

Is not this he that sat and begged? o. Some said. This is he: others said. He i like him: but he said I am he.

10. Therefore said they unto him, How were thine eyes opened ?

II. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash, and I went and washed, and I received sight.

12. Then said they upto him, where is he He said. I know not.

13. They brought to the Pharisees him that aforetime was blind. 14. And it was the Sabbath day when Jesus

made the clay, and opened his eyes. 15. Then again the Pharisees also asked

him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16. Therefore said some of the Pharisees,

This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 17. They said unto the blind man again

What sayest thou of him, that he hath opened thine eyes? He said, he is a prophet.

1. As Jesus passed by .- Or, was passing along; not necessarily referring to the time indicated in 8:59. Blind from his birth.-Hence, incurable by human skill. See ver. 32. The man was probably a well known begger, who proclaimed his blindness to awaken charity.

2. Who did sin ?- The Jews regarded every special affliction as a divine visitation or punishment for special sins. See Luke 13: 14. Some afflictions were so (Mark 2: 5); John 5:14. Their error was in supposing this to be universally the case.

3. Neither did this man sin, etc. Jesus does not deny there being sinners, but only any connection between their sins and this blindness. That the works of-God. etc. - This man's blindness gave occasion for the display of God's power and was the means of grace to the man, to give him spiritual sight.

Jeans as-4. I.-Revised Version we. sociates his disciples with himself in . working. Must.—It is a necessity. Day. -The time of life and opportunity. Night .- Death, when we cease from earthly labors.

5. Light of the world. -Just so far as Christ is accepted by the world, he be-comes its light, intellectual, moral and spiritual. As a proof of his enlight-ening the world, he gave sight to to this blind man.

6. Made clay, etc. - Christ used means so as to awaken expectation and faith in the blind man.

7. Go wash .- This reminds us of the case of Naaman (2 Kings 5: 10). This was also to test and to strengthen the was also to test and to strengthen the man's faith. Siloam.—See Nah, 3: 15. A pool in the deep valley, southeast of Jerusalem, fifty-three feet long, eigh-teen feet broad, and nineteen deep. Came seeing.—That is, came to his home.

8. That sat and begged. - This sho that he was accustomed to beg for his living.

9. Like him .- The opened eyes had altered his looks and whole behavior. Thus too with those whose spiritual eyes are open. 11. A man.-Revised Version, the

man. Jesus was well known.

12. Where is he 2-Asked from a nat-ural curiosity. I know not. -Jesus had not waited for the sure, but had gone his way. 13. To the Pharisees.-Not the San

contain each one lesson carefully prepared. These are exceedingly popular and are printed by tens of thouse the price is only ten cents a year. A school can get one hundred copies of the Leaflet a year or ten dollars, two dollars and a half for each three months. The Gem is for the very little folks, and is a great pleasure to them. Rev. Sam'l Boykin, the editor, has letters of appro-

val from all sections of the country, for the excellence with which he prepares: this little paper. The price is twenty-five cents a year. Subscriptions received for all these publications, if desired, by the quarter.

The Quarterly in its present form will be printed for only one more quarter (the 3rd). After that it will be discontinued and a graded series will be sub stituted. In sending subscriptions for the *Quarterly*, therefore, send for one quarter, five cents eech, ten for fifty

ents. We are explicit in giving these facts, because we wish to encourage the new publishers by having our readers send large orders. It is our duty to sustain our own literature, if it is as good as any other, and we think it is better. Send all communications to

KIND WORDS, Atlanta, Ga.

The Candidate and the People.

Once more the voice of the candidate is heard in the land, and the patriots without number are ready to serve the "dear people" and enjoy the emoluments of

All this is well and good, but there are some things that the people want to know, especially, of those who are so anxious to legislate for the good of the commonwealth. They want to know, among other things, if it is proposed to use the people's money to foster the State College at the expense of the de-nominational colleges. The people are in earnest in this matter, and they do not intend to be trifled with. They do not propose for a moment to surrender their church schools, baptized as they have been by the prayers of so many godly men and women, and sustained as they are by the voluntary offering of as true Christian patriots as ever trod the soil of South Carolina. Wofford College will live as long as Mothodism lives in South Carolina. Furman Uni-

