

THE BIBLICAL RECORDER.

J. J. JAMES, Editor. Devoted to Religion, Morality, Literature, Agriculture and General Intelligence. J. J. JAMES & Co., Proprietors.

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THE BIBLICAL RECORDER.

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For the Recorder.

The Yeopim Union Meeting convened according to previous appointment with the church of Christ at Whiteville Grove, Friday before the fifth Lord's day in March, 1857. The introductory discourses were delivered by Elder D. V. Etheridge, founded on 1st Corinthians, 16: 22—"If any man love not the Lord Jesus Christ, let him be anathema, maranatha." After a short intermission the Union met in conference. Elder West Leary was chosen moderator. By the request of the Moderator, brother H. H. Hobbs read in prayer. On motion the delegation from the churches were called, which stood as follows: Whiteville Grove, the church; Ballard's Bridge, 25; Bethel, 7; Cool Spring, 0; Edenton, 0; Elizabeth City, 0; Hertford, 3; Great Fork, 0; Gatesville, 0; Lebanon, 0; Macedonia, 2; Middle Swamp, 0; Piney Grove, 0; Sandy Cross, 1; Salem, 2; Yeopim, 2; Rockyhook, 1. On motion, letters of correspondence from the churches were called for. Letters from the churches at Ballard's Bridge, Bethel, E. City, Hertford and Salem, were handed in and read. On motion, visiting brethren were invited to seats; none in attendance. On motion, letters of correspondence from sister Union Meetings were called for; none. On motion the pastor and deacons of the church were appointed a committee to arrange preaching during the session of this meeting. On motion, and by the request of the church at E. City, that said church was granted a letter of dismission to unite with the Camden and Currituck Union Meeting. On motion, Resolved, That Elders D. V. Etheridge, J. B. Webb, T. H. Pritchard and brother R. D. Simpson be appointed a committee to draw up a set of rules and order of business for this Union, and report at our next. On motion, brother R. D. Simpson was appointed to conduct prayer meeting to-morrow morning, and brother H. H. Hobbs on Lord's day morning to commence at 9 o'clock. On motion, Resolved, That the next session of this Union be held with the church at Salem, Pasquotank co., to commence on Friday before the 5th Lord's day in May next; Elder T. H. Pritchard to preach the introductory discourse, Elder West Leary alternate. On motion, Resolved, That we take up a collection on Lord's day morning before preaching in aid of Home Missions in the bounds of the Chowan Association. On motion, Resolved, That the churches composing this Union be requested to appoint delegates and write letters to this Union. On motion, Elder T. H. Pritchard was appointed to write a letter of correspondence to the Camden and Currituck, and Elder D. V. Etheridge to the Bertie Union Meetings. On motion, Elders Worrell, Speight and brother John Hoffer were appointed delegates to the Bertie, and brethren Wm. Feltow, George Fleetwood and Wilson M. Fleetwood to the Camden and Currituck Union Meetings. On motion, Elder T. H. Pritchard was requested to prepare an essay upon the subject of faith, to be read on Saturday of our next meeting. On motion, the Union adjourned until to-morrow, Saturday. Prayer by Elder D. V. Etheridge.

SATURDAY MORNING.—After preaching, the Union assembled in conference. Prayer by brother G. Fleetwood. On motion, the proceedings of yesterday were read. On motion, letters of correspondence were called for. A letter from the church of Yeopim was handed in and read. On motion, visiting brethren were invited to seats. The invitation was accepted by brother Felix Grandy from the Camden and Currituck Union Meeting. On motion, Resolved, That the delegates be requested to lay before their respective churches at their next meeting the subject of writing letters and appointing delegates to the Union Meetings. On motion, Resolved, That the proceedings of this meeting be published in the Biblical Recorder. On motion, the Union adjourned. Prayer by brother J. T. Waff.

WEST LEARY, Mod.

R. D. SIMPSON, Clerk.

Appearances.

A coat that has marks of use upon it, is a recommendation to people of sense; and a hat with too smooth a nap and too high a luster, is a derogatory circumstance. The best coats are made of the backs of ponies, broken-down merchants, clerks with plentiful salaries, and men that don't pay up. The heaviest gold chains dangle from the fobs of gamblers of very limited means; costly ornaments on ladies indicate to eyes that are well open, a silly lover, or a husband cramped for funds. And when a pretty woman goes by in a suit of plain and neat apparel, it is a sign that she has fair expectations, and a husband that can show a balance in his favor. *New-York Times.*

Who is W. G. Brownlow, the Author of a Review of The Great Iron Wheel.

