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31 50 a Year, in Advance.

Poetry.

'Tis a Point I long to Know. BY DANIEL HERBERT.

Maivern was surprised to observe the follow-dwell forever under the invigorating smiles And inquiring the reason, she was told that or blasting frowns of your Judge. Reader, Lord K h d come to that house in a are you prepared to appear before this Lord K here to that house in a set year prepared and response of all men's bearts? Very precarious state of health, and even thought binself dying. One day he found in a book the verses-read and re read them; How stands that dark account? they suited exactly his own state of mind, and made so d-ep an impression on him, that, with God's blessing, his faith was confirmed. On leaving the lodging-house, Lord Kasked the landlady to hang up the verse , trusting that they might be made of equal use to other poor sinners.

What is the point you long to know? Methinks I hear you say-'Tis this, I want to know I'm born of God, An heir of everlasting bliss,

Is this the point you long to know? The point is settled in my view ; For if you want to love your God, It proves that God's loved you.

I want to know Christ died for me; I want to feel the seal within ; I want to know Christ's precious blood Was shed to wash away my sin.

I want to feel more love to God ; I want more liberty in prayer ; But when I look within my heart, It almost drives me to despair.

I want a mind more firmly fixed On it, my Everlasting Head ; I want to feel my soul alive, And not so barren and so dead.

I want more faith-a stronger faith ; I want to feel its power within ; I want to feel more love to God ; I want to feel less love to sin.

I want to live above the world. And count it all but trash and toys; I want sweet tokens of God's grace-Some foretastes of eternal joys,

I want-I know not what I want ; I want that real special good ; Yet all my wants are summ'd up here: I want-I feel I want my God !

a great part of your earthly existence, and) would rejoice at an opportunity to improve many of the precious hours and moments which you have lost. Then, followers of Christ, cease to take

a pleasure in those things which are for bidden by the pen of inspiration. Reflect, A lady going through a lodging house in thou hast a soul to save; that soul must

D. S. S.

CHRISTIAN

Selections.

From the Northwestern Christian Advocate. The Church car. do It.

By the church we do not mean the members of any particular sect or communion, but we mean the professed disciples of Jesus Christ-all who profess to be governed by the principles and precepts of our holy religion. In a late article, we said the church. using the term in this broad sense, could, if it would, effect such an entire change in public sentiment-in the drinking usages of society, and traffic in strong drink, as to save the enormous amount of treasure now worse than wasted.

Who sustains the drunkard makers? Every drinking-house, or dramshop, is a drunkard manufactory, and the keeper thereof, a drunkard manufacturer. Now, who are the persons that sustain these establishments? Certainly not the drunkards themselves. It may well be doubted whether there is a rumseller in the country, so lost to all sense of shame as to keep his establishment in operation a single year, if none but the miserable, besotted inebriate, would give him custom. If shame did not do it, he would soon find that his own pecuniary interests required him to abandon his miserable business. He keeps his

establishment not for drunkards, but in

the language of another : for "temper-

ance men, useful men, honorable men.

Let them forbear to use it, and show

that it is not necessary, and the evil

will die; for they shut the door, through

which all temperance men and all

drunkards have entered. Those men

were once where temperate men now

are, in the temperate use of strong

drink; and temperate men if they con-

tinue this course, will many of them

soon be where the intemperate now are.

It is intemperate using which gives the

relish, prepares the way, and opens the

door to intomperance. Shut this doon,

men give up the use of strong drink,

countenance the use of such beverages.

and those parties where the first steps

RALEIGH, THURSDAY APRIL 2, 1857.

HOLY BIBLE

This unfortunate movement retarded The Chaplain's Story. the progress of the reform at least fif-

A clergyman, who was the chaplain of a teen years. Let the entire body of the little squadron stationed in the Mediterrachurch-all good men and women-again nean for five years, related the following address thomselves to the work, (and it is their appropriate work,) and the progress of the work will be far greater rous man who treated me with marked atthan ever before, from the fact that the tention, and I used to preach in all the whole subject is so much better under- ships but one. This was a small frigate stood by the community at lurge. Shall and its captain was an irreligious and pronot the work be done and the good se- fane man. He used to say he wanted no cured? We need not say that God and Methodist parson for a plot, and he embraced every opportunity of annoying me. posterity will hold us responsible.

