VOLUME XX. NO. 17.}

### RALEIGH, N. C., THURSDAY, APRIL 26, 1855

# A Religious and Literary Paper:

Published weekly at Raleigh, N. C., at \$2 00 per annum, payable in all cases in advance.

All letters on business should be directed to G. MEREDITH & Co., Raleigh, N. C.

All letters containing communications, or in any way relating to the editorial department, should be addressed to Rev. J. J. James, or "Editor of the Riblical Recorder."

Biblical Recorder.

All communications, to insure attention, must be directed to Raleigh, N. C.—post-paid.

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For the Recorder. Notes Upon the Mode of Baptism.

NUMBER THREE. (Continued.)

We shall now proceed to show that, had our Saviour used the English word dip, Pedobaptists would have used identically, the same arguments that are now used to prove that Baptizo means any application of water, to sprink-

They often say to us, "show them dip o. immerse in the New Testament, and they will be with us." Neither sprinkle, pour, or immerse, is to be found in the New Testament where the ordinance of baptism is to be found. In its proper place, we shall show why this is

Our position is this, had our Saviour spoken the English language, and used the English word dip, Pedobaptists would have used the very same arguments that they now do in reference to Baptizo, yet every body knows that dip no more signifies to sprinkle than it does to fly.

Baptizo is defined in the lexicons to mean to dip, immerse, to plunge, to wash, to purify, &c., and one out of twelve as quoted by Rev. J. L. Chapman, a Methodist, on Baptism, gives wet as a meaning of Baptizo.

It is argued that as baptize is said to mean to purify, to wet, &c., that it may therefore mean to sprinkle, as an article may be wet by sprinkling. Now let us apply this mode of reasoning to dip, and see what the result will be. Webster, the highest English authority, gives the following definition to the word dip. to plunge or immerse, to put into a fluid and withdraw. To engage, to take concern, to mortgage, to moisten, to wet. From which it will be seen that Pedobaptists would have said, Dip cannot always mean to put under water, for Webster says it means also to moisten or wet -Therefore it means to sprinkle or pour as an article can be moistened or wet by sprinkling or pouring. Again it is said Baptizo in its ec clesiastical sense, means to purify, which may be done by sprinkling, therefore it means to sprinkle.

Had dip been the word used by the Saviour. it would have been said, dip in its ecclesiastical sense means to purify, and therefore may mean to sprinkle. Again, it is said baptize is applied to a partial dipping or immersion, and therefore does not always mean a total immer-

Had dip been the word used, it would be said, dip does not always mean a total immersion, for it is applied to a partial dipping, as "dip the finger," "dip the pen in ink," &c It may therefore mean to sprinkle. Here it is evident the reasoning would be the same, had our Saviour used the English word dip.

Again we would be told, dip does not al ways mean a total immersion, for we say of a mineral vein, it dips, of studious or learned men they dip in books, in science, &c; of the compass, the needle dips. All this and much more would be said to prove that dip does not al ways mean a total immersion, and therefore means to sprinkle!

Again, it is said Baptizo is from Bapto to dip and to dye, as dyeing can be effected by pouring the coloring fluid upon an article, it may mean to pour, &c.

Now let us subject dip to the same reason-

Women, who follow dyeing, frequently call dyeing dipping. They frequently say to each other, "have you dipped (that is dyed) your

Had dip been the word used by our Saviour. Pedobaptists would say, Dip means to dye, and as dying may be done by pouring the fluid on therefore dip means, or may mean to sprinkle. We find in "Pendleton's Three Reasons," the following appropriate remarks upon this subject. "All Euglish dictionaries give immerse, or its equivalent as the ordinary meaning of It would, therefore, be very unre to deny that dip ordinarily means to immerse. Greek lexicons give immerse as the ordinary meaning of boptizo. Is it not, then just as reasonable to deny that baptize ordinarily means immerse, as it would be to deny that dip has this signification? Indeed, there is no argument employed by Pedobaptists to divest baptize of its usual meaning, which may not be plausibly employed to divest dip of its ordinary import. The truth is, though dip is a definite and specific term, baptizo is more so. We speak of " the dip of the magnetic needle," we speak of "the dip of the magnetic needle," and "the dip of a stratum in geology." Pope speaks of "dipping into a volume of history." And in some places there is a practice which the ladies call "dipping snuff." If Pedobaptists could find baptize used in such connections there would be rejoicing from Dan to Beersheba." p. 89.