From the Tennessee Baptist.
BROTHER JAMES BLEVINS, of Ashe county, North Carolina, sends us the following publication made by Col. L. C. Haynes, in a political paper in Jonesborough, Tenn., for the benefit of himself and all others whom this Brownlow—a Methodist minister—should calumniate in all future time. It is at his, and the request of many others, that we give it a place in our columns.

We wish not to be understood as making an attack upon Brownlow. We don't allow ourselves to know such men—we have not read the publication he has published upon us—and never expect to do so. We copy this as a piece of information touching a notorious man. The name of Col. Haynes will for the future, as in years past, be considered sufficiently responsible. We disclaim any knowledge of the antecedents of the political parson:—*Editor of the Tenn. Baptist.*

LIBEL.

SUPERIOR COURT OF LAW, MINUTE DOCKET, APRIL TERM, 1853.

State, vs. William G. Brownlow.

Charged and plead not guilty. The following jury sworn and charged, to wit: Daniel Rogers, Samuel Wilk, John Wyke, George Penland, Bartly Wilson, John Davis, M. Wilky, James Whitaker, Jr., Spencer Shearer, F. Poindexter, J. Pendrigg and Grey Crow, who find the defendant, WILLIAM G. BROWNLOW, guilty of the libel as charged in the bill of indictment. Whereof the Court adjudged that the defendant pay a fine of five dollars. The parties having become mutually reconciled, the defendant acknowledged in open court, he was mistaken in the facts which he supposed were true when writing the LIBEL.

"I, Silas M. Daniel, Clerk of the Superior Court of Law for Macon county, do hereby certify that the above is a true copy of the proceedings held in this court, in the case of the State against William G. Brownlow for a libel as appears on the Minute docket for the April Term, 1853.

In testimony of which I hereunto subscribe my name and affix my seal of office, this 10th day of May, 1854.

S. M. DANIEL, Clerk."

CERTIFIED.—Capt. N. S. Jarrett, Wm. Rinzy, Thomas Shepherd, Esq., T. Johnson, John More, Esq., Joseph A. Johnson, John M. Clure, Esq., T. A. Tanner, Nathaniel Hagan, Elijah Williamson, Nathan D. Ammons, Thos. McClure, Thos. Kimsey and Capt. J. W. Killis.

"I hereby certify, that after the difficulty between Col. Haynes and my brother, Wm. G. Brownlow, in which the latter was wounded by the former, my brother PRIVATELY proposed to me that I should, by lying in wait at the forks of the road, three and a half miles east of Jonesboro, in the barrens, beyond widow Staunt's plantation, commit MURDER by the assassination of Landon C. Haynes."

A. S. BROWNLOW."

Known to be monstrously corrupt, desperately wicked, a pest to society, a common tattler, a shameless blackguard, an unblushing hypocrite, a deliberate calumniator, a convicted libelner, we have determined that the above libel, and certificate of his brother, shall be an eternal answer to any personalities against us or others by Wm. G. Brownlow.

L. C. HAYNES.

Extracts from Spurgeon's Sermons.

HEALING FOR THE WOUNDED.

Some of you seek mercy through baptism or the Lord's Supper, or regular attendance at the house of prayer. Some of you, again, have certain forms and observances to which you attach saving value. As the Lord liveth, none of these things bind up the broken in heart apart from the Holy Spirit; they are empty wind and air; you may have them and be lost. You can have no peace and comfort unless you have immediate dealings with God, who alone, as the great Physician, heals the broken in heart. Ah! there are some of you who go to your ministers with broken hearts, and say, "What shall I do?" I have heard of a preacher who told his anxious hearer, "You are getting melancholy; you had better go to such and such a place of amusement; you are getting too dreary and melancholy by half." O, to think of a nurse in a hospital administering poison when she ought to be giving the true medicine! If he deserves to be hung who mixes poison with his drugs, how much more guilty is that man who tells a soul to seek for happiness where there is none, who sends it to a carnal world for joy, when there is none to be found except in God.

