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Selected Poetrn.

Religion and Doctrine. BY JOHN HAY.

He stood before the Sanbedrin : The scowling rappis gazed at him He recked not of their proise or blame; There was no fear, there was no shame, For on upon whose dazz ed eyes The whole world poured its vast surprise. The open heaven was far too near, His first day's light too sweet and clear, To let him waste his new-gained ken On the hate-clouded face of men.

But still they questioned, Who art thou? What hast thou been? What art thou now? Thou are not he was yes erday Sit here and begged b side the way ; For he was blind.

For I was blind, but now I see,

He told the story o'er and o'er: It was his full beart's only lore: A prophet on the Subbath-day Had outlied his sightless eyes with clay, And made him see who had been blind, Their words passed by him like the wind Which raves and howls, but ein not shock The his died- athon-rooted rock.

Their tore is and tary all went wide; They could not touch ais Hebrew pride. Their sacers at Jesus and his band. Nameless and homeless in the land, Their beasts of Mises and his Lord, All could not change him by one word.

I know not what this man may be, Samer of saint; but as for me, One thing I know, that I am he Who once was blindeand now I see,

They were all d ctors of renown, The great men of a famous town, With deep brows, wrinkled, troad, and wise Deneath their wide phylacteries; and honor crowned their sliver hairs. The man they jeered and laughed to scorn Was unrearned, poor, and humbly borr; in he knew better for than they and what the Christ had done for him lie knew, and not the Santedeim. -HARPER'S MAGAZINE FOR MAY,

Communicated.

For the Advocate. HEATHEN SALVATION.

BY REV. E. A. YATES.

I address myself to some further elaboration of this subject, not besupposed victory an element of re-

of that proposition." - See Dr. C.'s gospel, are you not a Deist? last article but one.

Now, I cannot believe that Bro. Brooks ever wrote or affirmed any such strange, not to say nonsensical, Methodist Church through her standproposition! And I am sure I never ard authors. And the intimation will are certainly does not commit itself not touch this subject. the folly of stating it; and who has

I also quote from the words of Je- then can be saved by living up to the who confer the benefit. The com- not read the Bible, Advocate and a real interest in missions, expressed

said: "I have not found so great faith, reject the Bible and Christ; which reno, not in Israel. And I say unto jection is absolutely necessary to conyou, That many shall come from the stitute the sin of Legalism and De east and west, and shall sit down ism. And how plain it is, that a with Abraham, and Isaac, and Jacob, Theodicy is pitiful, not to say conin the kingdom of heaven; but the temptible, which does not embrace in children of the kingdom shall be cast its sweep of universal provisions of out."-Matt. 8 11. Now this heathen, Christ teaches, was in a better state than many of the children of the kingdom, or those who had light and

aumit; but they "shall come," nevertheless, and sit down in the home of the good ! Yet my excellent and venerable brother Closs maintains that all heathen will be lost -- that millions upon millions of immortal souls have been placed by God where most of them I have abundantly proved, 1st. By could never hear the gospel even if Scripture. 2nd. By the logic of the the church did more than its duty, and subject, and 3d. By our standard au yet He will burn them in eternal thors. I must refer the reader to my

Again: Watson, quoting Wesley, says: St. Paul "affirms that the Divine law had not perished wholly from among the heathen; that though they had received no revealed law, yet they had a law "written on their hearts," and that "though they had not the written law, they were capable of doing all the things contained in

revelation. "Many from the east and

west," yes, thank God, more of the

the law." Ins. Vol. 2 p. 446. And again: "The possible obedi ence and possible justification of heathens who have no written revelation, are points therefore distinctly affirmed by the Apostle in his discussion in the second chapter to the Romans." Ins.

tes - "Now God requireth of a heath is the rewarder of them that diligent | pared for the Christian Philosopher! ly seek Him; and that he is to be So the place prepared for a heathen sought by glorifying Him as God, by who has lived up to the light he has giving Him thanks for all things, and had, is not such a place as that pre by a careful practice of moral virtue, pared for Dr. Closs or Bro. Brooks of justice, mercy and truth towards But by sending the heathen the gos their fellow creatures."-Sermon 1st. pel he can furnish the Saviour th "Requireth" all this "of the heathen," for what ! Of course to save him ! But, Mr. Wesley, somebody in North Carolina will charge you with Deism well as numerous other passages of and Legalism!

