

## Sunday Reading.

For the American Messenger.

"NO MAN CARED FOR MY SOUL."

This despairing lamentation was uttered by David when he was forsaken of friends and persecuted by enemies. It is echoed by the translators, "The prayer of David when he was hid in the cave." The significance and necessity of such a prayer is manifest, for in God only could he trust: "I looked on my right hand, and beheld; but there was no man that would know me; refuge failed me; no man cared for my soul."

The same complaint is supposed to be applicable to sinners when their salvation is neglected by Christians. Happy for them, when human refuge fails, if they are driven to the Rock of ages. But why should unbelievers ever suppose that the church is not interested in their salvation? This impression comes from the fact that so many professing Christians, with whom they have daily intercourse, do not speak to them personally upon the concern of the soul—Discretion and the spirit of compassion are indeed necessary in the performance of this work of love; but the entire omission of the duty is inconsistent with a profession of faith in Christ. It implies a timidity and a feebleness of faith unjustifiable, because the admonition, "Be ye steadfast, unmovable, always abounding in the work of the Lord," rests upon this firm assurance: "for as much as ye know that your labor is not in vain in the Lord."

An oppressive conviction of his own infelicities, with the fear of rebuke and reproof, makes the Christian reluctant to admonish the wicked, or to express his vivid sense of the guilt and basal sin of an impudent life. But such fears and grounds of hesitation often prove to be imaginary, and, moreover, are not to be regarded in questions of duty or benevolence. Men of the world, reckless as they may seem to be of the consequences of transgression have periods of solemn reflection, when they would willingly converse with a Christian friend, and privately ask a remembrance in his prayers. But they are strangely reluctant—it is one evil of the fall—to make known their feelings. They carry the heavy burden of conscience in secret, putting themselves in the way of receiving Christian counsel, and earnestly hoping that the subject of personal religion will be introduced—but the social interview is occupied by other topics, and the one thing needful is omitted. No wonder if they despairingly complain that Christians feel no concern nor compassion for them. In the hidden depths of their own wounded spirit, they say, and with some reason too, "Either these professing Christians do not believe their own creed, or they are religious only in name. They sympathize with us, and are kind in our temporal afflictions; they are alive to peril and suffering pertaining to the present life; but they are silent in regard to the eternal misery which, as they profess, awaits us in hell." This is to us incomprehensible. How is it possible to reconcile such indifference with a religion whose very essence is said to be love?"

Every thing real, or even apparent in the character of professing Christians, which leads to such reflections, is inconsistent with their heavenly calling, and very injurious in its influence upon unregenerate men. They expect Christians to be "living epistles, seen and read of all men." And this the gospel requires. Paul had great heaviness and continual sorrow in his heart on account of his Jewish brethren. His heart's desire and prayer to God for them was, that they might be saved! Some degree of earnest and manifest desire for the salvation of sinners is essential to Christian character, and the good hope through grace. The most abandoned sinner should never have reason to say, "No man cared for my soul."

But there is an error much worse than neglect of duty, for which some professing Christians need to be admonished. It is that of standing aloof from wicked men, and speaking openly, indiscreetly, severely, and perhaps extravagantly, of their vices and character. This is a manifest violation of the Christian precept which direct us "to speak evil of no man," but to be "gentle, meek, and patient towards all men." We must needs infer that they who do disobey the precepts of the gospel, do not kindly warn and entreat the erring, nor pray for them; but avoid their presence. Is this "in meekness instructing those who oppose themselves?" Have we so learned Christ? A member of the church says, for instance, "Mr. O—— is a man of wealth and talents, but he is the vilest man in town, a perfect scoundrel." This estimate of his character becomes known to Mr. O——, and what can be the effect but to provoke retaliation, and injure his spirit the more against the name and profession of Christianity? No, "In patience possess ye your souls." Let us pity the poor lost man, and seek his salvation. By kindness and earnest prayer, and the labors of love, he may become a burning and a shining light in the church of Christ. Is he a vile sinner? "Such were some of you; but ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6: 10, 11.

## PASTORAL VISITATION.

A correspondent of the Baltimore Advertiser says:—"Rev. Mr. G——, of the Western Virginia conference, talks of Jesus and the consecrated areas with every equally he visits, thus sowing seed that must bring forth fruit to the glory of God. Some time since he visited a prostrate family in this

country. Before he left them, he asked them if he might pray with them; they reluctantly consented, but would not rise to sing or kneel to pray. The faithful minister arose from his deacons to behold the mother and all her children sitting, scarcely as though they were destitute of souls that must endure forever. With sad feelings he exhorted them to seek the 'pearl of great price,' assuring them that every knee shall bow and every tongue confess to God." They would not yield. The man of God left them, but the Holy Spirit remained to seal conviction upon their hearts. At his next appointment this preacher had had the pleasure of seeing this whole family, except a son, at the altar of prayer, and in a few short weeks registered their names on the class-book as probationers. A few days since I baptized them, and received them in full fellowship in the church. How true is the language of the poet,

"Then knowest what shall thine—  
The last or early morn,  
Grace keeps the precious germ alive,  
With whom sin never sinns."

