

SOUTH WESTERN BAPTIST.

HENDERSON AND
E. T. TALIAFERRO, } EDITORS.

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voice, "Fear God and give glory to him; for the hour of his judgment is come." Now immediately follows the proclamation of the downfall of mystic Babylon—the end of martyrdom—the rest of the saints from their labors, and the reflex influence of their works. In what follows in this, and the rest, to the 19th chapter, is but the history of God's judgments upon the Antichristian powers of earth, with a recapitulation of the abominable organism, now being destroyed, with the lamentations of those who suffered by its dissolution. The 19th chapter first celebrates the triumph of God's people over their great foe, and gives glory to him who has gained the victory; shows how it was done; brings up again the scene described in the last of the 14th chapter, and invites the fowls of heaven to fatten on the slain of God Almighty, from whose press of wrath, blood had run out even to the horse bridles, a distance of a thousand and six hundred furlongs. And now, in the 20th chapter, the great instigator of all these abominations, the dragon, the old serpent, the devil and satan—how descriptive!—is next bound in his own infernal den, and the millennial reign, under the administration of the saints—as Spiritual and pure as that of the martyr spirits—shall bless earth, with one little interval of attempted wrath, which is signally to fail, until Christ personally and visibly appears on his great white throne of final judgment of the whole race. This, and its attendant consequences, will forever separate the righteous and the wicked—purify and renovate the world—and the tabernacle of God will be with men, and all things be new.

I have thus glanced at the order of time, in the fulfillment of prophecy, in regard to the two great events now agitating the political, philanthropic and religious mind, in England and America, plainly to present the fact, and challenge investigation on the subject, that the salvation of the Jews awaits the conversion of Pagan nations; and that the overthrow of Antichrist is only to be accomplished by the spread of the Gospel through the whole world. It is important, then, that we apply at once all our resources to obey the Savior, and preach the Gospel to every creature? W * * *

The Miser's Prayer.

"O thou well beloved and all powerful dollar; we come to prostrate ourselves before thee, to pay our devotions at thy shrine. We acknowledge that thou art the source of all our enjoyments in this life—and of all that we can hope for in that to come. Our heart's best affections are centered in thee, and in thee do we delight—for thee we sacrifice every finer sensibility of our natures; for thee we pass toilsome days, and sleepless nights; for thee we become aliens from the comforts of home—and the kindly enjoyments of society; for thee we willingly sacrifice our comforts and that of others, diligently following the meanest practices to secure thine all-powerful favor. For thee we grind the face of the poor, keep back the hire of those who serve us, exact the utmost farthing from the widow and fatherless, drive the gray haired beggar from our doors, and spurn the infant child that solicits bread at our hands. For thee we are guilty of every mean and dishonorable action, for thee we pierce ourselves "through with many sorrows," and sacrifice our hope of eternal life and everlasting inheritance.

To thee we look for comfort when the icy hand of death shall feel after our heart-strings. Forsake us not when our gray hairs come with dishonor to the grave; when those we have wronged—the orphan, the destitute and the forlorn—shall invoke curses on our hoary heads. To thee we look for consolation when the terrors of the great vengeance day shall stare us in the face; when the canker of our ill-gotten and closely boarded gold and silver shall eat our flesh, "as it were fire;" when the cries of those who have "reaped down our fields," and whose hire has been kept back by fraud and shall have entered into the "ears of Lord of Sabaoth."

Even now, there is with us a "certain fearful looking for of judgment, and fiery indignation that shall devour the adversaries;" and we are forced to invoke to our aid the memory of all the millions of past time to keep us true to our purpose of loving thee, and thee only.

O thou great dollar that rescued the greatest villains of past time out of the hands of justice, save us from the hands of the final judge. Forsake us not, we pray, for it is our determination to be faithful unto death, and then—the judgment. The judgment! Our heart sinks within us at the thought! The course of justice is turned by thy mighty influence now, but will it avail in the coming day, and with the spotless judge? O Almighty dollar here we, for our trust is in thee. Amen.—J. Lenfest.

Vivid and scriptural views of sin are essential to our forming a right estimate of the atonement.

Self-examination is necessary to soul prosperity.

Rev. A. Maclay—Bible Union.