THE PERSEVERANCE OF THE SAINTS.

I never fear that I shall fall away or be lost; my only fear is, lest I should not have been right at first; but, provided I am right, if I be really a child of God, I might believe that the sun would be smitten with madness, and go reeling through the universe like a drunken man; I might believe that the stars would run from their courses, and instead of marching with their measured tramp, as now they do, which on in wild courses like the dance of bacchanals; I could even conceive that this great universe might all subside in God, "even as a mother's foam subsides again upon the wave that bears it;" but neither reason, heresy, logic, eloquence, nor a concourse of divines, shall make me pay a moment's attention to the vile suggestion, that a child of God may ever perish. Hence I tread this earth with confidence. A flying little white dog with an Arminian, he said, "Sir, you ought to be a happy man; for if what you say be true, why, you are as secure of being in heaven as if you were there." I said, "Yes, I know it." "Then you ought to live above cares and tribulations, and sing happily from morning to night." I said, "I ought, and so I will, God helping me." This is security. "He giveth his beloved sleep."

NATURE'S SONG IN THE NIGHT.

Night hath its songs. Have you never stood by the bedside at night, and heard the sobbing

singing, and the waves chant God's glories? Or have you never risen from your couch, and thrown up the window of your chamber, and listened there? Listened to what? Silence—save now and then a murmuring sound, which seems sweet music then! And have you not fancied that you heard the harp of God playing in heaven? Did you not conceive, that you stars, that those eyes of God, looking down on you, were also mouths of God, that every star was singing God's glory, singing, as it shone, its mighty Maker, and his lawful, well-deserved praise? Night bath its songs. We need not much poetry in our spirit, to catch the song of night, and hear the spheres as they chant praises which are loud to the heart, though they be silent to the ear—the praises of the mighty God, who bears up the unparalleled arch of heaven, and moves the stars in their courses.

THE PILLARS OF OUR FAITH.

I remember an old experimental Christian speaking about the great pillars of our faith; he was a sailor; and we were then on board ship, and there were sundry huge posts on the shore, to which the ships were fastened, by throwing a cable over them. After I had told him a great many promises, he said, "I know they are good strong promises, but I cannot get near enough to shore to throw my cable around them; that is the difficulty."

GOD'S SOVEREIGNTY.

I know some people, when they hear about sovereignty, say, "O, we are going to have some terrible high doctrine!" Well, if it is in the Bible, that is enough for you. Is not that all you want to know? If God says, "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy;" it is not for you to say it is high doctrine. Who told you it was high doctrine? It is good doctrine. What right have you to call one doctrine high and one low? Would you like me to have a Bible with "H" against high, and "L" against low, so that I could leave the high doctrine out and please you? My Bible has no mark of that kind; it says, "I will be gracious to whom I will be gracious." There is divine sovereignty. I believe some are afraid to say anything about this great doctrine, lest they should offend some of their people; but my friends, it is true, and you shall hear it.

INFIDEL BOOKS.

I do not care to read books opposing the truths of the Bible; I never want to wade through mire for the sake of washing myself afterward.

THE POWER OF PRAYER.

I say, I have proved the power of prayer a hundred times, because I have gone to God and asked him for mercies, and have had them.—Ah! some say, it is only just in the common course of providence. "Common course of providence!" It is a blessed course of providence; if you had been in my position, you would not have said that; I have seen it just as if God had rent the heavens, and put his hand out and said, "There, my child, is the mercy." It has come so plainly out of the way, that I could not call it a common course of providence. Sometimes I have been depressed and downcast, and even out of heart at coming to stand before this multitude, and I have said, "What shall I do? I could fly anywhere, rather than come here any more. I have asked God to bless me, and send me words to say, and then I have felt filled to the brim, so that I could come before this congregation or any other.

Twelve Reasons why we never attend Fashionable Balls and Parties.

A highly esteemed brother requests us to give our views in the Baptist upon the propriety or impropriety of Christians attending balls and dancing parties.

As we have frequently written upon this subject and have expressed our views more than once in the paper, we will change the form of our article and give in substance what we have frequently said when we have been invited to those places of amusement. I do not attend or in any way sanction balls, &c.

