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china or other less cost-
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Having qualified as Administrator
of the Estate of **BETTY BEAVERS,** I hereby
notify all persons owing said estate to
come forward and make immediate set-
tlement, and all persons holding
claims against said estate are hereby
notified to present them for pay-
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November, 1895, or this notice will
be plead in bar of their recovery.
This November 4th, 1895.
H. J. WHITT,
Administrator.

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Ripans Tablets is a standard remedy
Ripans Tablets is best liver tonic
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INTRODUCTORY SERMON.

By Rev. T. N. Ivey, of Wilson.
Theme: "The Holy Spirit and
Liberty."
Text: "And where the Spirit of
the Lord is, there is liberty."—II
Corinthians, 3:17.
The text embodies a truth which
is much wider than that intended for
the Corinthians at the time it was
written.

Paul had been contrasting the "let-
ter" and the "spirit." He said that
the letter, representing the law,
means death, but that the spirit, rep-
resenting the grace of the Gospel,
means life. Further on he says:
"Now the Lord is that Spirit, and
where the Spirit of the Lord is, there
is liberty." By the Spirit of the
Lord he means the Holy Ghost. The
Holy Ghost is the conveyer of Jesus
and His merits to human hearts. He
is the Spirit of the Lord. By liberty
he means freedom from the guilt and
fear of sin, and from sin itself—free-
dom from the law of sin and death.
It is the liberty "wherein Christ hath
made us free." But Paul's state-
ment contains a truth whose horizon
sweeps beyond the circle of that
truth which lay at the time under
Paul's mental eye. It is one of those
cumulative truths which belong to
the world, and whose fields grow
larger as the successive spirit-guided
ages lift the enfolding mist. The
text states a principle. It is a uni-
versal truth. "Where the Spirit of
the Lord is, there is liberty." The
theme towards which its thoughts
converge is the relation of the Holy
Ghost to liberty.

Liberty is a commonplace word. It
has been worn smooth by the wheels
of constant and often improper usage.
Yet there is magic in the very sound.
What other word can grip the human
heart more firmly than this word
"liberty?" He who speaks and sings
of liberty sends the echo of his voice
around the world. No speech on
home rule, tariff or finance will live
as long in the human heart as the
speech of Paul before Agrippa or of
Patrick Henry before the Virginia
Assembly. The song which Miriam
sang when the last Israelite had
turned his back upon the Red Sea,
and the jubilant Magnificat of that
Mary who sang of Jesus the coming
Deliverer, will soar during the rising
and falling generations as far above
the sweetest notes of the world's pri-
ma-donnas as the song of the lark
soars above that of the sparrow in
the hedge.

There are many definitions of lib-
erty. We will not be exact. Per-
haps it is adequate to say that lib-
erty is the possession and proper use
of those rights and privileges granted
us by an all-wise Father. The eagle
wetting his wing in the thunder
cloud, the lion holding his royal sway
in the domain of the jungle, the
mountaineer climbing his wind-swept
crags, the child of God exulting in
the blessings of his adoption, are
free because each is using his God-
given rights and privileges. Since
the possession and enjoyment of
these rights and privileges are con-
ditioned upon obedience to certain
beneficent controlling laws, it follows
that liberty is obedience to law, not
freedom from it. We are intercepted
at every footstep by lines of natural,
civil, ecclesiastical and spiritual
laws. When we walk parallel with
these laws we walk toward and in
liberty; when we cross these lines we
set our foot in the domain of slavery.
The world has been testing the truth-
fulness of this statement, and history
is nothing but a record of the exper-
iment. The French people found it
true in those bloody days of the
Revolution. The prisoner in yonder
jail has found it true. The thous-
ands of wrecks being floated this
night by the waves of appetite and
lust into the harbor of failure and
despair have found it true. Liberty
is the supremacy of law. When law
is supreme there is freedom. A fail-
ure to recognize this fact has thrown
the machinery of the world out of
gear. Anarchists and socialists in
the church and out of it are howling
themselves hoarse as the disciples of
liberty. Their liberty is the disguised
spirit of lawlessness. It wears a
mask of beauty, but beneath are the
"raw head and bloody bones." The
liberty of three-fourths of the world's
inhabitants is nothing but defiance
and abrogation of law. It means for
humanity the fall of Lucifer, and to
as deep a hell. Let the truth be
taught in our homes, our schools, our
churches, on our highways and in
our byways, that obedience, and
nothing but obedience, is liberty.

Liberty comprehends all that God
in His deepest love designs for the
world, animate and inanimate. Since
liberty is the possession and proper
use of God-given rights and faculties;
since such rights and privileges mean
the supremacy of law; since the su-
premacY of law means the supra-
cy of God, every true law being
nothing but the expression and au-
thority of God's will, and having God
at its terminus; then it follows that
liberty is no mere term of secularity,
but is something which swings itself
into the realm of the spiritual, and
planting its feet on the grand doc-
trine that God is love, resolves itself
into the richest expression of that
love and becomes the compendium
of all blessings. It comes from God;
its light streams from His throne, its
note of victory is the echo of His
voice, and the period of its universal
sway is the Millennium day when God
shall call through the archway of im-
mortality a redeemed universe.