versity will grace the hills of Greenville and bless the State as long as the Baptist church fulfills her mission. Erskine and Newberry are here, and they are here to stay so long as the Presbyte-rian and Lutheran churches are true to their trust. The denominational colleges cannot be legislated out of exis-tence, either directly by the repeal of their charters, or indirectly by the

tence, either directly by the repeal of their charters, or indirectly by the starving process incident to the unfair competition of free tuition. The friends competition of free tuition. The friends of these institutions are largely and chiefly the State. With unparalleled forbearance they have stood by and wit-nessed the attempts of their servants to do this wrong to their church schools in the name of the State. They have ar-gued and reasoned and petitioned, but all in vain. They hoped that a linger-ing sense of gratitude for what these in-stitutions had done for the State in the point as well as their sense of picht and

past, as well as their sense of right and

past, as well as their sense of right and their respect for the law as it stood on the statute books, would soon put an end to this injustice. But in this they were disappointed. Free tuition is still offered in the State College to rich and poor slike, while the poor children in the common schools must be satisfied

and second admonition reject." The paschal supper reminded the Jews that they had been saved from death. we command you brethren, in the name of our Lord Jesus Christ, that ye with-This ordinance reminds us of the actual draw yourselves from every brother that death of Jesus, and shows this great walketh disorderly, and not after the fact to the world. That this ordinance is a grace, I am tradition (or doctrine) which he received not agreed. It may be, and is when proof us."

perly observed, a channel through which Who can doubt but these who cause divisions and offences," and are "heregrace flows into our souls, and is to that tics" and "walk disorderly and not afextent a means of grace. But we should never mistake a means of grace, however ter the doctrine received of" Paul, were to be excluded, and therefore denied the privilege of coming to the Lord's Sup-There are differences of opinion as to the nature of the elements used in this

ordinance. All admit that bread and Then a man need not necessarily have belonged to one of our churches and wine are the original things taken. But been excluded to keep him from the Lord's Table in our churches. some claim that in a mysterious way the bread and wine are changed in the conse-

cration by the minister, into the actual fiesh and blood of Christ's person. This they call "Trans-substantiation." Though I think. I have proven logically and scripturally that such a one is excluded; but if he holds views, for which views, the fellowship of our Others claim that in the consecration the actual flesh and blood of Christ comes to the table and in some mysterichurches would be withdrawn from him, he cannot be invited; for church fellow ship is prerequisite. Such a brother may or may not belong to an organizaons way mingles with the bread and wine. This they call "Con-substantiation admitted, in common parlance, be To neither of these views are we a church, he may or may not have been Others hold that the elements are and baptized after the mode we believe cor-

rect, but still, if he hold views or pracremain bread and wine that these are emtices which would exclude him from our blems of the broken body and shed blood of Christ's own choosing and inchurches we cannot invite him to the stituting we show forth from his death communion of the Lord's Supper. For the command is, "Withdraw from every till he come. To this view we hold with all the force of our being. brother that walketh disorderly, and not To whom was this ordinance deliverafter the doctrine of Christ," and "not

potential, for grace itself.

tion."

agreed.

this

keep company with such a one, no not ed? And who may be permitted to participate in its celebration? o eat."

I suppose all christians who believe in Now, in the face of these Scriptures. f it be true, as we believe it is, that the literal observance of the ordinances will agree that this was given by Christ there are many about us, in whose piety we have the utmost confidence, that to his churches, and by them it is to be kept, guarded and observed till he come. have in some particulars departed from In regard to the second, "Who may be permited to participate in the celethe doctrines given by God, and are to the extent of their departure heretical bration of this ordinance," we have no from the Word of God, we are left no discretion; we are bound by our conquarrel with any one. But let us define our position and attempt to prove it right in Scripture and logic. It is an axiom that there are certain prerequisciences and by loyalty to Christ to exclude from our church-fellowship, and this as we have shown excludes them ites to admission to the Lord's table. So what are these prerequisites? I suppose it will not be traversed that baptism is one. And there is a divinely from the Lord's Table.

But one will say, "How is it that you more important work, than that inau-invite members of other churches of gurated in Georgia, by which Instituyour own faith and order, to the Lord's tes are held in different parts of the established relation between the ordi Table if church fellowship is necessary. nances of baptism and the Lord's Sup-per; and this relation grows out of their for it is implied in the invitation that they have not the right to come?"

