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ROMAN CATHOLICS. Their Plan of Work in the United States.

Rev. Dr. A. Cleveland Coxe, Bishop of the Episcopal Church of Western New York, furnishes the Independent of February 9th, an able letter on "Jesuitism," a Roman Catholic secret society, whose principal aim has ever been to get control of State and National Governments.

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than the Protestants, but simply because it is believed that the administration has something to gain politically by favoring this one church at the expense of all others.

SUNDAY SCHOOL LESSON.

February 26, 1888.

THE RICH YOUNG RULER.

Matthew xix: 16-26.

GOLDEN TEXT.

Ye cannot serve God and mammon.—Matt. vi: 24.

INTRODUCTION.—In the first verse of this chapter, we find the Jews of the Galilee, and came into the country of the Jews beyond Jordan.

THE LESSON.

16. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? Mark 10: 17; Luke 10: 25; 18: 18.

17. And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18. And he said unto him, Which? Jesus said unto him, Thou shalt not steal, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not bear false witness, Thou shalt honor thy father and thy mother: these are the first commandments.

19. Honor thy father and thy mother: and thou shalt love thy neighbor as thyself. Love him, as thou love thyself. This is the first commandment.

20. The young man said unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

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THEMES FOR FURTHER THOUGHT AND STUDY.

The rich young ruler as an example of the ungodly power of mere human goodness. The soul's insatiable longing for life eternal. Jesus refusing to be thought merely a "wise teacher."

PRACTICAL LESSONS.

1. The most moral and the best circumstance, without Christ, cannot be about the future. The wisest thing we can do, in our doubts and fears, is to go to Jesus; but we must go in the right spirit.

Baptism and Communion.

By REV. C. TYLER, D. D.

(Concluded.)

OBJECTIONS TO CLOSE COMMUNION ANSWERED.

1. It is said we are inconsistent—that we unite with Pedobaptists in prayers and preaching, and yet exclude them from our communion. We have a plain, satisfactory reply. Baptism is not necessary in order to our preaching and praying together.

2. It is said that as Pedobaptists sincerely believe they have been baptized, and do not desire to be baptized, we should receive them to our communion on their faith, and not ours. That they are sincere, we concede. Far be it from us to lord it over their conscience.

3. But say others, we cannot bear childlike souls. It is contrary to all kind and fraternal feelings. In every other respect we like Baptists. We admire your simplicity, and but for this odious and exclusive feature, we would have been glad to unite with some other church.

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brethren, in which we do not also regard them, and bid them God speed. We do not receive them to the communion table; nor would the apostles, if they were on earth, establishing churches.

It is said it is discourteous not to invite them to our communion, when they invite us to theirs. They can conscientiously and consistently invite us to their communion—and why? Because they believe we have been baptized. But we do not believe in their baptism, and therefore cannot return the courtesy.

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Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, Rom. v. 1.

This is called the doctrine of justification by faith. The word "therefore" here, in this context, shows this fact to be the sequence or logical outcome of the premises laid down by the Apostle Paul, under the guidance of the Holy Spirit.

Here I justified these two words "Therefore" and "justified" for the present. The question seems to be, what is in the mind, what is faith? It has been divided by theologians into several kinds or classes, such as intellectual faith, etc., which seems to mystify rather than enlighten.

Open communion tends towards our denominational destruction. John Bunyan was the father of free communion in the Baptist Church. He was a pastor, at Bedford, England, first admitted Pedobaptists to their communion, and then as a matter of consistency, he received Pedobaptists into the church.

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Essay by J. R. Etheridge.

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animal or angelic constitution. Humanity, as constituted in the image of God, is the only soil receptive of such heavenly seed.

What saith the Scriptures? Luke 17: 6—"And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this fig-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

From the foregoing, are we not warranted in saying that this christian faith is the gift of God, and not man's? Faith, then, is not an action at all, or mode of motion of any kind either intellectual or otherwise, but is the cause of action, the power that produces the motion.

Christian faith being itself a heavenly seed, and like the natural seeds having life, contains fruits in embryo, which crop out in due course. One of its fruits is the moral law, as expressed in the text of this essay—"Being justified by faith, we have peace with God through our Lord Jesus Christ."

NOTE.—Much of the thought and some of the language of this essay are the outcome of the School of the Substantial Philosophy.

Union Meeting at Hephzibah.—New Visiting Work inaugurated.—Interesting Discussions.

The Union Meeting of the Eastern Association of the Raleigh Association met at Hephzibah church January 22, 1888. Bro. J. W. Smith was made Moderator.

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appointed to preach the introductory sermon, and Rev. J. M. Holleman the missionary sermon. Revs. Allen Betts, A. N. Campbell and Jos. Salmon were appointed the committee to get up a program for next Union.

Union Meeting at Creswell.—Trustees Appointed.—Reports—Collections. The Spempering Union met with their church at Creswell, on Jan. 28th. Moderator W. S. Spemmer, and the Moderator read the twelfth chapter of Romans, and the Rev. C. P. Bogart led in prayer.

Minutes of last meeting read and approved. The Moderator announced the following Finance Committee: Bro. A. W. Owens, T. B. Bateman and D. Caboon. An election of officers was held, and H. A. Littlefield was made Moderator; A. W. Owens, Clerk, and R. P. Felton, Treasurer.

The committee on Religious Exercises reported that the Union was met with Christ's church at Mt. Zion at the next Union meeting, and that Dr. R. R. Overby be requested to preach the introductory sermon, with Rev. F. S. G. Davis, Moderator.

The following brethren were elected Union Trustees: J. A. Spruill, H. H. Holmes, E. Hopkins, Sr., A. W. Owens, S. Jarvis and J. Bateman. On Sunday morning the committee on Periodicals reported, "That a religious literature circulated among christians is highly beneficial to christian growth, and as Baptists are a leading Baptist information, recommend that each family take the BIBLICAL RECORDER and kind words."

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