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disciplined shall be saved"; or of disobedience as to the ground of condemnation, "He that believeth not shall be condemned." Without it we are not told that our Lord, who descended to heaven, "sat on the right hand of God"; or that the disciples, in obedience to his command in Matthew xxviii: 20, "I, I, I am with you," was literally fulfilled, "the Lord working with them." Such a passage is not to be lightly set aside, and it should be rejected only on un-  
 derlying grounds.

**Testimony of Maritus.** A correspondent, Maritus, proposed to him a series of questions. Among them was the following: "How is it that in Matthew the Savior appears as having been raised up late in the Sabbath, but in Mark, Matthew and Luke, the week's delay early on the first day (the week)?" It must be in your mind that Eusebius composed a harmony of the gospel narratives, laboring to show their entire agreement, as had been done before by Tatian in his *Diatessaron*.

reconciled thus. For the rejection of it some reason must be found. From the age of Tatian (A. D. 170), we seem to be far in advance of us in producing ministers for their pulpits, and in furnishing ministerial students for their colleges. Secondly, the necessity of obtaining a sufficient supply from other States is no help to the general case, for they may, to maintain the very best, yet they leave a vacancy between them which must be filled as best it can. And there are

myself, and I have been a slave to my manuscript, enjoyed my pulpit labors but little; I was uncomfortable in any company without *spitting facilities*; I was cross and complaining and fault-finding at home. In short, I was no longer myself. I was a slave—and an angry tyrant for a while, as to conscience, I had well-nigh murdered it, so far as related to that sin. But somebody, maybe a tobacco user, asks, "Does conscience have anything to do with the question?" I

In teaching I was a slave to my manuscript, enjoyed my pulpit labors but little; I was uncomfortable in any company without *spitting facilities*; I was cross and complaining and fault-finding at home. In short, I was no longer myself. I was a slave—and an angry tyrant for a while, as to conscience, I had well-nigh murdered it, so far as related to that sin. But somebody, maybe a tobacco user, asks, "Does conscience have anything to do with the question?" I

apt to be larger and stronger than the brown people. This second class are likewise comparatively intelligent. Many examples could be mentioned of personal education. Sitting in a pulpit last fall, with four of the leading colored ministers of the state, I noticed that one was brown, a second was black with good features, and the other two were mulatto. c) The typical Negro, with thick lips, broad nose, protruding jaw, and a retreat for the head, is entirely distinct from the other two races, and vastly

patient, and work with all our might. Some of those noble Northern Christians who have been instrumental in the Freedmen's present showing of encouragement. Perhaps they expected too much. Perhaps they imagined that the fault of the Freedmen were chiefly the result of slavery, and would disappear after a few years of freedom, partial education, and their civilizing force in the future. But alas! most of those faults came with their fathers from Africa, inherited from untold gener-

your child responds to you, even at a much earlier age than soft disciplinarians will admit. As a character in a novel, I have occasionally put it, "Set your children on their feet—on their own feet."

They are neither angels nor toys, but human beings with immortal souls, whose usefulness and happiness in this world, and preparations for the next, may be greatly marred if not lost by false training—*Christian at Work.*

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No other manuscript testimony against the genuineness of the passage is known. In opposition to the testimony, which the passage will bear on manuscripts uncials and cursives, in which the connection is found, namely A C D E F G H K M S U V X T A 17, 33, 69. He would be a bold man who should question. But some other one, not daring to reject any whatever of the things in any way current in the Scripture of the gospels, will say the reading is twofold, and that the two is to be received, on the ground that with the believing and reverent this is not more approved than that, nor that a charge emanating in the groundless apprehension of a fatal discrepancy between the evangelists, and that the desire, on personal grounds, for its rejection from the sacred record.

Fifth, Internal Evidence.

This is favorable to the passage so far as respects the words contained in it, and the manner in which it is to be used. "The doctor told me to use it."

A poor tallow faced, dirt eating looking fellow once told me, "I never

ing to be "unto people" who ever would thus draw back, or totally forsake the way that leads to heaven, nor is there any reason to believe that such a case has ever occurred; but if it should occur, a hopeless doom must be inevitable.

It must be positively dangerous, therefore, to presume upon safety without enduring to the end in the race, but it materially improved the intelligence of the slaves. On the great plantations, however, and especially in the cotton, rice and sugar regions, only the house servants and the privileged few were great masters of the negroes, lived quite apart from the whites, destitute of such educating contact, and fully maintaining

of her child's life; weakly, even criminally so under others.