We find in one of our exchanges a notice of a pamphlet lately issued by Dr. Maclay, who has made some startling statements about the Bible Union. The pamphlet we have not seen, and can only, at present, furnish our readers with the extract, purporting to be taken from it:

"Being fully satisfied, from personal examination, that the funds that I have done so much to collect, and which I know have been most sacredly devoted, by the rich and the poor, to one of the holiest purposes of Christian charity, are being squandered; that a vast amount is expended for operations remote from the one great object of the Institution; that men are employed to translate the word of God who are not qualified for the work; that unwarrantable translations have been made, which, if published, must bring into discredit the most precious doctrines of my faith, sap the fundamental principles of Christianity, as indubitably revealed in the Holy Scriptures, and shake the confidence of the people in the canon of the sacred writings; that such revisions are likely to be published for indiscriminate circulation, without the previous precautionary examination provided for, and required by the plan and rules of revision, as originally adopted by the Board; that the controlling power of the Institution has become completely centralized in one man; and that the exercise of that power is not only such as to forbid the hope of reform, but also to blast the name and influence of every one who advocates reform: feeling perfectly assured of all this, I am compelled, by a stern sense of duty, to abandon the enterprise, and to free myself, as far as possible, from all further responsibility in its operations. And I cannot doubt that my friends, when rightly informed, will justify me in so doing."

No one who is acquainted with me, and knows what the Bible Union has been to me during the six years of its existence, will suppose that I could believe all this upon any slight grounds, or slightly arrive at such a conclusion, and take a step which I know must inflict pain, similar to that which I have myself endured, upon the hearts of many of my best friends, whose hopes like my own, will thus be sorely blasted.

From successful disappointments, in the great aim of my later life, and from all the excitements of public discussion, I would gladly have withdrawn in silence, to seek in the family and social circle, with whose love a merciful God has blessed me, that repose which my heart so much desires, and which my years demand. But at no period of my life could I have silently lent my name to a course which I consider unjust to my brethren, and dishonoring to the God of the Bible. And having now after half a century spent in the ministry of the gospel, devoted all my strength and influence, for the last six years, to inspire the public mind with confidence in what seemed to me the greatest enterprise of the age—having induced thousands throughout the United States, in the British Provinces, and in Europe, to become self-sacrificing supporters of the American Bible Union,—and being myself at last compelled, by the hopeless mismanagement of this institution, which is barely outlined in this letter, to abandon the enterprise, I feel bound, as an honest man, and a Christian, to answer the inquiries which are coming to me from every quarter, by frankly stating, once for all, the reasons of my action."

The Atonement.

In the agonies of Christ, a person of such transcendent dignity and glory, we see the terrors of divine justice displayed in the most affecting manner, and are impressively taught what evil is due to sin. In the pardon purchased by his death, we contemplate the riches of divine mercy. God might have displayed his justice, indeed, in the world of perdition, and called us to contemplate it as written in characters that would make us shudder. His mercy also he might have displayed, by the absolute and unconditional pardon of sinners, provided an atonement had been made. But who could look on the radiance of his simple justice, as exhibited only in such a manner as I have stated, without extinguishing his vision forever? Or who could contemplate indiscriminate and unconditional mercy only, without being influenced to forget the awful displeasure of God against sin, or being emboldened to continue it? But in the cross of Jesus, his justice and his mercy are united. Here is the bright spot where the effulgency of the Deity converges and concentrates. On this we may gaze with admiration, with calmness, with delight; for here the rays of eternal glory meet and blend, so as to be sweetly tempered to our vision. The bow in the cloud, where the glories of the sun, the brightest image of its Maker in the natural world, meet and mingle, and present to our view the delightful token that the waters of a flood will drown the earth no more, is but a faint emblem of the atonement which beams from the cross of Jesus, the token of deliverance from a flood more awful than that of Noah.

One of the greatest blessings you can enjoy is a tender, honest, enlightened conscience.—Christian's Pocket Book.

Puffing Ministers.

In a late Chronicle, containing an article from "Elles," one of the "trio," recently much praised, was received by the writer of this with joy. It has been, indeed, painful to read, week after week, in some of our religious papers, the eulogistic articles which they contain.—And can either editors or correspondents give even one good reason why such eulogy should be given? Is it to gratify the ministers thus praised? To this may it not be said, if he is entitled to it by superior piety or talent, then, it is to him not only objectionable, but often offensive.

Great men, either in talent or piety are already far above this. They have often as they were arising perhaps from obscurity, prayed that the praise of man might not prevent their success.—Is it therefore to be expected that they will be pleased with eulogy? Again, if the sermon or address was one-half as good as we are induced to believe it must have been from the praise bestowed, it is impossible to say anything that would convey to the mind the most faint conception of its power on the people. Poets have endeavored to describe the falls of Niagara; and who that ever saw the falls and had ability to appreciate the sublimity, does not know the best description to be a failure. Better let people that wish to know what God has done and is doing, there go and see, and hear, and feel for themselves. So of our great men; you must see them, you must hear them, you must feel the great truths of Christianity as presented by them running through every channel of the soul. We have great men, we have good men, and it is hoped that thousands, even millions, may be benefited by their well-studied and ably delivered discourses—let us hear them, and then praise the Lord for qualifying them for the work, and raising them above the praise of man.