Milton would be quoted to prove that dip does not always mean an immersion. He says, "A cold shuddering due d ps me all o'er."—
It would be said the idea of immersion is excluded here. Had our Saviour and the Aposthes used the English word dip, and the Scrip-tures read as follows: "He that believeth and is dipped shall be saved." "John also

was dipping in Eanan, &c. "And they went down into the water, both Philip and the Eunach, and he dipped him, &c." It would be said, dip does not always mean a total immersion, it is used under circumstances that forbids the idea of immersion. We should hear much about the "dip of the needle"-"dipping in history"-"a cold shuddering due dips me all

Rev. R. Watson, in his tract on Baptism, published by the Conference, would have said, "If the Eunach was dipped, Philip was also dipped, for nothing is said of one that is not said of the other."

To show how easily Pedobaptists could make dip, plunge or immerse mean sprinkle or pour, we will introduce some testimony from their standard writers. We will begin with Dr. Thos. O. Summers. On p. 98, in his book on Baptism, he says, "The derivative baptizo may have primarily meant to dip; but as things were frequently dipped to be washed and puri-fied, the term readily acquired this latter mean-

Such reasoning as this, would make dip, plunge, or immerse, mean sprinkle or pour -All who are acquainted with the English language, know that they mean no such thing.—
If the reasoning of Dr. Summers be correct, these words mean, what every English scholar knows they do not mean!

Again, the Dr. says, "Suppose the word Bapto originally meant to dip, how easily would it take the meaning of die, color, stain, imbue, from the fact that articles were usually dyed by dipping, or saturating them in a coloring fluid."

Let us apply this reasoning to dip. "Suppose dip originally meant a total immersion, how easily would it take the meaning of die, color, stain, imbue from the fact that articles were usually dyed by dipping." Had our Saviour used the word dip, Pedobaptists would have put it to the rack, until they would get it to mean sprinkle or pour! And that too by the same reasoning that they try to make Baptizo mean to sprinkle or pour.

Rev. Leo Rosser, A. M. of the V. C. says, But admitting (which we do not) that in its original primitive classic use, (baptızo) meant to immerse, even then the meaning of the word in its scriptural sense is to be divided from new evidence, the new facts, new circumstances connected with its scriptural use." p. 42.

Had our Saviour used the word dip, plunge, or immerse, this mode of reasoning would make

a dry sprinkle out of the whole of them ! Again, says Rosser, p. 42, "The laws of association, habits, manners, customs, and new circumstances have (the effect) of modifying the original primitive meaning of a word till the original idea is lost, and a secondary sense substituted." Such reasoning as this would (if true) raise Pharaoh and all his host out of the Red Sea, and place them all on dry land with a little water sprinkled in their faces, and all alive at that! If this reasoning of L Rosser be true, we may retort upon him and say, if sprinkling was the original meaning of baptizo, the laws of association, manners, customs, and new circumstances, &c., may have changed the original idea, and immersion may now be its meaning! All such reasoning shows the weakness of the cause, it is introduced to advocate. Rev. J. Paris on Baptism, in a book published by the Methodist protestants, on p. 30, says, "Whatever the primary meaning of the word 'Baptizo' may be, it is of but little importance. \* \* \* Hence it became necessary in applying an old term to a new thing, to make the word conform to the thing, and not the thing to the word." p. 48.