One more passage from Dr. Clarke: Holy Spirit) that the Gentiles do the nicing; but because the general inter- things contained in His own law; and hearts," and others by a gospel sen est awakened by the discussion has it is not to be wondered at, that the by the church, is seen the philosophy led many to solicit me, by letter and work is the same, both in the law and otherwise, to develop and finish off a in the heart, when it has proceeded theory, not which "avarice desires to from the same spirit. As he is no be true," but which they believe to be respector of persons, all nations are clearly in accordance with God's equally dear to him; and He has granted, and will grant to them such dis-In Dr. Closs' reply to Bro. Brooks coveries of Himself as have been, and he uses the following strange lan- will be, sufficient for their salvation." guage: "Your theory is the affirmative Com. vol. 6-Rom. 2-13. But, Dr. of a proposition, viz: That the heath- | Clarke, in teaching that God can save en will be saved without a knowledge the heathen by discovering himself to of the gospel. Mine is the negative them otherwise than through the an investment of a different kind of

Now, Dr. Closs intimates, with some cantion, that the theory of Bro. Brooks tion. and myself is not the doctrine of the dil If Dr. Closs maintains "the neg be taken as an argument by a few who ral and eternal blessings follow in its ative" of such a proposition as that, think that age and infallibility are train. It is alone by the teachings of he is fighting a shadow and maintain- synonymous terms. I mean no of- Jesus that Woman is taken from the ing an abstraction ! And no ambig- fence to Dr. Closs. He is honest but wretched condition of a slave and the volume placed in her proper sphere. It was from drawing out the kingbolt from and page of these standard authors, reserved for the Son of Mary to teach the vehicle in which these good breth and if space would permit, might have that woman, in her place of family and ren have shipped their fundamental quoted from all to the same effect. social equality, constitutes the highest error. Bro. Robey's thesis was, I Will Dr. Closs re-investigate this human conservative power over virtue repeat, can the heathen be saved with- point, and give us the volume and and civilized life! The electric tele out the preached gospel! Not will page where Wesley, Watson, Clarke, graph, propulsion by steam, the inthey be saved, but can they. His log- or any other "standards" of the Meth | vention of the printing press, the tes ical mind has seen the fallacy of main odist Church, teach contrary to what timony of science to the truth of taining the negative of this; and he I have quoted above? We don't want God's word, all sprang from a soil grants" that they can be saved __ extracts that simply portray what are warmed by the Sun of Righteousness That's enough. That excludes Au- called "the corruptions of heathen and watered by the grace of the gosastinianism, Hobbesism and Calvin- nations," and which were written or pel. This is briefly an outline. Dr an! And as to whether the heathen preached for a purpose wholly differ- Closs thinks this is contemptible as a will be saved-will cultivate the Di- ent from the subject under consider- consideration for the death of Christ. me influence - will live up to the ation. We subscribe to most of what So it would be, if this were all. But ight they have - who can tell? Scrip. is said in such extracts; but they do this was only offered as a secondary

Moreover, Dr. Closs seems to supafficient knowledge to determine pose that he achieves a sublime vicmeh a question ! Let those who tory when he convicts Bro. Brooks of the heathen, because of the beneficial mintain "the negative" of such a Deism and myself of Legalism But effect upon the heart of the sender .muitless, shadowy proposition, study has he vet to learn that the Arminian Religion is love. Love sends the the characters of Plato, Socrates, argument according to the above heart out to do good to others. Acthat some virtuous heathens have been found in all ages; and some earnest and anxious enquirers after truth; and wesley, Watson and Clarke, as I have the first some virtuous heathens have been objects the fine the manners. Instead of poring over trashy novels which poison the prehension of the facts as to the de-Masterl what these were, the rest might have quoted them above, teach, as they af- the same command in its more im mind and is a great degree corrupt the mands of our work. One of our most

grace, a variety in its unity of practical processes, suited to the varied wants of suffering humanity every where and at all times! Such a va ried, unit plan is God's love through the prism of the Atonement!

heathen will be saved than many will That the heathen can be saved, and the presumptive probability that som of them are saved, by living, as Dr. Clarke says, according to the "piscov ERIES which God has been pleased to make of Himself to them," and in obe dience to the law which St. Paul says former articles.