1. Because as a Christian, I am instructed not to form social intimacies with the vain and fashionable of this world, Rom. 12: 2, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds." And to have no fellowship with such, but to separate myself from them, 2nd Cor. 6: 17.
2. Because, I must not imbibe the spirit, nor indulge the feelings that move the gay and frivolous to displays of vanity; nor can I take pleasure in the thoughtless and fatal course of those who seem to say, "let us eat, drink and be merry." Luke 12: 19. Nor should I cherish a love of such worldly, fascinating charms as the lusts of the flesh and the pride of life, seeing they are ruinous to Christian piety. 1st John 15: 16, 17.

3. Because, such associations would unfit me for my religious devotions and cause the neglect of suitable prayer and meditations before retiring to rest, or induce me to perform these solemn and profitable services in a hurried and heartless manner. John 4: 24.

4. Because such associations might excite a taste for unnecessary luxuries, and tempt me to indulge in useless expenditures upon sinful lusts which would subject me to the disgraceful charge of wasting my Lord's money and make me an unfaithful steward. Lev. 13: 42, 47.

5. Because, I am cautioned against the ways of the sinner. Prov. 4: 14, 16. Ps. 1: 1.

6. Because, it would give deep affliction to all my truly pious brethren and sisters, and by my example I might lead others who are weak to commit offenses. Mat. 18: 6, 7. Mark 9: 42, &c.

7. Because, it is unwise thus to spend my time. Eph. 5: 15.

8. Because, I am commanded to bear my cross and follow Christ daily in the narrow way that leads to life. Therefore I am not at liberty to walk with the wicked in the broad road that leads to destruction. Mat. 10: 38. Luke 14: 27.

9. Because, by the sanction of my presence I might confirm some sinner in his course of thoughtless alienation from God, or cause the name of Christ to be blasphemed and his holy religion to be lightly esteemed. Rom. 2: 24. Titus 2: 5.

10. Because, I must never do that upon which I cannot ask the blessings of God, hoping that he will hear me. 1st Cor. 10: 31.

Because my Christian honor is dearer to me than the honors of the world, and I can never compromise that which is my chief glory for time and eternity to gratify the false, deceptive and misdirected compliments of those who would rejoice in my captivity and in the triumph of vanity over the christian cause. Whenever I am thus tempted by complimentary invitations from those who know my Christian profession, I regard it as an expression of doubt on their part as to the genuineness of my religion, or of the truth of christianity itself.—And in either case, it is an insult to my christian character, and deserves the rebuke of "get thee behind me Satan." Galatians 6: 15. Gal. 5: 16, 25.

11. Because I am to be always ready for the coming of my Lord, and as I should be ashamed to be found at a ball when he comes, I shall not go there, or any where else where I should not meet him with joy and welcome His appearing. Mat. 24: 44.

We earnestly request that each reader of the above reasons will turn to each reference and read it. Don't neglect it. May the Lord bless each one.

The Missionary Union.

This body is in trouble. It has trouble with its missionaries, trouble with its officers, trouble among its members. And they are becoming so serious and so public, as to excite serious apprehensions among the friends of foreign missions.

The Union has been in existence, in its present form, some dozen years. It was the successor of the old Baptist General Convention. That Convention was organized in order to unite all the Baptists in the United States in the cause of foreign missions. Its meetings were held once in three years, at which time an Executive Board was chosen to attend to the affairs of the missions for the succeeding three years. The Board and its officers were selected from the different States, North and South, and the meetings brought together, once in three years, the prominent friends of missions in all parts of the country. The members of the Convention were delegated by churches, or societies, or individuals, who had contributed one hundred dollars per year for the preceding three years.

Under this simple arrangement the work of foreign missions was carried on by the Baptists to the United States, with as little jarring as could reasonably be expected. And if the work of sending the Gospel of salvation to the heathen had continued to be the only object in view, there is every reason to believe that the Convention, under its primitive, and truly Baptist organization, would have continued to this day.

But, in evil hour, other projects were foisted in. It was discovered that the Convention was involved in all the sin of slaveholding, because some of its officers and members were slaveholders! It was a fellowship with oppression, a shaking hands with iniquity. And to cap the climax of this discovery, all the money which was contributed to the mission treasury was polluted, because it was mixed up with the gains of oppression! After much violence of language on both sides, the acting Board in Boston so far lost sight of their high calling as to commit themselves to the northern faction, and a separation of the Baptists of the North from those of the South in the work of foreign missions became inevitable.