Being a person of violent temper, he took offence and insulted the Commodore, who meant to send him home. When I heard of his intention, I waited on the dore, and said I had come to ask

lar favour him. 'That shall be granted. We often hear people lamenting that they are not rich, and saying "If I had a plenty of money I would do so and so. I happy to oblige you. What 'That you will overlo would give to this or that charity ; I would of Captain S -----,' said 'Nay, nay; you can't ! help this or that deserving person struggling with poverty; I would purchase the not your greatest enem means of self-culture or of educating my the only man who does no. family." The real test of character won'd on board his ship." 'That's the very reason be to give such a person money and see what he would do with it. In nine cases Commodore. I must prace

out of ten he would not do with it as he preach, 'Well, well, 'tis an ode says he would, or perhaps thinks he would What would he do with it? He would reflection, I can grant yo dispose of it just according to his general prejudice to his Majesty character. The hone t man would take it do it.'

R. S. C.

What Would You Do Without It ?

THE TEST OF CHARACTER.

The next day I renewed and without loss of time would go straight 'Well,' said he, 'if Capta and pay his debts, if he had any. He would not choose to keep from others their lawful make a public ap logy, I will o proper y any longer than he could help it. conduct.'

The ostentatious man would consider what I instantly got into a boat, and rowel to article of show he could purchase which the frigate. The captain met me with a would add to the 'respectability' of his ap. frown upon his countenance; but when I pearance. He would buy an equippage and told him my business, I saw a tear in his dash up and down street with a pair of eye, and taking me by the hand, he said : dash up and down street with a pur of bays or dapple browns, or perhaps if his desire of admiration were very intense, he desire of admiration were very intense, he would get a match of milk white and a coal and I thank you.'

black. The man of taste would adorn his The affair blew over, and he pressed me house with statuary and paintings, partly to preach in his ship. The first time I as a matter of aesthetic gratification and went there, the crew were dressed in their partly of social distinction. If he had a best clothes, and the captain at my right kind heart as well as overflowing means he hand; I could hardly utter a word, my would find pleasure in patronizing modest and deserving genius, and bestow his whole crew. There seemed to be a more wealth with a double purpose of gratifying than ordinary solemuity among us, as I his taste and rewarding merit. The man preached to them on the necessity of faith of deep and true affections would first and in Christ, and the renewal of their hearts foremost think of the natural ties and fam. by the H ly Spirit before they could enter ily obligations. He would let the sun of heaven. his presperity shine upon those to whom That very night the ship disappeared, he owed the earliest debt of gratitude-his and not a soul survived to tell the tale.father and mother, if any still survived, None ever knew how it happened; but we who had watched over and protected him supposed, as there had been a gale of wind, before he was capable of appreciating the she had foundered and went down in deep obligation, who perhaps had straitened water. their slender means to make him what he How cheering the thought, that the has since become. He does what he can men thus suddenly summoned into eternity to smooth their declining years. The most had listened to the blessed message of the precious things about his splendid dwell- Gospel, and that too, under the circuming are their aged forms, and the most stances which, through the blessing of gratifying fruit of prosperity is that it God, were so peculiarly adapted to prepare gives a grateful chi'd the means of manito advancing age. The man of pleasure regarded than 'peacept.' Persons can unand it will not enter. Let temperate would use his newly acquired wealth in derstand our conduct, if they cannot apmaking larger provision for the enjoyments preciate our principles; and they form of the senses; he would fill his celtars with their opinions more from what we do than more costly and delicious wines and load what we say. We should therefore rather his table with a greater profusion of luxu- strive to live well, than talk wel. 'Even ries and delicacies. Ho would extend his a child is known by his doings.' The reliacquaintance among the lovers of good liv- gion of Christ teaches us to let our ing and learn their recondite and procious light shine before men; and it is highly lore. The miser would find it impossible important, that those who profess to love to conceal his ruling passion. The unex- the Saviour should be careful toadorn, in pected acquisition of wealth, instead of all things, His doctrine. opening his heart, would only add fuel to Taking a Collection. the flame and make him ten times as penurious as before. His only happiness con-The Birmingham Journal tells the sists in hoarding, or rather in re-investing at the highest rates of interest. It goes following story of the Rev. W. Bennettt, into the vaults of a bank, there to beget of that town, recently deceased Upon more money to be re-invested in the same one of the occasions when a collection way, till its possessor drops at last into his was to be made, which, by the way, grave, having had no more use or enjoy- was an operation very frequently perment of his enormous wealth than if he had formed, he gave out a hymn, and said daily dropped his gains into a crevice in during the singing of the hymn, 'Oar the earth. His relations to money had friends will make a collection,' at become morbid, unnatural, distorte l. Monwhich announcement several of the auey is a means and not an end. Its only rational purpose is to supply our natural dience, as is usual, began to leave their wants or to procure the materials of inno- seats, when he said, in a sly confident cent enjoyment. These ends are in tone, You need not leave your seats, fact the measure of the value of money .- for you cannot get out until the collec-In itself it is as valueless as the sands up- tion is over, as the doors are locked." on the seashore. But when sought for its The hymn was sung, the collection own sake it generates a species of insanity. made, and the money summed Af. It can no longer be used for its legitimate ter being informed of its ends. The irrational attachment to it is such that no pleasure it can purchase will compensate the pain which the parting with it occasions. Its possessor is like Tandrink, in all places whatsoever, and let talus in the ancient mythology-up to his emphatic. 'I say the coll lips in water and perishing of thirst. We to 231. 17s. 5d.,' makin know beforehand what the mere sensual- emphatic ; he again rept a ist would do with it. He would merely making the pence emphat multiply his visits to the nearest haunt of say there is some mistake, dissipation, till his physical system would ti n has been made with sink under mere reckless abuse or his and some one has bee newly acquired means of self-indulgence round again, and do it would be exhausted. He would become deliberately,' said he a the common spoil of the reckless and aban- collectors; we will sing tw doned, who would regard him and his new possessions as the piratical wrecker sees time, so that you need not the treasure-ship drifting on his lee shore hymns were sung, and the c in a storm. And what would the wise and snmmed up. 'Ah,' said he, 'I was sire good man do with it? He would employ some one had been missed; it now it as a thing to be used and not to be hoard- amounts to 341. 6s. 11d. The widow's ed or thrown away. He will first apply it mite is there, it was not there before.' to meet and satisfy the claims of justice .- Then turning to the collectors, he said, Short of this he cannot be satisfied and in And there came a certain poor widow, the midst of wealth must feel mean and and she threw in two mites, which make humiliated. Next come the demands of a farthing ; and he called unto his disnatural affection. They cannot be repudiciples, and said unto them, 'Verily, I say ated by a noble soul. Next those of friendunto you, that this poor woman has cast tions, Last come temperate and moderate in more than all they which have cast ship and the long scores of private obligaadditions to the means of comfort and into the treasury, for all they did cast in