Tanswer, we do not invite them, though nature and design; and is necessitated by their mutual relation to another divine institution, that is to say, church the words carelessly used sometimes, might leave such an impression. We spread the Lord's Table and tell

membership. It is important that this institution be held up, for it forms a necessary link. A great deal has been said and written about the relation of all present who are one with us in doctrine to show forth the death and suftering of our Lord Jesus Christ. And baptism and communion, as though that relation were direct and immediate, if there is a brother present, who because of distance, or that he may the losing sight of the institution coming be better serve the Master, belongs to antween, viz: Church membership, but other church, one with us in doctrine should never be done, for it is and practices; and but for these or simithrough and on account of this the re-lation exists and is maintained between lar reasons equally good he would be a member with us. Such a brother has the two ordinances. Let me state it thus: Baptism was designed and estab-lished as a rite to be administered to the right to come with us to the Lord's Table. It is not then an invitation, but an announcement that the Lord's Table s spread.

penitent believers, preceding and pre-requisite to church meml ership. The Lord's Supper was designed by Christ, and so established, as a church ordi-nance, following church membership. The same kind of reasoning which excludes a brother from this ordinance for holding views and practices heretical from us, although he may never have It follows then that baptism and church membership must precede the Lord's belonged to our church and been excluded, admits a brother or rather let us say gives a brother who belongs to an other church, one with us in doctrine That baptism precedes church mem bership hardly needs proof, for it is uni-versally held as true by all who claim and fellowship, the right, and an equal right, with us, to come with us to the Lord's Table when it is spread. to observe the ordinances of Christ.

blacks hear with pleasure the white 'Now preachers and value their instruction, yet for general religious services, they desire, and very properly will have, men of their own race to do the work. There are well defined limits and boundaries therefore to the efforts of white

preachers among the blacks. To disregard these limits is to forfeit the confidence and respect of both races in the man who does it, and to injure the prospects of giving them the gospel. In some cases this has already been

What can the whites do for the blacks. and how can it he done? are questions of importance. The fact should ever be recognized

that what is done for them must be effected largely through channels of their own selection-which are their own colored preachers. The best that can be done then in giving the colored people the pure gospel, is to prepare their ministers and leading christian men as instructors, and to contribute to the support of these men as missionaries. The colored ministers is the grand agency by which the mind of the mass of the colored people is moulded. To fit and qualify this class of men with the truth and to encourage them in their evangelistic work is the most effective way to impress the colored race with the Gospel. Their ministers need instruction

Most of them are very ignorant. Their institutions of learning are gradually leavening the lump. But the men now in the field-the present pastors, who are now moulding the public mind are conscious, many of them, of their ignorance. They cannot go to these schools and hence if left to themselves must grope in darkness and be blind leaders of the blind. It is interesting to see their anxiety for instruction and like hungry children they feed upon the exposition of gospel truth. The Home Board, in connection with our State Boards cannot prosecute a

State, for the instruction of the colored preachers and deacons in the doctrines and ordinances of the gospel. A few days spent in studying the outlines of the doctrines and church polity

of the gospel, as drawn directly fron the Bible, with simple, short printed explanations will do more good in preparing those men to preach, than can be secured in any other way. The statement has been made by

those who have had advantages of theological training in the schools, that they have received more benefit from those Bible studies than they have received from months of study in the schools. In the minds of some of our people,

there is a prejudice against this work. This is to be expected. But this antag-onism is fast giving way, and yet it is strong enough to crush the work and

the man who is engaged in it, unless he possesses in himself forces of character, and the confidence of his brethren suf-

ficiently to sustain him. Not every good preacher will make a good instructor of the colored people. He must have clear cut views of truth, and be capable in simple terms and yet with the warmth of a loving heart of presenting the truth in a peaceful man-

on certain specified conditions. We opine the bomb that scattered the police in a Western city hardly created a. more real consternation than would be excited by such an utterance. But the point we now make is. What s the result of the latest and best criticism, Andover theology being the avow-ed exponent—what the best scholarship, the keenest clarified Christian thought

Notes of Recent Trips-Continued as to the Biblical ground of "Infant Baptism?" Should it be thought by some that this subject is of too small importance to demand the scrutiny of During our stay in Oxford, we had the pleasure of visiting the female Semi-nary of Prof. F. P. Hobgood, with his 140 beautiful young ladies; a school the modern school, we reply, it is brought distinctly forward in the public examination of the young men. When now the revolving, concentrated light "of purest ray serene" strikes this ob-

"the preacher of righteousness."

