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THE PULPIT.

From the Christian Herald.

Enough.

"The content with such things as ye have."

1. The first reason that I mention

as leading to this spirit is the

text is the consideration that the

poor have all that is indispen-

sable in life. We make a great ado

about our hardships but how little we

talk of

OUR BLESSINGS.

Health of body, which is given in

largest quantity to those who have

never been petted and fondled and

spoiled by fortune, we take as a mat-

ter of course. Rather have this lux-

ury and have it alone, than, without

it, look out of a palace window upon

the deer stalking between foun-

tains and statuary.

These people sleep sounder on a

straw mat than fashionable inva-

lids on a couch of ivory and eagle's

down. They are content with their

better to the appetite sharpened on a

woodman's axe or reaper's scythe, than

wealthy indigestion experiences

seated at a table covered with par-

tridge and venison and pincapple. The

grandest luxury God ever gave a man

is health. He who rots with the

palaces of the earth is infinitely

richer than the beggar who lies on

the ground. We look back at the

glory of the last Napoleon, but who

would have taken his Versailles and

his Tuileries if with them we had

been obliged to take his gout?

"Oh," says some one, "it isn't the

grosser pleasures we covet, but it is

the gratification of an artistic and

intellectual taste." Why, my brother,

you have the original from which

these pictures are copied. What is a

sunset on a wall compared with a

sunset hung in loops of fire on the

heavens? What is a cascade, silent

on the canvas, compared with a cas-

cade that makes the mountain trem-

ble, its spray ascending like the de-

parted spirit of the water slain on the

rocks? Oh, there is a great deal of

HOLLOW AFFECTION

about a fondness for pictures on the

part of those who never appreciate

the original from which the pictures

are taken. As though a parent should

have no regard for his child, but go

into raptures at the picture of his

child. The Lord, O man, O woman,

that thougth you may be shut out from

the works of a Church, a Bristad, a

Rubens and a Raphael, you still have

free access to a gallery grander than

the Louvre or the Luxembourg or the

Vatican—the royal gallery of the mid-

night sky.

II. Another consideration leading

us to a spirit of contentment is the

fact that our happiness is not de-

pended upon outward circumstances. You

see people

HAPPY AND MISERABLE

under all circumstances. In a family

where the last loaf is on the table and

the last stick of wood on the fire, you

sometimes find a cheerful contentment

in God, while in a very fine place you

will see and hear discontented

people. The Lord, O man, O woman,

that thougth you may be shut out from

the works of a Church, a Bristad, a

Rubens and a Raphael, you still have

free access to a gallery grander than

the Louvre or the Luxembourg or the

Vatican—the royal gallery of the mid-

night sky.

plain stone above them from which

the traveller pulls aside the weeds to

read the name, or a tall shaft spring-

ing into the heavens as though to tell

their virtues to the skies. In that sil-

ent land there are no titles for great

men and there are no rumblings of

chariot wheels and there is never

heard there the foot of the dancer. The

EGYPTIAN GURD

which is thrown on the fields in the

East for the enrichment of the soil, is

the dust raked out from the palaces

of kings and lords and mighty

men. Oh the chagrin of those mighty

men if they had ever known that in

after ages of the world they would

have been called Egyptian gurd!

IV. Another reason why we should

culture a spirit of cheerfulness is the

fact that

GOD KNOWS WHAT IS BEST

for his creatures. You know what is

best for your child. He thinks you

are not as liberal with him as you

ought to be. He craves more of dis-

cipline, but you look over his disciplin-

ing, and you think, "What a fine

child, and you, loving that child, do

not think in your deliberate judgment

best for him. Now God is the best

of fathers. Sometimes his children

think that he is harsh and that he

is not as liberal with them as

they might be. But children do not

know as much as the father.

I can tell you why you are not

largely affluent and why you have not

been grandly successful. It is be-

cause you cannot stand the tempta-

tion. If your path had been smooth,

you would have depended on your

own surefootedness; but God rough-

ened that path so you would be com-

pel to take hold of his hand. If the

weather had been mild you would

have loitered along the water-courses,

but at the first howl of the storm you

quicken your pace heavenward and

wrapped around you the warm robe

of a Savior's righteousness.

"What have I done," says the

wholesaler to the farmer, "what have

I done that you beat me so hard with

your flail?" The farmer makes no an-

swer, but the rake takes off the straw,

and the mill blows the chaff to the

wind, and the golden grain falls down

at the foot of the windmill. After

while the straw looking down from

the mow upon the golden grain bank-

ed on either side of the floor under-

stands why the farmer beat the wheat-

sheaf with the flail.

Who are these before the throne?

The answer comes: "These are them

who out of great tribulation had their

robes washed and made white in the

blood of the Lamb." Would to God

that we could understand that our

trials are the very best thing for us.

If we had an appreciation of that

truth then we should know why it was

that John Noyes, the martyr, in the

very midst of the flame reached

down and picked up one of the an-

gels, and said, "I am content, I am

glad, I am happy, I am content, I am

glad, I am happy, I am content, I am

glad, I am happy, I am content, I am

glad, I am happy, I am content, I am

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Parents have the worst children that

ever were, and everybody has the

greatest misfortune and everything is

upside down or going to be. Ah, my

friends you never make any advance

through such a spirit as that.

YOU CANNOT PRETEND YOURSELF UP;

you may fret yourself down. Amid

all this grating of tones I strike this

string of the Gospel harp: "Godliness

with contentment is great gain; and

bringing nothing into the world, and

it is very certain we can carry nothing

out; having food and raiment let us

be therewith content."

Let us all remember, if we are

Christians, that we are going after

nothing, whatever be our circumstances

now, to have

A GLORIOUS VACATION.

As in summer we put off our

garments and go down into the coal

to bathe, so we will put off these

garments of sin and go into the cool

of Jordan. We will lounge around

some place to lay down our weariness

and the Lord will be with us.

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bounds of Talladega Church, and two

meetings held for the two preceding

years. Into these meetings he threw

all the enthusiasm of his soul. His

connection with them began in 1855,

and continued until the last one was

held in 1881. Only two countries, and

these were missed in this period. These

meetings were originally established

principally by William Wilson and

Walker Reynolds; but their continu-

ance so long is mainly to be attrib-

uted to the indefatigable zeal of our

lamented brother and pastor.

The zeal of ministers was inflamed,

and they went forth from this sacred

place, preaching with fervor and

zeal, and efficiency. And not un-

frequently men of the highest social

and intellectual position were brought

under permanent religious influence

at Wewoka—as in the cases of the late

Chief Justice Chilton of this State

and Judge R. E. B. Baylor, of Texas—

men who have left their mark in their

age, and bequeathed to us names frag-

rant with the most earnest and con-

sistent piety. And we think it may

be said with truth, that no agency has

been more potent in the past, in

making the Baptist denomination what

it is in this part of the country, than

the Wewoka Campmeetings. It brought

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