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For Terms, See last page.

A Condensed History of Antioch Church.

BY A FORMER PASTOR.

The Baptist Church of Christ, called Antioch, at the village of Mount Meigs, Montgomery county, Ala., is perhaps the oldest church in the Alabama Association. It was constituted the 5th of September, 1818, by the Rev. Isaac Suttle and deacon Graves Eves. In the organization there were only eight members, to wit: Richard Tillery, John R. Hogan, Absalom Ivans, Nathan Talley, Esau Bass, Daniel Bradshaw, Tabitha Cami Underwood, and Nancy Talley. Being without a regular pastor at first, they continued to hold monthly meetings, and to transact such business as came before them, until June, 1819, when the Church invited elder James McLemore to become their pastor. He accepted the call, and entered immediately into the work, and continued to labor among them until the year 1829, when he resigned his charge. The church during his administration, seems to have been in a healthy condition, receiving nearly every meeting, some by letter or baptism. Loret Reaves, Daniel Bradshaw, John R. Hogan and Green B. Pinkston, were the leading members at this time.

In May, 1826, the Church called elder Fields Bradshaw to the pastorate, he having joined them by letter a short time before. He served them until 1829, when he applied for a letter of dismission. In November of the same year, he was received under the watch-care of the church. It appears that they had no regular preaching during the year 1829. In February, 1830, the church again called elder Jas. McLemore—and on the 27th of the same month, the following record appears: "Fields Bradshaw, formerly a member of this church, is excluded from fellowship, for prostituting our faith, and joining himself to the Presbyterians." We find in looking over the church book that during the three years' pastorate of Mr. Bradshaw, there were but few accessions to the church, and nothing said about his disaffection up to the time of his exclusion.

Elder McLemore continued to serve the Church as pastor, from this time, (1830) until his death, which occurred in November, 1834, with his usual success. There was a considerable revival in the church in 1833. After his death the following ministers served the church in the order of their names:—John Robertson, Robert L. Daniel, Washington Mallet, T. D. Armstrong, Pleasant Spear, A. T. M. Handey, H. Talbird, C. M. Breaker. During the year 1848 the church was greatly revived, and there were added to their number by experience and baptism 25 whites and 26 blacks, besides several by letter and restoration. Elder W. S. Lloyd became their pastor in 1852, and continued their supply until the summer of death called him from his post. He expired in the pulpit at Antioch church in March, 1854. He was much beloved by the church and congregation, and his sudden death greatly lamented. His successors in office have been—W. B. Jones, Wm. Williams, W. R. Lloyd. The present pastor is a son of W. S. Lloyd, deceased.

In 1848-9, the white membership of this church numbered 57. The present number of whites is only 18. This small number is owing in part to the spirit of emigration. Many of the members sold their lands to wealthy planters, and their places have been filled by negroes, and consequently the colored membership is large, numbering considerably over 400, and constantly increasing. The church has preaching once a month especially for the blacks.

Loret Reaves was the first deacon of Antioch church. W. A. Melton was chosen shortly after. Since then, the following brethren have served in the deaconship: J. B. Pinkston, Gains Brook, B. S. Jones, Isaac O. Ray, John B. Cogburn, John H. Pinkston.

Daniel Bradshaw was clerk of the Church from the date of its constitution till his death in 1836. He was an excellent man, and one of the pillars of the church. Isaac O. Ray succeeded him, then W. B. Ray, the present clerk. The Antioch church, like all others, has had her seasons of prosperity and adversity—of revival and declension, of rejoicing and affliction. May the good Lord prosper and bless this vine of His own planting, and make its shadow a resting place for the weary pilgrim, and an abatement for the hope and the lost.

—GEORGE BLACKWELL.

