"ONE LORD, ONE FAITH, ONE MAPTISM."-EPHESIANS IV:5.

SERIES, VOL. 6---NO. 33. COLUMBIA, S. C., FRIDAY, MAY 8, 1874.

will in no wise cast out. Come unto me all ye that labor and are beavy and I will give you reat. Take my yoke upon you and learn of me. for I am meek and lowly in heart, and ye shall find rest to your sonis"

And many since is A. R. Presbyteriam. t as he did in regard to ance and long safwicked hate God with The incessant thrusts in the

aviers and semi-secolar pulpits ctrinal preaching" would con the impression that, there hing fearfully harsh and

mether who avoids trine and urges duty. public opinion and ma es keep them from But what is doctrine as drawn

om the infallible Word, but the at is in their hearts. taught therein, the trath men should believe ! exhibit their true truth believed, how can me art was not in

in Holy Seript ce and glory ; and so of an eye, send every bu-

en alone to maure their de-That Christ offered b ody upon the cross, is an under thing of the Bible. He the at the heart es this truth is preaching docto beat, and the life curin That men. re cease to flow. It is easy ence apou their good works. to see why the righte epent and believe spon Christ They are God's own child stion, is a revealed and of hall their imme ated truth i to preach this is to w are loving and serving him strine. These and con arts and lives are con the are the emertial destrip more in and in Guille word, and i cious designs with refeat proaches the trath as it to then. But why do the live ! Why does the great t why may not the pulpit con One continue to cherish e its teaching mainly to the plain and practical duties of every-day li betweep man and man Among the reasons why the ce to law, b live, the following may eracity, and such admitted virtue L) God lets impenitent men liv and say less of the "hard doctrines" their own sakes. He wants them For two reasons it may not, if faithcome to the knowledge of the ful to its trust. Man's highest inmth. Christ says in his word: terests and chief duties take hold on Come to me all ye that are heavy eternity ; and he that neglects these aden, and I will give you rest. Ho for earthly moralities, however imvery one that thirsteth come ; ye portant, is blindly preferring the hat have no money, come buy wine body to the soul, the things of time ad milk without money and without to the realities of eternity, the laws tice." Every day and every hour man to the commands of God. ings opportunities which, if rightly And then the only sure way to secure proved, would insure the salvation the complete fulfillment of all earthly of their souls. God moves upon the uties is to bring the soul under the eart by his ministers, his Spirit, his ontrol of God's holy law, and this ple, his providences. He places the preacher must strive to accomore it funeral processions, open olish by urging the sanctions of raves and open Bibles ; in a thouthat law and the motives of the and ways God is calling to men to ospel, and then all earthly moraliarn and live, that they may finally es will surely follow. eed the heavenly voice ; thus they But will not doctrinal preaching re suffered to live on the earth. drive from the sanctuary the young (2.) For the purpose or sake of his and the thoughtless who need its ple God lets sinners live. Their inistrations, and leave the sence here helps to make the a mass of dead orthodoxy ? Will it treased ; may I sit by your fite !" forid a place of discipline for the not repress deep feeling, discourage cople of the most high God. The devoat emotion, and prevent extenosition which they make to God sive revivals ? The very opposite. ad his people is for the good of the The earnest proclamation of the atter, by developing the noblest great central doctrines of the cross owers of their renewed natures is the agency God uses to ley remind us of the rock whence feeling; produce conviction, and ree were hewn, and of the hole of the sult in mighty and lasting revivals. pit whence we were digged. The This preaching shook Europe under ies and solicitude which they herish for impenitent friends, and Luther and Knox and Whitefield ar land under Edwards and Nettle or a world lying in sin, does much to ton and Griffin in past years; and ring the hearts of christians into the great awakenings that, as a tidal oathy with him whose tears wave, are sweeping our churches er the inhabitants of Jern now, will be permanent and soulalem, to whom he said : "O Jerusa saving in proportion as they are em, Jerusalem, thou that killest the educed by and founded apon the faith." rophets, and stonest them which vital doctrines of God's word. Wit ire sent unto thee, how often would ness the amazing work of grace in have gathered thy children togeth progress in the staid old city er even as a hen gathereth her chick Edinburgh, denned anticipation character us under her wings, and ye would ing." "Its religious and moral life," says the of the charactering was a an acute observer, is a glorious (3.) The divine forbearance to the ation of the excelience of doctrinal aching. The Edinburgh ministers icked will be made to illustrate the chamber door. od's perfection. Surely the wrath are not afraid to preach doctrine f man shall praise him. What a and what is called 'hard doctrine.' mmentary is thus furnished of counsel of God ; the trumper od's mercy ! When God shall take ones of Knox echo in these pulpits his enemies in band, and consign still. There is no courting people to church with sensational subjects ; them to their fearful doom, every day and hour given to them on the no offering of sugar- plum prea very little florid rhetorie; no last arth will vindicate his instice. As a barren tree may be made useful for era-singer and **OXDODALVO** fuel, so the finally impenitent will be ruth in Christ Jesus. And what is made to subserve the glory of God, the result ? On Sundays in Edinand they will the better answer that urgh the streets at service-hour purpose because of the long suffering bree times a day, are crowded as and forbearance extended to them. ur streets on Fourth of July. last stroke of the bell, and the streets are as deserted as midnight. These Oh, ungodly man or woman, if I had at one word to say to you it would s repent. Choose you this day of God to hear 'sound dooom you will serve; halt ne longer trine."" stween two opinions. I beg you to And thousands are coming tross, which is the very "power of day at length, in which gratitude with his family, and the young min- Protestantism is the church of the his will, to run with patience, or to mbrace Jesus Christ as he is freely Christ under that preaching of the offered to you in the gospel. He has God."-American Messenger

