Original.

For the N. C. Christian Advocate. Proselytism and Proselyters. NUMBER VIII.

MR. EDITOR :- I will proceed to by his Church. state and argue one other position, viz: If the proselyter is a Churchman, he

stage of moral action, the conduct make proselytes to his party. should be governed by principle, since It is a very common saying among he who can consummate such an act Churchmen-and I am sorry to say the carelessly and insincerely, is capable same is sometimes in the mouths of of any enormity. When the connec- some Methodists, that the doctrines tion is once formed, any subsequent of the Episcopal and Methodist change must result from a conscientious Churches are almost identical. Such conviction of duty, or sinister motives. an affirmation may be excused in those Such changes are always the subjects laymen, who have never examined into of inquiry and animadversion. Public the subject; but when employed by a opinion will scrutinize and determine clergyman—a proselyter—it is wholly the motives that influence such altera-inexcusable. They must know better; tions in ecclesiastical connections; and, they cannot be ignorant of the fact, nine times out of ten, the verdict is they are as wide apart as the poles: detrimental to the character of the per- and that they differ in points vital and vert, especially if the convert be a min essential. When, therefore, the Proseister. This has been the case from the lyter makes such an assertion, he is beginning, and will continue to be the either grossly ignorant, or morally dis-

The Proselyter professes great friend- He is equally at fault in the matter whom they have gone. What inconsis- a dolt or deceiver. tency to seek to draw them into such a If the Proselyter, happens to be an

Dr. Fuller's former connection, bespeak | baptism, though some have very strong

is a mild term to apply to those who norance of those whom he desires to are engaged in the unholy work of pros-elyting: duplicity, would probably be The latter assumption in the foregomore appropriate.

trine-do not hold and set forth the whole truth, and unscriptural in the administration of their ordinances: and yet, in order to secure his ends, he will either compromise and conceal the doctrines of his Church, or receive as members persons whose views are the very reverse of those held and taught

VII. The system of proselytism will studiously keep out of sight the involves its agents in the most censur- most objectionable tenets of his party; able inconsistency; and also, often such as baptismal regeneration, the places the prosclyted in a false, and gift of the Holy Spirit in confirmation; consequently, an injurious position. In my last article, I showed that through means of the eucharist. He when persons leave one religious com- will proclaim in the blandest manner, munion and join another, unless where that the doctrines of his Church and they are clearly influenced by consci- those of the Methodist are very similar entious motives, they, in nine cases out -almost identical; and that the prinof ten, become the subjects of suspi- cipal difference is in regard to ordinacion and doubt. In the very nature tion. The Methodists, he will say, of the thing-according to the law of believe in the validity of his ordination, the mind—this must be the case. We but he cannot believe in theirs; conare bound to believe that every intel- sequently it would be no sacrifice of ligent, honest person, acts from en- principle for a Methodist to become an lightened and proper motives. The Episcopalian; but it would be a great joining a Church is one of the most and vital surrender of principle for an solemn and important acts in human Episcopalian to become a Methodist. life. Here, if any where on the whole In this way he seeks to deceive, and to

honest.

