

Une of u

-of Jesus was there.-She was evidently a relative or near friend of the family, as is indicated by these words, and also by the fact of her giving command to the servants (v. 5). Jesus was called. -Was invited. His disciples .- Now five in number, viz: Andrew, Simon Peter, Philip and Nathanael. They were not yet called to be apostles, but had begun to follow Jesus. To the marriage. Or to the marriage festival, which generally lasted seven or eight days.

3-5 .- When they wanted wine .- Rev. Ver., when the wine failed. Wine had been provided, but during the protracted feast became exhausted. Such a mishap would be, to Eastern ideas of lavish hospitality, a calamity attended with much mortification to the host. The mother of Jesus said to him, -Evi-dently she had some idea, however it might have been, that Jesus might exert his power to supply the deficiency, if he would. Woman .- Not a term of rebuke. Its use is consistent with the utmost respect, as is seen in 19: 26, where, on the cross Jesus says, "Woman, behold thy son!" What have I to do with thee ?-Literally, What is there to thee and to me ? A gentle intimation that she was not to trench on his divine power, or to dictate when he should perform a miracle. He did not, how ever refuse to do anything in the case. Mine haur is not yet come.-Perhaps the time to perform the miracle, and the wine may not have been, as yet, entirely exhausted. Perhaps, the time to enter upon his public ministry, which was to be attended with miracles. At any rate, the subjection which he gave to his mother at Nazareth, did not ertend to his mission as the Messiah Whatsoever he saith do it, -This command of Mary to the servants indicates two things: 1. That she was in a position of authority in the family. 2. That she entertained the expectation that Jesus would interpose.

II. THE MIRACLE WROUGHT.

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firking

7. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9. When the ruler of the feast had tasted

the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, 10. And saith unto him, Every man at the

beginning doth set forth good wine; and when men have well drank, then that which is worse: but thou hast kept the good wine sun-

6-10. Six waterpots -- Not wine vessels, with the dregs remaining. There could be ne deception in this miracle. Purifying.-Considering the many wash ings and ceremonial purifyings of the Jews, there is nothing surprising in the number and size of the waterpots. See reference to their washing hands before eating, in Matt. 10:2; and to the water ing of vessels, in Mark 7: 3, 4. Two o three firkins. The firkin was the He brew bath, about eight and seven eighths gallons. The whole amount of water in the six waterpots was probably, from one hundred to one hundred and fifty gallons. Fill the waterpets.—They had been partially emptied by the ceremo-nisl ablutions of the company—the wa-ter being poured over their hands. To the brim.—There is no chance to color the water with a little wine. Every lit-tle item shows the truth of the story, Governor of the feast. The master of

have a nonulation of about 6 000 with 15 churches, white and colored. and three public city schools. The Missouri Pacific Railroad runs through our city, as we are between St. ouis and Kansas City, 65 miles east of the latter. Just at this time we are having the "big" strike, nothing on the road but four mail and passenger trains

every twenty-four hours; no telling then or where it will end. This is a fine agricultural and stock prowing county. We have fine mineral springs one mile from the court house. nd the finest stone quarry in the State a two miles of the court house, employng 400 hands. The Rev. Sam. Jones of Georgia, the noted preacher in the Methodist Church South, is to hold of the Asiatics, or the darker skin of meetings here before long. The under-standing is, it is not to be a Methodist The whole earth is the Lord's. meeting, but it is expected that all the hurches are to be benefited, as in St. oseph, where I believe the Baptists

