## Their Plan of Work in the United

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. This society has secret priests and agents all over our land, and are incessant in its efforts to control our government and our schools. They have arranged to establish in Washington City a great central university with millions of money as an endowment, the principal object of which will be to shape National Legislation and get all the money possible out of the United States Treasury. The Jesuits are secret political agents of the Pope. As has been wisely said, "Jesuitism is a sword of which the hit is at Rome, but the point every where." Though this society has been denounced again and again by Popes of other days, and expelled from every Roman Catholic country, and from Rome itself, they are now in high favor with the present Pope, and have chosen the United States as their special field of action.

Such is the influence of the Catholic church in its control of the large foreign vote in New York and in some of the Western States, that our politicians of both parties are afraid to offend its officers and readily grant their every re-Grave Senators, from States where there are not one thousand Romanists, do not hesitate to vote large concessions of money and lands to these societies-and such is the influence of the church in the politics of New York, and so important has that State become in one of our National elections, that the two great parties rival each other in present lesson. (See Mark 10: 17.) the Romanists. The Pope and his Jesuits are the controlling factors in New York city elections. They use their power with unblushing effrontery, and do not hesitate to levy a heavy tax on all candidates for office who ask or need their ballots. The man who runs for State Senator must pay \$20,000; for mayor, \$25,000; for a Judgeship, \$10,-000; and this has been done till the words alderman and "boodler" are about synonomous terms in that city's vocabulary. By this influence the Romanists have gained possession of millions of dollars' worth of New York real estate. and can almost at any hour name the man who may be elected President of these United States.

They have now arranged to transfer their main forces to our National capitol, and will, in a few years, through the subserviency of the politicians of the country, and their control of the vote of Washington City, own millions of real estate, and have much to do with Congress and the Treasury.

In reference to their control of our Indian schools and the appropriations made by our government to them, the Independent says:

The statistics we give need no eloquence to teach their meaning. For contract boarding schools, that is, for boarding schools carried on by missionary and other bodies, where the government pays a certain amount per annum for each Indian scholar's support, the United States Government expended last year the sum of \$308,299.98. Of this sum the Catholics got \$168,-959.13: and all others, including Hampton and Lincoln, got \$139,340.85. For contract day schools the government expended \$9,847 27. Of this the Catholics got \$7,632.92, and all others got \$2,214 35. Summing them together the government paid for the education of Indian youth n contract schools the sum of \$318,in contract schools the sum of \$318,- to correct the young man. It is as much 147.25; of which \$176,592.15 went to as if he had said, "In matters pertain-Catholic schools, and \$141,555.20 to all other schools

The Catholies of this country comprise from one tenth to one-sixth of the population; the amount allowed to their boarding and day schools is 55; per cent. of the total amount expended on these schools. The non-Catholic population of the country is from five-sixths to nine tenths of the whole; the amount allowed to their Indian schools is 441 per cent, of the whole.

This enormous disproportion in the amounts thus expended in these schools has been the growth of the last few years. In 1884 the government ex-pended on Catholic schools the sum of \$35,263. In 1885 it was \$90,142. In 1886 it was \$133,197. In 1887 it reached the sum of \$176,592, or more than five

times as much as in 1884. When asked how it happens that Catholie schools get so much, Mr. Atkins is not a fair answer, because Protestant schools flud more difficulty than Catholic in getting what they ask for, besides the fact that the government interfere, less with the Catholic than with Protestant contract schools. But the Catholic schools are very diligent in their asking. There is in Washington a Bureau of Catholic Missions, of which the Rev. P. L. Chapelle is President, easier for a camel, etc. This would and the Rev. Joseph S. Stephan is seem to have been a current proverb, warding the interests of the Catholic church with the government. Contracts for the Catholic Indian schools are made with Father Stephan. The energy of this bureau deserves high com ation. Not simply the contract schools, but the government schools, supported wholly by the government, are also rapidly passing into the control of this bureau by the appointment of Catholic teachers, even where the Indians are all Protestant. Numbers of such cases we will mention if challenged. If we are not mistaken the chief of the depart-ment of schools in the Indian Bureau and his assistant have both been Roman

We have given these facts out of no ill-will to the Catholics. They have asked for all they could, and the government has given them all it could, not, we suppose, out of any preference to Catholics, nor because it believed the Catholics to maintain any better schools

BIBLICAL RECORDER.

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than the Protestants, but simply be cause it is believed that the administra

tion has something to gain politically by favoring this one church at the ex-pense of all others.

It is hard to tolerate the intolerant:

make bargains with corrupt politicians;

when they import into our cities, in swarms, the "black-frocked militia of

the Roman court," expelled from Ro-

man Catholic countries for inveterate

crime against humanity and morals;

and when they even menace us with a "University" in our metropolis, where

youth may be corrupted by catechisms that predict the eternal damnation of

the most exemplary and beneficent, and

by far the most numerous of American

christians, simply because they reject the Paparchy, it is time the Protestant christians of this country took some

notice of their sinister aims and plans.