ship for, and the deepest interest in the of ordination. Here as on the subject honor and welfare of those whom he of doctrines, there is a wide and imseeks to convert over to his party. Is portant difference. Churchmen believe it consistent with friendship to place that the virtue of ordination resides in our friends in a position which subjects an unbroken succession of Bishops; them to such a process and its results? that when episcopally administered, it To draw them away from those who imparts character and grace; that it is love and confide in them, and inveigle essential to the being and well-being of them into a connection where their mo- the Church; and that those who are tives are suspected, their sincerity and not episcopally consecrated, are not orfidelity mistrusted; and their moral dained at all; and that they "have no sensibilities-if any such remain-in- Church, no ministry, no sacraments:" sulted? If the unfortunate perverts or as archbishop Whately expresses it are quiet and peaceable; if they avow do not come under this description, friends, they are suspected of, and (our possessing what they call Aposcharged with a want of interest in, and tolic Succession,') are to be regarded wal for the new faith: or if, as is al- either as outcasts from 'the Household most universally the case, they affect of Faith,' or at best in a condition more than ordinary devotion to their 'analogous to that of the Samaritans new religious requite, and are rather of old,' who worshipped on Mount Geextra in their denunciations of the old rizim, or as in an 'intermediate state be--a course usually dictated by con-tween Christianity and Heathenism,' sciences ill-at-ease-then they come and as 'left to the uncovenanted merunder censures like the following- cies of God." (Apostolic Succession, "Never are such intolerant denuncia p. 120.) Methodists believe that suctions against our brethren of other folds cession is a figment of popery-an idle heard from the lips of old churchmen, tale; that ordination imparts neither as are uttered by those who have re- character nor grace, but is a simple cently joined us from the churches they designation to a specific work; that it anathematize." (Dr. Lewis.) "Some is not necessary to the being of the who have come among us from the Church; and that when performed by Methodists, having lost their freshness Elders it is scriptural ordination, and in the process of sobering down, seem consequently the Churches thus conto have thought the Church a good stituted are jus divinum Churches of place for 'dry sticks.' Others again Jesus Christ our Lord. The proselyhave retained much of their power, ter knows all this, and hence, when he though probably none have ever sought asserts a similarity, an almost identity our pulpits for the purpose of becom-ing more effective preachers." (Memo-Church and that of the Methodist, he rial to the House of Bishops, 1853.) affirms what he knows is not so, and Mark you, this is the judgment, not of when he says the latter opinions may those whom these Methodist ministers be substituted by the former without and laymen have left, but of those to the sacrifice of principle, he is either

Immersionist, he will tell those whom I presume the Immersionists are not he desires to proselyte, that all Chrisdifferent in this respect from the tians concede the point, that their bap-Churchmen; they too-unless indeed tism is a true and scriptural ordi they differ from all other men-have nance; that for him to change his their suspicions and doubts, and these Church relationship would be a sacriwill come to the surface on the slightest fice of principle-seeing he does not commotion of their body. In proof of consider affusion and infant sprinkling this, take the following against Dr. valid; but that they (Pedobaptists) Fuller, who committed the great crime may change without sacrificing princiof recognizing the validity of immer- ple. This is certainly assuming a great sion administered by a Pedobaptist: - deal for Baptists, but awarding very "Dearly as we love him-ardently as little to Pedobaptists. But the above we admire him-a thousand times bet- assumptions are deceptive and false .ter had he remained an Episcopalian, The first, viz: that all Christians conand far better every minister and mem- | cede | that immersion is true and scripber quietly leave our ranks to-day, tural, is deceptive, in as much as it prethan to thus betray us by ingenious sents a part, and not the whole truth sophisms into the hands of our enemies." of the case. Pedobaptists may, indeed, This pitiable wail, and the reference to allow that immersion is a scriptural the secret distrust of the true Baptist doubts about the matter; but they do not admit, as the Baptists contend-and I now appeal to sober, candid think- what they always means when they ers and ask, Is it consistent with friend- speak of immersion-that it is the only ship and love to proselyte persons to true and scriptural baptism: on the parties and creeds, where they are sub- contrary, they believe and teach, that jected to such suspicions and reflec-tions? And yet, those who proselyte scriptural and valid. Now, in giving them, surely know that such a state of this garbled view of the matter, the feeling must and will follow, a change proselyter acts a deceitful part, and of Church connection. Inconsistency seeks to impose upon the assumed ig-

ing, viz: that Pedobaptists, in joining The Proselyter assumes for the doc- the Baptists sacrifice no principle, is trines and ordinances of his Church an false. The enlightened and conscienexcellence and perfection unequalled tious Pedobaptists as firmly believe that by any others—considers them the ne sprinkling and pouring are Christian plus ultra of Church organization.— baptism, as the Baptists do that im-Other Churches are defective in doc-mersion is. If, therefore, he join the

Baptists, he must of necessity not only | deny, but ignore and condemn his him this letter and my best wishes. former faith, by dishonoring his first

principle here?

cognize them as true Christians, if Christians at all. And yet, all these Christians at all. And yet, all these Was not the hand of an overruling things are to be done, and still, no Providence visible a this? Was not assacrifice of principle is demanded!! sistance from such quarter somewhat like What do they mean by principle?— Elijah's being fed by the ravens? Was Perhaps they do not comprehend the not that well authoricated fact a striking import of the term. EPISTOLEUS. Virginia.