saped the largest harvest. varieties of character to be found in the I am now in my third year as pastor inhabited parts of our earth. Search of the Baptist flock of Warrensburg and the habitations of man from the Arctic like my field and work very much, my poles to the Equator in all climes, and woolfolk assisted me in a meeting, beseem much encouraged. Dr. can we find one individual who is so pure and holy, so ready to enter upon ginning the first Sunday in February the enjoyment of the eternal state as not and lasting a little over two weeks, re-splting in 14 additions to the church. I to need the gospel? Alas! the further we penetrate the dark regions of our world, baptized three last Sunday night and among those who are without the Bible will haptize two next Sunday night. We revelation of the gospel of Jesus we seem as though traveling farther and farther from the source of light to where the have a good and commodious brick hurch house, well furnished and well seated, with two Sunday School class rooms, and then chairs to fill the aisles, sun's rays never penetrate. The coldness of the polar seas can not be more dreary and chilling than where men live and yet many either stand or leave for want of room. The church is conwithout the cheering, warming heat of ected with the Lafayette and Johnson the sun of righteousness. The earth is not more destitute of vegetation there ssociation. Rev. W. Pope Yeaman, D. D., is the Corresponding Secretary of the Mission Board of the Baptist Genthan the lives of such are, as to moral and spiritual destitution and desolation. eral Association of Mo. He and I will So that if there is any proposition more sit the churches in this Association in apparently true than any other it is that the next month, to take the annual colcouched in the known condition of heathection for State Missions. I will then tell L. M. BERBY. about it. Lord Jesus Christ.

Warrensburg, Mo., March 19, 1886. Letter From Davie County.

at home.

sent?" (Rom. x.)

salvation for man.

After nearly a year spent in Davie ounty, I feel like emphasizing some hings said in my article to the RECOR-DER in June last; of course I have seen more of the country, and the people, and have experienced more of the conequent helps and hindrances.

It has long been my rule in life to es-imate men and things by what I find them to be, and not by what I hear them to be, hence I remark, that, in many respects the half was not told me, while in others I was told once and again; true I have found no angels-and for that matter not many evil spirits, therefore it is evident that the masses are not upon the summits of righteous-

ness, neither in the gorges of sin. Sin enough surely, but there is conrolling grace also.

Years ago this country may have been one huge still-house," but I find it nd filled with pleasant and thrifty omes of taste and refinement. Among my churches prohibition pro-hibits as a rule, and their religion does not resort to the heels for winter amusement, the proverbial "Jug Huskings' are rapidly passing away, and the old fiddle lies stringless in the lumber shed, or has been demolished altogether. Like those of the "house of faith" in the gospel only? Halifar county, so these of Davie have not been unmindful of my comfort, as the many articles of beauty and utility, edemption was meant to reach to earth's

sotest bounds. in my apartments testify, and not least among them stands this excellent rat-tan platform rocker; the more comfort-Ghrist our blessed Lord did not die for those only who might be reached by our churches at home. He has sheep

1. Men need the gospel. Is this need trodden we may walk. Where Christ confined to any one class ? or is not this eads the way we may safely follow. the universal need of mankind ? Is this Amid the howlings of the storm, or the darkness of the way, we shall hear the not the cry of human nature everywhere ? Do not men in every land 'Captain's" cheering voice, "Follow grope after God, if happily they might thou me."

find him ?" Is it not true that in every What an argument for missions may clime the moral necessities and spiritua e brought from the partial success of wants of mankind cry for the gospel ? this work. I say partial, because the These interrogatories find an answer results have been comparatively small in the consciousness of every human creature. And when the gospels finds yet wonderfully grand when compared with the efforts put forth. When its way to the heart, how sweetly it sat-isfies the cravings of the soul as the very walked the streets of Baltimore lately was struck with the grandeur of many needed good. It commends itself to the of the private and public structures. Private houses and public buildings, spirit as adapted to its wants, whether that soul be covered with the dark skin hurch edifices costing millions of dol

lars. I could not but think how small Afric's sons, or the fairer outside of the is the amount consecrated to the cause Caucasian of Europe and America. of Christ as compared with the immense sums of money invested in the piles of It is proof of the divinity of the gosmarble, brick and mortar!

pel that it is suited to the condition and The few thousands contributed by needs of the vast, the almost numberless the whole State of North Carolina, an everal other States for missions would not erect one of those buildings. Yet God has so blessed the efforts put forth as to cause the hearts of his people to rejoice.