Was such nonsense ever uttered upon any other subject? Is there a single article of the christian faith, that would survive the test of such criticism? Would not a Catholic be able by such reasoning to prove every article

of his faith and practice? This reasoning of Mr. Paris would soon make dip, plunge or immerse, mean sprinkle or pour! Yet as before stated every body knows

they mean no such thing. Again, Mr. Paris quotes Dr. Kurtz as follows: " Words . . . . frequently depart from their primitive ideas . . . . The true question is not, what was the original signification of Baptizo . . . . but what was, and is the meaning of the term as used in the New Testament . . . Words change their meaning in all languages." pp. 49,50. Apply this reasoning to dip, and the result would be the same as when applied to baptizo. Had our Saviour and the Apostles used the English word dip. plunge or immerse, the result of such reason ing would be the same. It would be said. "The true question is not, what was the original signification of dip, plunge, or immerse, but what was, and is the meaning of these terms as used in the Testament. Such reasoning as this unsettles the meaning of the entire word of

Again, Dr. Kurtz as quoted by Mr. Paris, says, "So Christ and his Apostles when they applied the word baptize to express a religious ordinance gave to the word a new shade of meaning, conformed to the thing which it was now intended to express." J. Paris on Bap-

Apply this reasoning to dip, plunge, or immerse, and the result would be the same. Had they been used, Dr. K. and other Pedobaptists would have said, " Christ and his Apostles when they applied the word dip, plunge or immerse to express a religious ordinance gave a new shade of meaning, conformed to the thing which it was now intended to express."

It is much easier to assert that the Savior and the Apostles gave a new shade of meaning to haptizo, than to prove it.

Again Dr. K. as quoted by Mr. Paris, says, "It is preposterous, therefore, to determine the precise mode of this ordinance from the primary, or previous meaning of the Greek word used to express it. The meaning of an old word when it is used as the name of a new

thing, must conform to the thing, and not the thing to the word." p. 52.

If such reasoning as this be correct, it is impossible to establish the meaning of any pussage whatever in the New Testament. It makes the word of God a perfect unintelligible jargon, to be interpreted to suit the fancy, or prejudice of every man. An all-wise God nev-er delivered his will to man in this way If old words, when applied as the name of a

thing spoken of, must decide what the new meaning is! The cause which demands such defence cannot be of God. Words in living languages may change, or take an additional meaning, but dead languages never change. The sense of a word is to be ascertained from its known meaning at the time it is used, and not from any new meaning which it may afterwards acquire.

new thing, must conform to the thing, and not

the thing to the word; it follows, that all old

words used by the Saviour and the Apostles,

have a " new shade of meaning," and the sense

must be determined not by the words, but the

Rev. J. M. Pendleton, in his admirable work, entitled "Three Reasons why I am a Baptist," which should be read, by every sincere enquirer after truth, says, "But some say, though baptize in classic Greek means to immerse, it does not follow that it is to be understood in this sense in the New Testament. They discourse learnedly on the difference between classic and sacred Greek. They insist that baptize has in the scriptures, a theological sense. In short, they feel quite a contempt for Ernesti's " Principles of Interpretation." They forget that "when God has spoken to men, he has spoken in the language of men, for he has spoken by men, and for men."-For the special benefit of these wise critics, I quote from the ablest Methodist work I have seen, (Watson's Theological Institutes, vol. 2, p. 153.) The author is showing, in opposition to the Socinian view, that the Apostles employed terms in reference to the death of Christ which convey the idea of expiation. He (Mr. Watson) says: 'The use to be made of this in the argument is, that as the apostles found the very terms they used with reference to the nature and efficacy of the death of Christ, fixed in an expiatory signification among the Grecks, they could not, in hones'y, use them in a distinct figurative sense, much less in a contrary one, without due notice of their having invested them with a new import being given to their readers. \*\* \* \* In like manner, the Jews had their expiatory sacrifices, and the terms and phrases used in them are, in like manner, employed by the apostles to characterize the death of their Lord; and they would have been as guilty of misleading their Jewish as their Gentile readers, had they employed them in a NEW SENSE, and without a warning which unquestionably they never gave." pp. 102, 103.

(To be continued.)

From Defence of the Eclipse of Faith.