SUNDAY SCHOOL LESSON.

February 26, 1888.

Re-arranged from the Senior Quarterly.]

THE RICH YOUNG RULER.

Matthew xix: 16-26.

GOLDEN TEXT.

Ye cannot serve God and mammon.-Matt.

INTRODUCTION .- In the first verse of

this chapter we are told that Jesus de-

parted from Galilee, and came into the

coasts of Judea beyond Jordan. It is

difficult to determine the precise time

when this final departure from Galilee-

for so Matthew seems to represent it-

took place. It must have been, how-

continued beyond the Jordan. Matthew

gives us an account of a visit of the

Pharisees while he remained there, and

also of his receiving and blessing little

children. It was probably after he had

started on his way to Jerusalem that

the incident occurred which forms our

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. 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

said, Thou shalt do no murder, Thou shalt not

cummit adultery, Thou shalt not steal, Thou

shalt not bear false witness. Ex. 20: 13;

ro. Honor thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20. The young man saith unto him, All

21. 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

33; 16: 19; Acts 2: 45; 4: 34; 1 Tim. 6: 9,

neaven: and come and follow me. Luke 12:

22. But when the young man heard that

saying, he went away sorrowful: for he had

Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. I

24. And again I say unto you, It is easier

for a camel to go through the eye of a needle,

than for a rich man to enter into the kingdom

25. When his disciples heard it, they were

26. But Jesus beheld them, and said unto

EXPLANATIONS.-16. One came. Luke

tells us (18: 18) that he was a "ruler"-

meaning by that, doubtless, the chief

officer of a local synagogue. Some have

thought that the young man was Laza-

rus of Bethany; but it is probable that

the resurrection of Lazarus took place

before this time, and that would make

such a supposition untenable. Master.

The title given by the Jews to their

most eminent Rabbis. May have eter-

nal life. The young man evidently ex-

pected to win this by his own efforts.

17. Why callest thou me good? etc.

Better in Revised Version. Jesus seeks

ing to eternal life you should not come

to a merely human teacher, as you seem

flatteringly to regard me, but to God himself, who alone is truly good." It

can scarcely be doubted that the remark

is an indirect assertion of his own divin-

ity. That this is true, will be seen from

the fact that Jesus proceeds at once to

instruct the young man. 18. Which ?

The commandments of the law, or the

commandments of tradition. 20. All these things have I kept. So he doubt-less had, according to the letter, but

not according to the spirit. What lack

I yet? This question clearly shows that his heart was not satisfied with mere

external obedience, and that he felt he

needed something better and nobler. We do not wonder that, at this point, Mark tells us Jesus looked lovingly on

him. 21. Perfect. Lacking nothing. Sell that thou hast. Jesus proposed this

as a test of the young man's sincerity. He knew that his bosom sin was love of

the world, and that he could only be

saved from this by literally renouncing it. It does not follow from the fact that

our Lord made this demand here, that

he makes the same demand to all men.

23. Shall hardly enter—i. e., shall enter with difficulty. Riches are very likely

to ensuare the soul, and hinder its com-plete consecration to God. 24. It is

load and by the closest pressure. 25.
Who then can be saved? Riches in the older dispensation were thought to show the favor of God; besides, the rich had

such opportunities for securing God's approval by sacrifice and acts of benefi-

sence. If they stood a poor chance of

cence. If they stood a poor chance of salvation, what prospect was there for ordinary sinners? As will be seen in the next verse, Jesus admits the utter impossibility of salvation on merely human grounds. It is only because all things are possible with God that men, whether rich or poor, may have any hope of eternal life. The remainder of the chapter should be studied with the lesson, that we may see the boundless

them, With men this is impossible; but with

God all things are possible. Phil. 3: 8.

exceedingly amazed, saying, Who then can be

Then said Jesus unto his disciples,

these things have I kept from my youth up:

18. He saith unto him, Which?

THE LESSON

17; Luke 10: 25; 18: 18.

commandments.

Deut. 5: 17.

Lev. 10: 22.

10: John 12: 26.

near the close of Christ's earthly

Nor do we know how long Jesus

RALEIGH, N. C., WEDNESDAY, FEBRUARY 22, 1888.

THEMES FOR FURTHER THOUGHT AND

The rich young ruler as an example of the unsatisfying power of mere hu-man goodness. The soul's insatiable longing for life eternal. Jesus refusing to be thought merely a wise teacher. His knowledge of the human heart. but we can be patient so long as they are modest. When they insult us by sending a "foreign prince" to meddle with our domestic questions and to The young man's great lack. The sor-rowful choice made by him. The peril of riches. The only sure ground of nope as to life eternal.

PRACTICAL LESSONS.