No one but God Himself fully
comprehended the fearful magnitude
of that victory which Satan won in
the Garden of Eden: Satan knew
but little about it. As we can see in
the acorn the full outlines of the un-
developed tree, so God saw in fallen
Adam and Eve the outlines of a vast
humanity. But what a vision it was!
Lines of bellish law winding through,
piercing and binding every faculty
and power; lines of divine law,
warped, twisted, tangled, trapped in
the dust the "law of sin and death"
burrowing in the great heart of hu-
manity, and like some titanic devil-
fish sending out its black tentacles
to grasp God's creation from the hu-
man heart to the amoebae in the
ditch. But God devised a plan of
liberation. "God so loved the world
that He gave His only begotten Son
that whosoever believeth in Him
should not perish but have everlasting
life." When the "fulness of time"
came Jesus appeared to give
the only true life, to speak the one
eternal truth which makes men free,
to point out the only way that leads
from slavery to liberty which is Sal-
vation.

What is the relation of liberty to
the Holy Ghost? A cautious skep-
ticism says that liberty is only the
fortuitous accompaniment of the so-
called spiritual force said to be resi-
dent in the Christian Church. But
God says that this liberty is the di-
rect product and necessary result of
this spiritual personality. "For
where the Spirit of the Lord is, there
is liberty." The intimate relation-
ship of the Holy Spirit and liberty is
seen in the revealed truth that the
Holy Ghost is in this world as a Re-
vealer of Christ. To reveal Him is
His function and office. There has
been going on in this world a process
of divine revelation ever since the
flaming sword was placed at Eden's
gate to guard the way of the tree of
life. For 4,000 years the Father re-
vealed Himself to our fathers at sun-
dry times and in divers manners.
He spoke from the whirlwind and in
the deep visions of the night, He
flamed in the burning bush, in the
overshadowing cloud and in the glory
above the mercy seat. But after all
man looked at Him as "through a
glass darkly." He was seen as a
mountain seen through a veil of
mist. Then for thirty-three years
Christ revealed the Father. He lived
wearing the stigma of lowly birth
and poverty, staggering under the
weights of the world's reproach and
the world's iniquity. He was misin-
terpreted, criticized, cursed, persecu-
ted. His richest pearls were cast
before swine. He was betrayed by
a member of His inner circle, denied
by His most ardent follower, tried
before an insulting tribunal, condemn-
ed through perjured witnesses, only
to be vindicated as having nothing
wrong in Him. He was led to
Calvary and lifted up on high—not
high when we measure from sea-level
but high enough, thank God, to tear
the veil away from the Father's face
and reveal a face of infinite love and
mercy, glorious in the light of recon-
ciliation. He was laid low, not far
beneath the earth's surface, but low
enough to shiver the gates of hell
and place His feet on the prostrate
form of Satan to proclaim victory to
a ransomed world. He rose and
lived for forty days on earth. He
left His disciples on Olivet and as-
cended through the parted clouds to
the right hand of His Father, where
as the Ancient of Days, our great
High Priest, our pleading Advocate,
He will sit until the restitution of all
things, fanning the dying wick and
mending the bruised reed. Through
those everlasting gates which lifted
up their heads to His heavenward
sweep, there came earthward the Ho-
ly Ghost to point humanity to sal-
vation's open gates, to reveal Christ as
Christ had revealed the Father. Hear
what Christ said just before His cru-
cifixion. "But when the Comforter
is come Whom I will send unto you
from the Father, even the Spirit of
truth which proceedeth from the
Father, He shall testify of Me." The
revelation of Jesus by the Holy
Ghost is inscribed within the truth
of these words: "And when He is
come He will reprove the world of
sin and righteousness and judgment."

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It culminates in the revelation of
Christ's knowledge and the imparta-
tion of Christ's life, in which alone
are the actuality and power of lib-
erty.