Selections.

How God Saved a Praying Merchant from Bankruptcy.

Mr. S. was a master manufacturer in should preach and level the neighborhood of a country town. His 3. When they earnestly pray for the public esteem. He was truly one of der the firm enviction that they can whom it might be said, his enemies could do nothing of themselves. find nothing against him but what con- 4. When they have inexpressible schools and prayer meetings in the town themselves and the members of their and its vicinity he was the zealous promo- charge. ter. 'Zealous in every good work' seemed his motto. While he was going on in untiring diligence in his Master's service, esteemed by all the friends of Jesus in the | youd endurance, and renders their inneighborhood, and respected for his unimpeachable consistency, even by those who tense on their behalf. pres became fearfully frequent; the banks, of living near to Christ. alarmed, refused pecuniary assistance, or doled it out sparingly and distrustfully to many never doubted before; the produce of the honest industry of years, the losses of a week swept away; and so wide-spreading was the wreck, that I have heard a rien he received no new intimations of fresh long suffering and doctrine.

During this appalling crisis, a large commercial company in the city of — be example to all the flock. came embarrassed. It was known in the town where Mr. S. resided, and he had exsolvency became suspected, and with all and living, as to commend the gospel the shrinking of one who prized a good to others. mate acquaintance and fellow office-bearer him for grace both to bear and do his in the Church, and with a heavy heart an- will. nounced that the branch of the bank in the town had refused to discount a bill, and as most of his funds were locked up by the begin to be sersible that they have not state of the affairs of his correspondents in —, he saw no help for it, but that he high calling against the privileges of their high calling against a same and leave the same and leav must become insolvent. He added, that high calling, as the sons and daughters nothing affected him more than the injury of the Lord Almighty. religion might sustain by his failure; for sider his embarrassment had arisen thro' when the closet is found the most apthe conduct of others, but would hint dis- propriate place for this renewal-each honesty and exclaim-'All are hypocrites, one examining himself there, as well and those who make the loudest professions as earnestly praying for light and are the worst.' He took leave of his friend, observing, his only recourse was in God, who he knew was able to prevent the catas-

trophe he feared was inevitable. He had not been gone many minutes side in his native land. That man was an gospel. avowed deist. He would even sometimes tility to religion, stigmatized all professors of religion as designing hypocrites or imbecile dupes, and delighted to hold up doleful. Have your vaunted religious consolations failed? Has your God been un- to give good gifts to their children." propitious? What is the matter?'

By an impulse which he could not very well account for at the time, Mr. R. plainly told this enemy, who might have been expected to gloat over the information that friend must become bankrupt.

'When he returns,' said the doctor, 'give

But instead of applying to human friends baptism. And is there no sacrifice of Heavenly Father for help in his emergen-Dr. S. had determined first to apply to his But again, if a Methodist join the cy, and appealed to his all sufficient pray-Baptists, he must, in order to be consis-keys of a chapel and locked himself in, to tent, not only ignore his first faith and be excluded from all interruption; and dishonor his original baptism, but he there alone, with his God, he had been enmust believe in election, reprobation, gaged about an hour in earnest supplicaeffectual calling, and the final perse- tion, wrestling with the Lord of Proviverance of the Saints-aye, in the dence, who had ill control, and innumeradamnation of immaculate infants.— ble resources at his command, to interpose (Confession of Faith, A. D. 1742, pp. (Confession of Faith, A. D. 1742, pp. 20, 28, 33, 34, 35, 44.) Does such a change of opinion—the adoption of these doctrines—involve no sacrifice of prize let a came home, and his wife gave him the letter from Dr. H. With surprise And again, the person who becomes a Baptist, must not only abandon his former faith and doctrines, but he is Mr. S. required and had been refused. required to turn his back upon the altar Along with this, thee was a note encourof his father, mother, brothers and aging him to keep un his spirits, for the sisters, and refuse to commemorate with writer engaged to bring him securely them the death and resurrection of our through all his tempral difficulties. This common Lord—aye, he may not re-