But there are other reasons why eulogy is not best. The men above referred to, do not appear to advantage before a strange congregation, as they otherwise might if no praise had been previously given in the papers. The congregation hear that "the celebrated Rev.—" or the "powerful Dr.—" or the "eloquent Rev.—" is to speak, and they often go expecting more than they obtain—for great men are not always equally great. For proof of this, the reader is referred to remarks of the congregation after the sermon or address is over. To illustrate:—It is confidently expected that at no distant day the "iron horse" will go with great speed to the Pacific; will not its greatness make a deeper impression on the wild Indians who never read of a locomotive, than on those who are expecting some great thing, perhaps much greater than they will ever realize?

Mr. Editor, do as suggested by your correspondent "Elles," "lead off in this matter," and, doubtless, gratify many of your readers.—Christian Chronicle.

The Faith that cannot grow Old.

Other religions become sickly exotics when you transplant them from their birth-place; change of climate is fatal to their constitutions. Christianity takes root in every soil; it flourishes in every climate. You cannot plant Mohammedanism in China, or Confucianism in Turkey; the subtle system of Hindooism will not do for the untutored mind of the African. But, thank God, Christianity is alike adapted to them all.—Other systems are content to slumber within their own territory; they make no attempt to acquire dominion over that which is the proper sphere of religion, the kingdom of mind. Christianity aims at and avows its intention of completing the conquest of the world. In distant parts of the earth its banner is now waving, the sign of hope to the nations. Other religions, after they exist for a century or two, give signs of inanition and feebleness. The strength of Christianity grows with its years; it is not subject to the wasting influence of time; age brings with it no feebleness; centuries, ages, centuries of centuries, write no wrinkles on its brow. It is eighteen hundred years old, and the dew of its youth is upon it.

Many a true heart, that would have come back like a dove to the ark, after its first transgression, has been frightened beyond recall by the angry look and menace, the taunt, the savage charity of an unforgiving spirit.

One of the greatest blessings you can enjoy is a tender, honest, enlightened conscience.—Christian's Pocket Book.

The "John Johnsons."

A correspondent of the Christian Times, who attended the last session of the Hudson River Ass'n. North, where Dr. Welch was Moderator, states that during the session there was an interchange of views on the permanency of the Pastoral relation. After some discussion of the point, brother D—, arose and related the following anecdote:

"When our Moderator was Pastor of a church in Albany, a brother minister from the South who was in quest of a location, called upon our Moderator, and wanted some advice. Having stated his business, Dr. W. inquired, 'why not remain where you have labored?'—

"Oh I have a man in my church by the name of John Johnson, who causes me much trouble."

The Dr. replied, 'I have a John Johnson in my church, and have had for a long time, but I do not think it best to leave on that account.' Next the brother went to New York, and sought direction from Dr. Cone.

Having stated his object to Dr. Cone, he was asked, 'why not stay where you are?'—

"Oh I have a man in my church by the name of John Johnson, who is very troublesome." "I have always had two or three John Johnsons in my church," said Dr. C., "but I never mind them."

Not yet quite satisfied, the brother went to Boston to consult Dr. Baldwin. Having stated his errand, Dr. B. inquired, 'Why not stay where you are?'—

"I have a man by the name of John Johnson in my church, who makes me a world of trouble."

"Well," says Dr. B., "I have some John Johnsons in my church, too, but I remain notwithstanding."

Our opinion is, that these John Johnsons are a perfectly ubiquitous race; and he who expects to be entirely rid of them must needs go out of the world.—Christian Secretary.

"The True Riches."

While a Tract visitor was passing through her district, she was accosted by a stranger, who respectfully solicited a tract: it was given him, with a few words of Christian counsel, upon which he said, "O yes, I have been rich these two years." Before she had completed her round, this man again overtook her, and said, "Did you understand? I mean, it is two years since the love of Jesus filled my soul; some one gave me a tract, which led her to think of her ways, and when I saw my wife going to church; I thought I ought to go too." Here is a testimony to the usefulness of Tracts, unlooked for—a flower by the wayside, fragrant and precious, inspiring fresh confidence in the promise, "in due season we shall reap if we faint not."—New York Observer.

We extract the following sensible article from the DAILY SUN, Columbus, Ga. It seems the "latest agony" in the science of puffery, is in favor of the Rev. Baby Sprinklers. The world is always turning up something new.

Puffing ad nauseam.

Newspaper puffing has long been at a ridiculous height, but it seems there is room yet left for further absurdity.—We noticed in one of our exchanges yesterday, a puff of a person for the manner in which he baptised some little children—copied from a Virginia paper for the gratification of the Reverend gentleman's numerous friends! Gently man's steamboat Captains, princely landlords, and obliging Postmasters have long been common; but this last touch almost caps the climax. Soon we shall see puffs, no doubt, of hearse drivers, for their handsome manner of holding their doleful ribands, and of undertakers, for their artistic style of using their screw-drivers. The disgusting practice to which we allude, has been carried to such extremes by the American press, it must necessarily work its own cure at an early period. Already, newspaper puffs are in such general disrepute with men of sense, that even an honest expression of commendation is classed with the rest—as gas, pure gas, meaning nothing. Editors will after a while learn a from this, to be discriminating and more economical with their puffs; and thus retrieve the reputation they have so deservedly lost.

