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NOTICE.

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There seems to be considerable dissatisfaction with the plan of salvation revealed in the New Testament. Some think it too difficult, others too narrow, and quite a number reject it altogether.

According to the understanding of multitudes of these modern Christians, Christ meant the reverse of what he is reported to have said in the 13th and 14th verses of the 7th chapter of Matthew. And it should now read: 'Who will be saved? but, who will enter the gate and broad is the way, that leadeth unto life, and many there be which go in thereat; but strait is the gate and narrow is the way, which leadeth unto destruction and few there be that find it.'

The tendency of the religious effort of to-day is toward the union and co-operation of all sects and divisions. To this end the elaborate machinery of the Evangelical Alliance, with all its subordinate societies and arrangements are directed. We are heartily in favor of the union and co-operation of all who can unite and co-operate, without the sacrifice of honest convictions and law of Christ.

Higher than man—and there are instances that far outweigh all human considerations, God has not given to man the right or privilege to subordinate these to human prejudices or human interests. Let those who have nothing to sacrifice in uniting and co-operating, unite and co-operate.

MORE TESTIMONY.

TO THE EDITOR OF 'W. W. P.' THE correspondent of the N. C. Presbyterian, writes, and a few other Episcopalian brethren, we copy the following from the Examiner and Chronicle of January 2nd:

'I was yesterday in a meeting at Raleigh, N. C., where the Bishop of Gloucester and Bristol, the Right Rev. Charles J. Elliott, one of the most learned and eminent of the English hierarchy, is adding a new and very able commentary on the New Testament, and the exposition of the Acts is written by Rev. E. H. Phillips, D. D., Professor of English at the New Testament in King's College, London. Every exposition has, therefore, double the authority of Elliott and Phillips, and this is what they say on Acts 8: 38. They say that the Greek preposition might mean simply into the water, but the universality of immersion is the position of the early church supports the English version. The church would have his garments, dressed upon him, the water, and be dressed under it in the name of the Lord Jesus; the only formula recognized in the Acts.'

ple to this vindication of the view which Baptists have always avowed." Dr. Elliott and Plumtree are both learned Episcopalian. They say, "The symbolic meaning of the act required immersion."

They are equally explicit and sound on Acts 8: 38. They say that the Greek preposition might mean simply into the water, but the universality of immersion is the position of the early church supports the English version.

Some weeks ago the Hon. Neal Dow, of Maine, charged the famous London preacher with being a glutton and a drunkard. This part of Mr. Dow's speech which reflected on the London preacher went through the press as a Neel Dow's sketch of Spurgeon.

One of the most distinguished publications of the State sent us a copy of the sketch, with a request to reply to it. We delayed doing so, believing that Mr. Spurgeon's friends in New York could attend to the matter better than we could, and because of the fact that our opinion of such men, as Neel Dow, Dr. Fowler, Bishop Haven and indeed that whole class of fanatics that now have the public ear in certain sections and circles, was such that we could not write about them or their insane ravings without expressing our contempt for them.

True to his instincts, Neel Dow when called on by the friends of Mr. Spurgeon for an explanation of the charges, said that "he did not intend his words to apply to any one particular man."

Dean Sturges. In Mr. Neal Dow's own words, he would not make such charges against me. My manner of life is before the world. Ask them that know me. Whatever faults I may have, I have preserved as all times from excess, and I have given no ground for any one to accuse me of. I use no alcoholic drink as a beverage, but I am an habitual abstainer, and, as a rule, a total abstainer.

Dean Sturges. I spend much of the hours of the day with Mr. Spurgeon, and I can bear personal testimony that Mr. Dow's statements have no basis in truth.

NOTES AND COMMENTS.

BY T. H. P. Rev. J. A. Kimball, of Laramie, Texas, writes: "I feel you have a notion of men of color from North Carolina. One of the ablest ministers I have ever known was the Rev. Joseph Lane of that State. He was ordained in Alabama, and for many years lived in Mississippi. His wife, Mrs. J. A. Kimball, of Oxford, Miss., could give you more information respecting him. I never heard of this minister before, and should be glad to see a sketch of his life and labors in the Recorder. An interesting book might be made of the native North Carolina ministers who have become eminent in other States."

PERSONAL AND OTHER ITEMS.

Prof. Lewis, school in Kinston, is now teaching at the Raleigh Normal School. Rev. E. D. Donahoe's post office is Statesville. The Rev. J. C. Spurgeon having received a request of several thousand pounds from a lady, and learning that her relatives had received nothing and were poor, distributed the whole amount among them.

THE CONGREGATIONAL UNION.

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Christmas, and a friend of mine, who was once pastor of a church in Atlanta, Ga., stated that he had scarcely bought a pound of groceries in a year, they had been given him. I hold that ministers should receive a living salary, so as to be able to live comfortably without these things, but Bro. Rufus says, as tokens of thoughtful kindness they are worth far more than the actual value of the things received.

B. D. Aguilas.

The letter in the last issue of the Recorder, addressed to me by Rev. Joseph E. Carter, should have been sent to the Senior Editor, as it was he who made the remark commented on. As appropriate to the question in hand, I beg leave to submit to all parties concerned the following letter of Bro. W. B. Carson, of South Carolina, to the Religious Herald, of Raleigh, N. C.

"Brother J. M. Pendleton, offers \$500 for any one who will put him back where he was before the title of D. D. was conferred. I don't know exactly where he was—somewhere in the United States, but he will not give me \$500. I will engage to put him anywhere in the United States in two weeks. Or does he mean to annul the fact that the degree was conferred? Then he knows it is so impossible and why make the offer? He also offers \$1,000 to any one who will guarantee that no one shall ever call him Doctor again. No one, of course, can give a general guarantee, but I will guarantee that no one shall call me Doctor again. I will guarantee that no one shall call me Doctor again. I will guarantee that no one shall call me Doctor again."

Rev. J. R. Harrison, of Virginia, writes that the illness of his wife will not allow him to hold a meeting in Raleigh at the time proposed, but that as the Master opens the way he will fulfill his promise.

THE HOME CHAPEL.

One of the most encouraging notices of Rev. Geo. B. Taylor, and his work in Rome, appeared in a letter published in a recent issue of the National Baptist, of Philadelphia, two extracts from which I copy.

"A NEW CHURCH.—The church has recently dedicated a convenient and commodious chapel, attached to which are residences for the pastor and his assistant. The property is well situated, and the services are held in a large hall, which is well lighted and well ventilated. The building will greatly aid the church in its work. They now have the appearance of a church of the future. It is like the apostles of a banner which proclaims the cause and invites recruits. No one can pass this way without being aware that a mission of the cross has been planted here, and that the work is being done."

Rev. Dr. W. T. Brantley, of Baltimore, has furnished the Religious Herald and Baltimorean lengthy descriptions of Mr. Moody and his work in Baltimore. The articles are splendidly written and very complimentary to Mr. Moody. Dr. Brantley regards Moody as a wonderful man, and "a born evangelist."

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... Rev. J. L. Carroll, Agent for Foreign Missions in North Carolina, has been called to the pastorate of the church in Lexington, Va. We are glad of this and hope Brother Carroll will accept. He is an able minister and admirably prepared for the field to which he has been called.

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