Long Prayers, see anted for the great outlay of time, was thanking the Lord for their strength and money. "Why have apiritual mercies, and for the blessed with Peter, the general priesthood We were once asked by a devont you done all this for or if we did not think or prayers. We were not bound At first he was whelly unwilling to day out of an empty spoon." to answer directly, and did not. We

And and a second second

preferred to draw out the reasons for for sinners, or a prayer even, bet such a question; and they were meek. when he 'realized . ly but freely given. It was what is done for him, his heart opened in

to which at wants and who offer ion was partic

was in them was obscured and weak. "That was my reward," said the But, if we look at the prevailing tion

such prayers were not only earisome, but harmful, and that in aking them pranchers were certain- never a more patient, loving, gratefat heart in any micking and a set in a set on I wild the set Prayer is almost too amered an ex- he has been red

to the paradise of God," "Verily, at. It must be admitted

s often a want of hoe

me, a poor Bible on which their souls might of believers ; the latter the exculsive wanderer !" he would mak, and then feed ; "for thou knowest, O Lord," and until nature could do no more, he said, "that we have been fed this widely as possible separated from hear a word regarding Christ's love

Protestantism and Romania

known as the "long prayer," that gratitude too to the divine Father mental difference between Protes tal observances, and obedience to eding the sermon in the ordinary who had so kindly previded for his tantism and Romanism to a single authority. The one starts from even the de formula without doing injustice to Paul's, the other from James' docarly directed, spised poor a bonne juchis city paved the one or the other. Nor should we trine of justification. The one lay ing the few forget that there are evangelical the main stress on living faith, gave good evidence of a change of legalistic and Romanizing tendencies

> licity of words ; sister who sursed and buried him, character and the most prominent Protestantism proceeds from the "I did it for my Saviour, and God aspects of the two systems, we may invisible Church to the visible; Bohas blessed me in it all. There was draw the following contrasts.

om, and now Gentile type of apostolic christianity tion made by Dr. Mohler, in his to the Lord and not to men; refer to and admitted as represented by St. Paul and laid famous work on "Symbolics," who him in all your temptations; go back And yet there are pro- any unto you, they have their re- and Galatians (the Magna Charta of essential truth of the Protestant dis- conscious of a departure from him, tianity, which, as far as it was true denies as an empty abstraction.

chief representatives in St. James

OLD SERIES, VOL 6---NO. 293.