Joy in Adversity.—All birds when they are first caught and put into a cage, fly wildly up and down, and beat themselves against their little prison; but within two or three days sit quietly upon their perch and sing their usual melody. So it fares with us, when God first brings us into straits; we wildly flutter up and down, and beat and tire ourselves with striving to get free; but at length custom and experience will make our narrow confinement spacious enough for us, and though our feet should be in stocks, yet we shall, with the Apostles, be able even there to sing praises to our God.—Hopkins.

Stand Firm!

At the critical moment in the battle of Waterloo, when every thing depended on the steadiness of the soldiery, courier after courier kept dashing into the presence of the Duke of Wellington, announcing, that unless the troops at an important point were immediately relieved or withdrawn, they must soon yield before the impetuous onsets of the French. By all of these the Duke sent back the same spirit stirring message, "Stand firm!"

"But we shall perish!" remonstrated the officer.

"Stand firm!" again answered the iron-hearted chieftain.

"You'll find us there!" rejoined the other, as he fiercely galloped away.—The result proved the truth of his reply, for every man of that doomed brigade, fell bravely fighting at his post.

What an example is this for the Christian contending under the blood-stained banner of the cross! Shall the worldling maintain his position at all hazards for more earthly considerations, and the follower of the meek and lowly Jesus dare nothing for the boon of eternal life? God forbid! His pathway should be lighted up by the flames of divine love, and in the strength of Christ he should press manfully on from conquering unto conquest. If he will only continue to act thus, he will eventually achieve a glorious victory over his last foe, and be able to shout the "harvest home," in that upper and better kingdom, where the sound of weeping never comes, and where the weary are at rest.

The Daily Life of Milton.

In his mode of living, Milton, as might be anticipated, was moderate and temperate. At his meals he never took much of wine or any other fermented liquor, and he was not fastidious in his food; yet his taste seems to have been delicate and refined, like his other senses, and he had a preference for such viands as were of an agreeable flavor. In his early years he used to sit up late at his studies, and perhaps he continued this practice while his sight was good; but in his latter years, he retired every night at nine o'clock, and lay till four in summer, till five in winter; and, if not disposed then to rise, he had some one to sit at his bedside and read to him. When he rose, he had a chapter of the Hebrew Bible read for him; and then, with of course, the intervention of breakfast, studied till twelve. He then dined, took some exercise for an hour, generally in a chair in which he used to swing himself—and afterwards played on the organ, or the bass viol, and either sang himself or made his wife sing, who, as he said, had a good voice but no ear. He then resumed his studies till six, from which hour till eight he conversed with those who came to visit him. He finally took a light supper, smoked a pipe of tobacco, and drank a glass of water, after which he retired to rest.—Knightley's Milton.

RIGHT KIND OF PREACHING.—It was a beautiful criticism made by Longinus upon the effect of the speaking of Cicero and Demosthenes. He said the people would go from one of Cicero's orations exclaiming:—"What a beautiful speaker! What a rich fine voice!—What an eloquent man Cicero is!" They talked of Cicero; but when they left Demosthenes, they said, "Let us fight Philip!" Losing sight of the speaker, they were all absorbed in the subject. They thought not of Demosthenes, but of their country. So, my brethren, let us endeavor to send away from our ministrations the Christian, with his mouthful of the praise—net of "our preacher," but of God; and the sinner, not discarding upon the beautiful figures and well turned periods of this discourse, but inquiring with the brokenness of a penitent, "What shall I do to be saved?" So shall we be blessed in our work; and when called to leave the watch-towers of our spiritual Jerusalem, through the vast serenade, like the deep melody of an angel's song, Heaven's approving voice shall be heard:—

"Servant of God, well done!" Thy glorious warfare's past; The battle's fought, the victory's won, And thou art crowned at last."

A TRUE ANECDOTE.—A minister was about to leave his own congregation for the purpose of visiting London on what was by no means a pleasant errand—to beg on behalf of his place of worship. Previous to his departure he called together the principal persons connected with his charge, and said to them: "Now I shall be asked whether we have

conscientiously done all that we can for the removal of the debt; what answer am I to give? Brother So-and-so, can you say in conscience that you have given all you can?" "Why, sir," he replied, "if you come to conscience, I do not know that I can." The same question he put to a second, and a third, and so on, and similar answers were returned, until the whole sum required was subscribed, and there was no longer any need for their pastor to wear out his soul in going to London on any such unpleasant excursion.

Select Sentences.

Beware of detraction, and cultivate a spirit of Christian kindness; guilt, darkness, and pain, always attend scandal.

