

THE ALABAMA BAPTIST.

W. L. WEST & CO., PUBLISHERS.

"SPEAKING THE TRUTH IN LOVE."

SELMA, ALABAMA, THURSDAY, MARCH 6, 1884.

TERMS, CASH: \$2.00 A YEAR.

No. 10.

Dialogue Between Loose Law and Truth Bound—No. 7.

Loose Law. I come this evening in no little trouble; my distress is almost greater than I can bear.

Truth Bound. If you sorrow because you lack holiness, lack conformity to the will of God it is a great blessing; for they who hunger and thirst after righteousness shall be filled.

L. L. You said in our former conversation; no action, no life; now, the thief on the cross certainly had life, spiritual life, yet he could not act, could not be buried with Christ in baptism, could not partake of the Lord's Supper, could not attend to all things which are commanded; and still you must admit he had life; this to me is comforting.

T. B. There can be no consolation all that he could; he professed faith in the son of God; he had the will to do all. Our blessed Lord never requires impossibilities, but he does declare that will be action if there is life. He says: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

L. L. Well, well, you have settled it beyond a possibility of a doubt; but I am distressed again because brother T. B. in the ALABAMA BAPTIST has been trying to do away or at least to modify what Paul says in Hebrews 6th, 8th and 10th chapters about the impossibility of renewing those who have been greatly enlightened with repentance, if they shall fall away, seeing that they have crucified to themselves the Son of God afresh, and have put him to an open shame. Now, I do not want that passage tampered with; you say it is fearful to tamper with any passage; but I want that to stand, it sets to silence forever those who contend for losing religion and getting it again as often as one may choose to do so. I never did believe that with all my loose lawism. Let brother T. kill those passages, or even break their force, and the falling from grace portion of our loose law family will tamper with the sacred doctrines of grace with all the familiarity and lightness that the devotees of pleasure use the paraphernalia of a game of croquet. I thought your people never tampered with the word of God. O, had Paul only known of alcohol and opium, he would have worded these texts all right without waiting for the light of the nineteenth century to show how they should have been written; but I must leave my pain and deal to you.

T. B. You contend the church has no branches; that the church must be the same now that it was in the days of the apostles without the slightest deviation, or the least alteration, following the pattern given, as exactly as Moses followed the pattern of the tabernacle shown to him on the mount. If he had left out one little pin it would not have been accepted; he would have been punished for his presumption. If the church in all ages has to follow Christ's high orders in the ministry, such as popes, legates, arch bishops, bishops, ruling elders, &c., and to all the changes which they have made in the word of God which are so convenient, so congenial to human nature, so comforting, allowing every one to choose his own mode of worship in which he can best enjoy himself, taking away the command to teach them to observe whatsoever the Lord has commanded, and allowing them to teach the preachers how they must baptize them, whether to sprinkle, pour or dip; this is much more congenial to human nature, and so convenient; it is so much easier to sprinkle than to immerse; what a rich blessing the Pope conferred on the church in making all these changes. The people are not fit to rule; they must be ruled, only they must be allowed to choose in some things, to keep them pacified; but you would force us to give up the infallibility of the Pope.

T. B. What? You do not hold to that? Do you?

L. L. You see we are compelled to do so, though we do not like to own it; but let us disallow it, and away goes our ordination, our bishopric, our baptism; especially our baby sprinkling, and all our administrative authority, and all these flourishing branches of the church, load down with all these, would become barren branches, withered, dead, without even buds. I could weep over the mournful prospects.

T. B. Yes, if the Pope is not infallible he is no Pope, since that is one of his professed attributes, and all the laws which he has professed to enact would be null and void, and you would be left without ordination and without baptism; but what do you mean by acknowledging the supremacy of the Pope. If the church of Rome be the true church, then you have all left her, and have been anathematized, and consigned to perdition, and are still without any authority to execute the laws of the King of Zion. If the Pope be infallible, you should repent of your heresy and return to the bosom of your mother as speedily as possible.

L. L. This is a dreadful dilemma, but we get over the open acknowledgment that the church of Rome is the true church, by going back for our authority to the days of the apostles; but I tell you with great caution and responsibility. We let the administration of John the Baptist aside, to get rid of his baptizing in the Jordan; it is much easier than it is to prove that

Lessons from Creation.

"The source of the Nile" has long been a sort of synonym for obscurity. In this particular, however, this river is by no means singular; for we find more or less of obscurity about the origin of most things, and the origin of many is surrounded with impenetrable mystery.