No. 3.

be prond of; and that they were, is evidenced by the large attendance daily ject, what shrivelling there will be of every, the last remnant of superstitions from the town, as well as the house full appendage | Now for the voice of Gerof boarders. But it is vacation now: nany's best scholars, her historians of and before the next session in August, the whole building will be remoddled, and additions made in front, which will the Christian ages, her exegetes. Now scriptures which have heretofore been forced to do service for a man-appointbe quite grand and imposing; thus maked rite shall be shown in a dry light and ing the Oxford Female Seminary an atin their native purity. Neander's his-toric testimony that the tap root of Intractive and delightful retreat for the fair daughters of Granville and surfant Baptism is traced to 'its origin in a rounding country. The "Horner Military and Classical profound "Christian idea," in the se-

cond century, this shall tell ! Ah Institute" at Oxford is also an honor Baptist friends, the keen "Mephitic to the place. By invitation from the blast" of the newest criticism which erudite and genial Principal, Prof. Jas. Horner, we drank tea at the long tables, should seem to sweep into oblivion all and sundry, the excrescences and manwhere in perfect and gentlemanly order. made addenda to the sacred text touches and with most charming propriety the young cadets, over 100, marched in, tak-ing their seats quietly at the well-filled these points as the gentle zephyr, or as the sunshine falls on the noxious flower. Such verses as speak of the "children brought to Christ," of "your children board, presided over by one of the professors' fair daughters, an accomplished being holy," of "honsehold baptisms," which we verily believed the sound exe-gesis of the 19th century had pronounc-ed dead and buried, so far as being witand graceful young lady, who did the honors of the table as composedly and as fully "at fait" in all the mysteries of the tea-table arrangements, as the mother herself, who pleasantly informed nesses for infant baptism is concerned, are, positively, appealed to "on these heights," in sustaining the old supplantus, that it was her custom to teach her daughters thus to preside and to take ers of Christ's own rite. And baptism "in the place of circumcision" is made, their turn, each week, at the head of the table. The idea is good, and it still, to serve as a staff to which to pin would be well to be followed in every this "rag of popery." Now we suggest, and is it not a fair question ? If the home circle. The home of rest for a weary preacher progressive principles are potent to the extent of resurrecting and putting on a in Oxford, is the elegant mansion of brother D. A. Hunt. Here the visiting new probation the testimony for baptiz-

ing babes in the above named scriptures, to what feats of startling interpretation may they not be competent ? Mr. Beecher, the papers state, "bap sion for which we pleaded. tized a number of infants among the incidents of his recent temporary good-bye to his people. This distinguished preacher owns the absence of New Testament teaching on this practice. " It is found to be useful," is his ples, " and is therefore an ordinance of God." Now, we should say an "ordinance of God" obligatory. The singular position "Andover" is, that while Infant Ba Wentworth at 1 p. m., and Madison at Infant Bap-7 p. m., the same day. After tea at the house of brother D.

tism is scriptural, 'tis " not obligatory, W. Busick, we inquired if anything new New Testimonies.

BY H. S. OSBORN, LL. D.

What a wonderful resurrection that s of Nineveh now transpiring upon the banks of the Tigris, in Mesopotania. The burial of that city was in a grave which the Lord made: "I will make thy grave (Nahum 1:14). This prophecy was made about 700 years B. C., and the burial took place one hundred years after-606 B. C.

did on a certain occasion."

the altar of Christian service. native place on the opposite side of the Euphrates, and it was the seat of learn-What we need everywhere is more workersmore men who will devote themselves as energetically and continuously to ing for all Chaldes and, in after centuries, for Babylon and Nineveh. It is spiritual affairs as they are acc probable that both Abram and Melchizto do the acquisition of pleasure or honedek received their early impressions of the Most High God from these tradi-tions descended from the time of Noah, or or wealth.

It deserves, also, to be said that work is itself a means of grace. There are many professing Christians living joyless and unsatisfactory lives, who would be made vastly more happy if they would strive to do something for others. The unused heart no less than the idle mind

is the devil's workshop. Work for Christ often scatters doubts and fills the life with brightness. There is a gos-pel of work which needs continually to that the citizens of the place might well be preached.