If there is any person you particularly dislike, pray for that person every time you think of him.

Believer, Christ died for you, and you live through his death, that you might live to him in your life.

A Christian has nothing to call his own, save Christ and his salvation; all the rest is surrendered to God.

Patience grows and gathers strength by meditation on the sorrows and sufferings of the Lord Jesus Christ.

Quick mental sight discovers the least departure from God, and spirituality produces mourning on account of it.

An Appeal for the Indians.

BY H. F. BUCKNER.

"COME OVER AND HELP US."

(Continued.)

An argument equally favoring

India and Domestic Missions, may be

founded upon the economy of means.

In all our benevolent enterprises as

much regard should be had to economy,

as in the ordinary concerns of life.

We are not at liberty to do as we please

with what we have, for we are God's

Stewards; and "it is required in stew-
ards that a man be found faithful." It

will be for us to answer to our Master

and say: "Lo, there thou hast that

I gave thee, for then will he reply to us,

"Well done, and thou shalt enter into the

kingdom of thy Father." We are not at

liberty to have put my money to the ex-

change, and then at my coming I

shall have received mine own with

interest. Our Savior hath truly said:

"The children of this world are wise in

their manner of life, than the children

of light." The children of this world,

in the investment of their capital stock,

have an eye to the dividend. Hence, before

making an investment, they consider

well the following questions: What

enterprise is the most promising? the

most convenient? the safest? While

men of small means ask: "The applica-

tion of the argument, and the answer

to all these questions will be found to

favor equally the cause of Indian and

Domestic missions. More good, I sup-

pose, has never been accomplished in a

given time, and according to the means

employed, than in the Indian country.

Thousands of them are now the devoted

followers of Christ, who a few years

ago were in heathenish darkness. The

gospel of Christ has done more to an-

nihilate their condition, within the last

few years, than all the other means that

have been used for that purpose since

the discovery of America.

The money expended in building and

supporting a single fort on our frontiers,

if judiciously applied to the support of

the gospel among the Indians, would

do more towards protecting us against

their depredations, than all the forts

and armies stationed along the line.—

In truth, nothing will ever make them

our friends but the gospel of Christ.—

The cause of Indian missions is noble

and God-like, and one in which every fol-

lower of Christ may engage with an as-

surance of success. The field was never

more promising than at this time. The

past history of our efforts, the present

condition of the tribes, and the inviting

prospect before us, all unite in giving

force to their appeal, "Come over and help

us."

MAY 31, 1856.

For the South Western Baptist.

Loud Thoughts.

I think some people of my acquaint-

ance should think more and talk less.

I think a little more fervency in pray-

er would do many church members much

good.

I think there is considerable danger

that some church members will forget

the claims of Jesus Christ, in their zeal

to promote the election of Buchanan or

Fillmore.

I think long sermons unbecom-
ing warm weather and sleepy congrega-

tions.

I think the piety of some will lan-

guish more and more, unless good re-

vivals of religion can be enjoyed this

summer.

I think the opening and closing of

every day should be attended by prayer

to God in every family circle.

I think my reader will spend his time

very unprofitably if he does not profit

some by these hints.

HINTER.

For the South Western Baptist.

Strictures on Church Government

Examined.

Passing over several assertions in Mr.

A's 2d chapter, I will now pay my re-

spects to a few ideas contained in his

3d, which is devoted to the "government

of the Baptist Church."

"In something," says my author,

"among the Baptists, after church

polity, we are led, more strikingly

than any where else, to observe that

the religion of Christianity—the piety

of society of Christians, large and respect-

able, "doing considerable good," and yet

in a state of anarchy!! But "soundness

of church government" is not necessary.

Mr. A. would tell us to "the piety of

religion—the prosperity of the church."

What do you mean by this, Mr. Abbey?

That the prosperity of the church does

not depend on her obedience to the laws

of Christ, laid down in the New Testa-

ment? O no, Mr. Examiner, I mean to

say the church, or any church, depends

not mainly on a system of laws inde-

pendent of the Bible, for its prosperity."

Very well, sir; then, there is no issue

between us.

I maintain that Baptists, having "no

government at all," in the sense just

mentioned, may follow the teachings of

Christ and His apostles, and yet, "often-

times, in many parts of the country,"

"no considerable good."

Mr. A. spends much time and argument

to prove that the Baptist denomination

as a whole has no government. In this

he is like the champion who would cre-

ate an antagonist in order to enjoy the

glory of defeating and demoralizing

him. Wonder if Mr. A. remembers ever

meeting with a single Baptist who con-

tend that such a thing as a Baptist gen-

eral government ever existed, or was

ever expected to have being? You have

in deed demolished your ideal Hector, Mr.

A., but that Hector, unfortunately for

your fame, was not the representation

of Baptists.