1. The most moral and the best cir nunstanced, without Christ, cannot be restful about the future. 2 The wisest thing we can do, in our doubts and fears, s to go to Jesus; but we must go in the right spirit. 3. To those who come to him as merely their teacher, and not also their Saviour, Jesus can give only s cold reception. 4. Alas, how little do they who trust in their morality know of their own hearts. 5. Jesus always raduates his demands to man's needs he asks us to part only with that which stands in the way of our salvation. 6. He makes the worst possible bargain who chooses earthly riches rather than the Lord Jesus. 7. If we are saved at

all, it will be by God's grace. Baptism and Communion.

BY REV. C. TYREE, D. D. (Concluded.)

OBJECTIONS TO CLOSE COMMUNION AN-

SWERED. 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 nec-essary in order to our preaching and praying together. These are moral duties, that existed before baptism was instituted. All men are bound to preach, pray, and do all they can to honor God and benefit others, whether they are baptized or not. These are not church duties. They are independent of the supper. We affirm again, that in order to prayer meeting and pulpit commun-ion, and union is spreading the truth, baptism is not prerequisite. The only qualification, indispensable to commun-ion of this kind, is that we be "partakers of like precious faith."

2. It is said that as Pedobaptists sincerely believe they have been 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. But in this plea for mixed communion, they require us to act on a principl they do not act on themselves. All Pe dobaptist churches claim the right to decide and determine on the fitness of applicants for communion in their midst. Not one of the other churches will invite an individual to their commun ion, merely because he thinks he is worthy. They, as churches, claim it as their sovereign prerogative to determine who are, and who are not, qualified to commune with them. Should a person of undoubted piety apply for communion in an Episcopal or Presbyterian church, who had not, in the opinion of these churches, been baptized, they would not receive him, however sincere he might be. This is just the principle that Baptists act on, in refusing to commune with their Pedobaptist brethren. According to their understanding of the Scriptures, the members of the other churches are unbaptized. This we sin-

cerely believe, and of course our belief,

and not the creed of others, is to be the standard of our actions. 3. You unchurch and unchristian other denominations. Several things are needful to make a people a church of Christ. So far as faith in Christ, oliness of life, and devotion to the cause of God, are essential to the foundation of a gospel church, our brethren of other denominations are churches, and just so far we commune with them, by preaching and praying together: but so far as the proper observances of the ordinances is essential to a gospel shurch, they are defective, and just so far we refuse to commune with them. Nor do we by such a practice any more unchristian them, than we unchristian young converts, by refusing them the communion before they have been bapized, though they may have been voted into the church. Our brethren themselves refuse to commune with newly converted persons, though satisfied that they are born again, till they publicly profess their faith by being baptized. Do they unchristian such converts by such a reuisition? They, as well as we, demand that candidates for communion should not only be born again, but be baptized In restricted communion, we do not say that other churches are not converted but that they are not baptized converts. This we believe, and this we affirm every time we commune. In this there

is nothing unkind, uncharitable, or in-4. It is said it is the Lord's table, and we have no right to exclude from it the Lord's people. Yes, it is the Lord's ta-ble, and this is the reason we do not in-vite to it our Pedobaptist brethren. Were it our table, we would use our dis-cretion, and invite all our friends, and rejoice in their society. But it is the Lord's table. He has enacted laws for ts government. He has fenced it around with divine regulations. What these laws and regulations are, He has plainly told us in His word. These laws are, that those who approach this table are first to believe and be baptized. Now, if we invite those who have not been baptized, we at once assume legislative power in His church, and abrogate an dinance that he has solemly enjoined To do this, is not only to keep the ordinances as He delivered them to us, but practically to set them aside as nugatory. This were to commune with other churches at the sacrifice of God's precious truth. So, then, if the Lord's people of other denominations wish to commune with us, they must come in the Lord's appointed way. Here we take our stand, and mean not to be or a very near approach to it. The needle's eye, according to some, was a small gate in the wall of a city through which a camel could pass without its

others bedoubtists, but that we reject them. That God blesses, prospers, and receives them as believers in the great doctrines of His word, we fully and joyfully concede. They preach, maintain, and live, the great essential doctrines of the gospel. Thus far God receives them, and so do we. But that He blesses, prospers, and receives them as Pedobaptists, we do not believe. To suppose that the Great Lawgiver sanctions and receives sprinkling and infant baptism, is to suppose that He sanctions and receives a practice, that not only has no authority from His word, but is in direct conflict with that word. So there is no sense in which God receives our 5. It is said that God blesses an eives our You ask how! In this way. Be it kin

brethren, in which we do not also re-ceive them, and bid them God speed. We do not receive them to the communion table; nor would the apostles, if they were now on earth, establishing churches. Can any one read the Acts of the Apostles, and for a moment be-lieve that these inspired teachers of christianity would have admitted unbaptized believers to the Lord's supper Their invariable practice forces on us the conviction, that they would have repelled such an innovation. We kindly, yet firmly do the same thing, though gives us more pain to do so than i 6. It is said it is discourteous not to

invite them to our communion, when they invite us to theirs. They can consistently and conscientiously 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 cour tesy. If they regarded our baptism as we regard theirs, there would be neither consistency nor courtesy in inviting us to commune with them. In asking our consent to join us in sacramental com munion, they ask us to do violence to our consciences, and do a great religious wrong. Would it be courtesy in us to commune with them at such a sacrifice? Is it courtesy in them to ask it? Away with courtesy when God's truth is at stake. Do they really love us so much, that they desire to commune with us? Is it love for us that makes them war so zealously against restricted communion?