Communion with God.

Terms : \$2.00 a Year.

The knowledge of God is gained as the knowledge of man is, by living priesthood of a class who are as much with him. If we only come across a man occasionally and in public, and see nothing of him in his private and domestic life, we can not be said to know him. All the knowledge of God which many professing christians have is derived from a formal salute which they make to him in their pravers, when they rise up in the morning and lie down at night. While this state of things lasts no progress would be made i they were to offer stated prayer seven times a day instead of twice. But try to bring God into your daily work; consult him about it; offer it to him as a contrbution to his sermanism, rice rerse, from the visible vice; ask him to help you in it ask him to bless it : do it as down in the Epistles to the Romans thereby moonsistently admits the at once to his bosom, when you are the Reformation). Bomanism cor- tinction between the visible and in- not waiting till night to confess it. responds to the Jewish type of chris- visible Church, which Bellarmin lest, meanwhile, the night of death overtake you, or at best you should and historically necessary, had its Protestantism is progressive and lose time in your spiritual course independent; Romanism conserva- in short, walk hand in hand with lower nature, lives pot by bread and St. Peter, the apostles of the tive and traditional. The one is God through life (as a little child

the laity. Protestantism is the christianity of personal conviction and inward experience : Romanism the christian It is impossible to reduce the funda- ity of outward institution, saramen

elements in Romanism, as there are the principle of a holy life; the other on good works, as the evidence of in certain schools of Protestantism. faith and the condition of justifica-

church of priests. The former teaches,

Protestantism corresponds to the to the invisible. This is the distinc-

og prayer," as it alone, or by what men call bread, circumcision. The temporary col- centrifugal, the other centripetal. walks hand in hand with its father is called, it does seen to be consid- but by every word that proceedeth lision of Paul and Peter at Antiock The one is exposed to the danger of over some dangerous and thorny ored by some ministers that it must out of the mouth of God. By that (Gal. ii) significantly anticipated and radicalism and codless division, the nical uniformity.

1.1 WILSON hine Co.. RK. Competitors TENNA, 1873. F THE IMPE JOSEPH," confin the Emperor of Aust haniel Wheeler, Pro-Vilson Sewing Mach OF HONOE, in al Jury for this , for their imp al and social w

DR. WALLER

TICKETS

road Compan, March 28, 187

HDADAUTT

PBOGRESS, sward-wing Machine, being Paris Exposition of id Medal for Sewing this Company. Hence Progress not from a al, but from a Gold nade at Paris. MERIT, for the de-astry and excellence actured samples ex-ERIT, for excellence at Work, the only CO-OPERATORS, on papers ed by the G * Exposition, sign Wheeler & Wild quality of manuf wing Machine bu XPOSITION, SEW. New York, wh mplete produce mainted that se m, and which is is their new N machine sows to test gauges with ceived the higher and at the Vienna tinguished " LED HONORS K, Sept. 15, 1873. OF HONOR NEW YORK, y the judges of

LSON'S MACHINE over all other ma must revolutioniz illy in the Shoe an October 31, 1673. warded WHEREIT New No. 6 See

BROADWAY,

Cities of the

ad.

d. connectin South Caro n; also wit th on Char sta Railroad and August

7 30 s m 9 30 a m 11 15 a n 8 15 a n 2 30 p n 4 20 p n 6 00 p m 6 Ridge Di UP. mive 215 p n eave 450 p m bave 450 p m bave 450 p m ave 350 p m train from n on Abbe inesdays and mesdays and mesdays and mesdays and mesdays and

becate- unto the end, The nty mand dat y repeated in eight or nine mi erly be as long, or longer than this

ots of prayer, or all the and im, in himself, or in his works of s it proper to swell out almost every he as granionaly an of mouth

There is no exercise of our religion will also be comparative brevity in sonts. prayers if governed by this rule .--United Presbyterian.

