

THE PULPIT.

Notes of a Sermon.

BY MAT. LYONS. "Do ye not know that they which minister about holy things live of the things of the temple? and they which eat of the altar are partners with the altar? Even so hath God ordained that they which preach the gospel shall live of the gospel."

1. Do ye not know? Of course the Corinthian church knew, for they were an intelligent and cultivated body of people; many of them were converted Jews, and were familiar with the Levitical law; and besides Paul had fully instructed them, so that he says they were enriched by Jesus Christ "in all knowledge."

2. What is the duty of ministers of the gospel? It is to proclaim salvation for sinners through the sacrifice of our Lord Jesus Christ; to teach them the doctrines of the gospel, and to persuade them to believe and be saved. It is to baptize believers, and organize them into churches, and to teach Christians to observe all things whatsoever Christ has commanded.

3. How much should the preacher receive for his services? He should receive just a living, nothing more, and nothing less; for he ought not to follow other business. He must "live of the gospel," that is, from preaching the gospel. He is not to live on the "gospel," nor on those "souls" he is faithfully supposed to receive for his spiritual labors.

4. How much should the preacher contribute? Just according to the necessity of the case and the reasonable demand, and as God has prospered. A preacher is not to be paid because he is a poor man and needs the money, but because he is a "workman," as Paul says, and has earned it.

5. How much should the church contribute? Just according to the ability of the church, and the needs of the ministry. The church should support the ministry, and the ministry should support the church.

6. How much should the congregation contribute? Just according to the ability of the congregation, and the needs of the ministry. The congregation should support the ministry, and the ministry should support the congregation.

7. How much should the society contribute? Just according to the ability of the society, and the needs of the ministry. The society should support the ministry, and the ministry should support the society.

8. How much should the world contribute? Just according to the ability of the world, and the needs of the ministry. The world should support the ministry, and the ministry should support the world.

preacher's character and his general reputation. He may be a good, honest man at heart, and his conduct may be all right every way but in this. His weakness is going in debt, and when he fails in the weakest part, his whole structure of useful reputation tumbles into ruins; his character, too, is assailed, and in many cases he actually succumbs to temptation and becomes morally not the good man he was before.

What, besides temporal good, may the sinner expect from paying respect to this law? He may expect all the blessings of the gospel which his obedience to it may bring. He may expect to be led to repentance if he so desires, to faith in Christ, and to salvation in heaven. He may not expect this because he pays for preaching, for money cannot buy them; but because he is true to "attend," like Lydia of old, to the truths of the gospel, and because God is willing to "open his heart" to believe them.

COMMUNICATIONS.

Reminiscences of Missionary Life—By Land and by Sea.

BY MRS. T. F. CRAWFORD.

No. 10. Those disastrous cyclones so prevalent along the China coast from June to October, are there called typhoons—from two Chinese words meaning "great wind." The vessel on which Mr. Crawford returned to China from the United States in July, 1879, met with a severe one between Japan and Shanghai. The captain had himself lashed to the mast that he might remain on deck and look after the vessel without being washed overboard. As night drew on the danger increased, and the passengers were crowded on the deck, and the vessel was rapidly filling with water. The pumps became unmanageable. The saloon was several inches deep in water, the lights were extinguished, and the passengers were crowded on the deck, and the vessel was rapidly filling with water.

Splinters from Butler.

Dear Bro. Cleveland: At your request I will furnish occasional notes jottings from this section of the vineyard.

The Baptists of Garland have decided on building a new house of worship. For this object the ladies of that place have given recently two hundred dollars, and the committee of brethren are raising what they can in cash, lumber, labor, &c.

Garland has long been considered in some respects a hard place. Notwithstanding there are some noble men and women in the community, Universalism and whiskey have largely prevailed for many years. A very large percentage of the people of the neighborhood are not disciples of Christ.

We regret very much to learn that Bro. Hart spent several days with us last summer, rendering efficient service during our protracted meeting at this place, and made for himself many friends while here.

Independent Baptist minister. Bro. Sturge now has the church in charge and recently baptized into its fellowship a very worthy young lady.

The Design of Baptism.

BY REV. J. M. PHILLIPS.

That baptism has a design is manifest in the fact that it is a command of Christ. What, then, is it for? One answer is, it is for the remission of sins. Another is, it is for the remission of sins. Another is, it is for the remission of sins.

The question discussed I deem an important one, and about which correct views should be entertained, especially on the part of those who are concerned to know the way of salvation, touching, as it does, the most essential and important question that can concern a human being.

1. If it were true that baptism is one of three conditions to which jointly is annexed the promise of remission, then, I submit, there could be no salvation without baptism.

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Letters of Elizabeth Prentiss. Author of "Stepping Heavenward." A. D. F. Randolph & Co. (New York). In this book her husband wisely allows her to speak for herself—in her own letters and diary. "In this life," writes another, "we have learned two things: First, the absorbing and divine nature of a religious life; and secondly, the necessity of labor from a motive simply to glorify God. It was this high motive that made Mrs. Prentiss' writings so rich in thought, so bright and cheerful in tone, so helpful, so suggestive, so inspiring."

The authority of the Bishop over his subordinate is in the Methodist ministry is akin to that of the old Roman centurion over his soldiers; he says to this man, "Go," and he goes; he says to that man, "Come," and he comes. This was startlingly illustrated in the changes made by that high official in the Methodist ministerial circles of our city at the close of the year.