We think not. 7. It is said that we expect to commune together in heaven: why not on earth! But in what sense will Baptists and Pedobaptists commune together in heaven? Does any one suppose that in that bright world, we will eat bread and drink wine together? Certainly not. Our communion in heaven will be spiritual, not sacramental. In heaven we shall commune together by sympathy, love and concord. But this is precisely the same kind of communion we do and are willing to hold with Pedobaptists on We shall never commune with our brethren of other churches in a manner different from what we commune with them on earth. There exists between all truly converted persons, spiritual christian communion. In heaven perfected and perpetuated

8. But say others, "we cannot bear close communion. 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 join you. Your close communion will. however, compel us to unite with some other church." Perhaps such deceive themselves. We believe none who honestly search God's word, and sincerely wish to obey Christ, are kept from doing their duty in uniting with our churches. They want an excuse to sat isfy their consciences for not doing their duty, and think they find it in restric-

And moreover, it may be contrary to our feelings, and still be in strict accorlance with the will of Christ. In fol owing Christ, we are required to do many things that are repugnant to our natural and social feelings. The truth s, many view this whole subject in the light of their natural feelings. In settling the path of duty on this subject. let our appeal be to the word of God and not to our natural prejudices.

These are some of the popular objections to restricted communion, by been misled, and many kept from obeying Christ in the important ordinance of paptism. We say it kindly, yet boldly, that there are hundreds who are kept from being baptized by the continual outery that is kept up among the other denominations about the bigotry and exclusiveness of Baptists in holding

close communion. However, the mist is clearing away. Enquirers are beginning to examine for themselves. Our brethren are finding that this whole subject must be calmly explained. With some it is enough to denounce us as narrow-minded and close. The day is coming, however, when this method of warfare will abandoned by all who name Christ's name. We shall not return railing for railing on this subject.

OBJECTIONS AGAINST MIXED COMMUN-

Not only are there no good reasonable scriptural objections against restricted communion, but there are very strong objections to open communion 1. Open communion does not answer the end proposed. It does not promote union and brotherly love. This is not the design of the ordinance. That free communion does not promote union and brotherly love between the different denominations, is evident from two facts. The open communion Baptists of England, and the other dissenting who know, testify that there is no more good feeling between these dissenters and the open communion Baptists than exists between the dissenters and the strict communion Baptists. We appeal to another fact, still more decisive. The three leading churches, Episcopalians, Presbyterians and Methodists, are in the habit of communing together, yet there is no more real brotherly love and real christian union between these different churches, than there is between any one of them, and the Bap-tists. Now, what does this fact prove? Why, that intercommunion at the Lord's table between the different churches, when they differ on important points, does not promote christian union and brotherly love. If we and the other churches were to hold sacramental communion together every month, differing, as we still would, in the mode, design, and subjects of baptism, there would

to the world an untruth. The other churches commune together at the Lord's table and this act proclaims to the world what is true, viz: that though they differ on other subjects, yet on the mode and subjects of baptism they are agreed. But with our views of the mode, subjects, and design of this ordinance, intercommunion between us and these churches, in the agreement of the supper, would formally say that there is union, when our views would be flatly contradictory and irreconcilable. Hence it is clear that such a communion would be no gain, but rather a loss to our common Christianity. 8. Free communion would be to our Pedobaptist brethren th

onized by our influence, it has tended to make the churches of our brethren worldly and carnal. See the blighting effects of infant baptism in Eugland, Scotland and in this country, where there are no Baptists to stay its mischievous effects. But the moment we commune with our brethren at the Lord's table, we formally say that sprinkling is baptism, and that infants are proper sub jects. We at once surrender the whole question, give up our principles, repudiate our distinguishing features, and thereby the only barrier against the great evil of infant baptism would be removed. This, we say, would be a great harm to our brethren themselves. This we say not in the spirit of controversy, but in the spirit of christian love. 4. Open communion is not only at

said, that it is not only greatly es

sential to the progress of our general

Christianity that sprinkling and infant baptism should be opposed, but greatly essential to the spirituality and final success of Pedobaptist churches themselves.