And too often, as a result of this injudicious softness of the masters, grow many convalescent children, who are always unaccountably (to the mothers) ailing; children who must ever be amused or waited upon by somebody; children who are

envy those whose readings are, evidently, greater than theirs. They seem despondent, and are not content with the success of their brethren and sisters. But it is no secret. There is nothing mysterious in the fact that some Christians are larger learners than others. They are simply reading the Scriptures, and not, than others

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The oldest witness is Irenaeus, of the second century. In youth he was a pupil of Polycarp, who was a pupil of the apostle John. Hence the Bishop of Lyons, and was the chief ornament and support of the Western church. His familiarity with the then current copies of the New Testament enabled him to

the same question; and in answering it he asserted that the passage was *authentic*, the last of the same series, and no other. So here in Mark, *husteron* is put with the third appearance narrated; but had Mark mentioned four, then *husteron* would not have been used, but it has been used with the fourth, or last; and so in every case. Hence as *husteron* is here but relatively, and therefore does not exclude the subsequent appearances of our Lord to our way or other, a supposed contra-

dition, though it might be, is not shown off to advantage at such meetings. If its a district meeting or association they are attending, they content themselves with *hups* but if the meeting is in town or if they attend the Convention, they will go to all sorts of expense to *smoke cigars*—maybe they will have to borrow the money, but the cigars must be had. And maybe before the body adjourns some brother is begging the people to contribute to the picnic.

to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness to the pealing light, after starting to the pealing light, and charming solo song, the gifted and cultivated preacher presentation refined sentiment in half poetic language, and your taste is gratified, your sensibilities delicately touched, the negro put that side by side with the white man, silent excitement, because in their meetings there is so much more animal excitement. Look at your worship. Amid fine religious textual effects, in the religious light, after starting to the pealing light, and charming solo song, the gifted and cultivated preacher presentation refined sentiment in half poetic language, and your taste is gratified, your sensibilities delicately touched, the negro put that side by side with the white man, silent excitement,

land to day is the lack of a Christly generosity. They saw but little of this kind of seed, and hence they reap but little of it. There is a withholding more than is fit.

"The man who studies how he may 'skimp' in his contributions to Christianity, should make a specialty of the Bible. He should be to Christ alarmed over the severe cramps and diarrhoea, which a little franness in him, a world of new ideas, and, if



ly better than their creeds imply, so inconsistent is human nature. Yet no creed is entirely inoperative. What a man thinks, if he holds it with any strength of conviction, will influence his life and shape his conduct.

Some professors may be found shifting all personal responsibility for sinners on to the sovereignty of God. They do so little because they have faith that the Lord will do much, and their convictions on this point must be changed before they can be active or anxious in regard to the salvation of men and women. Strong convictions of personal responsibility for sinners lie at the root of all efficiency and activity in the Lord's vineyard.

To be diligent, patient and persistent in working for the salvation of men, we need a conviction that there is as close a relationship between God and effect in spiritual as in natural husbandry. As we sow, so shall we reap. There is the same incentive to diligence in the one sphere as in the other, and a deep rooted conviction of this fact is essential to success.

A more fatal want of conviction with many has respect to the future condition of mankind. They do not believe with any depth of conviction, that it will finally fare with the wicked as the Bible teaches. They hold themselves orthodox, but an honest questioning of their hearts will reveal a false sentimentalism in reference to the judgment to come. God is too merciful to damn men eternally, is the creed of many a man's heart, though he may not avow it with his lips. Yet it determines his conduct. He is inactive because he lacks a positive conviction that sinners are in any real danger. The only active, earnest workers are those who are fully persuaded that sinners are "already condemned," and that they may be called to account at any moment; and as death leaves them, so judgment will find them. When this conviction thoroughly possesses a Christian he cannot help being active, anxious, and zealous. Unbelief just here is lulling so many into inactivity. We may be sure that the earnestness and assiduity of our Christian endeavors will be commensurate with the depth of our convictions as to the dangers to which sinners are exposed.

Another cause of indifference and selfishness may be found in false ideas and weak convictions in regard to the nature of sin.

