder Wm. P. Biddle, one of the fathers of our denomination in this part of North Carolina. It was granted to this revered father to baptize two of his own children on the same day, and to rejoice over the conversion of most of his children ere he unbuckled his armor after his good fight' and laid him down to rest. Col. S. S. Biddle and his deceased and sainted sister Mrs. S. F. Carraway of Newbern went down together into the liquid grave in 1833, now over 40 years ago. Since that till last July, when he was stricken from the roll of active service by the sudden development of a latent disease which terminated in death after a painful illness, borne with the most surprising patience and obristian fortitude, on the 29th November 1872, aged 61 years, 10 months and 1 day.

In all the relations of life, I know not his superior. otimutely acquainted with him in the pastoral relation, and permitted to mingle unreservedly in his social relations, I had every opportunity to learn hi habits and most frequent occasions to observe his

He was a most affectionate husband, and leaves orrowing companion behind.

He was a kind and indulgent father, and five children, all of whom, but one, have arrived at maturity. weep at his grave.

He was a sympathizing brother and his three surviving sisters, all of whom are members of the Baptist church, testify to his work and mourn his loss. He was a faithful deacon and loving brother in the church of which he was a member, and she hangs her

harp upon the willow and can not sing.
He was an obliging neighbor, and the community gret his loss for many days to come, and the poor will miss his oft repeated and timely benefactions.

He was a pure minded and noble citizen and the county puts on her sable garments for one of her brightest gems.

This is no fulsome euclogy but the expression of an appreciating public sentiment. As a polished gentle man he had no superior, and when death took him on us, he struck down one of the few that remain in our day to remlad us of the dignity and suavity meaner that distinguished in an eminent degree the old school school gentleman of the past generation.

As a literary gentlemen, his reading and research were in accordance with his liberal, classical educa-

The breathed his life out, assertly there."

What a heart comforter is this fact to his accressing benefit, to used, and friends!

He file an investigation of the secretary of

f the diam." the family community, by man or his hopored ancestry. The beautiful chrubbery, Jaylog over his head, the swint smalling flowers which is their caseon all the attwice pareious perfund; their communicationess of the Messe nate by, its signiful waters and shady backs, coming to as we singer here and also solvening shadow of the patting tup, of the peace and beauty of beaver of the latting tup, of the peace and beauty of beaver of the latting tup, of the peace and beauty of beaver of the latting tup, of the peace and beauty of beaver.

y we about folly him in our Rather's house on With the hours of the three Tax D. Connect.

God as different from the church of God. (No explanation would be necessary if it was not that many of my brethren and personal friends are such extreme Land markers that they have about the same idea of the church of God, that is ex-pressed in the Presbyterian Confession f Faith, page 405, that "the Lord Jesus who is now exalted bigh above all principalities and powers bath crected a kingdom which is his church." To support this notion of the church they

spiritual kingdom (or reign) of Messiah as referring to a visible affair called by Pædobaptists (without any scriptural example) both kingdom and church.) and Dr. Wingate and others are apple) both kingdom and church.) I was led to notice the difference be may say, the necessity of endown tween kingdom and church by finding. Wake Forest College. The plan in the Greek Testament that the original posed, we think a good one. The Greek words translated church and king, on which the work can be the most dom had no similarity of meaning and

refer to the prophecies concerning the

I was led to inquire why do some theologians use words contrary to their way to wake up the sleeping plain meaning in the New Testament ? Baptists of other states ar wrote to some of our most competent ministers on the subject, and was con-vinced by their replies that there was a

collectively).

My observation convinces me that

Obrista odt savil nattarub a tounol Outward religion however important, is only declaratory. Religion may be particularly interested in, and made continual and persevering efforts to build up the Sabbath school.

Elected to the desconship of the Fort Barnwell church, he faithfully discharged his duty in the continual and continual an love, but love only proves our christian our discipleship. We know that few days in looking at our edu love, as the evidence there of is another.