Facts clearly show, that wherever this unscriptural practice has been unantag-

variance with the plain teachings of God's word, but has received his providential rebuke. Herein is a remarkable and instructive fact: that every attempt that Baptists have made to carry into effect open communion principles, has been a signal failure. The open communion Baptists of England, though originated and defended by John Bun-yan and Robert Hall, two of the most distinguished ministers that have lived since the days of the apostles, constitute but a small fragment of the Baptist family. The Free Will Baptists of this country are open communists, and though they are pious, intelligent and zealous, yet they have never to any considerable extent prospered. From time to time, churches have gone out from the Baptist family and become open communionists, and in every instance almost they have waned into extinction; whereas, the strict communion Baptists have continued to prosper, until in this country they embrace a larger body of believers than other any denomination. Though a sect everywhere spoken against, they are now increasing more rapidly than any other church. No open communion Baptist church has ever, after experiment, flourished; while close communion Baptists have been, d are now blessed of God ure beyond all other people. This looks

of our churches, and his disapprobation of the "liberal" system. 5. Open communion tends towards our denominational destruction. John Bunyan was the father of free communion, and the church of which he was pastor, at Bedford, England, first admitted Pedobaptists to their communion, and then as a matter of consistency, they received Pedobaptists into the church, and the result was that the church itself, not many years after Bunyan's death, became a Pedobaptist church. In the same way other Baptist churches in England have been converted into Pedobaptist churches. Indeed, such has been the withering effect of open communion on our denominational prosperity in Europe, that those Baptists who are free communionists in principle, are adopting the close communion policy. After experiment in our Fatherland, it has been found that unrestricted communion works our de nominational destruction. Such would

like God's approbation of this feature

be its effects in this country. Here arises, then, a great question Is it important that there should exist in the world Baptist churches? Just which the minds of thousands have as important as it is that the proper design, subject, connection and mode of baptism should be continued in the world, just of so much importance is it that Baptist churches should exist. Our peculiar features are essential to the existence and spread of a pure Chris tianity. Woe to the world if our traits be abandoned and abolished!

But if our views are of such importance, and if strict communion involves. as we have seen, the existence and prosperity of these views, then how loudly are we called on to maintain restricted communion. The Baptists who comnunes at the Lord's table with other churches, at once aims a blow at the very existence of the church of which he is a member. Let such have a care what they do. Guard at all cost, my brethren this trait of our churches. Understand the reasons of your restricted communion, and then with firmness and meekness maintain it. A great trust has been committed to us, as a denomination, by the Head of the Church. For the maintenance of the doctrines of this discourse, Baptists of other ages have suffered persecution unto death. Rather than renounce or modify them, the fathers of our churches in Virginia were whipped, imprisoned, and fined. From their thrones in glory, I seem to hear them say to their successors, " Buy the truth and sell it not." Now, shall we ignobly and timidly crouch before the outery of "bigotry," and sacrifice on the altar of a spurious charity these great denominational truths? Will any of you value popularity more than God's precious truths? We think not.

Of the final success of our views, there can be no doubt. Never before had they such a hold on the popular mind. It is vain to oppose them. Our founda tion is as firm as the throne of God. Our principles have stood the test of eighteen hundred years' opposition and persecution. Against them, learning, numbers, wealth, social and civil laws, fetters, gibbets, and the stake, have been arrayed, and yet we have triumph-ed. Without creeds or catechisms— without bishops or archbishops—without councils or assemblies-without any other bond of union than principle—our churches have continued to increase, until we combine a larger body of believers than any other denomination in the United States. With us originated, and by us mainly has been promoted, the priceless doctrine of religious liberty. Baptists were the prime agents in effect-ing the disseverance between Church and State, in our revolutionary struggle. With them originated the monthly concert of prayer for the convenion of the world. They took the lead in modern missions, having sent out the first mis-sionaries to India. With them started the British and Foreign Bible Society, which was the parent of the American Bible Society. They have been leaders in the great temperance reformation. Let us, my brethren, thank God and take courage. Our past prosperity is only a pledge of our future success. Only be faithful and for us there is a glorious future. Let our motto be onward, for "There remaineth yet very much land to be possessed."

It is bad enough to sin ourselves, but it is even worse to induce others to sin. Sin alone, if you must sin.

Essay by J. R. Etheridge.

Therefore being justified by faith, we have eace with God through our Lord Jesus Christ.

This is called the doctrine of justifica-tion by faith. The word "therefore" here, in this connection, shows this text to be the sequence or logical outcome of the premises laid down by the Apostle Paul, under the guidance of the Holy Spirit of God in the fourth chapter of this epistle, viz , "the faith of Abraham was imputed unto him for righteousness." Now it was not written for his sake alone that it was imputed unto him, but for us also, if we believe. Justified has been considered, in this

connection, to mean pardoned, converted, &c. Perhaps it would be better to say that it means made just before God by Christ's mercy and righteousness in giving faith to man and lifting man's faith up to God and thereby connecting or coupling man with Jesus Christ, which connection may be illustrated in the natural world, though feebly, by the relationship of brother to brother, and child to mother.