The following very nearly expresses the secret reasoning of many Christians. Efforts to rescue the lowest, most degraded, are for the most part futile, because they have fallen too low and become too degraded to be reclaimed. The better class of men who lead moral lives are in no special danger. Therefore there is no urgent demand for concern, or pressing need for work. About the best that can be done, is to provide good educational advantages.

These moral philosophers are fond of the word character, and by character they mean more a respectable exterior than regeneration. They fail to make the proper distinction between holiness and sin. With them sin is a thing of degrees. In its worst forms it is bad, but in its modified forms it is not so bad as to expose men to everlasting punishment. They forget that sin is in any of its forms and will just as certainly damn an unregenerate moral gentleman as the most degraded wretch. Regeneration not education is the Christian idea. Feeble, false convictions concerning sin and its remedy prevent many from becoming efficient, earnest workers in the vineyard of the Master.

If we would become patient, faithful, successful laborers for the salvation of our fellows, we must be fully persuaded, in the first place, that we are personally responsible for the souls of men; that sinners are exposed to eternal damnation; that the period of probation ends with life; that "there is none righteous, no one perfect."

Our creed states these four points positively, and with a clearness that cannot be misunderstood, yet the want of conviction just here is what is multiplying the men and women in the churches who are doing less than nothing, and worse than nothing for the salvation of sinners. It will be well if ministers and members consider these things seriously.

DR. POTTER, called from Springfield to Dudley Street Baptist church, Boston, accepting, said: "I have heard no divine voice say: 'Go.' I have had no vision of duty. I did not expect them. I have simply asked the Master for a clear head, a candid judgment, an open mind, with an honest desire to know what is the best for me and mine. That may sound selfish; but men are only for a day, churches are for all time. The field belongs to some owner, wherever one may toil."

Within the last twenty-four months two ministers without charges, have visited us. We were interested to notice how dependent they seemed to think themselves upon the Lord, how patiently they were waiting for "the Master to open a door," how willing they were to enter, how they loved to follow the leading of Providence. Most beautiful, lovely, docile spirits, we thought.

We felt badly, afterwards, when we learned that they had been called to other churches. They had disregarded the leadings of Providence in the earnest pursuit of their own desires. It is wonderful how difficult it is for some men to discern the indications of Providence when they lead

them in a different way from the way they wish to go. How easy it is to follow when led where we want to go! How patiently some men can wait for "a door to be opened," while they are trying to open a number that are fast closed against them!

Sometimes, the prominence and comfortableness of the position, and the amount of the salary may have something to do with promptness of entrance on the part of some who are waiting so patiently and so dependently on the Master.

We never had much patience with cant.

IN ANOTHER column will be found an appeal from Bro. Harris, chairman of the committee appointed to provide for the relief of indigent ministers. We call especial attention to it. He has found ten aged men of God who have been faithful laborers and three aged women, relics of true men of God, who need and deserve assistance. He asks for five hundred dollars to be contributed within thirty days. He requests pastors in all the churches to present the matter and to take collections. We would emphasize this appeal. Thirteen faithful, indigent, aged servants of our Master need help. Shall they be allowed to suffer? They have worked until their strength is exhausted in the service of Him to whom we all belong. Shall we not care for them for his sake and for the sake of his name?

We are glad to know that the committee has devised a plan, to be presented at the next meeting of the Convention, that will meet the demands of the case.

## FIELD NOTES.

We are sorry to know that Bro. Woodfin has been called to South Carolina by the serious illness of his sister. Dr. Yates, of Shanghai, China, was 64 years old Jan. 8.

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indefinite period and that he has accepted. Bro. Crumpton is highly appreciated, not only by his church, but by the whole community. The city, who have high hopes of a strong interest being built up at Palmetto street and his leadership. May the Great Shepherd stand by and lead him. —M. G. Hudson, Mobile, March 3rd.

Rev. S. M. Province, of Natchez, Miss., has accepted a call to the pastorate of the First Baptist church of Columbia, Ga. Rev. W. A. Threlkeld was installed as pastor of the Adams Street church, Montgomery, last Sunday. —Dr. D. C. Jones, of Snow Hill, Ala., passed through Selma last week on his way to New York, to avail himself of the advantages afforded past-graduates in the medical colleges. He will be absent several months.

The Address to the Epistles.

The salutary addresses of the Epistles in the New Testament, show a few facts of importance very clearly.

1. The Epistles were written for men and women, and for the whole public.

2. They were written for the purpose of instruction and exhortation.

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