Ye Did It Unto Me.

A poor wanderer, sick and friend ""Sick and distressed ?" So had her brother once been in a South ern hospital, and "angels ministered lect f Her husband was out of town, not, and never intend to pay. Sa per of a village.

was, had sent the forlorn being to what else can the greater part be Protestantism puts Christ before How utterly ashamed we feel as we

ng for length's sake. The Bible | word he gave us life at first, and by fore shadowed the great historical other to the opposite danger of stag. quit his side, assured that, as soon rives no rule on the subject of the many word he sustains that life, antagonism between Protestantism nation and mechanical and tyran- as you do so, you will fall into misagth, but the longest prayer it ree- and strengthens it more and more and Catholicism which continues to

links for that word. nd that prayer was made on the to that food of the sonl what eating position at the Council of Jerusalem than three hundred years, admit of is to the food of the body ; there, and in his first epistle, agrees in a final reconciliation ? The threat, sions of devotion, as the occasions the temple. There may be occasions fore, if we would there in our souls, principle with Paul, and prophetic ening division between Jewish and of life may prompt, adoring him still when a public prayer may prop. and grow strong within, we must ally warns his readers against hier Gentile christianity in the apostolic over have a sharp asions it may be keen relish for that heavenly food ; germ and besetting sin of Popery Council in Jerusalem, but on the less all day ; and you shall thus, as horter. It is not necessary on every we must "be more really to hear than and all cognate systems in the occasion to range over all the sub. to offer the sperifice of fools." Not, church.

inclosed, that our li aran with to fied of the glory that pertains to God is to be all bearing. If God is ity in motion ; Romanism is mediaval and Romanism, or Popery, as we God which fally contents and satis mon and grace. Nor wabedumb. If he graniously speaks, progress ; while the Greek Church tween the religion of the Old Testa him shall post or starpation. man al pu one of the sacred names of God, all feah come with their con basicos. Protests

dancy, of vain repetition, of mere of their sorrows and their sine. It ligion of authority. The former is union with Poperv is as impossible platitudes of prayer without point or is ours, O blessed and priceless privi- mainly subjective, and makes reli- as a union of apostolic christianity relevancy to the circumstances or oc- lege ! to hay our petitions on the steps gion a personal concern ; the latter with Jewish hierarchy which cruci casion, is sadly out of character in of the throne, as well as wait and is objective, and sinks the individual fied the Saviour under the plea of leading the prayers of a congrega- hear the answer of the King. But in the body of the church (comp. orthodoxy and zeal for the ancestral even then it becomes us to demean

onracives as those who are coming to in which there should be more sim- a King. If our petitions may be evangelism and spiritual simplicity : should be variety as in preaching, as weighed. Let them not outran the asceticism, sacerdotalism, and cerethere always will be if appropriate sense, outrus and overshoot the real to the subject and occasion. There conviction and inward feeling of our Here, of all places in the world, let us beware of words, that are mere words-meaningless, hollow words. Better be silent altogether than thus to triffe with the holy majesty of heaven, ""Be not

rash with thy month and let not thy heart be in haste to atter anything tian lady's house to beg some care. before God ; for God is in heaven, "I am only a poor tramp," he said, and thon upon earth ; therefore, let church obut I'm dreadfully sick and dis- thy words be few." In short, say only what is true; may only what you feel; pour not out words from rour line which have no correspond. ing reality and meaning in your beart. unto him." Should she send this Do not utter raptures you feel not ; man out to perish of cold and neg- rows of holy obedience you mean there were only little children with prayers are nothing better than an mockery of heaven; yet what else prays directly to Christ; the other can we do if we are remained to speak neighbor, a half mile away though it If we feel little and yet speak much. gin and the saints.