demonstration of he efficacy of 'the pray-

When may we Expect a Revival?

1. When ministers deeply feel and lament their insuficiency for their work. 2. When the diligently search the Scriptures that they may learn what is the mind of the Spirit-what they

character for integrity stood very high in guidance and srength from above, un-

cerned the law of his God. In all benevo- longings after a greater conformity to lent societies he took the lead; of Sabbath the Spirit of the gospel, both as to

5. When the burlen of souls presses upon them with a seight seemingly betercessions at the throne of grace in-

disliked his religion, there happened to be 6. When they mingle great fidelity one of those disastrous convulsions in with great tenderness in warning sintrade which have produced so much dis- ners to flee from the wrath to come, tress in this commercial country. Fail- and in urging upon Christians the duty 7. When they are vigilant in seek-

ing opportunites to commend the gos We may also expect a revival,

1. When the office-bearers of the and pious friend remark, that he was ac- church are ready to co-operate with customed to thank God when the usual their minister in spiritual labors, warntime for delivering letters passed by, and ing, reproving, and exhorting with all 2. When they fully realize what is

meant by ruling well, and by being an 3. When they show their faith by tensive dealings with the firm; hence his their works—so speaking and acting

name, at the prospect of bankruptey, our friend had to anticipate its probability.— 4. When they shrink from no duty to which they are called in the provi-One forenoon he visited Mr. R. his inti- dence of Gol, and when they look to

We may ake exper a revival,

1. When the members of the church

2. When this leads them to the rethose who sought to scoff would not con- newal of their covenant vows-and

3. When the sanctuary is their delight-when they enter into its devotions with earnestness and solemnity; when Mr. R., standing at the door of his and when they listen to the Word with shop, was accosted by Dr. H., a medical self-application, and with earnest prayer gentleman, who had acquirred a large for- that it may be effectual for their edifitune abroad, and had lately returned to re- cation, and for the furtherance of the

4. Where we old their need of the intimate by sarcastic objections, doubts of the existence of a God, and disbelief of a future state. He manifested violent hospiture state. He manifested violent hospiture state. this promised blessing.

Let ministers and people ponder those who were decidedly godly, as objects these answers to the question, When of public scorn and contempt. He was also a selfish, close fisted, hard-hearted miser, desire it and will ask it, the fidelity of who sternly repelled every application for God is pledged to answer their request. assistance to the poor and needy. When For he has said "Ask and ye shall rethis notorious scoffer stopped to address ceive." And for our encouragement Mr. R. in his usual jeering manner, he he has assured us that he is "more said: 'You have an uncommonly long face ready to give the Holy Spirit to them to-day; your aspect is peculiarly sour and that ask him, than earthly parents are Central Presbyterian.

German Baptist Love-feasts.

The German Baptistshold love-feasts similar to the Methodists. The Watchthe cause of the mental distress visible in his countenance was that the banks had refused to discount Mr. S.'s bills, and his friend must become bankrupt. ceremony: "It consists of a single meal of bread, cakes, and a cup of tea or cof-'That must not be allowed,' suddenly ex- | fee, accompanied by singing and speakclaimed Dr. H. 'With all his fuss about ing. Quite a number of brethren get religion, all his wild and ill directed zeal, up at these occasions, to relate some-S. is a sincere enthusiast, and a strictly thing about their spiritual conflicts and honest man, he must not be crushed in triumphs, their views of the prospective this manner.'