There is a fine picture, which the reader may have seen, called "The Court of Death." Among other striking figures in this painting, there is a corpse of a young and athletic man, whose head and feet are resting in the water of oblivion. This is a device of the artist to indicate the mystery which surrounds the origin and the end of human existence.

It may be said of every created being that it is "wonderfully made." The lowest of the animal creation, causes the reflecting student to think deeply upon some of the most awful and mysterious subjects which can occupy the human mind. The egg of the ordinary quail, or "partridge" shows no sign of vitality. The germ of its future life of joy and suffering is entirely latent. But in a short time a sprightly bird leaps forth from this curious hiding place, and at once runs off to begin the world. There is no tedious course of education in walking and running. What sort of an institution of learning was established in that tiny shell? And yet his little bird runs nimbly as soon as he shells breaks. True, he cannot fly, but then he never becomes fond of this form of locomotion. During the term of his natural life he is generally averse to the exercise of his wings, and does nearly all his voluntary traveling on a pedestrian, and even when pursued by men or dogs, will fly only when he can no longer hide. So long as he is nearly as good a pedestrian at birth as at maturity, and at the tender age of two minutes he is so expert at hiding as to be fairly worthy of the title of the "Artful Dodger." Now, how comes such a form of existence to leap suddenly from a shell of three-fourths of an inch in diameter? There is a mystery here—a creation in embryo, which may well cause the wisest to wonder: What is more objective than the origin of language? Was it human or divine, or both? The profoundest scholars are staggered by the question of the origin of the alphabet. Some say it was created by God on the evening of the sixth day. Some hold that it was revealed to Adam. Others attribute its invention to Noah; others to Abraham; others, again, to the Phoenicians, and others still, to the Egyptians. In short, we

"Start it at home and chase it in the dark, Through Gaul, through Greece, and—into Noah's Ark."

We have noticed locust trees springing up from soil which had just been excavated from the bowels of the earth in a deep railroad "cut." Whence came the seed? Where have they been sleeping for untold ages? How have they been preserved? What a host of mysterious and perplexing thoughts start up in our minds when we think of the origin of evil. We may well, expect, then, to find some inexplicable mysteries awaiting us in entering upon the study of the Mosaic account of creation. These will be many things, which we should like to know, but which the Bible does not tell. Still we may have some valuable lessons from the very silence of Scripture. One of these is

God's ABSOLUTE SOVEREIGNTY. In the Mosaic account God gives us no explanation of his motive in creating the world. About as satisfactory an explanation as we can safely accept is that he produced the universe because he chose to do it. The same thing, in kind, if not in degree, is to be said about the work of grace in the conversion of a soul. The man who thinks he can give a satisfactory reason why he should be saved, independently of the free, sovereign grace of God, is in error, and we may well doubt whether he has any just apprehension of the plan of salvation. In questions about the manner of creation, we find ourselves mystified as soon as we attempt anything like explanation. For instance: Did God begin with atoms, or as Poe's Eureka has it, with a single primordial particle? If so, then whence came these atoms, or this single particle? We have here at once an illustration of the doctrine of two "inconceivable contradictions," as set forth by Sir William Hamilton. The value of this profound and beautiful doctrine is based entirely upon faith. We can not conceive of creation absolute, i.e. of creation without materials. It is equally impossible to conceive of uncreated materials. As great a thinker as Mansel expresses in his "Limits of Religious Thought," his conviction of man's inability to conceive of any absolute, self-existent, unlimited being. Whether we accept his theory or not, here is the universe spread out before our inquiring and astonished eyes, a monument to the creating power of God. Reason shrinks back appalled. Her whole realm is here "without form and void," and darkness is upon her deep, till the idea of God's absolute sovereignty arises, and he says, "Let there be light," and there is light.

How could God have light without sun, moon or stars? We can only say that God did not choose to work in the dark, and therefore called light into being. What were the nature and length of the evenings and mornings of the days previous to the fourth day, when the sun was created? In all these questions, as in many more of a like nature, reason is at fault, and

we find nothing but "mystery and perplexity, until we reach the sovereignty of God as a starting point for reason, as we are often obliged to accept it as the starting point of right. The creation is a grand anthem in the absolute sovereignty of God. The heavens declare the glory of God, and the firmament showeth his handiwork. No speech, no language, their voice is not heard," but the anthem need not be audible in order to be effective as a word of witness to God's sovereignty. J. C. HENZ, Lexington, Ky.