Mind. "I believe in religion, but I do not believe in making so much ado about it. And | 1. That baptism in the New Testament this noisy religion-this load praying, and is uniformly presented as a type and sympreaching, and shouting, I detest." You bol of the operations and effects of the Hodo? But are you sure that you are right ly Spirit in the purification of human nain this? Are you sure that this noisy re-ligion is not of God? You have no right to disapprove of what God approves. If you do, how can be look with approbation upon you? He cannot. It becomes you upon you? He cannot. It becomes you 2. That when we find the 'primitive therefore, to be exceedingly careful that Church' baptizing by immersion, we find it you do not find yourself fighting against dipping the subject three times; dipping God in this mat er. them all, not excepting females, in a state Speaking of praying-one thing, I think of nudity-of sthing them in white garments will be granted by every reader of this ar- -feeding them upon milk and honeyticle, and that is, that great earnestness in using salt, exorcism' etc. Was all this

Noisy Religion.

ADVOCATE.

|Facts Relative to Baptism, to be Borne in

prayer is approved of God. Theseriptures 'apostolic?' often speak of an agony of prayer, both for 3. That all pictures representing the uselves and for others. We are told to mode in which Christ was baptized, that rive to enter in at the straight gate,' and have come down to us from the fourth, third,

original in that passage means ago- and as some learned men think, from the to enter in; that 'the kingdom of second century-all, without exception, ven suffereth violence, and the violent represent that rite as administered by ravail of Zion, and says what is always to think that was the mode?

me 'As soon as Zion travailed, she 4. That all 'scholars, critics, and lexiforth her children.' What can cographers of any note,' unanimously de this mean, if not earnest, agonizing prayer? | clare that baptism means 'to wash,' 'cleanse,' St. Paul experienced this agony of soul for etc., and several of them make this its inners. He says that he 'travailed' in leading signification. And Dr. Carson says, irth for the Gallatians. 'Bapto signifies to dye by sprinkling, as The Spirit and the Word both agree in properly as by dipping.