> Now, why send the gospel to the heathen? The reasons for it are Scriptural and Philosophical.

1. The gospel ought to be sent the heathen, not because they are all lost without it, but because they ar saved by it to a higher condition of salvation. No one who understands the subject doubts that there are degrees of happiness in heaven-that men are to "receive the things done in the body"-and be rewarded to a greater or less extent in proportion as they have been abundant or otherwise in good works. "I go to prepare a place for you" is a sweeping, grand truth. The place prepared for Again I quote Wesley-the same a child or an idiot is not as broad and sermon from which Bro. Robey quo high in its glorious provisions of knowing, and doing, and seeing, and singing, and shining, as the place prematerials for a place high up in th eternal home of the good. The Par ables of the talents and the pounds, as Scripture, teach this great truth. And in this process of placing th "It is through his influence alone, (the heathen where they are, and saving some by a "law written on thei of God's glorious sovereignty in pre serving the inequalities of position, se as to evolve the highest happiness from the reciprocal relation of giving and receiving good! Dr. Closs attempted to ridicule this position; but wisely abstained from an attempt to show it fallacy. It is one thing to ridicule, but quite another thing to reason. Almost anybody can open shop on the capital of ridicule; but it requires metal to maintain or refute by solid argument a clear and plain proposi-

> 2. The gospel ought to be sent to the heathen because, in addition to saving the soul, ten thousand tempo reason for sending the gospel to the

3. The gospel ought to be sent to been likewise." Ins. vol. 2 p. 445. firm by Paul's authority, that the hea portant subjective effect upon those manners of the young, why will they intelligent members, one who takes

Christ from glory to glory."

edge of the gospel are damned, because this language: "It is an axiomatic truth, that incentives and motives to action, become inoperative and lose force, in proportion as they are un reasonable and out of harmony with God's character." Now tell a man that the image of Christ and the glory of the God of their fathers. odliness; and this being reas and in harmony with God's character, they are moved to give if anything

will move them. millions would die without the gospel, religious (?) belief.? simply because it would be impossible

heathen dying absolutely and neces- well. The recent inclement weather twof the preachers is so. Many of sarily beyond gospel reach, even if the has retarded our farming operations, church had done in the past, and but at the present writing the weather earnest sense of obligation. were to do now, more than its ac is fine, pleasant and lovely. All naknowledged duty, it follows, that if ture is beginning to wear an aspect of has himself been saved from hell and Dr. Closs' theory be true, the means unsurpassing beauty; the blooming sin, and who has heard the voice of devised by God for saving the heath- of flowers and sweet carols of innu- his Redeemer saying to him. "Go en are manifestly inadequate! 3. Lastly: I object to the theory, ming of insects and the lulling sounds pel to every creature," should be inthat all the heathen without the of little rivulets, besides the buds of different to the missionary efforts of preached gospel are lost, because its the trees are beginning to burst the his church. Is it not cause of alarm you must either say, 'I don't believe moderately furnished with clothing. tendency is to make infidels! Tell ties which bind up their beauty and as to the salvation of a man himself and therefore I am not justified,' or, This is all for my labor. What man

men that God is good and just, and will soon array the forest and fields in when he comes short of his highest I believe, and therefore I am justi- is there in the world that would do that the Bible is His Revelation. the gorgeous habiliments of spring; effort to contribute to the salvation of fied." Then tell them that the Bible teaches such is superlative loveliness! amid all others? that God has created millions of hu- this sin is boldly stalking over the placed them where He knew they save us! would die before the gospel could posand darkness and fire! And the in and the Advocate. evitable conclusion is, either that God

is not just, or the Bible is a fulsehood! For the Advocate. Messes Epirors: Thinking that you would like to hear from Sampson, I propose to give you a few stray thoughts.