#### Eloquent Extract.

The brightness of the brightest names pales and wanes before the radiance which shines from the person of Christ. The scene at the tomb of Lazarus, at the gate of Nain, in the happy family at Bethany, in the "upper room" where he instituted the feast which should forever consecrate his memory, and bequeathed to his disciples the legacy of his love; the scene in the garden of Gethsemane, on the summit of Calvary, and at the sepulchre; the sweet remembrance of the patience with which he bore wrong, the gentleness with which he rebuked it, and the love with which he forgave it; the thousand acts of benign condescension by which he well earned for himself, from selfrighteous pride and censerious hypocrisy, the name of the "friend of publicans and sinners"; these, and a hundred things more, which crowd those concise memorials of love and sorrow with such prodigality of beauty and of pathos, will still continue to charm and attract the soul of humanity, and on these the highest genius, as well as the humblest mediocrity, will love to

These things lisping infancy loves to hear on its mother's knees, and over them age, with its grey locks, bends in devoutest reverence .- No, before the infidel can prevent the influence of these compositions, he must get rid of the gospels themselves, or he must supplant them by fictions yet more wonderful. Ah, what bitter frony has involuntarily escaped me! But if the last be impossible, at least the gospels must cease to exist before infidelity can suc-

Yes, before infidels can prevent men from thinking as they have ever done of Christ, they must blot the gentle words with which, in the presence of austere hypocrisy, the Savior welcomed that timid guilt that could only exist before infidelity can succeed.

Yes, before infidels can prevent men from

thinking as they have ever done of Christ, they must blot the gentle words with which, in the presence of austere hypocrisy, the Savior welcomed that timid guilt that could only express its silent love in an agony of tears; they must tilot out the words addressed to the dying penbent, who, softenedt by the majestic patience of the mighty sufferer, detected at least the monarch under a veil of sorrow, and cast an imploring glance to be "remembered by him when he came into his kingdom;" they must blot out the scene in which the demoniacs sat listening at his feet, and "in their right mind;" they must blot out the remembrance of the tears which be shed at the grave of Lazarusnot surely for him whom he was about to raise, but in pure sympathy with the corrows of hu-manity-for the myriads of desolate mourners who could not, with Mary, fly to him and say, "Lord, if thou hadst been here, my mother, brother, sister, had not died;" they must blot out the record of those miracles which charm us, not only as the proof of his mission and guarantees of the truth of his doctrine, but as they illustrate the benevolence of his character, and are types of the spiritual cures his gospel can yet perform; they must blot out the scenes of the sepulchre, where love and veneration lingered, and saw what was never seen before, but shall beneeforth be seen to the end of timethe tomb itself irradiated with angelic forms, and bright with the presence of him "who and bright with the presence of him "who brought life and immortality to light;" they must blot out the scene where deep and grateful love wept so passionately, and found him unbidden at her side, type of ten thousand times ten thousand, who have "sought the grave to weep there," and found joy and consolation in him, "whom, though unseen, they loved;" they must blot out the discourses in which he took leave of his disciples, the majestic accepts of which have filled so many departing souls with patience and with triumph; they must blot out the yet sublimer words in

which he declares himself "the resurrection and the life"—words which have led so many millions more to breathe out their spirits with child like trust, and to believe, as the gate of death closed behind them, that they would see him who is invested with the "keys of the invisible world," who opens and no man shuts, and shuts and no man opens, letting in through the portals which lead to immortality the radiance of the skies; they must blot out, they must destroy these and a thousand other such things, before they can prevent him having the pre-eminence who loved, because he loved us, call himself the "Son of Man," though angels call him the "Son of God."

It is in vain to tell men it is an illusion. It it be an illusion, every variety of experiment proves it to be inveterate, and it will not be dissipated by a million of Strausses and Newmans! Probatum est! At his feet, guilty humanity, of diverse races and nations, for eighteen hundred years, has come to pour forth in faith and love its sorrows, and finds there " the peace which the world can neither give nor take away." Myriads of aching heads and weary hearts have found, and will find repose there, and have invested him with veneration, love and gratitude, which will never, never be paid to any other name than His.

#### From the American Messenger. "The Eternal World is Dark."

" Mary is dying, and wishes to see you immediately," said one of my parishioners, as entered his dwelling one delightful May morning. The earth was beautiful with returning life, and the air vocal with the sweet melody of

There was nothing that looked like death in the world without, for the winter was over and gone, and nature was crowding the spring with preparations for a glad and glorious summer .-Yet death had come to our little hamlet, and was claiming one of my flock, whom I was loath to spare. Mary, whose sweet voice so often had thrilled me in the songs of the sanctuary the light and the life of that pleasant home enbesomed among the green hills, was about to leave us, never to return.