He hurried away, soon after called at Mr. S.'s house and inquired if he were at home. Mrs. S. told him her husband, she supposed, had gone to a neighboring town to request the assistance of their relations.

this manner.'

growth of their cause, and their anticipations of heavenly joy and glory. It will, doubtless, be conceded by every one, who has attended such a love feast, that it is a foretaste of the union of the redeemed in heaven."

The "Purgatorian Society."

Can it be believed that there exists in the enlightened city of New York, house of a gentleman among the mounin the year of our Lord 1857, and un- tains of Kerry, in Ireland. In the der the approbation of his "grace the morning, as he stood beside his host, archbishop of New York," a society looking over the wild and beautiful the object of which is "to provide a country, they saw a shepherd tending fund that when one of its members dies, some sheep at a little distance. The they can have several masses offered gentleman pointed him out to the misfor the repose of his soul?" It seems sionary. incredible to Protestants at this late 'There is Peter,' said he, 'one of the day, and yet the existence and objects shrewdest men we have in the district.' of such a Society are certified by a Then the missionary went up to him, printed card lying before us.

convenience of persons desirous of join- he and Peter met again. ng this association, a register will be 'I've swallowed the tracts,' said the kept at several churches in this city latter. wherein the names of members are to 'If I give you an Irish Bible, will you be enrolled," and that "a morpher con-tributing fifty conts a year shall be en-titled to the following benefits: namely, two masses each month shall be offered for the grace of a happy death of all the members; and on the death last deceased. By forming this inten- Peter took it. low three prayers. Each of them was Peter. would occupy about one line in this col- 'Och!' said he, 'but your riverence umn, of which it is promised, "as often is welcome so early." as you repeat them you gain three hun- 'Why Peter, what are you doing dred days indulgence," that is from the here? pains of purgatory !! which the docu- Sure, I'm doing honestly; I'm payment informs us is a "fiery furnace," ing for the book!

before them containing not one word hind which were six Roman Catholic of such a place as Purgatory, who con- men, away from the eye of the priest, tribute annually of their means to es- waiting for Peter to teach them the cape its imaginary fires, instead of ap- word of God. plying directly to the blood of Christ for that cleansing which alone will fit them for heaven? How earnestly should Christians labor and pray for

it is in Jesus."

True Contentment.

American Messenger.

ing to meet with a contented Christian | you taught me a pretty hymn : heart, which has found true peace by living in constant communion with God. In one of our exchanges we find the

Said a venerable farmer, some eighty years old, to a relative who had lately visited him: "I have lived on this farm for more than a half century. I have no desire to change my residence as long as I live on earth. I have no desire to be any richer than I now am. I have worshiped the God of my fathers with the same people for more than forty years. During the time I have rarely been absent from the sanctuary on the Sabbath, and have never lost single day. The blessings of God have York: been richly spread around me, and I "It is not the ruined merchant merelymade up my mind long ago that, if I it is not the spectacle of depreciated prop-wished to be happier, I must have more erty and lost credit, and the manifold dis religion."

Pious Gamblers.

of external piety we remember to have witnessed, was in a Madrid club, where every night, toward 12 o'clock, a rougeet-noir table opens. Occasionally it desolations of suspended labor; looking up over the green cloth, there was heard and blood and life itself? What shall we bell that announces the passage of the hang on the wilted breasts of famine, and host. Instantly the game was suspended, the gamblers knelt upon their something more than 'God bless them !'chairs, or on the floor, and crossed tears and shuddering, as well as for ariththemselves and mumbled prayers, while metic and rumor." the consecrated wafer passed on its way to some dying man's bedside. The sound of the bell and of the steps of the priests grew fainter, and as it died away the gamblers resumed their seats, again grasped their gold and stretched their necks, and once more And fierce dragoons with quickening stroke it was "Rouge gagne et la couleur."-Blackwood.

Pastoral Visiting.