en. This heathen expressed wonder- not "Legalism?" Of course it is: for God could carry that-and does some vainly claiming morality? I an ebb. Upon some conversation I ful faith in Divine power, and Jesus but not sinful because they do not carry it if we do not; -nor to get ele mention this because young people found that my friend had some informents of salvation to the heathen, for are too often deluded and led astray mation as to the amount of money God will attend to that - according to by the trashy novels which are, as it received by the board in the last year, St. Paul; but the command is given were, deluging the land. Such a and also understood about the extent that a developing process may be set course of reading has a decided ten- of our operations in China and Mexico in operation in the Christian's heart, dency to incapacitate the mind for and among the Indians. The amount fully, in the ears of an inquirer. transforming him into the "image of nobler pursuits, and trains it to erect of money contributed seemed ample air castles as watchless and injurious for the amount of work done. Indeed 1. I object to Dr Closs' theory that as any other vicious thoughts. A so it would be if these were our only them.' all the heathen who have no knowl crusade against this wilful waste of fields. But in this case a large part time would, in my humble opinion, be of the field was overlooked. It was its tendency is to damage Missionary an enterprising and praiseworthy cause not understood that all the German collections. In a former article I used for the religious to engage in Let work, and all the new territory in the the Bible become a guide. We should illimitable West had to be supplied read none but select works,-golden from the resources of the foreign sheaves of knowledge, gathered from board. The word foreign suggests the chaff and bound by the reaping that the work in charge of the board

> fail of receiving the gospel from the Church which tradition says was first established at all, it must be by misis "written upon their hearts," I think church, and he will reply: "Very well: founded by the Hon. Wm. R. King's sionary labor. that is unreasonable, for many will father, as far back as 1820; it was also die who cannot possibly be reached known as King's Meeting House look at that sweep of country that by the church, and the few that the when it stood near the banks of Gosh lies west of the State of Missouri; it church, doing its whole duty, will thus en Swamp, was afterwards moved to is all new, and much of it very thinly save by sending the gospel, are, to the the present site a great many years inhabited. Most of the inhabitants great millions who are lost, as two prior to the war. Good, old, Uncle are emigrants recently gore to a new grains of sand are to the Ocean's Daughtry planned and under his country; they have not had time to beach that winds around a world! It supervision a new Church was built accumulate property; they cannot is therefore a useless expenditure of in which two hundred and forty mem- support preachers, especially as the money; and I will give my ten dollars bers now assemble to worship. Un- church is, as in all new countries, to the poor widow at my door." The der the superintendence of judicious unorganized; so that the little wealth only answer to this would be, "One teachers, a flourishing Sunday School there is is difficult to reach for church soul is worth the world." Very true: has been in operation several years purposes. The gospel must be sent to but all men are not theologians, and doing a vast deal of good in various them from more favored regions, are unable to see that point. But, on ways. But near this monument of where the church is already organized the other hand, tell men that the gos- Methodism a Catholic church rears its and opulent. The board has never pel saves the heathen to a higher sal- lofty roof skyward; some unwary had one fourth part the amount of vation, which is philosophical and rea Methodists have embraced the Romish money needed to supply men of this not wish you to be mystified. He life. That makes 3,650 days. Dursonable—that the untold blessings of belief—have vainly striven to convert field alone if all foreign work had been eivilized life follow the gospel as the their quondam brethren, boldly as- abandoned. flowers turn their blushing faces, and serting that Romanism is the only the fruits their russet cheeks, to the true road to heaven; that Pope Pius its annual sessions, ever since the war, glorious sun - that sending the gospel IX is infallibly their only hope of have been, for the most part, painful develops the heart of the sender into absolution from sin, and that he is discussions of two questions: First,

Father Theiner, the recently des 2. I object to the theory, because it zette, describes Pius IX as reading can we approximate nothing and yet things of God, just that we may know indirectly charges God with folly! If over and over, with unspeakable keep the field? Instead of generous his meaning thoroughly. We think the theory be true, then it follows that pleasure, a satire upon the doings at questions of enlargement, looking to means have been devised by Infinite the Ecumenical Council, the Pontiff the conquest of the world for Christ, Wisdom to accomplish a work, which holding both his sides for laughter we have had to look each other in the work could not possibly be reached at its sallies. This, remarked Theiner, face and say: Which of these Maceby the means; unless all heathen peo- is quite characteristic of the man and donian calls shall we refuse, and how ple were a continuous, stereotyped paints him as he lives, moves, and has little must we do where we attempt sense.' class of humanity standing the same his being. He is a rare phenomenon. any response? Sometimes I can but persons through the ages waiting un- And this man is worshipped by peo- wish that every intelligent member til the church could get them the gos. ple claiming to be the offspring of the of the church might be on the board pel. But millions of heathen are dy- Anglo-American race! If the Catho- of missions and get the near view of ng daily, and what, therefore, be- lies in this locality would read the the crying needs of the work which come; of those who die necessarily above paragraph, which is a sufficient would be brought to his eyes if he beyond human power to get the gos- description of the man, and also suf- were in that relation to it. pel to them? If the church were to ficent to sicken all meditative minds There is only here and there amem do more than its duty—take all it has with involuntary disgust, would it not ber of the church apparently alive to