Starting Facts. In answer to a circular of inquiry sent to a reliable and well-informed brother in each association in the South, cards are being received giving information that is astounding. I come to, which were received from thirty associations east of the Mississippi river, and the following is their report: 94 churches are without houses of worship; 53 other important points need houses; 36 county towns have no Baptist preaching or church buildings.

All this destitution is in 30 associations east of the Mississippi—what must it be in the entire field? And the destitution be so great east of the Mississippi—what must it be on the west in the New States and Territories? Truly it is alarming. Oh, how we have neglected the Master and his people, in the home field! We have not multiplied religious facilities as our people have increased. The increase in our church sittings has not been commensurate with the growth of our population. We have built railroads, opened up our farming lands, multiplied our manufactures, laid out our towns, and developed our mining interests as rapidly as the muscle and money and skill of our people increased, but we have neglected or forgotten or refused to provide for their spiritual necessities. I think of it, fifty thousand Baptists in the South to say without any house of worship—scattered like sheep without a shepherd—houseless like sheep without a fold, and the Lord of the world without a temple. Can this destitution be supplied?

From the same correspondents—and they are practical and prudent men—we learn that many, if not all of these communities, could be induced to build by a small loan from the "Church Building Department." They write: 15 would build with a loan of \$100 each.....\$1,500 20 would build with a loan of \$200 each.....4,000 25 would build with a loan of \$300 each.....7,500 Total \$6, by receiving loans amounting to \$13,900. They would venture no suggestions about the remaining 91.

This is the opportunity for Southern Baptists. The people invite and entreat us to come in and occupy the land. The amount required is small, and the investment will give us a permanent possession. Now is the crisis in our denominational history. We have heretofore been in the fore-front, and if we seize upon these strategic points now and build, we will continue to hold our rank, and will establish our doctrines and institutions over the entire South. But if we delay—if we hesitate—the opportunity will pass by, and the Baptists of the South will go to record as "unfaithful stewards," while other denominations who are wiser than we, will come in with their building funds and occupy some of these points, while other fields are hardened in their indifference and infidelity.

Justification.

BY GLEASNER, JR.

In the first place, let us get and keep a clear idea of the New Testament meaning of the word justification. A man may be tried and justly condemned for the violation of law and afterwards pardoned. But in declaring his pardon justifying him, it declares his guilt; and his acceptance of the pardon is his confession of guilt. Pardon is one thing and justification is another and a very different thing.

We need also to remind ourselves of the difference between innocence and righteousness. Innocence is simply opposed to actual guilt—merely the absence of personal demerit. Righteousness means all that innocence does; and in addition includes the idea of real merit. Many persons are not guilty of any crime. They are free from misdemeanors; hence, they do no positive good—as have no merit—they are not righteous.

But a sinner to be justified, in the Scriptural sense of the word, is not innocent, but he is righteous. Judge's sentence expressing his decision in the administration of perfectly just law, by which he declares that such an one is not only free from sin, but also possessed of perfect righteousness—a righteousness which commends him to Divine favor.

Now, this decision must be based on grounds and must fully harmonize with all righteous law. This sentence must be pronounced for reasons wholly satisfactory to that law whose throne is righteousness, and carry with it the authority of that government.

Such a sentence, by such a Judge, based on such grounds does justify a sinner. Less than this is not justification; more than this none of us will ever need. "It is God that justifieth; who is he that condemneth?" But how are sinners to get the benefit of this sovereign sentence of justification?

It is the chief glory of the gospel that answers this question. "How can man be just with God?" is answered only by the gospel. The gospel by each of its four writers, the Acts of the Apostles, all the apostolic epistles, and the Bible in general, all answer this question and give the same answer. They all believe on the Lord Jesus Christ, and thou shalt be justified from all things, from which the law of Moses nor anything else can justify thee. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. Nothing but justification can give a sinner peace with the holy God; and justification can be had only by faith in the Lord Jesus Christ.