Here I drop these two words "There-fore" and "justified" for the present. The question seems naturally to arise in the mind, what is faith? It has been divided by theologians into several kinds or classes, such as intellectual faith, mere assent of the mind, evangelical faith, &c., which seems rather to mystify than enlighten. Therefore, prefer to treat it under two heads. viz., natural faith and christian faith. Faith is the gift of God, for "He is the author and finisher of our faith," just as He is the giver of natural life, for 'every good and perfect gift cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." Faith is life, the life of the soul or inner man, for without faith the soul or spiritual man cannot please God. Because the inner man is lead, it has no activity toward God. This inner man, without faith, has no

yes, at least if it have eyes, they are blind, because the light and power of God's truth have never shown upon them. Like certain animals that have lived so long in the caves of the earth that they are blind and upon which the light of the natural sun has never fallen, the soul or inner man, buried so deep spiritual eyes of faith, though such souls are in the world and walk about among us to-day, having plenty of natural faith, but no christian faith or heavenly light has ever shown upon the eyes of their souls through faith in the Son of righteousness. Natural faith, like natural life, is abundant in the world. All men have natural faith. Such faith is the basic force or power of natural action. No man plants or plows without natural faith. No woman sweeps or sows without natural faith in her ability, or experience in past work, that she can accomplish the work which she designs. Natural faith is fallible. liable to mislead, because it connects two fallible or failing beings or objects. To illustrate: you send an agent to transact some important business for you. You have confidence or natural faith in the agent's integrity. You have known him as an upright man, a man with conscientious scruples, and he is of good report, but still you know that he is liable to fail, because "to err is buman." Natural faith, like christian faith, weighs testimony and measures the surrounding circumstances, and is therefore the basic principle of knowledge even in the natural world.

A man may say, I do not believe it all know it because I saw it with my own eyes; but, on a little mature reflection, he will find that faith underlies that knowledge which he thinks is so cer tain because he saw it. He knows it because he believes his eyesight or vision is good. But his vision may be defective, though he does believe it to be good, and hence his natural faith may mislead because it is placed in a defective eyesight. The same rules may be applied to any one or all of the five senses. His vision being defective, his belief is defective, and therefore his knowledge is imperfect, and hence when he thinks he knows something, in the language of St. James, he knows nothing as he ought to know it. Though natural faith is fallible, yet it is the motor or moving cause of man's action. But some critics may say that fear often moves one to action; this fear, however, s based upon the belief that there is danger impending-another, that hunger moves one to action, and hence hunger is the cause of that action; but a ittle analysis will show that said hungry man moves, because he believes that ie can satisfy his hunger. And so you will find in regard to any or all of the appetites and passions in the natural man, that his faith in some one of the surrounding circumstances is the motor of all his actions.

Natural faith is held in common b man and the lower animals, devils and dogs. The sagacious hound chases the fox upon the tented green because he has natural faith in his sense of smell. But the natural faith of the hound, like the natural faith of man, may mislead him, because it is often placed in a defective or failing sense. But not so with christian faith. This

s never misleading, because it connects the inferior with the Superior, man with the infallible God, and therefore cannot fail or mislead. I admit that men sometimes think that they have christian faith and are mistaken. But true christian faith is a force or power of God. In fact, the whole gospel is a power-"the power of God unto salvation to every one that believeth"-to every one that is exercised or impelled by this faith-force. Faith is the agency of God or force planted in the bosom of the inner man and draws man toward Faith then being a power or force is an entity, an existence, a substance, not a material substance but an immaterial, for all substance is not material. While all matter is substance, all substance is not matter. Let's hear what the Apos-tle Paul says about it: "Faith is the substance of things hoped for, the evidence of things not seen." It, christian faith, being substance, being evidence, then it has an existence like life. In fact, christian faith is life, soul-life, the very incipiency of the "new creature" whose faith life "is hid with Christ in God." Therefore this new creation is the child of God," having been overshadowed by the power of the Highest and quickened and touched by the life of the Highest and "born from above," into whose nostrils the life-breath of christian faith is breathed.

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

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 sycamine tree, be thou plucked up by the root, and be thou planted in the sea; and it should obey you." Here faith is compared to a seed which has life, and reference is had not totally to the smallness of the seed, but to the fact that a seed is the embodiment of a substantial life force, the product of a kingdom behind it, and the possibility of an organism before it.

NUMBER 33.

Gal. 5: 6-"But faith which worketh by love." Faith here is not a mode of intellectual motion or action of the new creation. Action is not predicable of mere action. Back of all these is something more than action. Faith worketh; therefore faith is distinct from the work done. It is an actor or motor. 2 Peter 1: 5—"Add to your faith vir-

tue, knowledge, temperance," &c. Here is a process of addition, not by outward accretion like the rocks grow, but by development or the growth of faith from

1 John 5: 4-"For whatsoever is be gotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith." It is an agent or entity because it is begotten. 'It is a force or power because it 'over cometh' some other force."