"There is a charm in the week day When now mid clouds of wee and want services of a parish minister, which has not been duly estimated, either by philanthropists or patriots. His official Shall we present a wavering band and recognized character furnishes him And fly like leaves before wild weather with a ready passport to every habitation; and he will soon find that a visit to the house of a parishioner is the su- God gave us hands-one left, one right; Even the hardiest and most hopeless To stretch abroad in kindly might in vice, cannot altogether withstand Then, if you see a brother fall this influence; and at times, in their own domestic history, there are oppor. If you be not a dastard all, tunities; whether by sickness, or disaster, or death, which afford a weighty advantage to the Christian kindness that is brought to bear upon them .- little son, ain't you lost? His week-day attentions and their Sab-bath attendance go hand in hand. It is thus that a house-going minister wins familiar, if you please, I am not unprotected for himself a church-going people."— ted—laying his hand on a revolver—you Dr. Chalmers.

Paying for a Bible.

entered into a conversation, and gave In this we are told that, "for the him a tract in Irish. A few weeks after

'Well, I've got two or three.' 'What is the price?'

'The price I ask is this: When God of a member, the first eight masses shall strike the light and love of it in that are said for the society shall be of- your heart, that you will teach six men fered for the repose of the soul of the like yourself to love the Bible.' And

tion, all of the members are equally Some time after an Englishman, acprovided for at death, though thous- companied by the missionary, started ands of miles distant." And then fol across the mountains. Just before them

Is it not a sad reflection to Bible- And on the top of the mountain, loving Christians, that there are thous- where by this time it was broad dayands among us, with the Bible open light, he led them to the hay stack, be-

A lady who had charge of young the universal diffusion of "the truth as persons not of kindred blood, became on one occasion perplexed with regard to her duty. She retired to her own room to meditate, and being grieved in spirit, laid her head on a table and wept bitterly. She scarcely perceived In this age of restlessness and wild her little daughter seated quietly in speculation, when so many are search- one corner. Unable to bear the sight ing eagerly for happiness, and sighing, of her mother's distress, she stole softly after numerous disappointments, "Who to her side, and taking her hand in will show us any good?" it is refresh- both of her own, said, 'Mamma once

'If e'er you meet with trials, Or troubles on the way, Then east your care on Jesus,

And don't forget to pray.' The counsel of the little monitor was taken, the relief came. The mother was repaid for rightly training her child, by having her become her own blessed teacher. 'Out of the mouth of babes and sucklings, God has ordained praise."—Sayings of Little ones.

The Shadows of an Awful Winter.

The following eloquent extract is taken one communion season. I have never from a discourse lately delivered by Rev. been confined to my bed by sickness a E. H. Chapin to his congregation in New

comforts of usual bankruptcy-that most make us shudder and grow sad. Around the gloomy shadow there is still a darker rim. Away down below the platform of One of the most amusing instances financial transactions there looms a sea of of external piety we remember to have faces—these faces of working men and has happened that when the game was to the shadows of an awful winter overcastat the hottest, the table strewn with ing them. Men and brethren, what shall gold and notes, eagerness to be read we do for those whese hard carned dollass on the flushed countenances that craned are not merely honor and credit, but bread in the street without the tinkle of the do for the poorest of babes, that must soon Ah, yes, a financial crisis is a matter for

Stick Together! A RHYME FOR THE TIME.

When midst the wrack of fire and smoke, When cannons rend the skies asunder, Upon the reeling regiment thunder, The ranks close up to sharp command, 'Till helmet's feather touches feather; Compact, the furious shock they stand And conquer, for they stick together.

Our comrade's wails ri e fast and faster, And charging madly on our front Come the black legions of Disaster, No! side by side, and hand in hand

We'll stand our ground and stick together!

The first to h And help along our faithful brother. And bow his head beneath the weather, You'll help him up, and stick together.

Stranger to a little boy-Well, my

must remember I am a gentleman!

\$1 50 a Year, in Advance.

Don't Deny the Lord.