leading us to great earnestnes in prayer. - 5. That the undue and unscriptural im-The term made use of the Bible cannot be portance attached to immersion as the only strengthenel-travail.' No stronger term mode of baptism, has been the occasion and can be used to express this idea. It is said source of numerous schismatical, heretical,

of Christ, 'He shall see of the travail of his soul,' &c. Christ agonizes-travails in Germany to Mormonism in our own in soul for sinners. If we have not the country-all of which, if they did not origspirit of Christ, we are none of his.' If we inate in this view, took it up as a fundahave his spirit, shall we not be likely some- mental element.

times to partake of the travail of his soul? 6. That while immersionists claim to be much.' Then there is such a thing as 'ferwent, effectual prayer' recognized in the state of sin, they exhibit no other mark or scriptures, and spoken of approvingly. evidence of piety or of the Divine favor Webster tells us that fer cont means 'ar- which is not possessed equally at least by dent, very warm, earnest, excited, anima- other Christian communities. All those ted, glowing.' If we should give the force tokens of the Divine favor by which the of all these adjectives to one prayer, I sus- people of God have been identified by the pect it would be somewhat loud. wise and good of all ages, are shared as

The intense earnestness in prayer to largely by other Churches.

A Safe Rule to go by.

The question i often asked by Chris tians, would it be consistent in me to do this or that, to go to this place of amusement, to embark in such an enterprise. The simple fact that such a question has to be asked seems to imply that a step or course of doubtful propropriety is contemplated. Now suppose that in all such instances, the individual should bring the matter to this sort of a test. Will any one think the worse of me as a Christian for deciding adversely, on the side of abstinence? Would it bring discredit upon that worthy name whereby I am called ?-Would it impair my influence and hopes of usefulness? Surely this would keep the Christian, where he should desire always to be, on the safe side. Possibly it might, in some instances, involve or lead to unneessary self denial. But that would be no great harm. It is better to deny ourselves needlessly many times, than once, to our own injury, and the injury of cur Master's cause, to indulge ourselves. We shall find ample verge and room for all the self indulgence that may be good and safe for us, quite within the range of what is not of questionable propriety and consistency. Banaer of the Cross,

Far the Children.

The Family Altar.

It was Sabbath evoluing, the most quiet and precious of hours, when the following incident occurred. Having taken our evening meal, and everything pertaining to the table having been removed to its proper place, the family formed a circle for the reading of God's word. Each read in his turn, till more than one chapter had been gone over, by which time the volatile feelings of the little ones had been chastened into quiet, and all seemed to be prepared for the prayer that was to follow. The father of the family kneeled, and with him the mother, and two precious little daughters, by his side. As he fell upon his knees, and saw these little delicate forms taking the same position, his own heart was moved at the sight. His prayer grew fervent as it progressed, and so deep became his scuss of sin, and so humble his confessions, so earnestly did he pray for himself, his wife, and his little ones, of whom there were more than have been named, that something unusual was observed in the little circle. There was unwouted stillness there. And presently a sound like the sobbing of a child was heard, by the praviac father's side to increasing, the prayer became more solemn and earnest. These childish sobs were now accompanied by weeping, so that the prayer was drawn to a close. Suspecting the cause of this, the dear little child, of six or seven years, was involuntarily embraced in her father's arms. Not a word was spoken, the father's heart was too full to speak ; a toar started in the mother's eye; every other child seemed all but ready to weep, while this dear child, leaning on the bosom of her father, wiped her tears, and sought in vain to suppress her sobs. It was one of those tou hing scenes which a parent will not soon forget. No one asked, for all well knew, the cause of emotion. Such is the power of prayer, of prayer that is prayer -the feeling utterance of an earnest, humble heart. It is no unusual thing to see the feelings thus tenderly affected, cituer in the dd or the young, when it is offered. How did that father's heart reproach him that so often he had prayed so ineffectually, because less fervently ? Have not other parents similar cause for reproach?

Is this the point you long to know? The dead can neither feel nor see; It is the slave that's bound in chains Who knows the worth of liberty.

So where a want like yours is found, I think I may be bold to say, The Lord has fixed within that heart What hell can never take away.