If this cause be not pleasing unto the Lord why should follow such glorious results?

We may point to the thousands of im mortal souls rescued from heathen darkness, and tell you to listen to their glad songs of deliverance; witness their orderly and consistent christian lives; behold the churches organized, their native preachers going hither and thither among their own people, and, apostle like, extending their labors to neighboring cities, towns and villages, to break unto the famishing the bread of life, and tell me, is this not the cause of God? Is the work of Foreign Missions to be conderuned, or neglected, when such nanifest blessings are the result of very feeble effort? If this has been done in the green tree what might we expect in

en nations. They need the gospel of the the dry? The common brotherhood of mankind 2. There are destitution and heathen is a peculiar doctrine of the New Testament. When this shall be recognized DESTITUTION AT HOME? by all who shall be divinely instructed

among the nations, we are inclined to What is this when compared with that believe that the time is coming when which characterizes the heathen nations? those who shall be enlightened by the If then there is need to preach the gosthe light of God's word, and redeemed pel to those who are surrounded by the by the blood of Christ, among what we influence of churches already organized call foreign fields, or heathen nations, at home, how much more reasonable shall be so impressed with the Spirit of Christ the Spirit of missions, that they will feel so "constrained by the love of and compulsory the duty to give this advantage to those who have never heard "the glorious gospel of the bless-ed God?" "How then shall they call on Him in whom they have not believ-ed? And how shall they believe in Him of whom they have not heard? And how Christ" as to seek opportunities for do-ing something for the Divine Master, and the good of souls in those portions of the earth called the more favored and fairest parts of the world. I mean to shall they hear without a preacher? And say, that, I should not be surprised if how shall they preach except they be the time is not far distant, when perhaps, we may be the objects of commis-3. The gospel reveals the only way of eration in the hearts of the christian churches gathered in what are now This is the reason we preach it daily at heathen lands; and their missionaries home to our children, and to our neigh-bors, and employ those whom God has called to "the ministry of the word." shall be sent to us-to our country, to other so-called christian countries convert the heathen in effect, and build This is the reason we spend many, many up the waste places, and enlighten the weary hours in prayer and supplication dark nooks and corners, and to preach to God for the influence of his grace to carry conviction to the hearts of our felthe gospel in Boston, New York, Phila-delphia, Chicago, New Orleans, Charleslow men, and to incline them to avail on, Charlotte, Atlanta and many other themselves of the opportunity to be savcities, towns and villages and neighbor-hoods of the United States, as well as ed. Does man live only in enlightened countries? Wherever we find man is he n England, Scotland, Ireland, Italy, not an immortal who is to be saved by Turkey and South America. And they will call these efforts to spread the knowledge of the gospel in other places This divine arrangement for human

han at home. FOREIGN MISSIONS

We need not smile at this. Why call

this an imaginary therory? Is it not

as compared with any population equal in number, is that all the readers among e placed upon unjust accumulation and the nower for evil of aggregated wealth. its two hundred and eighty millions read the same language. What a grand op-portunity it is that when the Scriptures This much desired object can be ac-complished only by the united efforts of

hose who obey the divine injunction. are satisfactorily translated into the "In the sweat of thy face shalt thou ast bread."

Chinese book language, it will gradual-ly become the Bible of two hundred and Therefore we have formed the order eighty millions of our fellow-men. The of the Knights of Labor for the purpose same remark applies to all commentaries on the books of the Bible, all treatises of organizing and directing the power of he industrial masses, not as a political on Christian doctrine, the evidences of Christianity, and all departments of party, for it is more in it are crystalized sentiments and measures for the benefit of the whole people; but it should be borne in mind, when exercising the Christian literature. It is also a wonderful facility in missionary work that in two-thirds of China, as far as obser ight of suffrage, that most of the obvation extends, the people speak the Mandarin language, and can understand with greater or less readiness all those ections herein set forth can only be obtained through legislation, and that it is the duty of all to assist in nominating who speak it. It is true that in the and supporting with their votes only such candidates as will pledge their supother third of the country the people speak dialects so different, that those who speak one do not understand those port to these measures, regardless of party. But none shall however, be who speak the others. But as most of compelled to vote with the majority. these are spoken by some millions of and calling upon all who believe in sepeople, no one who learns either of them ouring "the greatest good to the greatmay feel discouraged for fear he would est number" to join and assist us, we not have people enough to preach to. It is an additional facility that all declare to the world that our aims are: I. To make industrial and moral worth these different dialects have been stud-