From the foregoing, are we not war-ranted in saying that this christian faith draws, impels and exercises the man and not man the faith? Faith, then, is not 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 peace spoken of in the caption text of this essay-"Being justified by faith, we have peace with God through our Lord Jesus Christ."—the peace of believing as expressed in another part of the Scriptures. All the commands of God or duties of man are contained in this christian faith. Hence when God told Abraham to slay Isaac, Abraham did it to all intents and purposes in the arrested the hand that contained the drawn knife to be plunged into the lifeblood of Isaac. For the act was already done in the mind of God and in the faith of Abraham. But because of this embryonic existence of works in true christian faith, and because the Lord sees fit to take the christian home to heaven, without time and opportunity for the works or fruits of faith to be manifested, as He did the thief upon the cross, let us not conclude therefore that God's commands are to be set aside or lightly esteemed by us who have time and opportunity to bear the peaceable fruits of righteousness, lest we be found in the condition that the Apostle James describes, with dead faith, that is, with no faith at all, or with no christian faith. But let us examine ourselves daily, to see if we are in the faith.

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

Raleigh Association.

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

The Union Meeting of the Eastern section of the Raleigh Association met at Hephzibah church January 28, 1888. Bro. J. W. Smith was made Moderator. "Church Work" was discussed by brethren W. H. Chamblee, W. J. Terrell, J. M. Whitley, W. H. Hood, O. L. Stringfield and J. W. Smith. The result was that Bro. Stringfield offered and the Union recommended "that the churches of this Association appoint a committee, consisting of four to twenty, according to the membership of the church, whose duty shall be to visit the sick and help ess, and the backsliders, and report their condition to the church monthly and that the whole church meet quarterly on Saturday, and report the work each member, male and female, is doing or has done, for the Master during each The following questions were then

proposed for discussion during the meet 1. Is the Bible neglected in our Sun day-schools?

2. What inducements can we offer to bring out the children to Sunday-school? 3. Why should members of the church engage in the Sunday-school work?
The morning of Sunday of the meetng was taken up in the discussion of

two of the subjects, and the afternoon devoted to the third. A number of brethren participated and made ques-tions very interesting. A collection was taken and the proceeds voted to State Missions. Collection of the Union, \$2.69 Whitestone church, \$3.00—total, \$5.69 All the churches were requested to be resent at the next meeting with liberal

The Union then adjourned and will neet with Whitestone church, Saturday before the next fifth Sunday.

J. W. SMITH, Moderator. J. M. WILLIAMS, Secretary. Little River Association.

Union Meeting at Buie's Creek. The Union Meeting of the Little River association met with the Buie's Creek church Friday before the fifth Sunday in January. After singing and prayer by Rev. Allen Betts, the introductory sermon was preached by Rev. Joseph

Salmon from Acts 4: 32. J. M. Holleman. Churches represented Baptist Grove, Hector's Creek, Friend ship, Holly Springs, Juniper Springs, Buie's Creek, Pine Forest, Macedonia Antioch, Neil's Creek, Apex, Piny Grove, and County Line. Rev. J. M. Holleman was elected Mod-

erator, and D. H. Senter, Clerk.

Rev. A. N. Campbell offered the following subject for discussion: "Is not intemperance taking the lead in trying to destroy the church, and hinder the progress of the gospel? if so, who is responsible for it? Speeches were made by Revs. A. N. Campbell, J. L. Ennis, Jos. Salmon, Allen Betts, J. A. Campbell, and brethren E. B. John-son, A. D. Jones, R. Byrd, and D. S.

Rev. J. P. Faison was received as a breath of christian faith is breathed.

Then faith is the gift of God—not something manufactured to order in heaven and sent in its completeness from the akies; neither can it have birth in the

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appointed to preach the introductor sermon, and Rev. J. M. Holleman th missionary sermon. Revs. Allen Betts, A. N. Campbell and Jos. Salmon were appointed a committee to get up a program for next Union. The Union adourned to give place to the Executive

Sunday morning the Union met to engage in a Sunday-school mass meet-ing. Speeches were made by brethren H. Y. Smith, J. P. Faison, E. B. Johnson and J. A. Campbell. The missionary sermon was preached by Rev. A. Betts, after which the Union closed. J. M. HOLLEMAN, Moderator.

D. H. SENTER, Secretary. Chowan Association.

nion Meeting at Creswell-Trustees Appointed -- Reports -- Collections.

The Scuppernong Union met with Christ's church at Creswell, on Jan. 28th. Moderator W. R. Spruill presided. The Moderator read the twelfth chapter of Romans, and the Rev. C. P. Bogart led

Six churches were represented, viz., Mt. Pleasant, Columbia, Sound Side, Mt. Zion, South Shore and Creswell.

The Moderator extended an invitation to visiting brethren.