What means my author in the above

extract, by the term, "soundness of gov-

ernment in the church?" What is a

sound church government? No doubt

my author would make an emphatic an-

swer in a single word—"Methodism."—

I thus judge, because he says "this ques-

tion" (one similar to the above) "in-

volves two considerations. 1. What is

said in the Bible on the subject? 2.

What does human experience teach?"

Then he goes on to say that, "No

church government was established in

apostolic days." And further, that,

The subject of church government is

"never alluded to in the Bible except

in the most general terms."

If these assertions be true, no system

of church government, whether sound

or otherwise, is to be found in the Bible.

What is left then but human experience

to determine the proper government for

the church? It would have been just

as well for Mr. A. to refer the whole

matter to this tribunal at first. But

how will he bring in "Methodism" as

the one thing needful for the church?

Just in this way, "Methodism is

church of Christ, and its system of gov-

ernment is found to be one of the very

best, if not the best superlatively, that is

known, for carrying out its designs;

therefore Methodism constitutes a sound

system of church government." Indeed,

in itself considered. It is both practical

and useful; and, with the exception of

a single one, I know none superior to it.

That exception is the government which

the apostles, under the Holy Spirit, gave

the churches. A government, sir, in which

the word of God was the only law, and

which recognizes the independence of

every individual church. This is the only

sound system of church government

which the world has ever known, or

ever will know; and this is the gov-

ernment which Baptists adhere to. Can it

be said in truth, then, that we "have

almost no government at all?"

FLORIDA.

For the South Western Baptist.

THE WATER CURE—UNCLE ZECK!

There was a very refreshing revival in

the church at _____, and an excellent

old Methodist sister, who had been one

of the main pillars in the neighboring

church for years, made up her mind that

she must be baptized. Not being a person

to do things by halves, she came forward,

related her experience and joined the

Baptist church. When she was immers-

ed in the name of the blessed Trinity,

the precious old lady was so full of joy

that, unable to restrain her feelings, she

broke out, whilst standing in the water,

"Glory to God, I've got an easy conscience

at last!"

Uncle Zeck! who was witness of the

transaction, and very much impressed

with the circumstance, remarked, in

speaking of it: "I tell you, I believe

in the water cure stronger and stronger

ever since I heard old sister Wilson come out of

the water shoutin' glory to God."

SPIRITUAL WEAKNESS.—Why are pro-

fessed Christians so weak? It is not

because there is not strength in God,

or because he is unwilling to impart it,

but because they care not to avail them-

selves of it. Why are they weak? It

is not because the elements of strength

are not in the Christian religion, but

because this religion fails to sway and

govern them. They have too little re-

ligion, too little of that vital energizing

principle which operated as an animat-

ing and impelling force in the hearts of

prophets and apostles!

Never undertake any work until you

have your warrant; or you will find the

expenses to be heavy, and the labor a

task: David would have built a temple,

but he was forbidden.

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Obituaries.

Died, in average county, April 15, 1856, at about

Biloxi, Mrs. SARAH LAW, the 44th year of her age.

The deceased was a native of Sumter District, S. C.,

moved with her husband, Leitch H. Law, to Alabama in

January, 1833, was left a widow, with seven children, in

1845, all of whom survive her. It is enough to say of this

handmaid of the Lord, that she died a Christian, and

in the faith of the gospel, and that she was a devoted

party in life she embraced the cause, whom in after life

she never forgot, and by whom she was never forsaken

in the manifold afflictions which she suffered, nor even in

the last conflict. Her death was triumphant. At a "fall

age she has come to the grave," and entered upon that

rest that remaineth for the people of God." Yet, she

creeth

Beyond, beyond this lower life,

Up where eternal ages roll:

Where shall she never rest,

And fruits immortal life she sows.

F. M. L.

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The Family Circle.

A Sad Memory.

What would I not give if it were possible to take back one hour, of my childhood, over whose memory many bitter tears have flowed, and many vain regrets been wasted.

It was years and years ago, yet the scene is fresh before me. We were out under the fragrant blossoming trees—Hattie, her brother Frank, and I, the happiest trio of playmates to be found anywhere.

We little girls had our dolls of course, and so we played visit back and forth, from one apple-tree to another. And Frank was a dealer in china—ware principally cups and saucers, under the old oak in the lane, and we bought unheard of quantities, at the most extravagant prices. But Frank soon tired, as boys always do, of such quiet amusement, and presently began to make himself merry with our gravesayings, and mock dignity, and finally dared to pronounce it "all a sham." It was only in the mischievous overflow of his childish glee and a sportive answer and a merry laugh would have set all right again.

But I was quick tempered, and a very hot flush came to my face, and an angry retort to my lips. "Now, Frank Hale!" I said "you've spoiled all our fun and I'll never speak to you again as long as I live!"

Alas! for that rash word was kept. But Frank did not mind it! He only broke the blossoms off low spray, and began to snow ball us, as he said.