Hastily summoned to her bedside, I followed the weeping father to the room where his darling child was struggling with disease. Alas, it was too true. I saw at once that the golden bowl was breaking, and that the silver cord would soon be loosed. U what a change had come over that young and beautiful form during a few sad days. I scarcely knew her, so worn and haggard. But the eye had not lost its brightness, nor the voice its sweetness, tho' the bloom had flid from the cheek, and the ruddy lip was swollen and rough.

lu a tone that startled every one in the room, she exclaimed, "O, Mr. B-, I am dying; and what wili become of my soul?" took her cold and clammy hand, and pointed her to Jesus the Saviour of sinners-in words few and simple, opened to her the way of salvation. She heard me with fixed attention, throwing her whole soul into her searching gaze. "O," said she in reply, "these things

and the eternal world are so dack to me." I prayed with her, commending her to the grace and mercy of God, and soon she sunk into uncon-ciousne-s, and I saw her no more.-But those words will long be remembered. thought of them as I stood by her coffin, in which the sinking and decaying body contrasted strangely with the bright and fragrant May flowers which her companions had plucked from the fields and the woods for her burial; and when the earth fell heavily upon that coffin in the deep, damp grave, these dying words rung in my ear, " These things and the eternal world are so dark to me."

Mary was the child of pious parents, and was instructed in the truth, but her heart was wild and wayward, and she put far from her all ser ous things. She intended to be a Christian sometime, but death came suddenly, and she found herself all unprepared. Thick darkness gathered around her soul, and she seemed plunging into an eternal night. How awful when light is most needed, to be in the midst of gloom so thick and dark.

The fearfulness of such a condition is selfimposed. The Lord Jesus "hath brought life and immortality to light." Through faith in him, the mists that hang about the grave are broken, and eternity glows with the light of blessedness and love. The humble believer may instinctively shrink from dying, dark films may creep over his eyeballs, but his inner vision will be unclouded, so that he will grasp with certainty the things eternal of the kingdoni of God

My dear friend, art thou without Christ in this dying world? O come to him now, less darkness steal over thy soul wh n thou shalt die, and the hopes of this life perish in the despair of a wretched eternity.

From the American Messenger.

### A Son's Dying Testimony.

Mrs. — was the widow of — Esq. of the city of \_\_\_\_\_, a prosperous merchant; bis life, after he made a profession of religion, was exemplary and eminently useful. His conversion could be distinctly traced to the prayers and faithfulness of his wife. When left a widow, she devoted herself with great earnestness to the spiritual interests of her family. She had two sons and a daughter. Her influence was also felt in the church, she was a mother in Israel. Many, it is believed, will rise up and call her blessed. Her eldest son is now a highly respectable and useful minister of the gospel.

The younger son became a merchant in the city where he grew up. In a revival of religian he became a subject of grace and united with the church. He settled in life under favorable circumstances, became eminent in his calling, and filled a large place in the community. His respected mother lived near him, and never failed to aid him by her counsels, for she

was pious; he had been a man of prayer. But when he was visited with his last sickness the anxious and faithful mother did not feel fully satisfied. She took her seat by his sick-bed and held the following conversation with him.

" My son, we may fear for the result of this illness. Are you prepared to exchange worlds?"
He paused to reflect, and replied, "I hope

After some remarks upon the solemnity of dying, and the fulness of Christ, she said to him with great seriousness, "J——, I have never been quite satisfied with your appearance as a Christian. I fear there is something wanting. You do not seem to have a lively hope, a joy in believing. There has not been enough of Christ in your experience; you do not seem to make enough of Christ; he is all in all, the Chief among ten thousand. I want you to look into this matter. I have found no fault with your outward deportment, your external duties; but morality cannot save you, you must trust in Christ alone."