to reach but a small number, com- quite destructive in some portions of greatly honor this painstaking love of He that believeth is justified from all paratively! If then, these that die this county, but I believe no one was his poor, and if there were only onebeyond human power to get the gos- killed. A world largely represented tenth part of all the poor of the church pel to them, have no "discoveries of by self righteous people need not be in this spirit it would swell the reve-God," as Dr. Clarke says-have no unduly astonished at any visitation nues of the board so as to set forward 'law written upon their hearts" suf- of a sin avenging God. Who knows the work and cause angels to rejoice. icient to save them—no ray of God's but this terrific storm was sent as a But, alas! how few there are. ountenance through the prism of the warning and a reminder that God Indeed, so far is the membership of Atonement to light them to a better reigns supreme and that he is only to of the church from being alive to the world—they must be unconditionally be loved feared and obeyed? If we try demands of the cause that it may well lost! Hence, there being millions of to live as we wish to die all will be

merable birds; the continued hum - into all the world and preach the gos

The World for Christ. BY BISHOP MARVIN.

I have been gratified to see so much eneca, and Cornelius, and then an quotations, necessarily makes this tive love is the practical philosophy In the first place, you will please per- space in our church papers of late wer. Seneca was a heath-n who precisely the ground of heathen sal- of the plan. "Come ye blessed of my mit me to say that I think the Advo- given to the cause of missions. The never heard of the gospel, and yet he vation? Heathen that are saved by Father." Why? "Because I (or cate is the best religious newspaper situation is such as to cause actual rote thus. "We do not find felicity living in obedience to the 'law,' which mine) was hungry and you fed me- published in the State. As an ad- alarm, and justify all the earnestness for missions? At the bar of God they the veins of the earth, where we our standard authors say, is 'written naked and you clothed me"-Jesus. vertising medium its wide circulation manifested by the secretaries and the will blush. One-half the preachers on g for gold; nor in the bottom of the upon their hearts" according to St. But could not God have done all that? makes it equal to any and superior to board. The board has taken the prea, where we fish for pearls; but in a Paul's teaching, are of course Deists Yes, but it would have deprived the many of our journals. Its reading cautions, indeed, against actual inare and untainted mind, which, if it or Legalists in that sense. But is it Christian's heart of the love-develop- matter is so well selected and ar- solvency, but these precautions are ere not hely, were not fit to enter- not as plain as common sense can ing process. The heavenly profit of ranged, that it is of paramount in- of a nature that, if the necessity con- of God must conquer the earth. He thin the Deity." I quote this speci- make it, that the error and sin of Do- the act was not lodged in the food and terest to every human being who has tinues, must cast a blight upon our will; but if we, as a grand division of has joined together—believing and a very large proportion of some of the nen to show what kind of people are ism and Legalism can only exist in a its receiver; but in the desire and ac- the least concern for the soul's salva- mission-fields, and by the reaction the army of conquest, fail or fall back being justified. Remember that the most painful and dangerous maladies reontinently consigned to hell! gospel land where Christ is preached; tive communication of the giver.—
In this connection I quote from Dr. and that it cannot possibly exist in a Preach the gospel to the heathen," sexes, old and young. No family home. Even the missions already established the church at check the onward movement; and, we may check the onward movement; and, where Christ is preached; the church at check the onward movement; and, where Christ is preached; the church at check the onward movement; and, where Christ is preached; the church at check the onward movement; and the church at check the onward movement; and the church at check the onward movement; and the check the check the check the onward movement; and the check the check the onward movement; and the check t atson: "We indeed know that all heathen land. The sin of Deism and and "visit the widows and fatherless should be without it, the moral influ- tablished must be abandoned or re- another will take our crown. seathen are not equally vicious; nay, Legalism is the rejection of Jesus in their affliction," are commands ence of its reading matter has a great duced to a mere cipher, unless our