not wealth, the true standard of indiied and reduced to some system in acvidual and national greatness. sordance with the principles of language

II. To secure to the workers the full enjoyment of the wealth they create; ufficient lessure in which to develop their intellectual, moral and social faculties; all of the benefits, recreation and pleasures of associations; in a word, to anable them to share in the gains and honors of advancing civilization.

the language or dialect which he wishes to acquire. With the aids which now exist for the study of the language, Chiness is not so hard to be acquired as it In order to secure these results, was forty years ago. It is a facility for which all Christians demand at the hands of the State: III. The establishment of bureaus o should give thanks, that the Bible has labor statistics, that we may arrive at a correct knowledge of the educational, moral and financial condition of the laeen translated not only into the Book language, which can be read by all read ers in all the provinces, but also into the boring masses.

Mandarin dialect, and into the several dialects, so far as they are now known to IV. That the public lands, the heritage of the people, be reserved for actu-al settlers; not another acre for railmissionaries. These translations are not roads or speculators, and that all lands now held for speculative purposes be taxwhat we hope they will be in the future. But it will give all readers a satisfaction to know that they are good and faithful ed to their full value. translations. In addition to these trans-

V. The abrogation of all laws that do not bear equally upon capital and labor, and the removal of unjust technicalicomprising commentaries on many of ties, delays and discriminations in the the books of the Scriptures, summaries

administration of justice. VI. The adoption of measures provid-ing for the health and safety of those of Christian doctrine, discussions of the various duties and relations of life, eviengaged in mining, manufacturing and building industries, and for indemnification of those engaged therein for inju ries received through lack of necessary

safeguards. VII. The recognition by incorporation of trades unions, orders and such other associations as may be organized by the working masses to improve their condi-tion and protect their rights.

VIII. The enactment of laws to compel corporations to pay their employee weekly, in lawful money, for the labor of the preceding week, and giving me-chanics and laborers a first lien upon the products of their labor to the ex-

tent of their full wages. IX. The abolition of the contract sys tem on national, State and municipal

X. The enactment of laws providing for arbitration between employers and employed and to enforce the discision of the arbitrators.

XI. The prohibition by law of the mployment of children under 15 years age in workshops, mines and facto-

XII, To prohibit the hiring out of convict labor.

XIII. That a graduated income tax be levied.

swered. Brother John M. Stoner, of Linwood, N. C., sends me one dollar, the receipt of which is hereby acknow-ledged, and heartfelt thanks tendered. I asked for 200 brethren to do as brother Stoner has done and save us the unpleasantness of a debt. But where are the 199?

I know the churches hear almost numberless appeals for money, and all the causes are worthy; but this call thus apapportioned is a small one, and there is none more worthy and deserving of help -how can one be more needy? If you wish to give \$1 to missions send it to me for this church and you will help one of the needy mission fields of our own State. Here are over 200 kind, clever and generous-hearted people and but a small proportion of them professors of religion. All, or at least nearly all of them desire a Baptist church in their little village. Many of them even of the non-professors of religion, have given most liberally toward the building. The little band of brethren and sisters who compose the church have given so liberally as to feel it quite keenly. The carpenters will soon call for their moneywe have paid them some-and the material is not all paid for, and we often ask each other, "What shall we do?" This is the county seat of Nash county, and ought to be blessed with a Baptist church. A wholesome and religious in-fluence should radiate from this place over the whole county. There are more than 50 children here, and more than that number on the Sunday school roll -some come from the surrounding country-and we need the church for the Sunday school, to say nothing of the preaching. I preach for them and hold Bible readings with them in a house that is neither; pleasant nor ceiled—a small house at that. Imagine the com-

fort(?) in such a place on a cold day. A brother in a late number of the RE-CORDER said that people should build their own houses of worship and not beg other people so much. That is true where a church has a good hold and is A Massachusetts young man, now in Germany as a student, writes home of fully established. But what about where they have but small hold and little property?