A special meeting of the General Convention was called in New York, to consider what was to be done. At this meeting a constitution was prepared, as unlike that of the General Convention, and as un-Baptist as could well be devised. Under the old arrangement, all memberships expired at the end of three years; but the Union, the new name adopted, was composed wholly of life members. A membership in the Convention could be had only by the payment of one hundred dollars annually, a membership in the Union could be had for life by the payment of the same sum. Then, it was further provided that the Board was to be chosen by the Union, one third each year, and this Board had the entire control of the missions, acting through its Executive Committees.

A proposed change, so radical, so sweeping, took many of the friends of missions by surprise. There was nothing in the previous experience of the organization to call for such a change. Indeed, it was not easy to see that circumstances demanded any organic change. But excitement ruled the hour. There was a zeal of God, not all according to knowledge, there was love to the gospel, not unmixed with prejudice and poison, there was pity for the heathen, not unmixed with envy and jealousy towards some who had been loved as brethren. There were those who doubted the propriety of making a change so far reaching, with so little deliberation. But all objections were overruled and the change was made.

And so, the anomaly of a great Baptist corporation of life members, to carry on foreign missions was formed. The annual reports now began to groan under the weight of solid pages of printed names of those life members, and of those who had departed this life. And the lapse of a few years showed that life membership was a thing more of name than of reality. The Union began to resemble an old tree, with seven dying limbs to one green sprout. It was a Union of life members and of members without life. The government and control was, partially out of the hands of its real living supporters. This was practically what might have been expected. The motive to give to its funds, springing from a desire to have a real and effective voice in its management was removed. So long as it should enjoy the full confidence of the fast friends of missions, it would be sustained, but let that confidence be shaken, and its prosperity must be crippled.

It had, too, the disadvantage of being practically unalterable. It is characteristic of Baptist institutions that they are founded on the living hearts of the people. They are simple, flexible, readily adjusted to the changing circumstances of the times. They live as the Spirit lives in the members. They flourish or decay, with the piety of the churches. But

here we have a thing possessed of another life, a corporate, physical life, a paper life, a self-perpetuating institution gradually overlapping the churches, yet owing no fealty to them while thus monopolizing the work of missions, reducing the churches to mere channels of contributions, and the missions to employees bound to obey its behests. Whether its present troubles grow naturally, or necessarily out of its constitution, we will not say. It is no grave objection to an institution, that it admits of abuses; the objection is, that its diseases are liable to become chronic, and beyond the reach of remedy. A society which cannot yield, must be nourished to a vigorous life, or be a monstrous fossil, when its life is departed. If we mistake not, the fossilizing process has begun, and is going on in the Missionary Union. The stoney change seems to be gradually working from its extremities to its very heart.

The Union is to hold its annual meeting in Boston, during the present month. It is greatly to be desired, that peace and confidence may be again restored. A change in its executive administration is loudly called for, and must be made, to prevent disaster and ruin to the foreign mission enterprise. With a missionary instinct, with spiritual life, the Union may yet be made efficient, despite the rigidity of its limbs. But, if the friends of missions will have an organization possessing the highest degree of efficiency, let them abandon their exclusive life membership plan, and from a living body of annual members, on a basis of one hundred dollars each year, with a sufficient number of corporate members, elected by the annual members to insure its continued existence, and perpetual accession open its sympathy and its privileges to all Baptists in all parts of the United States, and of the world, let the conversion of the world to Christ be its only watchword, let its principles and its spirit be as broad, as our common Christianity, let Baptists, North and South meet in fraternal union, as becometh beloved in the Lord, let the spirit of sectionalism be done away, let the conversion of the heathen to Christ be the object of every effort, and love to Christ the moving principle in every heart.—*Western Watchman.*

What can I do?