But while we are perfectly willing to admit all this, and even disposed to in-sist upon it, it is nevertheless true that in order to secure a truly Christ-like life and character, and to make work what it may and should be, there is a profound necessity for personal devo-tion-such devotion as can only be gained and cultivated in still hours spent alone with God.-Canadian Bap-

Christ the Healer.

"Great multitudes followed him, and he healed them all." (Matt. xii: 15.)

What a mass of sickness must have thrust itself under the eye of Jesus! Yet we read not that he was disgusted, but patiently waited on every case. What a singular variety of evils must have met at his feet! What sickening ulcers and putrifying sores! Yet he was ready for every new shape of the monster evil, and was vistor over it in every form. and was viscor over it in every form. Let the arrow fly from what quarter it might, he quenched its flery power. The heat of fever, or the cold of dropsy; the lethargy of palsy, or the rage of madmess; the filth of leprosy, or the darkness of ophthalmia—all knew the power of his: word, and fied at his command.

In every corner of the field he was triumphant over evil, and received the homage of delivered captives. He came he saw, he conquered, everywhere, lo It is even so this day. Whatever my own case may be, the beloved Physician can heal me; and whatever may be thestate brother finds a warm welcome. Here this wanderer loved to return at intervals, to find a cheerful greeting, and a of others whom I may remember at lively interest in the success of the mis-

in Jesus that he will be able to heal them of their sins. My child, my dear est one, my friend I can have hope for It was hard to say "farewell" to such a kind family, but partings must come. Madison, in Rockingham county, was each, for all, when I remem our next objective point; and to this retreat among the high hills of that healing power of my Lord; and on my own account, however severe my strug-gle with sins and infirmities, I may yet be of good cheer. "Arise, he calleth great tobacco region, we hasted away, leaving home on the morning of May 22nd; reaching Reidsville at 10'a. m.; thee."

He, who on earth walked the hospitals, still dispenses grace, and works wonders among the sons of men; let me go to him at once in right earnest. Let me praise him this day, as I remember

was going on in town. "Yes," said he, "Mrs. Moon is here holding a meeting in the Methodist church;" and as we had never heard how he wrought his spiritual cures how he wrought his spiritual cures which bring him most renown. It was by taking upon himself our sickness. "By his stripes we are healed." The church on earth is full of souls healed by our beloved Physician; and the in-habitants of heaven itself confers that that good sister "speak in public on the stage," we went, in company with sev-eral brethren and the young Baptist pastor, Rev. W. H. Wilson, to see and hear "something new," as the Athenians "he healed them all." Come ther, my soul, publish abroad the virtue of his

grace and let it be "to the Lord for a During the next week we visited several churches in Rockingham county, over whom brother W. H. Wilson is name, for an everlasting sign which shall not be cut off."