her. God sent him too, no doubt, but such meaningless sor as these I have described ! There. be he desired to test her love and fore, let thy words berthw. Let them be like the prayer of the publican-"Ma, don't keep him," said Emma, of the Syrophenician-of the dying as she kissed her mother good night; thief ... swift arrows of the heart piercing the heavens. Let them be the frait of much thought, much meditation, and much searching of the Ditake care of us," she said, closing vine Word, much allent waiting upon God, and listening to his voice; but And now she was all alone with let the words themselves be few. this stranger, and he moaning with | Hetter one spark of living fire than a fever and dehrium. There seemed whole heap of ashes. Better a sinbut one thing to do; he must be gle grain of genuine wheat than a helped up stairs to her spare cham- whole mountain of chaff. Better to ber and taken care of some way all atter even one word of real heart and a cloud of county words all our

for listening is ten, however, that Peter, in his has divided Christendom for more of prayer, lifting up your lieart te, and a archial pride, which is the fruitful age was avoided and healed by the him many times a day, and more or Protestantism is modern christiana distinction between Catholicism

not to be silent to us no more must christianity in conflict with modern must (similar to the distinction be-He is the represents ancient christianity in re- ment and the later Judaism.) a reccollision with the former on the

Every thing of the nature of redun- their petitions, and all the sad detail freedom (Gal. 1); Romanism the re- by Christ alone is possible; but a religion. By the Vatican decrees

Protestantism is the religion of Popery has proclaimed itself infallible, and, therefore, irreformable, licity than in prayer. And there large, let our words be few and well Romanism the religion of legalism, This consummation of hierarchical pride may be the beginning of its monialism. The one appeals to the downfall, and the destruction of intellect and conscience; the other Popery may be the emancipation to the senses and the imagination. and reformation of Catholicis Protestantism is the christianty of Herein lies the significance of Old the Rible ; Romanism the christiani- Catholicism, which is moving in the ty of tradition. The one directs the right direction-toward positive, people to the fountainhead of divine Scriptural, evangelical christianity. revelation ; the other to the teaching - Philip Schaff, D. D., in the Indepriestbood. The former freely circu-

> lates the Bible as a book for the people; the latter keeps it for the use of the clergy and overrules it by its traditions.

John iv : 11).

Protestantism is the religion of God, and Him only shalt thou serve This is always God's order : true umediate communion of the soul

with Christ through personal faith ; worship followed by lowly service. And the service which he delights in is the outflow of a glad and gratecommunion through the church, and obstructs the intercourse of the beful heart, that longs to do something liever with his Saviour by interpos- for the one who has done all for it; ing an army of subordinante mediaand our only power for such service her, and her home in a retired cor- hypocritical pretence and impious tars and advocates. The Protestant is the joy of the worship.

How we bemoan our poor unwo usually approaches him only through thy service. What saduess steals What could she do f Her next door in many and inflated words of God f the intercession of the Blessed Vir- upon our souls as we look back ask. What have we done for Christ

lines month the Church and makes Christliness retrace our walk and ways. How

chief and trouble : seek not so much

more we must this day. It should not be forgot Does this great antagonism which to pray as to live in an atmosphere momentarily to him in varied expresthanking him, resigning your will to principle of salvation by Christalone you advance in this practice, as it through faith (Acts xy). If we make becomes more and more habitual to you, increase in that knowledge of fies the soul .- Dean Goulhorn.

The Prayers of the Bible

Many of the prayers of the Bibl which the petitioners approach God. and the confidence with which they expect an answer. As we read we are amazed and hesitate to follow and yet they are inspired and approved examples for us. They show that the words of our Lord, "Ask what ye will," are to be taken in their fullest meaning. Not simply for the supply of our wants may we ask, but for the fulfillment of the highest desires of the soul and the gift of what we can neither compre hend nor define, but for which the renewed soul longs-the fullness o spiritual life. Not simply accordin to our asking, but far more exceed ingly above all that we can ask on think does God give. Not by our need are we limited, but only by the riches of God's grace and his power to enlarge our capacities and to fil them with himself. Thus the apos tle prays the God and Father of our Lord Jeaus Obrist that his Ephesian brethren may be filled "with all th fullness of God."