Has God called me by his grace, he has said to me, "Go labor in my vineyard." I desire to obey, but what can I do?
I can study over my own growth in grace.
I can watch God's word—meditate on his character—and call on his holy name in prayer.
I can endeavor to exemplify the spirit of the Gospel in my life and conversation.
This I can do for myself, that I may become a "living epistle, known and read of all men."
But I can do something more. I can be of some service to the church. I can be in attendance at its meetings for prayer, and business, and public worship.
I can speak a word of encouragement to the desponding, and endeavor to reclaim those who are stepping aside from the path of duty.
I can contribute the due proportion of my time and money toward sustaining the church at home and abroad.
Yes, and this is not all I can do—I can do something for the unconverted.
I can invite my friends and acquaintances to go with me to the prayer-meeting, and to the Sabbath congregation.
I can say a word to them about their souls; I can put a tract in their hands adapted to their wants; and in the Sabbath School I can labor more directly for the salvation of the young.—*Congregational Herald.*

From the Tennessee Baptist.

The Southern Baptist—Charleston, S. C.

We find the following characteristic editorial in the above paper, to which we invite the attention of our readers. They are the remarks with which the editor, Bro. Tustin, introduces Bro. Jeter's Article on Pulpit Communion to his readers:

"The following communication we find in the Tennessee Baptist relating to a topic which has excited some discussion among the Baptists in the West and South West. We do not know that the matter has ever been open to a question among the older and more matured portions of the denomination in the eastern side of our country; and we have never heard of such a test as 'Pulpit Communion', till it was recently started in the quarters where partyism, both in religion and politics, is commonly expected to run pretty high. The dogma of so-called Pulpit Communion has never been entertained by any of the Baptists in South Carolina, that ever we have heard of; and for this sufficient reason, we have never thought it worth the while to make any reference in our columns to a matter which is in such remote relations from us, and which could not find any favor among liberal and consistent Baptists.

As, however, the subject has recently been discussed by Dr. Jeter for the benefit of the regions where the sentiments prevail which he thus exposes, we give our readers the result of his clear and discriminating conclusions.—In this, as in all his productions, Dr. Jeter states the essential points of his subject in a brief and convincing manner; and for all that is essential to the subject which he treats, he closes the argument."

Brother T. is not fully posted up, and we shall send him, in a few days, a most valuable tract, "The Question of the Age," by J. S. Baker, who is an older man than brother Tustin.

From the Tennessee Baptist.

A Child's Eloquence.

During a revival in —, a sweet little girl, named Sarah, went home full of what she had seen and heard. Sitting at table with the family, she asked her father, who had been to church, but was a very wicked man, whether he ever prayed. He didn't like the question, and in a very angry manner replied, "It is your mother, or your aunt Sally, that put you up to that, my little girl." "No, papa," said the little creature, "the preacher said, all good people pray; and those who don't pray, ain't going to heaven. Pa, do you pray?" This was more than her father could stand, and in a rough way, he said, "Well, you, your mother, and your aunt Sally, may go your way, and I will go mine." "Pa," said the little creature, with sweet simplicity, "what way are you going?" This pierced his heart. He flung upon him that he was in the way to death. He started from his chair, burst into tears, and immediately began to cry for mercy. Within a few days he was a happy convert, and I believe will appear in heaven as a star in his little daughter's crown of rejoicing.

How Many Mercies in a Year.

I have read of a little boy, very clever at figures, who heard so much about the goodness of God, that he thought he would try to reckon up how many mercies God had given him in that one year. So he took his slate and pencil, and began to set them down.

"Let me see, 365 days, 365 mercies. No; surely every hour has been a mercy, by day and by night; that then makes 8,760. But I think I should count the minutes—the minutes—the moments; for God is always doing me good. How many moments are in a year?—What a vast number! But let me count the greater mercies. There are my dear parents, who have been spared to me all the year, two marks for this; health preserved, another; food, another; clothes, another; teachers, books, cheerful companions and merry play, more still; the Bible! a broad mark for that; Sabbath, 52. O dear! I cannot reckon, my slate is becoming full of figures and marks, and yet I keep thinking of more mercies. I must give it up.

And this is just what King David himself was obliged to do. I do not know that he had ever tried to reckon in a way like the little boy's, the thought of God's love to him. But I know that he felt the task to be too hard for him; for here, in the 13th Psalm, are the words, "If I should count them, they are more in number than the sand."

Think of them, dear children, more and more; and pray, not only that God's mercies still come, but that you may be always mindful and thankful, and never forget the Great while you receive the gift.—*Union Magazine.*