How unfortunate that word is! How simple, beautiful, expressive word has been so much explained that it has lost its New Testament significance to many? Here is the only right definition we have ever seen: "Faith is the substance of things hoped for, the evidence of things not seen." Paul gave us this definition, and we regard him standard authority on this subject. This Pauline definition involves the exercise of both head and heart—intellect and affection. "Evidence" is considered, sifted, weighed and assented to by the mind. "Hope" is a heart exercise; surely desire is an element without which hope can have no essence, and desire springs from the heart. Faith then, is the assent of the mind and the consent of the heart—the conviction of the intellect and the affectionate choice of the heart. It is the joint exercise of thought and feeling that constitutes faith. This union of head and heart harmonizes the whole man and the whole man must be influenced by the faith that justifies him. "With the heart man believeth unto righteousness." The heart fully and lovingly consents to the profound connections of the mind, and the man is at once swayed, controlled in all his conduct by that in which he believes. But until his willing consent of the heart is given, mental convictions do not and can not control the man. I want to make a fortune; I have evidence which convinces me that I can make a fortune in Florida; but, on account of my attachments to the old home, I cannot consent to go to Florida. My convictions do not control me; I stay where I am and fail of the fortune. So any one and every one fails of righteousness who does not consent, in his heart, to Jesus Christ as his Lord—Master—Ruler. His faith regards and accepts Jesus (Savior) Christ (God's anointed or appointed) and also Lord (Ruler) or else he fails of God's promise to justify him.

III. But why does faith in the Lord Jesus Christ justify a sinner? Because faith in the Lord Jesus makes the sinner righteous. Surely the Righteous Judge, in the administration of righteous law, will justify every righteous subject of that law. But does faith in the Lord Jesus change a sinful man into a righteous man? By the exercise of this faith is he made really righteous? Yes. How would it be possible for such faith in such an one to fail of this result? When God accounts a man righteous that man is righteous. When Christ's righteousness is mine, I am righteous. This is "the righteousness of God, which is by faith of Jesus Christ unto all and upon all that believe." Paul's prayer for Israel (Rom. 10:1-3) shows how difficult it was for them to take God at his word. "Being ignorant of God's righteousness and going about

Comprehending Ourselves.

Let us comprehend our own nature, our selves, and our destinies. God is our rest, the only one that can quench the fever of our desire. God to Christ is what we want. When we get quiet, that is, when the love of the Father is not in them," then they must first turn aside; the nobler heart to break with disappointment; the meaner heart to love the world instead, and sate and satisfy itself as best it may, on things that perish in the using. Here lies the secret of our being, in this world of the affections. This explains why our noble feelings lie so close to our base; why the noblest so easily metamorphose themselves into the basest. The heart which was made large enough for God, wastes itself upon the world.—W. E. Robertson.

Dr. Thomas Armitage recently delivered an address before the Boston Evangelical Union on the subject of "Pulpit Treatment of Skepticism." He said he did not believe that ours was an age of skepticism beyond what other ages had been. The pulpit never must degrade itself by treating skepticism as the weapon of attack, as this method always thrusts the gospel into a secondary place. The minister of the gospel must deal with skepticism privately. In the pulpit he must hold continually before men a crucified Christ.

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Meeting at Adams Street.

Dear Baptist: Bro. Purser closed his labors with our church last Tuesday night, having begun the first Sunday in January, so we held constant service at the same church for six weeks. We began under discouraging circumstances. I think the coldest snap that I have felt in years, met us at the beginning, so we had small congregations for two weeks of more. But after that we found it difficult to seat the audience every night, and sometimes hundreds were turned away.

Bro. Purser's preaching, was bold, aggressive and earnest, his illustrations were aptly chosen and well applied, and from the first all the people were delighted, and coming ones they would come again, so that even when he left there was a good congregation and much interest. The meeting resulted in about 92 accessions to the church, 75 for baptism, the others by letter.

We had some accessions to the church before Christmas by letter and baptism, so that beginning Nov. 1st, 1883, with just seventy-two members we have now a total membership of one hundred and eighty-six. The increase is 114, in less than four months, 81 by baptism and 33 by letter. The good work has not stopped yet, and we are confident that many more will, before long, be brought in. Bro. Nunnally preached for us last night a most earnest sermon, after which more than 50 arose for prayer.

Financially the status of the church is entirely changed, instead of asking help from the Board of State Missions, we hope to meet our own expenses, and contribute something to the work beside. We put in a baptistry and paid for it during the meeting, and raised something for Bro. Purser's expenses. We are under lasting obligations to some of the members of the First church, who labored with us all the time, and contributed of their means to meet the expenses of the meeting.