These prevers show us, also, with what boldness we may come to the throne of grace, David, penitent prostrate and trembling, cries to God for mercy; but he rises, as he prays, to the full confidence of on who knows his Father's love. Mos enters the cloud and talks with God uface to face, as a man with h friend." Paul prays as one who has been in the "third heavens." Nor ere in this aught of m presumption. With all humility in their boldness the petitioners stand before God in their sonship, and know they do not intrude upon a forbidden presence. They do so with the assurance that they will be heard. They ask great things, but they know that they ask of a great God who has illimitable riches for his people. They come as accepted in the Beloved and confidently plead his merits and his promises. It is also to be observed that a their highest point these prayers all meet in a common desire to know and enjoy God. For this David thirsted. It was the one supre desire of Paul's heart. When Mose stood before the Lord in the moun tain perplexed as to duty, oppres with a sense of human sinfuln and of divine justice, his praver was: Show me thy way and let me know thee; show me thy glory Here all prayers ultimately meet, for this is the tendency of the renewed nature; by this are we con we should be ready and able to do the divine image, and in this alo are we satisfied .-- United Presh rian.

Warship Followed by Service.

"Thou shalt worship the Lord thy

he knew his own, and it may "I think he'll rob us before morn-

"Emma, God is here, and he wi

It was a sacrifice, but she prepared the room, and left a clean days." shirt for his use, and when he was safely in bed she entered, threw the old garments out of the window,

AN EXPTY SPOON-A YOUDE ninister, who was quite self estisted combed and cut his tangled hair, with his own discourses, was always one, but the most advanced portion bathed his face, administered cool- very curions to know what others of the church of Christ; Roman ing draughts, and watched him thought of them. The Lord permit- identifies itself with the whole Cathcame and went, and still he was Sabbath evening as he was passing christianity itself. The former claims racked with pain and grew weaker the cottage of an humble but pions to be the safest, the latter the only Lord, and in the power of his might. and weaker. There came a brighter laborer. The good man was kneeling way to salvation.

and loving words in part compen- inter paused a moment to listen. He christian people ; Romaniam the suffer with joyfulness.

the standard of sound churchliness. little truthfulness of heart, how little Romanism virtually puts the Church | self-denial, how little love for souls. before Christ and makes churchliness how little energy and zeal. And the condition and measure of piety. day by day, yes, week by week, and This is, no doubt, the meaning of month by month slips by, and still it Schleirmacher's famous formula ("Der | is the same-why is this ?

Christlicke Glaube," Vol. I. sec. 26): Because we have so little fellow-"Protestantism makes the relation of ship with Christ. Because our souls the individual to the Church depen- are well-nigh starved, and scarce dent on his relation to Christ. On have strength to drag themselves tholicism, vice versa, makes the along. Because our knees are weak individual to Christ dependent on through fasting, and therefore quite his relation to the Church." His incapable of long-continued effort. pupil and successor, Dr. Twesten, Ah I did we feed abundantly upo puts the distinction in this way : the bread of life how differently it "Oatholicism emphasizes the first, ild be. Did we but feast upon night. "Ye did it unto me," she prayer once in our life than walk Protestantiam the second clause of the fiesh and blood of Christ, and the passage of Irensus : "Where the take our fill of his amazing love, Church is, there is the Spirit of God : how fat and strong we should be and where the Spirit of God is, there come. What bursts of praise and is the Church and all grace." gladness would then ascend to Him. Protestantism claims to be only How free and full would be our worship. And thus our souls would be as oxen, strong to labor; and in stead of bemoaning our leanness and mighty throngs have gone into the through the night. Days and nights ted him to gratify his curiosity one olio Church, and the church with weakness, we should delight ourselves in Christ; and strong in the