However small thy grace appears, There's plenty in thy precious Head ; Those wants you feel, my Christian friends, Are never found amongst the dead.

Original.

For the N. C. Christian Advoate. Religious Meditation.

and the evil will very soon be done Amid the cares and vexations of life, we away, for all who are now intemperate are not disp sed to give this important will soon die, and when they die there subject the attention it demands. What will be none to fill their places. Having who ardently desires to grow in grace and stopped the temperate use, there is no can be of more importance to the person. the favor of the Almighty, than the faith- door to intemperance. Those who are ful comparison of his present spiritu I con- now intemperate may distress us for the dition with that of yesterday, or last week. present. They will frown and corrupt The man or woman who negl-cts to medi- while here. But they are not to be here. tate regularly on the prospects of the soul, He who made them has graciously decannot expect to merit the Divine favor. creed that if they will not reform, they Christians are not in the discharge of their shall go to their own places, and the religious duties, while neglecting this im- earth be relieved of her burden." portaut means of attaining pure and unal-Let the entire body of professing loyed happivess. The passing moment is Christians banish all that can intoxicate on its way to meet us at the bar of the Most High; and it bears the record of our from their dwellings,-close the 'famiactions, designs and emotions for the time ly bar-room,' and pertinently refuse to being. Christian, it is now numbered have any connection with the sale or with the past hours, and will commend or use of the drunkard's drink, and in a condemn you at the court of Heaven. Oh, single year, the church can remove the that it could be recalled and laden afresh evil from the land; or if not absolutely for glory with holy resolutions. abolish it, there can be but little doubt

Many who seem to enjoy the comforts that it can save all who are now sober, of religion, find it irksome to engage, for and secure a generation of men who even a few moments, in conference with would no more think of selling a neightheir own dear, immortal souls. Is it dif-bor intoxicating liquor, than they would ued gift or dear friend? Surcly not. We think of putting arsenic into his well. ficult to auticipate the arrival of some valcan, for a long time, enjoy such a purely We believe with Chancellor Wolmental state, and when compelled to give worth, that time will come. The ehurch our thoughts to other things, we do so can hasten it on a few short months, if with reluctance. The s ul is more worthy it will. Let every Christian set his of our attention than the dearest friend on face against the use of the drunkard's earth.

Meditation may be termed the fuel which all respectable ladies, or even those supplies heat to the Christian's soul ; that who are professors of religion, take an which gives it motive power, and causes unobtrusive, quiet, but decided and unit to rise in its aspirations above all earthly yielding position, refusing absolutely to things. The pious poet says-

٧.

"Tis sweet to talk with our past hours. And ask them what report they bore to Heaven, And how they might have borne more welcome in the road to darkness are taken, and

in six months they can effect a change Reader, do not give this quotation a in the habits of society that will save cursory reading, but " stop and think be- many a young man from ruin, and drive fore you farther go." How could you away decent individuals from the busithe pure intelligences that surround his ness of taking sober men and manufacthrone? Answer this to your own con- turing them into drunkards. The moral