13. To the Pharisees. —Not the San- hedring Pharisees. —Not the San- leading Pharisees, the displointed. Free tuition is still offered in the State College to rich and precede church membership. 16. Keepeth not the Sabeth so as to make it a burden rath- sabeth so as to make it a burden rath- if The friends of the denominational if The friends	his way.	their respect for the law as it stood on	to observe the ordinances of Christ.	Lord's Table when it is spread	nerman in and it, may at it of beland	the burial took place one hundred years	over whom brother W. H. Wilson is	not be cut off."
 In the section of a conceptor of the spectral conceptor o	13 Th the Pharisses -Not the San-	the statute books. would soon put an	however they report the relation be-	And forther no brother has the right	Should move Okade we we so the shite	A TANK TO CAR DE CALENCE THE PARTY OF THE PARTY OF THE	pastor. This young brother is laboring	Let us sing with Watts:
 The state of the s	hedrin in session but a company of the	and to this infustice. But in this they	tween the ordinances that bantiem must	to stay away from the Lord's Wable	and the solution of the set of the set of the set of the set	Nineveh was a beautiful and nower-	over there among the high hills, and,	""Tis he forgives thy sins
 I. English not like synch is a basis many like to basis the priority of the synch and the synch and the priority of the synch and the syn	leading Pharlees the bitter foes of	TWATE MIRADOULIDEU. FICE LUIGOU IS BUIL	I INTRAGENCE CONTROL THEM DEPEND AND AND AND	when spread by his brathran with whom	indicions and most influential man	I ful city when its last king shut himself	almost solitary and alone, "holding	Tis he relieves thy pain,
 1.6. Regist, notice gasts, "time are proved this price with the price of the proved the price of the pr	Christ.	offered in the State College to hon and	require some act they consider baptism	he is in fellowship.	one who can "condescend to men of	up in its walls for two years before its	forth the word of life "to the enger people	ator Tis he that heals thy sickness, and beat
 Phateses interpreted the last of the last		poor alike, while the poor children in	necessary before church membership.	When he fails to show forth the death	low estate " and lift them an without	destruction by Cyaxares, the king of	who flock to his ministry. We saw the	And makes thee young again."
 Behadration as to make if a bandram ratio. Tr. That M. Ratio private, rec., The private ratio of the "account of the provide ratio." The the Ratio private, rec., The private ratio of the "account of the provide ratio." The the Ratio private ratio of the "account of the private ratio of the "account of the private ratio." The the Ratio private ratio of the "account of the private ratio of the private rat	Pharisees interpreted the law of the	the common schools must be satisfied	The first record of the gospel under	and suffering of his Saviour if an on-	lowering himself 1 ? outring D Man	Media. At this time Media covered a	good effects of that ministry at "Beaver	-Spurgeon,
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<text><text><text><text><text><text><text></text></text></text></text></text></text></text>	inserting in before that, viz: in that he	citizens. They have sumered this in-	thousand sould. And they continued	Lenotr, N. C., deserts, bereil anti-	Let me not be ashamed of my hope.	size of New England. But the Meads	A miracle of grace was pointed out	Charles F. Deems, its ever difigent and
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 In minute production of link a control Internation of the minute control of the minute contr	as yet, that Jesus was the Messian, but	WICHOUL PRVOIL DUL WICH MISLEY & Pro-	A DOTELLOWSDID TOUSING OF BEAM OF THE STATE	Dear Recorder:- Your notes on the	Whospever therefore shall confess me	and certain testimonies, from the mon-	mon, now in his 93rd year, who two	in the procuring such articles as com-
 In the definition of the state of t	the miracle proclaimed him as one sent	must sime is at hand when they can	This is apostonic example, and	inecessity of religious education in set-	before men, him will I confess also be-	uments, show that the Assyrians had	years ago only, gave nimsell to Jesus in	bla shill The articles "Which Nataro
 LISSON PROVINGE The basis f and f and the propose structure to the propose think is seen if the basis f and f and the propose to the seen and the propos	from God. I tanil aint and all of blas bas	in we a the power of the ballot-box in	average is on the very line. Repairing the	with introdet	Tore my rainer, which is in neaven.	Deen growing eneminate for many years	simple latti and was ospilled.	Revelans" by the Rev. James R. Day D.
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 When in the lenses, do so the double and work by another the sense the sense	LESSON PROVINCE and may	They deprecate the necessity of this	fellowthin breaking bread which less	suggest to those who think nut only	hand saving unto thes Weer not I will	Serietures is in the monhoar of Zanha	Inst think of the Great Father hear.	ity, as it is a vigorous and scholariv pre-
 The main many accuracy many many many accuracy many many many many many many many man	The state of the second of the second	course, but since the necessity is upon	is clearly the Lord's Supper.	the importance but the duty imposed	help thee Isaiah Tli 18	nish (2.13) who wrote in the days of	ing with a signer ninety-odd years, and	sentation of a theme of no ordinary im-