Oh how plainly I see him still! The bright slant sun-beams lit up his fair brow and golden hair, and his blue eyes were brimming with frolic. But the little soft, white missiles roused a wicked and revengeful spirit in my heart and catching up a stone, I threw it full at Frankie! It struck his forehead, and putting up his hand, his lips quivering with pain, he only looked at me reproachfully, and turned slowly homeward.

Oh what a guilty heart was mine. How I longed to run after him, and ask him to come back again and forgive me, but I was too proud. And so I only watched him silently, until he passed out of sight, with his hand still pressed to his forehead, and then I went back again to my play. But the charm was broken. Our sweet, shady play-ground was no longer pleasant, for the happy heart that enjoyed it so fully, was heavy with shame and sorrow, and the hour seemed long, before Hattie was willing to return home. That night as I lay down to sleep, I could not rest in that sweet peace wont to do. The very stars I loved so well, seemed like grave, reproving eyes, and so I closed mine fast, but I could not sleep for a long, long time. I resolved to go the very next day to Frankie and ask him to forgive me, and never, no never! be so angry again. But the next day it rained in torrents, and the next, and the next, and the third day my father said at the tea-table, that Mrs. Hale's little Frank was very ill with scarlet fever. How I prayed that he might not die, that I might go to him and say, "Forgive me!" and throw off this dreadful weight. Now one knew how much I suffered, for I could not bear to tell even my dear mother; but as day after day the news came that Frankie was growing worse, it seemed to me that I could not endure it. And then came the solemn tidings, Frank was dead! Dead! Those blue sorrowful eyes, that still seemed looking upon me, were sealed forever. The brow I had wounded was cold and pale; those lips were still in death that had not yet spoken forgiveness. And when he was lying in his coffin I saw him, and with an almost breaking heart I saw on that still white forehead a trace yet visible of my passionate deed.

Children this is a true story. It has cost me a great effort to relate it, for the recollection is very painful still, and yet, if it shall have power to stay one little hand raised like mine in anger, and a like sorrowful memory from embittering another life, I shall not regret that I have written it.

ELSE.

WHAT THEY GET AT SCHOOL.—A bevy of little children were telling their father what they got at school. The eldest got grammar, geography, arithmetic, etc. The next got reading, spelling and definitions. "And what do you get, my little soldier?" said the father to a rosy-cheeked little fellow who was at that moment stily driving a ten-penny nail into a door panel. "Me?—O, I gets reading, spelling and spelling!"

PAUL'S THREE WISHES.—Luther says the apostle Paul had three wishes, and they were all about Christ: That he might be found in Christ, that he might magnify Christ.

"He Never Swears." "Mother," said a little boy, "you know Henry G., the deaf and dumb boy, don't you?" "Yes, my son." "Well, mother, he never swears." "Of course not, my dear," said the mother; he cannot speak—he is dumb. "Well I know that; but then he never swears any way. He might write it, you know, but he never does; he is a good boy."

Young swearer! would you have been willing to write the first oath you uttered? Or would you be willing to write an oath on nice white paper, in a firm hand, and show it to your parents or Sunday School teacher, or to any of the friends whose love and esteem you desire? Would you feel proud of it as you would of an exercise in composition? No, no; you would be ashamed of it, for it is a low, detestable vice.—Remember the Bible says, "For every idle word we shall be brought into judgment." The oaths you utter are written—they are written in your memory; in God's memory! And the time will come when the dark catalogue will be brought up for condemnation O, swearer! whether young or old, add no more to what is already written!

But there are many little boys, I trust, who read this, who like the deaf and dumb boy, "never swear any way." Dear children, never yield to the temptation. Some boys think it is manly to swear, but there is nothing noble or manly about it.

As I was going along the street today I passed a well-dressed man, whom I might have thought a gentleman, if I had not heard him swear! If he had been dressed like a king, I should have despised him after that! O, let your lips be as free from profanity as those of the dumb boy! Let your tongue be as guileless in this respect as his pencil! "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."—[Sunday School Advocate.]

HUMAN ELEVATION.—"I know," says Channing, "but one elevation of a human being, and that is the elevation of the soul. Without this, it matters nothing where a man stands, or what he possesses; and with it he towers—he is one of God's nobility, no matter what place he holds in the social scale.—There are not different kinds of dignity for different orders of men, but one and the same to all. The only elevation of the human being consists in the exercise, growth, and energy of the higher principles and powers of his soul. A bird may be shot upward to the skies by a foreign force, but it rises in the true sense of the word only when it spreads its own wings, and soars by its own living power. So a man may be thrust upward in a conspicuous place by outward accident, but he rises only so far as he exerts himself, and expands his faculties, and he ascends up by a free effort, to a noble region of thought and action."