of their abundance ; but she of her want the spirit land. Your friends are around arose from the ditch, and shut out God enjoyment. Reader, while your eyes have passed did cast in all that she had, even all her N. B. - Somebody will have a fearful thee, bright ' Little Aonie !' May all my A New Use for Indian Corn-Using Corn account to render for 'somebody's chilreaders die as well as ye did ; but mark you shedding the tear of regret at your de- and religion from the reform, and by over this article you have been looking into living.' I do desire that in future you me, children, to die as well, you must live B. W. parture. You hear the light step in your apparent success gained the popular for Fuel .- It is stated that a farmer in Illi- dren. a mirror which has revealed to you your never miss the widow, for though the as well. You must, like Helen, believe chamber and around your bedside. Your mind. Good men and women, the nois, on the Grand Prairie, where wood is not true character. What are you doing with amount may not be profitable, it is the what the Bible says, and then, like Annie, to be had, and where coal is worth thirty pastor, who has faithfully dispensed unto ministry and the church, could but A PROUD COUPLE.-In a town in Orange it? You are getting something all along, spirit that sanctifieth.' cents a bushel and corn the same, got out of when you die you will see the 'one little you the word of eternal life, is seated near sanction the infidel movements which fuel while the roads were so bad that he could county, New York, are living a man and way' to Jesus shining like a sunlit path some little surplus, and what do you do ---you waiting to hear the anthems of praise were made by the so-called reformers, with it ? Does it go to pleasure, to osten- Scandalous Advertisement. The N. not haul coal, and in the emergency of the his wife who have not spoken together for before your eyes. case tried burning corn in the ear in his stove in place of coal, and found that it not their meals at the same table, and show not at your proximity to who created a perfect furor upon the tation, to the miser's strong box; or is it York Herald publishes the following 'per-" The land of rest, the saints' deligat, temperance question. Good men were devoted to justice, to affection, to charity, sonal' advertisement: 'Boarl wanted-by STATE MEDICAL SOCIETY .- The eighth anonly succeeded but that it was actually cheaper to burn corn than coal, and that it not on the slightest anger towards cach other.____ Do you find it "sweet to talk with your fairly driven from the field, and the A Heaven prepared for" you nual meeting of the Medical Society of North-Carolina will be held at Edenton, on Wednesto the means of self-culture, to generous a gentleman, where the comforts of a home ly makes a hot fire but a cleaner one than The only reason for their obstinate silence past hours ?" Ah, you find cause f r work abandoned to the Washingtohospitality-is it tributary to the cause of can be enjoyed, a la Mormon. Address dey the 16th of April, 1857. is that each is too proud to speak first. progress and humanity?-Balt. Sun. | box 22, Herald office, for three days.' regret at your spiritual inactivity during nians.

which the Spirit sometimes leads us, is 7. That the present movement in favor indicated in the following passage from St. of a 'new version' of the Bible, is the Paul, to wit: 'We know not what we offspring of sectarian zeal and for sectarian shoul i pray for as we ought, but the Spir- en is. This latter point has been admitted it itself maketh intercession for us with by its leading spirits, repeatedly. And that groanings which cannot be uttered.' This if it is pushed forward, and a new version means not only that the Spirit 'maketh in- is published, it will never be be adopted or tercession' in our behalf, but that the in- used by any but the immersion sect. tense earnestness of these prayers, which are the offspring of the Holy Ghost, is so and bigoted upon the subject of immersion 8. That the most dogmatic, assuming, great that no language is adequate to give will be found among the ignorant and the

press its anguish and the intensity of its

desire only in groans. Many persons, led

by the Spirit, would cry out before reaching

Advocate.

efore.

smatterers. Men of real learning, as the But God understands and answers the Manlys, Waylands, and Halls, are moderate prayers which he inspires. He can inter- and tolerant in spirit .- Nashville Chrispret the luguage of sighs, and groans, and tian Advocate. ble prayer when the laboring soul can ex-

From the New York Observer. The Devil's Wagons.

Reader, contemplate, for a moment, this half this depth of emotion. Indeed, it is natural for most persons to do so as soon as picture from real life : In the streets of a they become thoroughly earnest in their thriving village stands a wagon, to which petition. 'Well,' says my reader, 'then four horses are harnessed. A few loose you believe the Spirit leads persons to ery boards extend from one axle to the other. aloud in their prayers, do you ?' Not all A little boy, of four or five years old, is persons, perhaps; but that some are thus placed upon those boards. The driver has led by the Spirit, I have no doubt. So endeth chapter first .- N. W. Chris. upon the sidewalk. The horses take fright

Anecdote of Lorenzo Dow. The eccentric, but sharp witted Lorenzo every countenance. One warm-hearted, Dow, used to tell the following anecdote, impulsive woman-A MOTHER-seeing the to illustrate the apparent discrepancy, be- awful peril of the child, clasped her hands tween the doctrine and the preaching of in agony, and with the full power of her Calvanistic divines; who teach that the voice called out: 'Stop that wagon and save

number of the elect is so fixed and definite, that child! Stop that wagon-stop itit can neither be added to or diminished stop it !' from ; that if any, for whom Christ diel, An old icicle in human shape, that stood should fail to get to heaven, it would be a by her, colly and succeingly replied: Sil-'matilated heaven,' and yet exhort and ly woman! don't fret yourself, it's not your urge men, in their preaching, to flee the child !' 'I know it,' said she 'but it is wrath to come, just as the' there was a somebody's child !. Stop that wagon, O possibility of some of the elelect being stop that wagon !'

ost, or some of the reprodute being saved. Reader, the devil has his wagons-thous-A gentleman in the Southern States had ands of them-full teams in-myriads of negro who went to hear a regular Synod- 'somebody's children' aboard-himself the of-Dort Westminster Calvanist, who boldly / driver-reins and whip in hand-and he preache | just what he professed to believe. is carrying them full sweep to destruction ! On his return home his master said to the Stop those wagons, and save those children. O stop those wagons !