He was on His way to heal the light they have, and obeying the "law mand is not given so much mainly to other religious works, discarding all great surprise to me the other day sick servant of a Centurion—a heath- written upon their hearts." Is that get relief to the widows and orphans, books which contain immorality and that our treasury should be at so low -Nashville Christian Advocate.

at Nashville is wholly among the hea-My humble domicile is within two then. Not so. It embraces all the God will damp all the heathen who and a half miles of Goshen M. E. new country where, if the church is

Take a map of the United States

The deliberations of the board which of these fields before us, white to the harvest, shall be totally negle ceased archivist of the Vatican, in the ted; and, secondly, how little can those course of a correspondence which we determined to enter or maintain found its way into the Cologne Ga ourselves in, do upon? How nearly

and go in a body to heathen lands, still, shake their faith in such a dangerous this subject. Here and there a poor

be considered doubtful if one in twenthem certainly are wanting in any but I am not justified. Is that the

It seems impossible that a man who

Enthusiasm for the conquest of the man beings without their consent, land. May a merciful Providence world by Christ is a mark of the genuine spirit of religion. How can Farmers are at work right manfully a man who loves and adores Christ be sibly reach them, and thus depricing and hope their labors will be crowned unconcerned that, after the lapse of so to contradict God, and say, I believe, industrious, and, like hundreds-year them of all means of escape, con- with success. Many wishes for the many ages, a large part of the world but I am not justified, or, 'I believe, thousands—of others, honest with signs them forever to a hell of chains success of the cause of Methodism is alien to him? Especially must the but I don't know whether I am justi- everybody except his own family. I minister of Christ be an enthusiast fied or not?" for him. If an inspired indifference to the triumph of the gospel comes to mark the spirit of the very men called to preach the gospel, death is already at the heart of the church

Can it be that there are pastors among us who are content to go through the official round of duties in | not justified?" a perfunctory way and get their own pay, and then go to Conference with out a blush, reporting a mere trifle resolution in the church.

Let us wake out of sleep. The Son and become demoralized, we may believing man is the justified man.

Enthusiasm for Christ! That is the crying need of the church-of our church to-day-the spirit of Wesley, the spirit of Paul, the spirit of the

The World for Christ! May this become our watchword. The World for Christ! Shame upon every lag gard in the host! Do something! Goor if you cannot go, give. Go or send.

What is Believing?

BY HORATIUS BONAR, D. D.

'He that believeth is justified from all things,' we repeated, slowly and

'Are not these the words of God?' 'Yes, but I am none the better for our salvation hangs.'

'How is that?' 'I don't know.'

'Are the words true words?' 'Did God mean just what he said

when using them?' 'Yes, certainly.' 'Are we to take the words in their

simple and ordinary sense?" 'Of course we are.' 'Are you doing so?'

'I hope I am.' 'Let us see; for, if you are, I don't understand why you should still remain burdened and troubled."

But what am I to do?' 'Do? Do the words mention doing? 'No; they speak of believing.'

'Anything else?' 'No; just believing.' If God had meant anything more, would he not have said it? Would he

not have used another word to prevent mistakes? Did he not use the most exact and suitable word?" "Undoubtedly. But how does that

bear upon my case?'

'We shall see. But keep in mind that God used the world believeth just years, and lived with him during the because he meant believeth, and did whole of that time-the prime of my used two words in this passage (Acts xiii, 39,) believe and justify, and he used them both in their usual sense; for if 'believe' does not mean believe, then 'justify, does not mean 'justify.'

of man?' 'Of course; for God takes our com mon words, and applies them to the

that we must add something to them when we use our common words in connection with religious things; whereas God wishes us just to under stand them always in their usual

Does believing, then, just mean

It does; and if you take it as mean words of God, and prevent your get- ing that time I have also made cloth ting the benefit of his gracious words, ing and done sewing for others for

writes to me the same as my believing munity" funds; that is, as I underwhat God writes to me?'

'It is. And now let me apply this woman devotes the chickens of one to the passage referred to a little The tornado of 20th March proved hen to God and his cause. God will while ago. You admit that God says: things."

'Yes; it is written so. But is it true?' 'It must be so.'