In 1823, Cesar, a servant of John Blackwell, joined the Antioch church by experience and baptism. Two years after he was licensed by the church to

preach the Gospel, and in 1827, he was solemnly ordained to the ministry by a Presbytery consisting of elders Harris, Davis, McLemore and Harrod. In 1828 a move was made in the church to purchase Cesar from his owner, Mr. Blackwell, it being understood that he could be bought for the sum of \$800. Cesar enjoyed the unlimited confidence of his master (who was not a member of the church) he committed much of his most important business to his care, and he never deceived him. The sum asked (\$800) was considered a high price for a slave in those days. The matter was presented to the Alabama Baptist Association at its next session, and met its hearty approval. A committee was appointed to make the purchase, and the churches composing the body promptly responded to the call to defray the expenses. The title was vested in Trustees appointed by the Association, who directed his labors in the ministry, and made provision for his support. He visited churches in the bounds of the Association, acting as a Domestic Missionary. He occasionally made tours in various parts of the State at the call of churches, preaching with much acceptance wherever he went. After he became the property of the Association, he made his home at Rev. Jas. McLemore's, who owned his wife and only child. He was furnished with a horse to ride—and had an extensive library of books; and as he had been taught in early life to read and write, he spent his time, when not otherwise employed, in reading and study. "Uncle Cesar" was an excellent mechanic, and before his strength failed, he devoted a part of his time in working for the neighbors, who rewarded him liberally for his services. While thus engaged with his hands, he was in the habit of having his Bible, or some other good book before him, and occasionally reading a paragraph for study and meditation,—and in this way he acquired much of that knowledge which elevated him above others of his race. As a preacher of the Gospel, "Uncle Cesar" had few superiors in his day and generation. His theology was of the Calvinistic school, and he loved to discourse upon the doctrines of grace,—election, effectual calling, the perseverance of the saints in grace, &c., were the themes he delighted to dwell upon. He did not neglect, however, to present to his hearers, the practical duties of religion, and to warn the ungodly to flee from the wrath to come. When he was called upon to administer the ordinance of baptism, he generally in some brief remarks alluded to the ordinance, and the writer of this notice has never heard any man, who could give stronger arguments for believers' immersion than these he has listened to from him on such occasions.

"Uncle Cesar" attended regularly the meetings of the Alabama Association, and on the Sabbath the preaching committee always assigned him an hour to preach,—and whenever it was announced that "Uncle Cesar" would occupy the stand, crowds of persons, both white and black, would gather around him to hear from his eloquent lips the message of salvation. He had a tall figure, a clear, musical voice, and graceful elocution. He never became boisterous, and was remarkably fastidious in regard to preserving order during religious services. Sometimes when the colored people would become excited, and begin to shout he would suddenly pause, and then remark, "My brethren and sisters, when your cup is full, let it run over, but don't spill it any."

We take the following extracts from the minutes of the Alabama Association to show the estimation in which he was held by that body, and the deep solicitude its members manifested towards him in his declining years. In the minutes of 1844 we find the following: "The Trustees of bro. Cesar report, that in consequence of the infirmity of age, he has been unable to preach as frequently as desired. In the churches where his labors have been principally bestowed, the Lord has been pleased to make him the instrument of much good to the colored population. He has baptized in all 99." On motion, the Trustees, were authorized to draw upon the Treasurer for any part of the amount deposited in his hands in 1836 for the use of Cesar. In the minutes of 1845 we find the following in the Report of the Committee on Missions in the bounds of the Association: "The condition of our colored brother Cesar, appears to call for some action of this body. From old age and feeble health, he is unable longer to support himself. We, therefore, recommend to his Trustees to furnish him with all the necessities of life, and send up their accounts annually to this Association for liquidation."

But while his brethren were thus making provision for his temporal support it pleased his Heavenly Father to call him to his final rest and reward. On the very day the Association convened, his spirit took its departure to join the general assembly above. His remains were interred in the family grave-yard at Antioch. Jas. McLemore, in

Montgomery county. The Association at its next session, took suitable notice of his death—authorized his Trustees to sell his real estate, consisting of a house and lot in the city of Montgomery, and to erect a suitable monument over his grave. A beautiful marble slab marks the spot where his remains sleep, with the following inscription: "Sacred to the Memory of REV. CESAR BLACKWELL, Who departed this life Oct. 10th, 1845, in the 78th year of his age."

He was a colored man, and a slave; But he rose above his condition, and was for 40 years a faithful and acceptable preacher of the Gospel.

This stone is reared as a tribute to his memory, by his brethren of the Alabama Baptist Association.

*Note.—Cesar joined the Church in 1821, and was licensed to preach in 1822. He could not, therefore, have been a preacher more than 35 or 36 years.

For the South Western Baptist.