Minutes of last meeting read and ap-The Moderator announced the following Finance Committee: Bros. A. W. Owens, T. B. Bateman and D. Cahoon. An election of officers was held, and H. A. Litchfield was made Moderator;

A. W. Owens, Clerk, and R. P. Felton, Treasurer. The committee on Religious Exercises reported that the Union would meet with Christ's church at Mt. Zion at the next Union meeting, and that Dr. R. R. Overby be requested to preach the in-

troductory sermon, with Rev. P. S. C. Davis alternate. The following brethren were elected Union Trustees: J. A. Spruill, H. H. Holmes, E. Hopkins, Sr., A. W. Owens, S. Jarvis and T. B. Bateman.

On Sunday morning the committee on Periodicals reported, "That a relig-ious literature circulated among christians is highly beneficial to christian growth, and we, as Baptists, desiring Baptist information, recommend that h family take the BIRLICAL RECOR DER and Kind Words.' The committee on Finance reported

the amount received from churches and collections as Union Meeting Fund to be \$14.65. The Clerk was requested to pay for twelve copies of the BIBLICAL RECORDER for six months, and Bro. Collier to distribute them. Thanks were cordially tendered to

the members and friends of Creswell On motion, the meeting adjourned. H. A. LITCHFIELD, Mod.

A. W. OWENS, Clerk.

Green River Association. Ministers and Deacons' Meeting at Dys-

artsville.-Interesting Questions and Answers, &c. The fifth session of the Ministers and Deacons' Meeting of the Green River

Association began Friday, Jan. 27, 1888, at Dysartsville Baptist church, McDowell county. Ten churches were repsented. Elder George W. Settlemyer was chosen Chairman, and W. F. Sorrells, Secretary. After opening services the following query was discussed:
"Is there a definition in God's word by which we can determine how much of our means we are to give to the cause of Christ?" There was an exhaustive and interesting discussion.

On Saturday morning the second query, "What is the duty of our mempers relative to S. S. work?" was discussed by Bro. B. Biggerstaff, Elders J. C. Sorrels, J. R. Denton, J. E. King, and Bro. A. B. Taylor. In the afternoon the following ques tions were read:

1. "What should a Baptist church do with a member who will sell corn to a distillery?" 2. "Can a church retain a member

who is a storekeeper in a government distillery?" Remarks were made by Elders J. C. Sorrels, J. E. King and Bro. J. H. Smith.

The answer was a resolution which said. 'that we advise the church, first to instruct and pray with and for the brother in both cases. 2. If they cannot overcome the covetousness that Satan brings about in this way, withdraw from him, and pray for him still."
3. "What is the duty of the church relative to parties such as 'Wild Irish-

man' dancing, etc?" Answer-"Teach the members that they are wrong." 4. "What are the teachings of the New Testament relative to the female membership of our churches?" Answer-"Resolved, That we, as a body, ask the readers of the BIBLICAL RECORDER to give their opinions in its columns concerning this query."

On Sunday at 10 o'clock a. m. the question, "What are the qualifications of S. S. teacher?" was discussed. It was agreed to meet with the Green River church on Friday, April 28, 1888. Questions for the next meeting: 1. Has a Deacon or lay member the

right to make religious lectures without permission from his church? 2. Are church-fairs, festivals and eating-saloons, gotten up for the purpose of raising funds for religious enterprises, in accordance with the teachings of the Scriptures? 3. Has this meeting a right to do As-

sociational work independent of that body or of churches? GEO. W. SETTLEMYER, Chm'n. W. F. SORRELS, Secretary. Moneys Received for Laboratory

and Apparatus.

tory and Apparatus, at sundry times, since last acknowledgment, from A. W. Early, \$25.00; Rev. R. T. Vann, 25.00; Rev. C. T. Bailey, 25.00: Rev. T. G. Wood, 12.00; Rev. J. S. Parefoy, 100.00; Rev. J. A. Beam, 10.00; Rev. T. Hume, 30.00; R. A. Spainhour, 10.00; Rev. A. W. Burfoot, 5.00; Rev. J. M. McManaway, 12.50; Rev. A. G. McManaway, 12.50; Rev. T. H. Pritchard, 25.00; B. F. Hester, 10.00; Rev. R. H. Marsh, 5.00; C. J. Hunter, 5.00; Rev. J. L. White, 50.00; Rev. G. P. Bostick, 10.00; Col. J.

M. Heck, 100.00; Rev. S. F. Conrad 10.00; Wadesboro church, 64.00; Rev A. D. Hunter, 25.00; H. R. Scott, 20.00 Prof. J. W. Gore, 10.00; Rev. G. P. Hamrick, 10.00; B. F. Mitchell, 10.00; Rev. T. Carrick, 10.00; Rev. C. Durham 10.00; N. L. Shaw, 10.00; J. L. Wescott 25.00; Goldsboro church, 25.00; W. W Vass, 100.00; W. C. Petty (material), 100.00; G. M. Allen (material), 25.00.

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