"Why?" 'Because God has said it.' Then you believe the statement

the authority of God himself?'

is justified, and you say, 'I believe,

lieve, but I am not sure whether I am

here is concerned, that comes to the same thing; for he has said that he that believeth is justfied. So that I had lived, it is true, and was very

'Yes; I see that is the alternative.' 'Well, which are you to say? Are you to consent to what God says, and Mr Aborns, tor he has done only what come to the conclusion at once. I believe, and therefore I am justified,' or In many respects he is a good man;

I cannot but consent to what God reasons are my own, And I say again, says. I dare not contradict him. I what right has he to impair my credit dare not separarte what he has joined by publishing me? In the name of all together. It is God that says that he that is just I solemnly protest against that believeth is justified; who am I it. MARY E. ABORNS. that I should say, 'I believe, but I am The bitterest thing, and no doubt

your bonds?'

fire with the spirit of devotion to tified.' I believe, and so I must come (muddy) water, whose published word Christ would bring about a glorious to the sure conclusion that I am justi- cannot discredit a wife so abundantly

'Do not, then, separate what God I HAVE no hesitation in attributing

with my justification?' 'Certainly not; else God would have ty which is conventionally deemed said: 'Being justified by feeling, we have peace with God."

with my justification?' 'Not, certainly, in the sense of procuring it; else it would have been said:

have peace with God.'

'I see it. In believing I am justified; and God uses the word believing with the common meaning which I as a man attach to it every day in common things.'

'Yes; such is the simplicity of God. Such is the simplicity of all his words, especially of those words on which

A Solemn and Serious Matter.

A Californian, named Aborns published the following card in a San Jose paper:

"NOTICE.

All persons are hereby warned not to trust Mary E. Aborns, (my wife,) as she has left my bed and board without just cause or provocation, and I will not pay any bill contracted

by her from and after this date. San Jose, Feb. 6, 1875." The wife's reply to this notification

is so entirely unique that we give it prominence. Such a calculation of matrimonial slavery we have never seen before and never expect to see again; but as something original and pathetic, in the way of connubial mathematics, it deserves all the notoriety possible for the benefit of all

whom it may concern. Here is the document: "Why am I thus published to the world? and what human being on earth has the right to do it?" Let us look at the facts. I have been the wife of John Aborns for about ten ing that time I have cooked about ten thousand meal of victuals, set the table as many times, and cleared it off and washed the dishes. During the ten years, I have spent between ten 'Am I, then, to take faith and believ- and fifteen thousand hours over a ing just in their usual meaning, as hot cook stove, both in Summer and Winter. I have cleaned up and swept the house for him over ten thousand times. During those ten years I have borne to him six children, five of them now living, the voungest two and a half years old. Besides the pains and accidents incident to childbirth (which every mother knows,) what steps, cares and troubles (to say nothing of the sickness and anxious thoughts of my children) it has cost me to bring them up it is impossible for me to say; every mother knows it better than she can possibly tell it. In addition to that, I have made all their ing anything else you corrupt the clothing (besides my own,) and dur-

'Is my believing what a friend money, which went into the "comstand it, all the property made by the husband and wife is community property, but in reality belongs to the husband, and it is called in law "community property," to take off the sharp edge of injustice. More than that, during these ten years I have milked, on an average, three cows twice a day, which will make about seven thousand milkings, besides taking care of the milk and making butter from it. I have during the whole of that time, attended to the poultry, and often have assisted Mr. Aborns in 'Well, he says: 'He that believeth loading hay, sewing sacks, and even cleaning out his stable. Now, I have drawn the picture very mildly. I have made allowances for my sick-'No exactly. What I say is: 'I be- nesses, when I have had help, something after the way that a farmer would hire a horse, if his own was 'But in as far as God's statement sick and unable to work. I had nothing when I went there, and nothing at the end of those ten years of servitude. the work I have done for the same compensation? I make this statement. not out of any feeling of revenge to hundreds of others would have done.

the most truthful, in the above protest Is not this, then, the loosing of is the statement that the man was honest with everybody except his 'It is. On God's authority I am own family." And that very lack assured that he who believeth is jus- stamps him as a brute of the first able to answer his card.

choose to live with him no longer; my

which come under my notice, as well as those which every medical man has Have feelings, then, nothing to do to treat, to the ordinary and daily use of fermented drink taken in the quantimoderate. - Sir Henry Thompson.

One may live as a conqueror or a 'Has regeneration nothing to do king or a magistrate; but he must die a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all Being justified by regeneration, we relations between the creature and Creator. - Webster.