SELMA, Sept. 30, 1859.

Messrs. Editors: The Board of the Alabama Baptist Bible and Colporteur Society had a meeting to-day, and have appointed the Rev. Wm. H. Carroll, of Shelby county, to act as Corresponding Secretary of the Board, till the meeting of the Convention. Bro. Robert Keith has resigned the Corresponding Secretaryship, his resignation taking effect on the 1st of October, in the midst of our associational meetings—the hardest time of the Society. Bro. Carroll is much engaged, having four churches in charge, and cannot engage to give the Board all his time; but he has consented to do the best he can, under the circumstances. The Board would have preferred, and bro. Carroll urged them to employ one whose whole time could be had; but we haven't time to look around—the Convention meets in about six weeks, the Associational meetings are coming off, the Society is in a strait, the cause is suffering, and we must have relief. We were happy, therefore, in being able to command any of bro. Carroll's time. His appointment is not intended to undo the appointment of brethren to act as our agents in the different Associations, as announced in your last issue, and we would be sorry to know that any brother thinks himself relieved from doing the best he can, because of bro. Carroll's appointment. He can't attend many of the Associations, and one object in his appointment, and in the appointment of brethren for each association, as our agents, is to concentrate and bring to bear all the forces we can to relieve the Society from embarrassment, and to awaken a more general and deeper interest in a cause which ought to be dear to every Baptist heart, but which is languishing and dying, for the lack of that sympathy and interest that the denomination ought to throw around it.

We desire to say here,—and I speak for the Board,—unless the Baptists of Alabama are going to bestow more thought, more attention upon this Society—unless they are going to exhibit a deeper interest in it, than they have done heretofore, it is doomed. We would be sorry to know, that private enterprises in any particular section have abated the zeal of any body in behalf of our State organization, and we do not make such a charge; yet, it is a lamentable fact, that private enterprises of a kindred nature, are flourishing in Alabama, while all interest in behalf of the State enterprise, outside of a particular section, seems to be abating. "We are not sorry to see any man doing well in his business, but what we mean to say is, that we are sorry to see our State Society going down for want of sympathy. Let it be determined, then, by the next Convention, whether there is any necessity for a further effort to sustain the Society; whether, in fact, we need it; for, the little interest taken in it by the denomination at large would imply, at least, that there is no necessity for its further existence. If this state of the case is to be continued, we had best know it as early as possible. There was a time when the Board were encouraged by the manifestation of a pretty general interest, but that time has passed—and we are discouraged.

Alabama has been pointed to, as the pioneer in the colporteur enterprise, and has been held up as a model, in this respect, worthy of imitation—Georgia has followed us, on the same plan, and is now doing a mighty and glorious work, because of a general interest felt in the matter.

Our Convention is a body, having for its object, mainly, the spread of the Gospel among the perishing of our own and foreign lands—Domestic missions is not a secondary object with the Convention; and there is no agency devised by that body, so well calculated to promote Domestic missions, and as a consequence of that, missions of all kinds, as our Convention and Bible Society, and isn't it strange, then, that it should be neglected? By the reports of the Associations, as published in the S. W. Baptist, we see that some of the Associations are carrying on their own colporteur system, and supplying their agents with books and Bibles.

not from this Depository, and who have no dealings whatever with this Society, not even furnishing us with the statistics of the work being done. If one Association does this, why not all, and where the necessity of this Board? And carrying the argument home—if all are to do this, where the necessity of Boards of any kind, and why not abolish this and the Board at Nashville? The one at Nashville is the parent Board of all our State Boards, so, regarded, and our State Board is the parent of our Associational Boards. Some of the very Associations who have been loudest in denouncing those who attacked our Boards, are doing the very thing they condemned in others. We might be more pointed, but perhaps those who live in glass apartments might see the drift.

Now, we are sorry that things are as they are. Can't something be done? We have tried to steer clear of difficulties which have been creating parties in our midst, and to make the Society a rock, at whose base the agitated waters of the religious sea would subside. We still trust that our hopes may not be disappointed, and that the denomination will rally to their Society. If they do, then it may go on, achieving still nobler triumphs in our Redeemer's Kingdom, but, if otherwise, then otherwise.

Truly,

JOHN HARALSON.

For the South Western Baptist.