 mathematical properties of properties of the section of the sectin of the section of th	That additioner and not necessarily the	them, they propose to meet it fairly and	Now, is church membership prerequis-	upon the white race to look after the	The Lord is thy keeper. Paalm erri - 5	Josiah, king of Judah, and Nineveh was	then saving him at last! What but the	port. The "Fourteenth and Nineteenth
has a visit permission in afficiency tail and contrast is a server number and as a base of the local while we lived 4. That focus the local while we lived 4. The Wile as a were much and live like the local while we lived 4. The Wile as a were much and the week the local while we lived 4. The Wile as a were much and the week the local were were the local while we lived 4. The Wile as a were were the local were we	negalit of personal singt 2. That God	squarely. If any think that this will	te to the Lord's Supper? This is the	religious instruction of their colored	Now unto him that is able to keep you	then proud, voluptuous and weak	eternal election, in Christ Jesus, before	Centuries Compared " will hold the un-
 here are rey much matters. In some they are region the some they are solved to be benefit with the solution. They are fees with the believe to be term they are solved to be they are solved to they are solved to be they	has a wiss permose in afflicting his peo-	not be a question in the election this fall	turning point. For this is not like the	brethren. They are in our midst, in	from falling. Jude 24 .vell bas ,dipor	It has been only within the past forty	the foundation of the world, ever could	divided attention of the multitude of
 In a Lord wills we lived 4 That four genetics and it is less that and obsides to give sight to the spin the second of the power is in the second of	plat 3 An incantive to earnest work for	they are very much miataken. in some	preceding thought, universally admitted	vast numbers, and are here to stay.	Who will not suffer you to be tempt-	years that anything of much value has	have brought this old brother to the	readers into whose hands it will fall.
 Is able to give eight to the splittailing the end of the an important here the indimension of the splittailing the out argument becomes inspectation. This may be proved in two the splittails and out over with the splittails and out the splittails and splittails and the splittails and th	the Lord while we livel 4. That Jesus	conuties it will be the question, and in	but it is equally susceptible of proof.	They are free with the ballot box in	ed above that ye are able. 1 Cor. z:	been known of Nineveh, and it is less	foot of the cross? The skeptic would	The title indicates the subject, and it is
billing to this failty and obschools by the state constants and our foundation fold. They are not responsible and should be being tearphic to the state legislature. The bins addition fold. They are not responsible and should be being tearphic to the state legislature. The bins addition fold. They are not responsible and should be being tearphic to the state legislature. The bins addition fold. They are not responsible and should be being tearphic to the state legislature. The bins addition fold. They are not responsible and should be being tearphic to the state legislature. The bins addition fold. They are not responsible and should be being tearphic to the state legislature. The bins addition fold. They are not responsible and should be being tearphic to the state legislature. The bins addition fold. They are not responsible and should be being tearphic to the state legislature. The bins addition fold. They are not responsible and should be being tearphic to the state legislature. The bins addition fold. They are not responsible and should be being tearphic to the state legislature. The bins addition fold. They are not responsible and should be being tearphic to the state legislature. The bins addition fold. They are not responsible and should be being tearphic to the state legislature. The bill they are not responsible and should be being tearphic to the state legislature. They are not responsible and should they aresponsible and should they ar	is able to give sight to the spiritually	all it will be an important factor in de-	Establishing this our argument becomes	hand and for the possession of which,	13. If its encause, sentances to bus	time since the monuments, including	ask, "suppose he had died before all	worthily handled. "The Will as a Fac-
bring healing: APPLICATION. There was such a difference in the instance arrangement, they such a such a difference in the instance arrangement, they such a such a difference in the instance arrangement, they such a such a difference in the instance arrangement, they such a such a difference in the instance arrangement, they such a such a difference in the instance arrangement, they such a such a difference in the instance arrangement, they such a such a difference in the instance arrangement, they such a such a difference in the instance arrangement, they such a such a difference in the instance arrangement, they such a such as a character arrangement, they such as a such as a character arrangement, they such as a such as a character arrangement, they such as a such as a character arrangement, they such as a	blind; 5. That faith and obedience	termining who shall represent us in the	annanewerable and our foundation solid.	they are not responsible and should	He himself hath suffered, being tempt-	thousands of tablets, have revealed to	those long years had passed?" We re-	tor in Science," by Dr. William Tucker,
APPLICATION. 1. There was such a difference in the more match to understand the function of t	bring healing?	State Legislature.	This may be proven in two way: (a)	not be so held. They came not of their	ed He is able to succor them that are	us the history of that ancient and	ply confidently, but he didn't die;	is a valuable attraction to the contents.