He said he understood her and would give attention to the subject. She withdrew and poured out her soul in prayer in her closet, that Jesus would reveal himself to her dying sou -Early the next morning she was called into his room. A change had come over him; his countenance no longer bore the marks of gloom; the dark cloud had passed away. "Mother," said he, "you were right. I see there was a great deficiency. I have been enabled to give myself anew to Christ, and he has revealed himself to my soul. I have a joy I never knew before, I see a glory in the gospel that is new. Christ is my all."

After a pause, he said to his mother, "When I was young I used to think you were too strict with me. I was kept in at night against my will; I was not allowed much spending money, and was prevented from mingling with rude boys. I often complained, but I see you were right; I knew you were at the time, but was unwilling to acknowledge it. I thank you for our faithfulness; if I have ever done any good in the world, I owe it to your prayers and fidelity." Placing his arms around her neck, he exclaimed, "O mother, blessed art thou among women!" These were among his last words.

#### From the American Messenger. "I Have Nothing to Live For."

These words were uttered by a widow, who had buried her husband some years before.-Subsequently she followed a beloved son to the grave, who had died in the midst of life and usefulness; and now she had been called to part with an only daughter, the mother of two children. As she returned from the grave of this loved daughter, she went up into her bed and lay down to die. Why should I desire to live? she said to herself; I am left alone, my family are taken from me; what have I to live

While in this despairing frame, she was aroused from her repinings by the voice of a little granddaughter, who could not realize the greatness of her loss in the death of her excellent mother, but was affected to find her grandmother in tears. " Don't ery, grandmother ; I will take care of you." This tender voice scattered the clouds of grief, and brought her to her right mind. She felt the reproof. She realized in a moment that she had sinned against God; she felt that she had something to live for. She arose from her bed, and on her kness humbled herself before God, and like David took food and addressed herself to the work of life.

Those two motherless children were to be trained for God. In a few days they were sent to school, and when some of the children in the school desired the cldest to remain and play with them, she refused, and said, "I must go home and take care of my poor sick grandmother." When this expression of love and gratitude was mentioned to her, she could not refrain from weeping; surely, she thought, I have enough to live for. If I can bring these dear lambs to Christ and place them in his arms, I shall not have lived in vain." She was permitted to see them grow up in

the fear of God. This good woman might have adopted the words of David, "Thou, which has showed me great and sore troubles. shall quicken me again, and shalt bring me up again from the depths of the earth." Pan. 71:

Many, in the midst of bereavement, stripped of friends, are ready to exclaim, "We have nothing to live for;" but such language is unbecoming a christian. Nothing to live for !-Is the glory of God nothing? Is the church of Christ nothing? Is the salvation of souls nothing? Is prayer nothing? Nothing to live for! It we were on a barren rock, or shut up for years in a sick-room, we should have enough to live for. " I have chosen thee, saith God, in the furnace of affliction" True Christian submission springing from confidence to God, and love to his character, promotes the divine glory as much as active service. Let us feel, whatever be our circumstances, that it is a blessing to live : it is a privilege to suffer, as well as do, the will of our heavenly Father.

### Newspaper Facis.

There are sixteen million fifty thousand four hundred and sixty newspapers printed in the course of a year in the city of Albany, New York. This is 321 to each inhabitant, or more than one to each person every weekday in the year. The people of the Union spend in a year for newspapers \$15,000,000, or would if they all paid their debts. The newspapers that they read, if all put together in a ntinuous string, would reach more than ten times round the world, and weigh seventy million pounds. If they were spread out to dry, they would more than cover the whole Dis-trict of Columbia like a blanket. The origin never failed to aid him by her counsels, for she was endowed with great good sense as well as deep and living piety.

Some years ago she was called to part with this her soungest son. When she saw that he must die, the trial at first seemed too great for her to bear. He had an interesting family. But she was enabled to roll her burdens on the Lord. This son had always been sober-minded and meral. She had reason to hope he

## {WHOLE NO. 1057

#### Lord North.

This good-humored minister was always ready with a joke, and always appreciated one, even

with a joke, and always appreciated one, even through it was at his expense.