But we are helping ourselves all we can and would not "ask other people" for help if we could help it.

It will not do to let this work stop, should very much regret to sell my horse and buggy and walk to my other appointments, but I should prefer that to a \$200 note at interest. I'm not complaining, I'm thankful for the work. I'm thankful to God for "counting me worthy, putting me into the ministry. but I still have room to be thankful for any help to give this cause success.

M. J. WILLOUGHEY.

The Church and the World.

Mr. Jones is no less severe in dealing ith worldly-minded church-members. I have had members of the church sometimes come to me and say, "Mr. Jones do you think it is wrong to dance?" "Are you a member of the church?" Yes." "And you want to dance?" Yes." "And you want to dance?" "Yes." "Well, go and dance, then. Dance as much as you please, and be sure you get in a good lot of it here, for it is going to be too warm where you are going for that sort of exercise." "Mr. Jones, do you think there is any harm in playing cards?" "Are you a member of the church?" "Yes." "And want to play cards?" "Yes." "You like it?" "Yes." "Well, you go and play all And we demand at the hands of Con- you can, and be sure you get your game ended, because it is going to be too

the distressing poverty which he sees in Germany; of the way women have to work to keep their little ones from starying; that they are glad to do a man's work, but cannot always find it to do, and in that case must beg; that women bear heavy burdens of produce to mar-ket, and in addition to the load on their backs is frequently a nursing babs in their arms; and he adds: "The quesoin tion arises, where is the father? Most likely in some beer garden, with a mug of beer before him, without a thought of beer before min, without a thought of the hungry mother and child, who'' are wandering through the dark and narrow streets crying for bread." He says: "Everybody drinks beer in Ger-many, even the clergy, and I do not care to associate with any of the young men, as the great and all important question with them is, Where is the best beer sold !.... There is no home sociali-ty here. What sociality there is is found in restaurants, where women and children, high and low, meet together, and the children learn to drink before they learn to walk." Again he says: "I have become convinced that it is the

x: 40, 49, 190 100

IV.—The Commission given by Christ to His Disciples.

Matt. zzvili: 18-30; Mek zvi: 15, 16.

V.-Baptising on the Day of Pentecost. Acts ii: 87, 88, 41, 49, 47.

VI.—Philip Baptining at Samaria.

Acts vili: 5, 12, 18; vili:

VII.-Baptism of the

Acts vill: 85-39, og do

IX .- Baptism of Carno-lius and his friends.

X.-Baptism of Lydia and her Household,

XI.—Baptism of the Jailer. Acts xvi: 30-34.

XII.-Paul Bastining

at Corinth Acts xviii: 4-8; 1 Cor. 1; 13-17; xvi: 15.

XIII.-Certain Disci-

ples at Ephesus and Baptized. Acts sizt 1-7.

XIV .- Paul's Allusions

to Baptism. Romans vi: 8-5; Col. II: 12; Ephi iv: 5; I Cor. xii: 13; Gal. iii: 27; I Cor. xv: 29; Heb. vi: 2.

Acts xvi: 18-15, 40.

VIIL -Bastism of Paul Acts in: 18; xxii: 16.

Acts x: 44-48.