APPLICATION. 1. There was such a difference in the severity people mean to take the ballot -t was given in hearing we such a difference in the severity number. The price in the severity number is the the field from all the two state the ballot -t was given in hearing we such as the grave of the field in the severity number. The price in the severity number is the field from all the two state the ballot -t was given in hearing we such as the grave of the field from all might be dealers in the issue of the field from all might be dea	oren bore e manufatti an Manshavia	Bo, let me candinates be interrogated.	By apostolic example, and (o) by	own accord, they made no effort to se-	compted. 1 Heb. 13, 13 Heb. 18, 13 Heb. 19 1 19 1 19 1 19	splendid empire.	neither would the Lord let Asm die,	The Rev. Samuel W. Dumed contribut
1. There was such a difference in the nam spoken of in the lesson, between when he was blind and when he was this neighbors all took set entropy and the set entropy a	ADDITCATION	Let them be made to understand the	Curint granung the church power to ex-	cure their freedom-it came to them-	If any man sin, we have an advocate	Comparatively speaking, very few of	before he came in possession of that	Because the Human Redeemer in the
1. There was such a difference in the man spoken of in the lesson, between when he was blind and when he was burde at the section of it, and were conjust spoke loudly of the shanged conduct spoke loudly of the grace of Jenne. When boys and girls become Christians and live like Christ.	and the former of a contract a color of the	the soverign people mean of and offert	Finde an anworthy member. The prac-	Liney did not seek the ballot-it was giv-	with the Bather, Jesus Unrist the righ-	those who read the Bible are aware of	grace unto which he was called irom all	Thepresentative Human Actioner in the
 man spoken of in the lessoh, between as blind and when he was blind and when he was blind and when he was blind to ese and to this neighbors all took the branch bit there is a considerate in the interest of the and was blind to ese and to dealer. Is the filendes of the spoke loadly of the church, burch, bur	1. There was such a difference in the	duestion in mind and section in month they	Lord's Sumer was designed and rear	or the wrong involved in these fasts	If we confere our tains has de faithfal	the fact that at the present day im-	Godie alert appnot die before the day of	awaken as all the other papers do re-
when he was offind and when all took the State College as the friends of that hote of it, and were encloses to know how his healing was brought about. His changed conduct spoke loudly of the grace of Jenne. When boys and girls become Christians and live like Christ.	man spoken of in the lesson, between	are not as considerate in the interests of	f ticed as a church ordinance, within the	they are not in instice to be held ac.	and just to forgive us our sins and to	Lots and monuments have already here	their salvation All the devils in hell	newed estimation of the value of this
the still the set of it, and were concluded spoke loudly of the set of Jews. When boys and girls because of Jews. When boys and girls because of Jews. When boys and girls because Christians and live like Christ-	when he was blind and when he was	the State College as the friends of that	church, by church members. The plan	countable.	eleanse na from all unrighteonaness 1	removed from the day bills and monnde	cannot "plack them ont of my Father's	visitor to its readers. All the articles of
how his heating was brought about. His banged conduct spoke loudly of the grace of Jesus. When boys and girls become Christians and live like Christ. become and live live the christ. become and live like Christ. become and lintered the live live th	turid, that his new north an took	institution desire, let those friends	as we have already seen in Acts 2: 42.	But being here in such numbers un-	John 1: 9.	of Nineveb to the museums and private	hand," and this old man was sustained	this issue are worthy of preservation for
changed conduct spoke loudly of the grace of Jesus. When boys and girls become and live like Christians and live like Christ. Become	how his harling was brought shout. His	blame none but themselves, who have	al 43, was convenien, baptimn, addition to	controlled, with the right to vote, they	Yet will I not forget thee. Isaish rliv	collections of Europe and of this land.	in life, till he reached 90 years, and then	fererence and study. The price is \$2.00
grace of Jesus. When boys and girls hear-South Caroling Christian Ad- of bread. They "continued steadlast" ling for weal or for wee, the dearest in- become Christians and live like Christ- bocate, June 17, 1886.	changed conduct spoke londly of the	been too blind to see and too deaf to	o the church, church-fellowship, breaking	become a most momentous factor affec-	15.	and great numbers of scholars are trans-	entered the open door, which was always	a year; Clergymen, \$1.50. Single copy,
become Christians and live like Christ- tocate, June 17, 1880. I in the apostles' doctrine and fellowship, I terest of our common country. As I thee. Heb. xiii: 5 Berean Tract. I found upon them, and marvelous testi- I trust in Jesus, and as he grasped my er, 71 Bible House, New York.	grace of Jamis When boys and girls	beer-South Carolina Christian Ad	of bread. They continued steadfast	ting for weal or for woe, the dearest in-	I will never leave thee nor forsake	lating the Assyrian and other languages	open for him. I talked with him of his	40 cents. Wilbur B. Ketcham, Publish
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