Religious Factions.

NUMBER 3.

Jesus baptized with the Holy Spirit, none but such as had been baptized in water: (Matt. 3:11, Mark 1:8, Luke 3:16, Acts 1:5.)

He baptized the Apostles with the Holy Spirit. Hence they must have been baptized in water.

You must pardon this episode, as it seemed necessary just in this place, in order to show the irregularity practiced.

Mr. Hutchinson visited some relations in Virginia—had a revival—baptized 100; but the Association when his newly constituted church applied, would not receive it. Hence he and all his members except 3 were re-baptized. Now the case becomes regular and the dissonance ceases.

Who were the schismatics? The whole Georgia Association were involved in it, for want of caution and faithfulness; those who saw the irregularity in 1878 should have spoken out, and thus saved much evil; but as they soon receded from their position, the adherents and advocates of Mr. H. may be regarded as such. His friends kept diminishing till by and by there was none so poor as to do him reverence and advocate his cause; he fell into crime and his usefulness was gone and he was finally excluded. Fair play is the jewel; this huddling up ecclesiastical matters in haste is not the best way to do business in the Lord's vineyard.

The case of the three, in the congregation gathered in Virginia, which would not submit to re-baptism, shows us that minorities in that day could show their independence, if not their obstinacy; they were wiser than the 97 that saw their error and retraced.

Some churches give letters to applicants not in very good order to get rid of them; wrong—wicked—the letters are falsehoods; or, they procure them surreptitiously and hurry to another church and get in at a called conference, lest their standing would be ascertained; the receiving church becomes the faction; or, members are cited for trial, but another church prejudices the case, and leading ones give assurance that they will receive them, if excluded; or, those cited, object to some measures in the trial, and they and friends, a minority, break off and form a new organization; here are factions. These things ought not so to be. If you are unjustly excluded, you will be less harmed than those active in your expulsion; you will rise in the estimation of the pious; you will be in the school of humility all this time, while God will sanctify to your usefulness and spiritual comfort—you will be more eminently useful than ever before. Perhaps this condition of unjust exclusion is the very means needed to humble you, and so prepare you to enlarge the empire of Christ. This is better than to get up a faction.

The grand principle is, that majorities shall govern; but now, and then minorities are found that will not submit; they will be factions.

Mr. Allen of Iowa, was, and is an open communionist; a council advised his expulsion; but he claimed the right to remain in the church and propagate his heresies! Mr. Howell of Massachusetts, desired ordination; two councils refused; then he went to Nantucket Island, and there the council refused to ordain him; but one of them, Mr. Malcom, with Pedobaptist aid, did the work!

Verily, verily, we are becoming a factious people. Submission to brethren need not be the custom of early times; but now, one upstart knows more than three councils of ministers, respectable for age and talent for theological knowledge.

For the South Western Baptist.

Zion Church, Covington County.

Messrs. Editors: Having noticed your request, that brethren would send to your office a history of the several churches in the State, I now send an account of Zion Church. Twelve years ago, I moved to this county as a pioneer missionary. At that time the nearest missionary to me was 15 or 18 miles; for 18 months we never heard a sermon from our own denomination.

Hearing of a meeting at Siloam in Butler county, I went with a young friend to it, and there became acquainted with brethren Van Hoose and Dr. J. L. Nixon. Bro. Nixon gave us an appointment in November, 1849. About that time I heard that brother Matthew Bishop was a missionary for the Alabama Association, and that he was to preach at a school house in Pike county, he also gave us an appointment for the 1st Sabbath in October. This encouraged me very much; so on the next Sabbath I went to hear an anti-brother and asked him to publish the appointments; but he did not do it, and after he dismissed I published them myself.

The brethren, Nixon and Bishop continued to preach, although there were but 4 missionaries in 12 or 15 miles. They continued until on the 17th of August, 1850, Zion church was constituted. This is now the oldest church in the Zion Association. Until 1856 we were dependent upon the Association for a pastor, but about the first of the year it pleased our Heavenly Father to send us laborers. Our church has increased slowly, notwithstanding the opposition of our anti-brothers. We now number between 50 and 60 members, and have three ordained ministers; and, thanks be to God, churches are springing up in every direction.