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temperance principle which makes the temperance principle which makes the in-homes of America the happy, prosper-ous homes which so many of them are, and that the intemperance of Germany makes German homes what they are." And yet the brewers of America would, in if they could, transform the American into the German type of home life, and have everybody here, as in Germany, drink beer.

dences of Christianity, etc., and a very great number and variety of tracts. Hence every missionary can now commence, and do some work from the day of his arrival, by using Christian books and tracts when relaxing from the study of the language.—New York Evangelist. Rules for Reading the Holy Scriptures. These rules are part of a sermon preached in the parish church of Broad Clyst, in Devonshire, by the Rev. Pre-

in Western lands. Phrase books, other

primary books and vocabularies, have

een prepared, and are ready to facili

tate every new-comer in the study of

ations of the Bible, there is a very val

able and extensive Christian literature.

bendary Acland, the vicar, on the "Duty of Searching the Scriptures. 1. In reading Holy Scripture keep steadily before you its great purpose of teaching you the will of God and the way of salvation through Jesus Christ. 2. Let its beautiful histories, and the many interesting questions which arise out of it, serve (as they are doubtless in-

with man in many different points view; but never read or search into them in a mere spirit of euriosity, or let

3. Read it reverently; remembering that God caused the books to be written

works.

tended) to engage your attention, and to help you to look at God's dealings

them distract you from its one great

XV.-Figurative Illus trations of Baptism 11. by ancient events, Cor. x: 1, 9; 1 Pet. III: 20, 21, XVI.-Christ Exhibits his Sufferings Un-der the Figure of Baptism. Matt, xx: 22, 29; Luke -Journal and Messenger. Distressing Poverty in Germany.