Our Sabbath-school work has been greatly revived. Beginning with about 45 in November, we had an attendance of 185 last Sunday; about 170 on the roll. Bro. F. C. Wait is our beloved and efficient superintendent, and is doing a good work among the children, and he has a corps of most earnest teachers to help him in his work. Our meeting was indeed a grand success. The Lord greatly blessed us. H. CLAY TAUL, Montgomery, Feb. 25th.

When We Are Right. Many church-members think that if they do nothing wrong, and make no trouble, they are all right. Not at all, sir; not at all. Here is a charity, and we are all engaged to drag it. Some of you do not put out your hands to pull; well, then, the rest of us have to labor so much the more, and the worst of it is, we have to draw you also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say, "I do not hinder." You do hinder, and you cannot help hindering. If a man's leg does not help him in walking, it certainly hinders him. Oh, I cannot bear to think of it. That I should be a hindrance to my own soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and dampen their ardor—my Master, let it never be! Sooner let me sleep among the clouds of the valley than be a hindrance to the meaneast work that is done for Thy name!—Spurgeon.

Examine Yourself. Telemachus, it will do you ever so much good if every once in a while you will go away by yourself for an hour or two and get real well acquainted with yourself. "As a man thinketh, so he is." And you will never "know thyself" thoroughly unless now and then you get alone and sit down and talk to yourself, cross-examine yourself; learn what you know; what are your ambitions, your aims, your hopes—what is your real character; because, my dear boy, your reputation may be one thing and your character quite another. Sometimes it does happen, in this faulty old world, that a really good man, a man whose character is above reproach, may bear the reputation of a rascal; and once in a while—two or three times in a while, in fact—a rascal wears the stolen reputation of an honest man. Go away now and then, my boy, and sit down all by yourself and think. Think of nothing under the sun only yourself. Yes, I know, my son, there are men who never think of anything else, and God never made more useless men; but that is because they do all their thinking about themselves publicly and loudly. They never think alone.

You will be honest with yourself when you are alone, my boy. A man is apt to be honest with himself in the dark. He does not pose in heroic postures when he has no audience. When he stands face to face with himself, with no human eye to watch him, and no human ear to listen to his confession, and only his Maker, who knows every secret motive and thought of his life, to see and to listen, a man has to be honest. How could he be a hypocrite then?

Freedom is Servitude to Law. A conservative English bishop, making a spiteful fling at the temperance reform movement, said, "I rather have England free, than England sober." Canon Farrar shortly after, before a brilliant audience at Oxford, rebuked his ecclesiastical superior with scathing sarcasm! He reminded him that the moth is not free that is only free to plunge into the flame. The ship is not free that is only free to run straight upon a rocky shore, with no hand upon the helm to save the passengers or cargo. He pointed to the disastrous freedom of 99,000 public houses, 39,000 beer shops, and 1,538,656 disorderly persons, including 16,000 drunken and disorderly women, in London in one year. What a hideous showing of the triumphs of unrestricted liberty! The wail of myriads of desolate homes is more hideous than the howl of savage beasts prowling in their natural liberty. Let us have some of the benefits of a new thought, of a new legislation, instead of this barbarous and cruel liberty! Servitude to virtue is better than licentious selfishness and vice!

The Zeal of Converts.

It is a curious fact that the most zealous of the High Churchmen of the Episcopal Church have had other than Episcopal antecedents. Dr. Morgan Dix is descended from Puritan ancestry, though his father became an Episcopalian after passing middle life. The father of Bishop Cox was a Presbyterian clergyman named Cox, a man of much fame for his piety and ability, albeit somewhat eccentric. The same thing is true of the Roman Catholic Church and its converts. No ultramontane is a greater stickler for the Papal prerogatives or more vehemently urged the adoption of the dogma of infallibility than Cardinal Manning, who was a "pervert" from the English Church. Oristes A. Brownson—Presbyterian, Universalist, Unitarian, Skeptic, Catholic—passed through all the changes possible to a man's religious belief, and became the most uncompromising of Catholics at last. There is no Unitarian minister of Boston so radical as the convert from Orthodoxy, Minot J. Savage. A writer for one of the daily papers of this city, with whom we are acquainted, was a few years ago an open skeptic; he is today an Episcopalian, and of course a High Churchman. This list might be indefinitely increased, but enough instances have been cited to show how general is the application of the principle that for zeal in a faith the convert from an opposite belief is likely to be more zealous. Indeed, his zeal sometimes appears a trifle ludicrous to those who are "to the manner born" and not infrequently rouses in them a feeling akin to indignation.—Examiner.