AN INCIDENT .- We doubt whether the whole history of martyrdom contains any incident more sublimely beautiful than the following, narrated in a

letter by a British officer in India:
"When the wretched 6th Regiment
mutinied at Allahabad and murdered their officers, an ensign only 16 years of age, who was left for dead among the rest, escaped in the darknesss to a neighboring ravine. Here he found a stream, the waters of which sustained his life for four days and nights. Although desperately wounded, he con-trived to raise himself into a tree during the night for protection from wild beasts. Poor boy! he had a high commission to fulfill before death released him from his sufferings.

"On the fifth day he was discovered, and dragged by the brutal Sepoys or fore one of their leaders to have the light in him extinguished. There he found another prisoner, a Christian catechist, formerly a Mahomedan, whom the Sepoys were endeavoring to torment and terrify into a recantation.

"The firmness of the native was giving away as he knelt among his persecutors, with no human sympathy to support him. The boy officer, after anxiously watching him for a short time, cried out, "Oh, my friend, come what may, do not deny the Lord Jesus!"

Just at this moment the alarm of a sudden attack by the gallant Colonel Neille, with his Madras Fusiliers, caused the instant flight of the murderous fanatics. The catechist's life was saved. He then turned to bless the boy whose faith had strengthened his faltering spirit. But the young martyr had passed beyond the reach of human cruelty. He had entered into rest.

All the way by which the Lord thy God

When we reach a quiet dwelling On the strong eternal hills, And our praise to Him is swelling Who the vast creation fills; When the paths of prayer and duty, And affliction, all are trod, And we wake and see the beauty Of our Saviour and our God;

With the light of resurrection, When our changed bodies glow, And we gain the full perfection Of the bliss begun below; When the life that 'flesh' obscureth In each radiant form shall shine, And the joy that are endureth Flashes forth in beams divine;

While we wave the palms of glory Through the long eternal years, Shall we e'er forget the story
Of our mortal griefs and fears?
Shall we e'er forget the sadness, And the clouds that hung so dim, When our hearts are filled with gladness, And our tears are dried by him?

Shall the memory be banish'd Of his kindness and his care, When the wants and woes are vanish'd Which he loved to sooth and share? All the way by which He led us, All the grievings which He bore, All the patient love He taught us,

Shall we think of them no more?

Yes! we surely shall remember How he quickened us from death-How he fann'd the dying ember With His Spirit's glowing breath. We shall read the tender meaning Of the sorrows and alarms, As we trod the desert, leaning On his everlasting arms.

And His rest will be the dearer When we think of weary ways, And His light will seem the clearer As we muse on cloudy days. O, 'twill be a glorious morrow To a dark and stormy day! We shall recollect our sorrow As the streams that pass away.

Can a minister Marry a Divorced Wo-

Rev. Mr, Shields of Iowa, baving been silenced by the Presbytery of Des Moines for marrying a woman who had been divorced by the laws of Iowa, applied to the Synod, and his appeal was sustained. The Synod expresses its opinion that the action of the Prosbytery was correct in form, and suggested by a laudable zeal in the service of the church; and although sustaining Mr. Shields, does not approve of his marriage, as is shown by the following res-

Resolved, That in restoring Rev. J. H. Shields to his former position in the gospel ministry, the Synod should not be understood as approving the contracting of marriage, especially by ministers of the gospel, with persons divorced for whatever cause, believing that such marriages impair usefulness, influence and standing, and bring into question the purity and wisdom of the parties thereto.

Nature and Faith.

Nature sees the body dead ; Faith beholds the spirit fled Nature stops at Jordan's tide; Faith can see the other side; That but hears farewell and sighs . This, thy welcome in the skies; Nature mourns the cruel blow Faith assures it is not so ; Nature never sees thee more; Faith but sees thee gone before, Nature reads a dismal story ; Faith has visions full of glory Nature views the change with sadness; Faith contemplates it with gladness; Nature murmurs; faith gives meekness; 'Strength is perfected in weakness;' Nature writhes and hates the rod : Faith looks up and blesses God: That looks downwards, this above : That sees harshness, this sees love. Rev. Robert Peden.