The Holy Spirit produces and pro-
motes liberty directly by revealing
liberty to the individual. He makes
the individual an epitome of liberty,
All liberty resides actually or poten-
tially in one to whom the Holy Spirit
imparts the life of Christ. He mirrors
the great concavity of liberty as the
dewdrop mirrors the great concavity
of the sky. He holds the past, pres-
ent and future of freedom as the
acorn holds the undeveloped tree.
The Spirit begins the work by mak-
ing the individual morally and spiri-
tually free. He makes this moral and
spiritual freedom the unit of freedom.
The sinner "convinced of righteous-
ness and sin and judgment" bows at
the footstool of mercy. Being just-
ified by faith, he has peace with God
through the Lord Jesus Christ. The
Spirit comes to remove the remains
of sin, to flood the chambers of the
soul with the glory of the Lord.
"Reflecting as from a mirror the
glory of the Lord, he is changed into
the same image from glory to glory."
Free from the guilt and fear of sin,
from sin itself, he becomes freer and
freer. He is changed into the image
of Christ, from glory to glory. Here
is true freedom. He has liberty of
conscience, actual and potential. He
is no longer under the law, but under
grace. He will not close the mouth
of his own conscience or that of an-
other. Here is intellectual liberty,
real and germinal. He knows the
truth centered in Jesus. Truth to
him is sacred. He will speak it and
allow others to speak it. Here is the
germ of civil liberty. He has the
life of Christ. Christ said: "Ren-
der unto Caesar the things that are
Caesar's and unto God the things
that are God's." The one who has
spiritual liberty will ever believe in
political freedom. In him is bodily
freedom. "In Christ there is neither
bond nor free." All men are equal
because all men are brethren. The
Christ-life will never forge links of
steel to bind the limbs of the hum-
blest of God's creation. The man
who is morally and spiritually free
is free indeed. No gyves of steel, no
jail, no power natural, civil ecclesiastical,
can hold him. You say that John
Huss was deprived of his freedom
of intellect and conscience. The
spirit of John Huss was as free as the
winds that whistled through his na-
tive hills or the river that bore his
ashes to the sea. John Huss's free-
dom of intellect and conscience will
yet give mind and heart a voice that
will shout from pole to pole and
mingle its sounds with the roar of all
seas and oceans. You say that Paul
was deprived of his political liberty
when he, a Roman citizen, lay in the
dungeons of Caesarea. That free
spirit of Paul, which never blanched
in the face of persecution and death,
has lived through the centuries to
sign Magna Charta and to write the
constitution of this free government
whose flag ripples in every breeze.
You say that Ignatius was a slave.
That freedom which he enjoyed in
the presence of God has uttered dur-
ing these centuries an eternal protest
against the serfdom of humanity and
struck the shackles from millions of
slaves after the garments of a nation
had been "rolled in blood." Thank
God the Christ-possessed, the
Christ-possessing man is free indeed,
eternally free.

Place anywhere a soul to whom the
Spirit has revealed and imparted
Jesus, and its freedom will work like
the leaven which the "woman took
and hid in three measures of meal"
—internally, atom by atom. God
does not purpose to free this world
by families and nations, but by in-
dividuals. You wish to give larger
spiritual freedom to your congrega-
tions. Remember that one good
happy shouting Christian can do
more than the eloquence of your
star preachers, the melody of your
grand organs or the architectural
beauty of your churches that lift
their gilded crosses into the very
clouds of heaven. Cuba, that beau-
tiful maiden of the sea, holds out to
the world her shackled hands and
begs for bodily and civil freedom.
That freedom will not be carried in
warships, but by hearts which the
Spirit has made free in Jesus. Cuba
will never be free until she has Jesus.
The eyes of the world are turned
toward Turkey. That nation is
the "Sick man of the East." This

down. It seems as if you are look-
ing from the battlements of the sky.
You gaze on a hundred mountain-
tops beneath you. The forests below
look like emerald swards, and the
little cabin on the mountain-side can
be carried in your hand. You realize
by looking to the bottom how high
you have come, and you realize that
though at times there may be a de-
scent, yet the whole road practically
may be an ascent.

The Church of Jesus Christ, and
guided by the Holy Spirit, has been
bearing humanity for 4,000 years along
the road which leads from slavery to
universal freedom. During the first
stage she wandered through the low
grounds. From Calvary she began
to mount with renewed vigor. But
in all her journey has she not de-
scended? Yes. The men who had
seen the glory of Pentecost had
hardly fallen on sleep before she de-
scended into the depths of false Jew-
ish theology. When Constantine
saw in the heavens the fiery cross,
and afterward carried that cross
on his victorious banners, she de-
scended into the corruption of
a State Church and an elab-
orate Christian formalism. During
the travail of the Dark and Middle
Ages she descended into the awful
gloom of pagan philosophy, pagan
superstition and pagan immorality.
In the eighteenth century she de-
scended into the depths of a gross
materialism culminating in the hor-
rors of the French Revolution. But
she has not also ascended? Yes.
She has never, thank God, descended
so low but that she has not risen
higher; and we have only to look
at the position of humanity when Christ
walked and talked on earth and the
position of humanity now to see how
high in the atmosphere of liberty it
has been lifted by the Church of
God.

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Biliousness and Sick Headache; both are
caused by a sluggish Liver.
J. H. Zettin & Co., Philadelphia.

WANTED: A BRIGHT BOY OR GIRL
In this and every town in the vicinity
where there is not already an agent,
to sell the New York Ledger, Amer-
ica's Greatest Story Paper, by the
week, and act as agent, making 3
cents on every copy sold. No charge
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Possible Risk. For full particulars
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