Did you ever have a period in your life when you felt as if no one wanted you? I had that experience for about two days, and it nearly broke my heart. I wanted to die. It was a terrible thought that no one wanted me. I was a stranger in a strange city looking for work. I went from place to place, and got only a gruff answer: "No, sir;" "No, sir;" "No one wanted me. It seems as if the Son of God must have had something to do with that feeling down here; no one wanted Him." The world did not want Him; it took him and put Him to death. If he should come into this audience, and go from seat to seat, would you say, "No, Jesus, I do not want thee; go thy way this time?" or would you open your heart and let Him in? In one place it speaks of His locks wet with the dew of the night. Oh, may God help every unsaved soul here to receive the Son of God! He has gone up on high to make room for us. We are told in one place that he looked toward heaven and sighed. He saw sickness and disease and death all around Him, and no one wanted Him, so He looked toward home. I can imagine He was home-sick. There he was loved by all. O sinner, won't you have this rejected King? Won't you do as Martha and Mary did—receive Him into your heart and home this very hour?— Moody.

When the voice from heaven spoke to Jesus, some that stood by said it thundered. There are some who, when God speaks in his preached word, only hear confusedly, the noise, and perhaps enjoy the thundering, but carry away no new reverence for Christ, no new thought of Divine truth. When you go home can you tell what was God's message to you? If not the word of Christ does not dwell in you very richly, for however poorly uttered, a message from God will have something in it worth remembering.

With each day that passes the newspaper grows more and more an educator, and the extent to which it has become so can hardly be realized. A few years ago it was considered a luxury, but there are few homes now that are so poor as not to count a newspaper among its belongings. In fact, in many houses it is the principal reading. A business man, weary with care, who hesitates about beginning a book. It seems a herculean task to go through with all those pages, attractive though they may appear, but he will take up his paper, call such articles as may strike his fancy, and then lay it down at any moment without hesitation. In the intervals of her housekeeping cares, the wife catches it up and reads an article here and there to learn what is going on in the great outside world. The boy and girl want to see each day's news, and so the daily or weekly journal goes the round of the family while the book rests securely upon its shelf.

Dear Baptist: Prayer is a solemn service and as such ought to be spoken of with reverence. In the institution of prayer, as in every institution by our Lord, he gave a rule by which it is to be done. So that he has not only commended public prayer, but has furnished the manner in which it is to be offered. Feing a plain country pastor, and knowing that members of country churches were opposed to the stand ing posture, I tried, a few months ago, through your columns, to induce some one to point out the Scriptures that sustain such a practice. At the same time I was persuaded that such could not be done, but thought that a discussion of the subject would do good. In reply to this a brother who has no doubt esteems himself well-informed, opens upon me, and endeavors to persuade me of only one thing, and that is that I am misinformed on the subject. Precisely for this reason do I seek information. But informed as he is, he has failed to give the information sought by his uninformed brethren.

As to his reference to people striking or bowing while upon their knees, he seems to forget that they do that just as well standing upon their feet.

Uninformed, though I am, I have cited a number of passages which show that the apostolic practice was to kneel, and to prove, too, that this was the posture taught by our Lord. The Scriptures no more sanction standing upright and praying than they do apostasy or heresy. All this I assume though I may be set down among the uninformed.

Freedom is Servitude to Law. A conservative English bishop, making a spiteful fling at the temperance reform movement, said, "I rather have England free, than England sober." Canon Farrar shortly after, before a brilliant audience at Oxford, rebuked his ecclesiastical superior with scathing sarcasm! He reminded him that the moth is not free that is only free to plunge into the flame. The ship is not free that is only free to run straight upon a rocky shore, with no hand upon the helm to save the passengers or cargo. He pointed to the disastrous freedom of 99,000 public houses, 39,000 beer shops, and 1,538,656 disorderly persons, including 16,000 drunken and disorderly women, in London in one year. What a hideous showing of the triumphs of unrestricted liberty! The wail of myriads of desolate homes is more hideous than the howl of savage beasts prowling in their natural liberty. Let us have some of the benefits of a new thought, of a new legislation, instead of this barbarous and cruel liberty! Servitude to virtue is better than licentious selfishness and vice!

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Take Heed How Ye Hear.

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