With an earnest wish for the success of your journal, I remain  
Yours, &c., H. BEST.

The above letter from Rev. Mr. Best, who is a gentleman of great practical good sense and skill, as a successful farmer, is another strong evidence of the value of him as a man, and an additional proof of the position we are taking in this journal, that increase in the price of land, follows in repetition—never exhausted in its efficacy; the blood streaming out in all its rich crimson still "sat down expecting his enemies to make his footstool." On, the sublimity of that imperial quiet!

The then rage; the people imagine a vain thing; the kings of the earth—"poor insects; leave themelves and make unholy alliances;" and Herod and Pilate a truce of friendship with each other, against the Lord and his Anointed. They move Him not, they do not bring a ruff on the brow of the Messiah; nor do they disturb for a moment the exultation of the fulfilment of his purpose divine. Agitate yourselves ye people, write and struggle in your dust. "He sits expecting until his enemies be made his footstool!" When He is not alarmed, why should his foes? When He sits expecting until his enemies be made his footstool, why should we not regard all the destructive things heaped and tossed in strange confusion as shaken only that the things which cannot be shaken may remain!—*I amron*.

## JESUS SHALL REIGN VICTORIOUS.

I do not fear anything that may happen to the Missionary cause. I cannot fear because I remember just one passage—"This man after He had offered one sacrifice for sins, forever"—can forever needing no repetition—never exhausted in its efficacy; the blood streaming out in all its rich crimson still "sat down expecting his enemies to make his footstool."

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WHY ART THOU CAST DOWN?

You, Christian, therefore? Does not each

promise still stand up, an unfeasted pillar,

upon the summit of which shines the pure soft

light of heaven! Are not God's strong win-

ning angels still all, ay, all ministering spirits

of the heirs of salvation. Does not Jesus still

live, and does he not bear your name upon

his heart as he maketh intercession? Is he not

your sympathizing friend? And does not

God reign? Shall not the Judge of all the

earth do right? Is there not a home of sweet

and息息 where the battling soldiers of the

cross shall by and by be crowned?" Then

why cast down? Right shall yet triumph

Over thy sorrows. Look up, up, God reigns.

There is enough in these two words of faith

to fasten upon, to give a present and per-

manent victory. Cheer up and honor God

by trusting in him. "Let the children of

Zion be joyful in their King."

## Agricultural.

LIME ON LAND.

*Editor South Countryman:*

DEAR SIR—You wish me to give you, for the South Countryman, a few facts upon the method and results of liming, in Maryland, as far as it has come under my observation.

Liming was introduced in Baltimore county, by a Mr. Bosley, between

30 and 40 years ago, and it has been exten-

sively carried on in that and the sur-

rounding counties, especially Hartford, for

the last twenty-five years with abundant

success. Many hundred acres of old worn

land, have been brought up from poverty

and are now in a high state of cultivation,

yielding as large crops of wheat, rye, corn,

timothy and clover hay, as lands of the

best quality elsewhere. I saw a farm of

300 acres, which the gentlemen limed at a

great expense and labor, having to buy

the lime-stone, haul it thirteen miles, and

yet he informed me that he had received

back every cent of expense, and a good per-

centage for his labor. This gentleman has

now a rich farm. I saw his corn crop for

that year—it yielded about 10 barrels, or

50 bushels per acre, which he informed me

was an average crop. He has also raised

wheat and grasses, with equal success, and

this is only one out of similar efforts.

The limestone of that country yields

from 40 to 50 per cent of lime, and most

of the stone will average 60 to 65 or 70

per cent.

The quantity in general use by the prin-

cipal farmers, is 40 bushels to the acre,

broad east, or fallow. Few or none put

their lime on, and we farmers himself that

are compelled to do so, can be induced to

do so when there is no lime near by.

SCOURING KNIVES.—A small, clean pota-

to, with the end cut off, is a very convenient

medium for applying brick dust to knives,

keeping it about the right moisture, while

the juice of the potato assists in removing

stains from the surface. We can get a bet-

ter polish by this method than by any other

we have tried, and with less labor.

BRAVERY OF A YOUNG LADY.—Yesterday

afternoon Miss Mary J. Patterson, of No.

50 Monroe street, surprised a burglar in her

apartment, who was busily engaged in pack-

ing up some silk dresses and other wearing

apparel, valued at \$60. She injured the

man what he was doing there, when he start-

ted to run away. The young woman pre-

vented him, however, and shutting the front

door, kept him prisoner. The burglar made

several attempts to knock Miss Patterson

down, but she dodged all his blows, and de-

termined to keep the door for several min-

utes. He finally succeeded in pushing her aside, and escaped to the street. The brave girl followed, and called "watch, watch." Officer Moran, of the seventh precinct, responded, and after a short race captured the fellow.—N. Y. Times, 23d.

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