Something in the life of our times seems to demand "rotation in office." Not even the office of the ministry is exempt from this rule. Even the frequent change is "the fashion." We note, but are not philosopher enough to explain, the fact. There are very few William R. Williams celebrating their semi-centennial of pastoral labor with one and the same church to-day.

But it may be asked by this time, what the Baptists have to do with the matter that does not equally interest all religions? Well, I ask, is responsible for such a relation of church and State as forbids the State to incorporate religious instruction into her school course? Who but the Baptists?

Even the Independent repudiates Dr. C. H. Toy. In its issue of January 4th, is a review of Dr. Toy's new book "The History of the Religion of Israel. An O. T. Primer. Boston: Unitarian S. S. Society," which is remarkable indeed. The reviewer says: "If Moses Mendelssohn had written this book we would have seen in it some of the best of Christian tenderness."

What Next? Even the Independent repudiates Dr. C. H. Toy. In its issue of January 4th, is a review of Dr. Toy's new book "The History of the Religion of Israel. An O. T. Primer. Boston: Unitarian S. S. Society," which is remarkable indeed.

Does anybody know how many young ministers are now in schools in this State? From all that I can see and hear the number is quite small. Some of our best young men have gone to the Seminary. We will lose the most of them. Our State needs them, but they will not return. I am not complaining of that, however. A "resting" according to the critic "for the most part on guesses" and "speculative material."

Voluntary and Responsible Service. Our Christian work suffers beyond measure from a spirit among our people of indifference to the needs of the church. We are not doing our duty as citizens, and we are not doing our duty as Christians.

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what they ought to be, until their workers rise to this higher and divine service of Christian obligation. This free service must rest upon the conscience of God's people, as the paid service of others rests upon their demand.

The devotion Christ asks is a free devotion, which stands waiting for the work. His servants will only need the work. He would not have them called by name or personal designation. He seldom does more than put the work before them. They are watching for God's will, they are waiting for God's call. It is a man's duty to be called by name. Love springs to its work with alacrity and gladness. When the door of any Christian service opens, the true servants of Christ will not stand back and say, "Lord, have me excused."

A Parable. "Oh, dear, I am so tired of Sunday," said Willie, a playful little boy, who was lying on the Sabbath bed, over, that he might return to his amusements.

"Who wants to hear a story?" said a kind friend who was present. "I, sir," and "I," and "I," and the children, as they gathered around him. Then he told them a parable. Our Savior, when he was on earth, often taught the people by parables. The parable told the little boys were of a kind name, who had some very rich apples hanging on a tree. A poor man was passing by the house of the owner, and stopped to admire this beautiful apple-tree. He counted these rich golden pippins—there were just seven of them. The rich owner could afford to give them away; and he gave him some with pleasure to make this poor man happy that he called him said:

"My friend, I will give you a part of my fruit." So he held out to his hand and received six of the apples. The owner had kept one for himself. Do you think the poor man was grateful for his kindness? No, indeed. He took the seven pippins and hid them, and he went up to his mind that he would watch his opportunity, and go back and steal the other apple.

"Did he do that?" said Willie, indignantly. "He ought to have been ashamed of himself, and I hope he got well punished for stealing that apple."

"How many days are there in a week, Willie?" said his friend. "Seven," said Willie, blushing deeply, for now he began to understand the parable, and he felt an uneasy sensation at his heart. Conscience began to whisper to him, "And ought not a boy to be ashamed of himself who is unwilling on the seventh day to lay aside his amusements?" Ought he to be unwilling to give up his play, and remember the Sabbath day to keep it holy?—Illustrated Christian Worker.

Our Mediator. BY REV. H. W. WETHERILL. The transgression of our first parents resulted in placing God and man at variance with each other. Two natures—the Divine and human—were thus separated from each other. If they were ever reconciled or brought together again, there must be a mediator. He must possess the two natures which were at variance. So, Christ came to earth, where the sin, which caused the estrangement and separation, was committed. He came as God and united human nature, foretelling the consummation of a perfect reconciliation between the two natures. The antagonistic natures found a harmonious union in him. One nature is perfectly Divine, and the other is perfectly human, and both are absolutely pure. And, as the union of both natures in him is perfect, the reconciliation between God and man is perpetual.

Now, a true mediator is one who is the friend of the parties who he seeks to reconcile. And not only is he their friend, but he is the equal friend of each party. Thus, Christ is as much the friend of man as he is the friend of God. He has proved this by uniting the two natures together, and by dying on the cross with both natures on its altar. Both natures entered into the sacrificial work of reconciliation. Let us not entertain the idea that the Divine nature of Christ was not capable of sharing in the grand and all-important work of Calvary. It is possible that the Divine nature was a cold, unfeeling spectator on the cross? No, my brethren! That nature which had exhibited itself so grandly in healing the sick and raising the dead, did not refuse to share in the glorious work of perfecting a reconciliation between the two natures at the cross. Christ had but one will. Both natures were united in one will. Both natures were united in one will. Both natures were united in one will.

I saw, the other day, in the New Forest, an old oak near where William Wordsworth was killed. It was split apart by a holy tree. The berry in the bill of a bird may have dropped there in a crevice. Years passed by and there grew up another tree within the oak. So a cherished sin will ruin the soul.—Arthur Hall.