	eeremonies, who presided over the facet.	able and cozy because of the motives	scattered everywhere, and these are to	not the very spirit of christianity, the	as they were, and to come down to us	greatian abalatik in again territ of the se	warm for cards unless they are made of	Don't Condemn the Pharisees.
1	immediate It was the goverbor's date	them pleasant emprishes are the griafs	that also noth from all ain man mannt for	l everywhere, to Christ, the lamb of God	as we have them; and that he is speaking to you through them.	monstery system in which a circulat.	you are going to " "Von had better	A start of the second start of the second start of the second start second start start second st
	to taste each new lot of wine, and to test.	consequent to this life, and our expe-	myrinde yet unhow in our world	that taketh away the sins of the world?	4. Read it thankfully: blessing God	ing medium in pecessary quantity shall	have it out here." "Mr. Jones do you	It is no use for us to condemn Phari-
	the food. Knew not whence it 2004.	rience has not been an exception. Our	Whatever the sinner source there he may	why should it be thought a thing in-	who has caused it to be written for your learning; and often reflecting how sadly	I issue direct to the people without the	think there is any harm in a dram?"	sees that have been dead and in their
	impartial. Called the bridegroom. The	aged sister, Eliza White, for nearly a half century, a most faithful and effi- cient member of Eaton's church, was	the second and an and a second second	a peculiar people to be called His own,	in the dark we should have been with-	tional issue shall be full legal tender in	member of the church ?" " Yes," " You	same thing beasts as all we all of as try
	wedding took place in the house of the	cient member of Eaton's church, was	Drawn from Immanuel's veins;	1 WIND BURGH DELIVING FAIR FIRTHEOURS WINT	I CHEE IS PUBLICIA INVISC ATHE WHEN FLORIDAY	I NO THINGS AND ATTACAPTE SUPPLY AND AND BEERS	Libo to the Vog " Woll on and durate	the set of a set of the set of th
1	Hence the roler thought that the bride-	called to ber "place" in heaven recent- ly. A few months previous the church	And sinners plunged beneath that flood,	for his church to move on in the slori-	hope you have through it, which, with- out it, you would not have had.	and that the government shall not guar-	old fellow, and drink a lot of it. I tell	contented on the surface. We are sate
	groom had provided the wine In the	I had become responsible for the entire	Trans an ener Samel stamp	OUD WOLL OI DIGGCDIDE OUD KOBDEL DIGC	1 O. LACING IN DEPOSIT INCOME. IN THE APPROX TO	TAP ADDATA CHY BAN FING AANDARATIANA	OF SITU WEIST THAPS IN THE ACOUTTY YOU	into our little gardens without the roots
	oeginning have thell drunkIne	support of herself and an older (and	This command of Christ comes to ne	every greature should grow weary, if	oner a short prayer before reading; but	XV. That interest-bearing bonds, bills	you are heading to."	The first of the second s
	old saw, or makes his little jokes, as he	have but one to care for and I feel that it	with all the authority and pathos of a dying Savior. Go, go ye into all the		I mean as to the whole spirit of your reading, read with the wish and with the expectation that the woles of God in			
10	WHILE UP INTO THE PROPERTY AND A PRO	would be a calamity to that church		ness for nearly nineteen centuries,	expectation that the voice of God in Holy Scriptore may mask to your beaut	need arises, the emergency shall be met	Well, now, here is a dog going along	and the second se
10	When men have drunken deeply of wine, the keepness of the taste is gone, and	Vos old afflicted and nearly heinless	creature, baptizing them in the name of	now His people, a band of devoted fol-	Holy Scripture may speak to your heart	by issue of legal-tender, non-interest-	following two men. But you don't	truth, and partially and temporarily
	wine of inferior grades may be put upon	What a privilege this; to take care of those aged and infirm saints, who have	the Father, the Son, and Holy Chost;	lowers from all climes, and send them	better for reading that portion which is	XVI. That the importation of foreign	for he is following two men. But you	truth, and partially and temporarily they may succeed, but the one will be a ^T yoke of bondage and the other a barren theory. I repeat, love is the basis of all ;;
	them. The good using until now This	those aged and infirm saints, who have						
13	and not a pretense: for this wine was	fare against sin for so many years and	But what is the design of missions?	Has the spirit of prophecy again de-	a book which God has saused to be writ	XVII. That in connection with the	dog that is. I'll go up a little further to	right-doing. If you have that firm foun-
	the best of all. The "good wine" mel-	during our minority building up for us	edge of the way of salvation through the	seended? O, there is a bright day com-	ten by men gifted with his Holy Spirit	ize financial exchanges, safe deposits	of the men goes one way and the other	edge and the practice will be builded in
	low, rich, fragrant, and so mild that a	a phristian community in which to live	Lord Jesus Christ.	O I seem to hear in the not far distant	for that purpose, must be, very much	and facilities for deposit of the savings	man goes the other, I'll watch which	dation laid in the soul, then the knowl- edge and the practice will be builded in God's own good time; and if not, the
	intoxication. It was very far different	declining rears should find no need un-	a. By sending Missionaries to preach	future the tramp of that army of the	content to wait till God shall give us	XVIII. That the government shall ob-	turns to the right I shall know the dog	right-doing. If you have that firm foun- dation laid in the soul, then the knowl- edge and the practice will be builded in God's own good time; and if not, the higher you build the temple, and the more aspiring are the cloud-pointing pinnacles, the more certain will be its toppling some day, and the more awful
	from the drugged article that passes	supplied, and no earthly comfort should	b Br furnishing the Bible so that	Lord's. They come! they come! They	more light; and that meanwhile he will	tain possession, by purchase, under the	belongs to that man, and if he turns to	pinnacles, the more certain will be its
	III. THE EFFECT OF THE MIRACLE.	give it. W. J. HOPKINS.	each one may read for himself in his	cruits from every pation. On their	and needfal for us to know	rights of eminent domain, of all tele-	the left I shall know that he belongs to	toppling some day, and the more awful
	II. This beginning of miracles did Jesus in	Farmington, N. C., March, 1886.	each one may read for himself in his own language the glorious messages of	banner is inscribed in blood-red charac-	Alsonings.	that hereafter no charter or license be	er-meeting and a theatre on the same	Ten Tom when is comes, -DT. A. Madausin
				The second s			· Alter the sould be supported in the support	A state of the sta