One night he rose to deprecate the great readiness to give and take offence which prevailed in the House. "One member, for example," said he, "called me that thing called a minister!" Now, to be sure, [patting his portly sides.] I am a thing; when, therefore, the gentleman called me a "thing," he said what was true, and I could not be angry with him. But when he added, 'that thing called a minister," he called me the thing which of all others he himself most wishes to be; and, therefore, I took it for a compliment "

A prosing old sailor, well known for his lengthy orations, began to speak on an admiralty question. Lord North said to one of his

" Now, -- will give us a history of all the naval battles, from that of Salamis to that of last year. I shall take a nap; wake me when he gets near our own time."

After an hour's infliction, the friend nudged Lord North

"My lord, my lord, wake up! he has got to the battles of Van Trump." "Oh dear," said the sleepy minister, "you've waked me a hundred years too soon!"

On his last night in office his antagonists had collected for a grand battle; Lord North rose in his place and declared the administration at an end Of course, the House adjourned immediately. It was an awful wet night, and in those days cabs were not known; the members, expecting a long debate, had ordered their carrages at one or two o'clock in the morning; and Lord North, as he passed through the baffled and imprisoned crowd of his opponents to his own chariot, bowed to the right and left, saying; with a smile,"Adieu, gentlemen; you see it is an excellent thing to be in the secret."

#### An Anecdate.

A gentleman of considerable fortune, but a stranger to either personal or family religion. one evening took a solitary walk through a rart of his grounds. He happened to come near to a mean but, where a poor man with a numerous family lived, who earned his bread by daily labor. He heard a voice pretty loud and continucd. Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks with great affection to God, for the goodness of his providence in giving him food to eat, and raiment to put on, with supplying them with what was necessary and comfortable in this life.

He was immeditately struck with astonishment and confusion, and said to himself, " Does this poor man, who has nothing but the meanest fare, and that purchased by severe labor, give thanks to God for his goodness to himself and family, and I who enjoy case and honor, and everything that is grateful and desirable, have hardly ever bent my knee, or made any seknowledgment to my Maker and Preserver?" It pleased God that this providential occurrence proved the means of bringing him to a real and lasting sense of God and religion. — Thomas Dick.

### A Faithful Girl.

A case of woman's devotion has recently been brought to our knowledge which certainly ly equals anything that we have ever met with in the fealiances of romance. The circumstances occurred in this city, and are perfectly well authenticated. While the small pox was raging here a few weeks ago, a young man em-ployed in a store on Lake street was seiz d with the disease. It was, of course, improper for him to remain there, and the people with whom he lived, who were distant relatives of his, refused to permit him to stay in their bouse. The result was, that he was taken to the pest-

It so happened that he was engaged to be married to a most estimable and aimable young lady. No sooner did she hear of his condition than she determined at once that she would nurse him. She underwent vaccination, and then went where they had taken her betrothed to the pest house. Here she found him, alone sick, wretched, deserted by all the world,-And here she remained, like a ministering angel, waiting beside his bed of pain, soothin his distresses, and attending to his wants. H

But how consoling must have been his last moments. Though all the world had forsakenhim, she, whom he loved better than all the world, remained faithful to the last. Her hand it was that soothed his pillow; her eyes still beamed upon him with mournful but unabated affection; into her ear he poured his last words of love, of sorrow, and of hopes that in this world migh never be fulfilled.

It recalled to our mind when we heard it, the words that Bulwer puts in the mouth of one of his characters: " To be watched and tender by the one we love, who would not walk blind and barefoot over the world."-Chicago Tribune. March 6.

The Wire.—Some one offers the following:
"How many men are aware that their position depends upon the place which society assigns to the wife. If she makes her husband's home cheerful and respectable, by her intelligence, graces and virtues,—indeed a pleasant place to visit and to call,—he receives the benefit socially, of her dignity and good manners. Thus a man may marry into a good social position, or he may marry himself out of social conventional society. It matters less what the refinement of the husband may be, or the want thereof if the wife possesses those qualities of head and mind that light up the home with cheerfulness, grace and comfort. In a larger sense than the common idea, is home the eastle and protection of reputation, and the test of position." THE WIFE .- Some one offers the following

It is said to be an indisputable fact that, taking the whole United States together, mu more money is expended, annually, for the single article of eigers than for all the common schools in the Union.