Many ministers make love christianity educating the young. Pardon this thereby ignoring regeneration (as the kingdom of God within you). They to say a word or two when I began. preach religion or the outward duties of christianity, for christianity itself, Their theology rejects the "gospel of the kingdom of God." and teaches a gospel of a mere outward religion instead thereof. Such teaching is peculiar to most

Pædobaptist societies and is the excuse for teaching that the church of God includes infants as professed believers instead of true believers in the Lord Jesus Christian and mod has seen soll son

Baptists ever have been distinguished from Pedobaptists by believing in a converted membership, Christ's people, the true meaning of the church and the J. R. Montague, and

the decoration of churches, being some they do not spell anything, they are sup-posed to be the initials of certain important words which are particularly approprieted to the phaseh on the cross of According to some persons they mean 'I Have Suffered,' as if they represented the words of Christ addressed to the observer. Others interpret them as the initials of 'In Hoc Signo' in reference to

the long R. But the third letter presents a little perplexity, for the Greak S is of different shape from ours, often be proved, however, that at one period it was the fashion to use the Latin S in writing Great at writing Greek words. It is so used on a coin now before us, which we lately

In view of the diverse interpretation which are given to this autiquated syn bol, it is a question whether it would not be in good taste for those churches which reject a dead language in their worth to shape their Christmas pines, into the letters JESUS, justead of IHS.

speedily accomplished. And were never used synonymous asthey are frequently used in Pædobaptist eclesias family of North Carolina can ever cal history in our beloved institution. Ti their institutions, determined to them what they ought to be, and thing must be done for ours which struggled so hard and done so "reign" "dominion" "power" in the sense of "church," which in the New Testament is never used in any sense than congregation or assembly (the people of God collectively). gation or assembly (the people of God collectively).

My observation convinces me that some ministers preach a mere outward determination it will be done. religion, and not the "Gospel of the king."

dom of God" as did all the disciples of Christ.

Tet us have the Convention as early as practicable. It is all important for our brethren to meet and deliberate on our

W. R. GWALTNEY.

he address, of course, the well known passages in Ezekiel XIV: 14—20; and in James V: 11. He seems rather to assume, than to vouch for, the historical existence of Job's three friends, and of Eifhu; but it seems to me that the unhistorical, or mythical, or desmatic character of these personages would be very difficult—may impossible—to prove, and that such a view is compassed with in-

is not quite so natisfactory, nor so: free from difficulties as one could wish a re-

We may make out a protty satisfactory proof of the reality of Elibers existence as a historical character, however, whatever may be thought of his inspiration. Our proof rests on much the name basis as that of the reality of Job, coin new before us, which we taken a many basis as that of the reality or conurchased in Graece, a coin of Basil and
Constanting who were joint appearers at
Constanting to A. D. 958-1025; but a
coin of Alexis Commonus who reigned
adde of the book of Job) in which the his
torical character of Elibu himself is as
torical character of Elibu himself is as est eight hundred years ago, when the a Buzitz; and in Gen. XXII: 20-21, decoration instead of the full name of Abraham's brother. The historical

for believing that scolding is any p

If Jehovah's silence as to Elithu is to be regarded as proof of the Divine en then we have the same endersation of the Devil; for he, too, is a charac the drama, and Jehovah does not demn him at the close. On the other hand, I cannot a

with those who go to the other extra as some have done, and say that I life, because we love the brethren. Lake the parting hand, feeling that Wake mons at the beginning of the war, proving the evidence that we are regentered 'passed from death unto life.' Endowed, and will thus go home with the succeed because God was just the evidence that unto life.' Endowed, and will thus go home with the succeed because God was just thousand. How many or its heard see mons at the beginning of the war, proving the evidence that we are regentered 'passed from death unto life.' Endowed, and will thus go home with the succeed because God was just and how many men (after the war was love as the evidence that we are regentered. over) were brought, by just this sort of reasoning, to adopt the maxim that Providence is on the side of the strongest battallions?" The maxim has an infidel sound, it is true; but it has a great deal more sense, and a great deal more truth in it, than can be found in the reasoning from which it is a natural

> proving that slavery was wrong, been "Providence had abolished it;" w my man of sense ought to be able to see at a glance, that the same argument, be-fore the war, would have shown that

Elihu was not at least as medest as are the majority of these speakers and wri-ters who in our day, have ventured to treat of the subject which Elihu was dis-

All our troubles are as nothing coaredwith the waves of the storn and yet the Lord has set bonn

The Mountain Rentist not Dr. Jeffery with lone of fulls, but oalls him "Jeffer

longress was about to pass a s Mary College, Va. for to co-tilled the bill with an