In November, 1857, we formed the Zion Association at this church. In October, 1858, we received brother Wm. O. Avant, a promising young man, and licensed him to preach; he has since been ordained.

N. B. Sims, Ch. Clk.

For the South Western Baptist.

Tuscaloosa Association.

Messrs. Editors: Desiring to see in our paper an account of the principal matters of interest occurring in our Associations, I send this, hoping it may "provoke" others to do the same thing. The Tuscaloosa Association met Sept. 17th, with the Gilead Church, near Tuscaloosa.

Bro. Jesse Thomas preached the Introductory sermon; his text was John 6:44. His object was to show the absolute necessity of the divine influence in order to a sinner's believing in Christ.

Little was done on Saturday besides organizing and appointing the new committees. On Sunday bro. W. H. McIntosh, of Mariou, preached from Heb. 7:25. We were glad to welcome him among us. He was followed by bro. A. J. Battle, in the Missionary sermon from Matt. 6:10. "Thy Kingdom come."

On Monday, when the subject of Domestic Missions was brought up, bro. McIntosh at the request of the Association, spoke in regard to the present state of the Treasury and the needs of the Board. The Association, while employing a Domestic Missionary within her own bounds, feel a lively interest in the operations of the Board; as an evidence of it some subscriptions were made on the spot, of money, to be sent to the Convention in November, besides what had been already provided for that purpose.

Bro. J. R. Arnold was re-appointed Domestic Missionary for the coming year. Missionary meetings, for the same purpose as those held this summer, have been appointed for the last week in July, 1860. The Association is made up of four districts, and meetings are expected to be held at four different points at the same time. The ministers were divided into four sections, and each one requested, by name, to attend in his appropriate district.

With the blessing of God, we look for good results from these efforts. I regret to say that the additions to the churches during the past year have been very few. As we see this we cannot but cry, "O Lord, revive thy work!" We hope to hear that our brethren elsewhere are permitted to say, "The Lord hath done great things for us, whereof we are glad." Ever yours in the Lord, O. M.

A NEW CREATURE.—A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was—"Something, I know, is changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure; for everything is different from what it once was." A very apt commentary on that passage (2 Cor. 5:17): "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."

"How wonderfully," says an ancient writer, "does the new-born soul differ from his former self! He liveth a new life, he walketh in a new way, his principles are new; his practices are new."

his projects are new; all is new. He revels out all he had woven before, and employs himself wholly about another work."

Baptist Principles most favorable to Christian Communion.

We may have true christian fellowship with many, whom from other, as well as local causes, we cannot join in church fellowship; and those churches are to be regarded as having most truth and piety, that have the most extensive fellowship and real love for Christians, as such, apart from the name they bear. Take those denominations, beginning at the Roman Catholic, who are the most proud, the most selfish, the most contemptuous of others, and those are the sects, and those the churches that have the least of the life of religion. Men of the world, the mass of Christians even, do not go into niceties, but they can easily see the spirit that is manifested. It is a spirit of love for those who love Christ and bear his image as such, it is a good, a christian spirit. "By this shall all men know that ye are my disciples, if ye have love one towards another."

How far as Baptists we may have attained to the practice of this grace, it is not for us to say; but that our principles are more favorable to its development than those probably of any other denomination, admits, we think, of demonstration. We never baptize any persons until we first believe them to be true Christians. Hence we are obliged in each instance to keep Christian and church fellowship distinct, and to have the former kind of communion with them prior to, and apart from receiving them to the latter.

It is the want of this kind of spiritual interchange of affections among the different congregations and denominations in our towns and villages, it is the scheming and selfishness, the grasping sectarianism, trying every way to get the advantage, and regarding all others as in antagonism, that cuts at the root of true christian fellowship and real communion, and hope to enjoy in eternity with every Christian. This is the spirit which makes infidels rejoice and angels blush.

There is, it is true, a momentary success which seems to attend all this grasping. Strenuous exertions will produce a certain effect. But the motive will soon be discovered, and the means rejected as an imposture. The mass of the people never yet could be convinced that such is the spirit of Christ.— *Curtis on Communion.*

The Wealthy Man is Heaven's Trustee.