AMOS LAWRENCE'S POCKET BOOK.—"Father Taylor," of Boston, said in a public address: I have this day seen Mr. Amos Lawrence's pocket book. It is such a pocket book as was never made before. On one fold of it is printed in gold letters, "What shall it profit a man if he gain the whole world and lose his own soul?" You open another fold and read, The gold is mine, saith the Lord of Hosts." On still another fold is printed, "He that giveth to the poor, lendeth to the Lord." asked Mr. Lawrence what all this was for. He told me that he remembered that as men grew old they sometimes grew selfish, and every time he looked at his money he wanted to be reminded of the Gospel by which he ought to use his worldly goods, and therefore he kept money in each of those folds of his pocket book, for all good uses which Divine Providence might suggest.

EFFICACY OF PRAYER.—There was a colored woman who used to sit in one corner of the gallery on the Sabbath, and single out some young man as he came in at the door, and pray for him till she saw him come forward to join himself to the church. Then she dropped him, and took a third, and so on, till at the end of twenty years she had seen twenty young men join themselves to the Lord in a perpetual covenant—young men with whom she had no personal acquaintance whatever. This fact was disclosed to her pastor on her death-bed.

HOPKINS, is the last lingering light of the human heart. It shines when every other is put out. Extinguish it and the gloom of affliction becomes the very blackest of darkness—cheerless and impenetrable.

If you would please God, be much in his company.

YOUNG MEN IN STORES.—If a table was made up which would comprise the history of this numerous and important class, the result would indeed invite the gravest attention among those to whom the shaping of mercantile morals is committed. A statement was lately made out of the history of ten such young men, comprising all of a particular class who entered into business in a large and respectable wholesale house in a single twelvemonth about ten years ago. Out of these ten, three became drunkards in two years, one has been obliged to banish himself to escape a charge of embezzlement, and of the remainder but two have retained moral purpose and personal tone enough to keep their place on that rising tide of mercantile promotion, which, in the buoyancy of their early life, they thought they had only to throw themselves upon in order to be secure.—[Episcopal Recorder.]

A HAPPY STATE.—At length," said an unfortunate man who had been ruined by vexatious law-suits, "I am reduced to necessity, and that is the only thing I now of which has no law."

If spring puts forth no blossoms in summer there will be no beauty, and in autumn no fruit. So if youth be trifled away without improvement, ripeness will be contemptible, and old age miserable.

GREAT SOULS attract calamity, as mountains the thunderclouds, but while the storms burst upon them, they are the protection of the plain beneath.

BRIGHT HOURS and GLOOMY.—Ah, this beautiful world! I know not what to think of it. Sometimes it is all sunshine and gladness, and heaven itself lies not far off, and then it suddenly changes, and is dark and sorrowful, and the clouds shut out the day. In the lives of the saddest of us there are bright days like this, when we feel as if we could take the great world in our arms. Then come gloomy hours when the fire will not burn in our hearts, and ah, without and within is all dismal, cold, and dark. Believe me every heart has its secret sorrows, which the world knows not, and oftentimes we call a man cold when he is only sad.—[Longfellow.]

REV. SIDNEY SMITH'S CHURCH.—The Rev. Sidney Smith, preaching a charity sermon, frequently repeated the assertion, that of all nations Englishmen were the most distinguished for generosity and love of their species. The collection happened to be meagre, when he arose and said that he had evidently made a great mistake, for that his expression should have been that they were distinguished for the love of their specie.

Suppose an angel should say to you to-day, "come with me and see thy God! What effect would it have upon you? Don't deceive yourself! If you don't love God, you never will want to see him. Seeing him will never make you happy. But if you have done your first duty—if you can say, "thou knowest, all things, thou knowest I love thee"—how happy you are now—how happy you will be when you appear in his presence and see him as he is.—Rev. W. Arthur.

I'VE NOTHING TO SAY.—Then be silent. Words without meaning had better be left unsaid. There is not so much sincerity in the world as people sometimes imagine. A friend makes a call; she is announced and fancies herself a very agreeable visitor; she is told of her long absence and besought not to stay away so long again; and scarcely has the door closed before we hear, "I am tired of company, I do wish people had something else to do besides making calls."

NO PAY NO PREACH.—A Columbus (Ohio) paper instances the following as an evidence of a clergyman of the right pluck:

"Yesterday, 8th instant, at Urbans, the bell of the Presbyterian Church rang the second time—the congregation sat waiting and waiting, but no minister came. After the lapse of half an hour, a note was handed to one of the elders, who arose and red it to the congregation. It was from the minister, who said he would not preach for them any more till his salary was paid up."

"WOULDN'T thou know," said a good man, "whether thy name be written in the book of life? Then read what thou hast written in the book of conscience. If I write nothing in this book but the black lines of sin, I shall find nothing in God's book but the black lines of wrath; but if I write God's word in the book of conscience, I may be sure God hath written my name in the book of life."

Self-righteousness will wear a thousand liveries.

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