Well Sam, how did you like the preach- Reader, the SABBATH SCHOOL is a great, benevolent, and most efficient organization, z to day ?'

Clare to gracious Massa, I hardly know formed expressly for preventing that fear-"Why Sam, what sort of preaching was ful destruction. Its object is to gather up all the children; even the outcasts of the

highways and hedges ; lead them to places 'Mighty strange Sir; neber hear the like of safety; keep them from getting into the

Devil's wagons ; and thus save them from his power! And they are all 'somebody's Well, what was it you heard ?'

Vell Sir, de preacher, fust say every children !'

ly is sinners. Den he say that God Ho, all ye, then, that have human symomise to his Son a certain number, if he pathy in your breasts, come forward and ould die for e'm. Dem, Sir he call the ake a part, however humble, in this glori-Lect-and says they just so many and no ous work. Let us 'stop those wagons,' more ; and that none of 'em could be lost, and that quickly ! It can be done-either no how. Den he say, some called repro- stop them, or compel them to run without bates. He say God pass 'em by, and none passengers !

science. If our consciences condemn us, God, who is greater, will surely not regard form, is overwhelming. This was seen of 'em could be saved, no how. Den he Let not old Icicle dissuade you. Your say next-the Devil is guine 'bout seeck- children may be in safety ; but 'some-' Does the Bible say so?' asked the child, ing to destroy some of the 'lect-that cant body's' are going to ruin! Up, and save as if doubtful of the fact. us with approbation. We frequently la- in the intemperance reform from 1830 he lost, no how-trying to take some of them. There are glorious rewards prom Her father read these beautiful texts ment our cold religious state, and yet re- to 1842. A very large portion of the Christ' people, that cant be taken no how- ised to those who 'turn many to rightaousto her which tell of the resurrection -fuse to bring our souls to the warming in- ministry and the church were then ac-Den Sir, 'fore he stops, he exhort sinners ness.' The 25th of Matthew teaches us, Helen listened with great interest. fluence of reflection. Our minister may tive in the work, and their efforts crownto repent; he seem trying his best to git that the smallest favors done to the smallest When he had finished reading, her face study and labor for our good, but there can ed with such success, that in five years some of the reprobates-the devil's people, people, will come in remembrance and draw what cant be saved no how. Now Sir if down blessings from the Great Judge; but lit up with a smile, which beamed more of be no beneficial results to ourselves unless we endeavor to impress on the tablet of have witnessed a complete triumph heaven than of earth. She bade all her de fust part of the Sermon be true-I cant they are damined who neglect and despise friends 'good-by,' and said, ' I'm going to memory the vital truths which we may throughout the land. teil which is de biggest f-l, devil, or even little duties. 'The 'one talent' must my bright home !' and died. receive from the sacred stand. Christian, anticipate your departure for But a set of pretended reformers Peace to thee, sweet Helen ! and to preacher.'-N. O. C. Advocate. be improved as well as the 'ten !'

How the Children Die.

Not long ago a minister wrote me about "Little Annie," a sweet girl only four years old who died a little while since .--Just before she died, she looked upward with a beaming face, and whispered :

'One way-one little way.' "Where Annie?" her mother inquired. "To Jesus Christ !' replied the child.

and shortly after she died. How beautiful little Annie died. Young as she was, Jesus opened her eyes, and showed her a bright path leading to his breast. Her happy soul saw it, glided from its pale earthly home, and flew swiftly along that 'one little way' to her Savior. O how little Annie's widowed mother was comforted to see her child go home so sweetly to meet her father who had gone before.

Another dear child, named Helen, about nine years old, was brought to the borders of the grave by a cruel accident. ' Pa, said she, ' must I lie in the grave forever ?' 'No, my child. The Savior will come after a while, and take your little body up to heaven,' replied her father.

turned aside, and is talking to some one and run foriously through the street. The alarm of the noise and the outery spread like lightning. Hundreds rush to their doors. Consternation and terror are in