I believe, if you think seriously of this matter, you will find that the first and most literal application is just as necessary a one as any other—that the story does not specially mean what it says—while thought, will and intellect, and all power of birth and position are indeed given to us, and therefore to be laid out for the giver, our wealth has not been given to us, but we have worked for it, and have a right to spend it as we choose. I think you will find that this is the real substance of our misunderstanding in this matter. Beauty, we say, is given by God—it is a talent; strength is given by God—it is a talent; position is given by God, it is a talent; but money is proper wages for our day's work—it is not a talent, it is due. We may justly spend it on ourselves if we have worked for it. And there would be some shadow of excuse for this, were it not that the very power of making the money is itself only one of the applications of that intellect or strength which we confess to be talents. Why is one man richer than another? Because he is more industrious more persevering, and more sagacious than others? That power of endurance, that quickness of apprehension, that calmness of judgment, which enable him to seize the opportunities that others lose, and persist in the lines of successful effort, are they not talents; are they not, in the present state of the world, among the most distinguished and influential of mental gifts?—*John Ruskin.*

Decline of Judaism.

The observations I made during this visit were instructive and interesting in several respects. I have had occasion to make myself acquainted with the advantages the Jews in Belgium and France have derived from having been entirely emancipated. In a worldly point of view, they are great. The Jew, in these two countries, is no more shut up in a separate quarter; in the eye of the law, he is not a Jew, but a Belgian, or a Frenchman; he may devote himself to any career, and may rise to the highest office in the State. In fact, that which is lawful to the Gentile is also lawful to the Jew; and I believe they are, with very few exceptions, in easy circumstances. But emancipation has well-nigh annihilated Judaism. The synagogues are empty; the rabbis without influence and without congregations; and thousands of Jews despising their origin, have lost all nationality and love for their own country and Jerusalem. They have Gentilized their names and their manners;—and, in a few years, when the census is again taken in Belgium, there will perhaps be not one who declares himself a Jew. In France, if possible, it is even worse. A Jewish French periodical says of the majority of Jews in France, "that they do not visit the synagogues, that they send their children to Gentile schools, do not have their sons circumcised, and are rarely present at any real Jewish ceremonies."—They might have added, they have their children baptized soon after they come into the world, like Adolph Cremieux, who had his son and daughter baptized by a Romish priest the morning after their birth; but he himself continues to be a Jew.—*Notes of a recent tour on the Continent, by a Jew.*

Prayer-Meeting on a Mountain.

The following is a translation of a communication in a Welsh paper, called *Banner Cymro*, of the 21st of August, describing a prayer-meeting held near the mine works of Tronough, Wales:

"It was held in the open air on a high mountain. The masters of the mine works gave orders that on account of the meeting no work should be done on that day; and they themselves attended. It was the most wonderful prayer-meeting I ever witnessed. There were some of every denomination present, and two languages were used. The number of those assembled was more than 3,000. At the meeting, at ten o'clock, nine prayed, and short addresses were given at intervals. Three prayed in succession, two Welshmen and an Englishman between them, and then a verse of a hymn was sung. The vast assembly all knelt at prayer; and I saw two or three on their knees who, I feel assured, had never been seen before on their knees in prayer; but they knelt down on that day. Heaven poured down its blessings in a powerful and irresistible manner, so that scores were praying, and hundreds were weeping and crying out, 'Praised be God.' The chief subjects in the prayers were a thanksgiving for that great unparalleled visitation granted us by God, manifested in the conversion of so many thousands in our country, together with a prayer that He would go on to save the world, a supplication for natural rain for the earth, and for the restoration of peace in Italy. At two o'clock thirteen prayed, and short addresses were delivered between the prayers; the whole was finished in two hours, and all returned home. At seven, all went to their separate chapels in the neighborhood, and the holy fire was carried home in their bosoms by many. What a scene! 3,000 people on a high mountain in prayer to God! I wish there was an artist present, capable of giving a correct representation of the scene. The subjects of their prayers, what could be more suitable and more interesting?"

Peace is better than Joy.

Joy is an uneasy guest, and always on tip-toe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so—it comes more quietly, it stays more contentedly, and it never exhausts our strength, nor gives us one anxious foreboding thought. Therefore let us pray for peace. It is the gift of God promised to all his children; and if we have it in our hearts, we shall not give for joy, though its brightness may move touch us while we tarry in the world.

