

# CHRISTIAN ADVOCATE.

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## Selections.

From the Central Presbyterian.  
Prof. L. Silliman Ives, L. L. D.

It must be admitted that the Papal Church excels all others in the adaptation of places to her men, and of men to her places—working up and keeping in employment her whole material, so that not a fragment of it shall be lost. Accordingly when Dr. Ives abandoned the Protestant Episcopal Church of which he was one of her honored Bishops, it was needful that he should visit Rome and tarry there while not only for the confirmation of his own faith, but to give proof that his conversion was genuine; and to submit to those tests of capacity and availability which none know how better to apply than the high ecclesiastics around the throne of the Pope. There he has been graduated and found fit for a Professorship in a Catholic Seminary of no great repute, in the vicinity of his native place. But as it is not expedient that his light should be confined to so narrow a sphere, and as Protestant Christian Associations have their popular lectures, he also must evince his zeal for the faith which he has long cherished, but which he has only recently avowed, by pursuing the same course. Visiting our city on this errand, whether on the invitation of the Young Catholic Friend's Society, or at his own suggestion, we know not, he attracted a large audience at the Metropolitan Hall on Thursday night of last week. His subject as announced in the papers, was 'Catholicity in its relation to Society.' In the treatment of it, however, it was chiefly made up of common place dicta—such as, God reigns—His will is the rule of action—all nations admit his supremacy.—The types and shadows of the earlier revelation teach the same great truth. The first society is that of the family. The sanctions of religion are spiritual. They require obedience to God.—All men are bound to yield this obedience—every man should be a Christian. But there was nothing in the whole discourse to show the peculiar adaptation of Catholicity (Romanism) to the wants of society. His reference to Daniel—to the Apostles—and to the early martyrs had no other than a general bearing upon the subject. The ground which he occupied was all common, belonging to Protestants no less than Catholics, save where he intimated that the conscience needed objective and infallible truth to enlighten and to guide it. But herein is the difference. The Protestant has his objective truth in the word of God—the only infallible rule of faith and practice. But the Catholic takes as his guide the fallible exhibition or perversion of the word by fallible men. The Protestant receives light, through the medium of his infallible word, and is aided in the right apprehension of it by the Spirit accompanying the word. The Catholic turns away from the word of God to the lips of the priest, and unless it can be shown that the priest is infallible, he is exposed to the peril of being led by the blind.

In pressing man's necessity for an infallible guide, Dr. Ives seems to forget that God has thus favored him by plainly that he who runs may read it. And that it is vain to search for it any where else is evident from the fact that the only Church which claims to be infallible has never yet decided where this infallibility resides, whether in the Pope alone or in both combined, or in a general Council or in both combined—but refers the inquirer to the universal consent of the fathers—a reference altogether impracticable, because none in a whole lifetime can ascertain all that the fathers have taught. And much less can they find that the sentiments of the fathers are conscientious, on scarcely any question of importance.

In our judgment Dr. Ives touched very lightly if at all, the subject of his lecture. We heard scarcely anything of the Catholic's relation to Society. It would have been pertinent if he had shown that as a system of religion it was preferable to all others in securing obedience to God, and in promoting the best interest of man. 'By their fruits ye shall know them,' was the test of discipleship which Christ himself instituted. In the family relation are Catholics better parents and better children than Protestants? Are they better in their social relations?—better as neighbors and as friends—better as rulers and subjects—better as masters and servants—better as citizens and patriots—more peaceable and honest—more faithful and conscientious—more trustworthy, intelligent and virtuous? Compare not merely individuals in these several relations with one another, but communities and nations; and in what respect has the Catholic the superiority over the Protestant? In some such way as this let it be shown that more Catholics do than others to commend their religion to the world.

As to the individual freedom of which the learned Doctor spoke, is that also more fully enjoyed by the Catholic than the Protestant? If history can be relied on, Protestants have often fared

roughly when under Catholic rule; nor have Catholics themselves always found their yoke an easy one, especially when they have been suspected of heretical biases. But to talk of individual freedom when there are sumptuary regulations requiring what a man shall eat and drink and wear—when he is debarred under heavy spiritual—if not other penalties, from reading God's own holy word—when he is required to unbosom his whole heart to the priest, and submit to the penances which he may prescribe—and when he subjects his will, his reason, his conscience to the control of his ghostly adviser—all this strikes us as not within the range of that 'Liberty wherewith Christ maketh his people free'—and all this unfits him for rendering his individual account to God. If in the transition of Dr. Ives from the Protestant Episcopal to the Papal Church he had really exchanged a false for a true foundation on which his soul can safely repose, it is a wonder to us that he should commend his new born faith with so little feeling and emphasis. But to his own Master he standeth or falleth. He is not our judge, nor we his. Still we have no hesitancy in expressing the opinion, that he was doing far more for Romanism while he was a Protestant Bishop than he will ever be able to do for Romanism, as a Papist, should he live to the age of Methuselah.

On Friday night, the Dr. lectured on 'Sources of Protestant prejudices against Catholicity.' The title of the lecture was curious. According to the common meaning of words, 'prejudices' is a judgment without rational grounds, and 'catholicity' is something that is universal. It was rather modest, and a curious specimen of courtesy for a Lecturer to come into the midst of a Protestant community, and in the very caption of his lecture assure them that their objections to Popery were mere irrational notions, without foundation, and that the only religion on earth that fastens itself indissolubly to a single city, and thus stamps itself as intensely local, is yet the only one that is universal. But these are only matters of taste, which we will not discuss.

The first source of prejudice was a reliance on wrong authority. Here the Doctor gravely informed the audience that the so-called Reformers, got into a quarrel with the Romish Church, and had to be consistent and keep it up; and that they robbed the Church of her funds and then became Protestants to justify this robbery; and this was the source of that mighty uprising of half the Christian world in the 16th century! Germany, Sweden, Holland, parts of France, Switzerland, Scotland and England, all rose up and overturned the system of Popery, to maintain a personal quarrel of the Reformers, and enable them to pocket stolen funds! Surely the good Dr. calculated largely on the ignorance of his audience in such a theory of the wisest and deepest movement in modern history. Why did he not tell us that Luther's pipe had produced the eruption of Mount Vesuvius, and the earthquake at Lisbon? The explanation would have been just as satisfactory and philosophical.

He gravely informed us, that the whole world had been mistaken about point of fact, those contumacious 'Mudfi' reading and writing were deemed disgraceful, and fighting and robbing the most favorite pastimes, were rather illuminated periods. The mistake of the world on this subject had been discovered by Mr. Maitland. He found that every body had copied Robertson, and he, Moshem, and Moshem had garbled an extract from some saint in the middle ages, and the dozen lines thus stolen from the saint had hoodwinked the whole literary world for three centuries into believing that these bright ages of the Goth, Vandal, and Hun, were dark! Did ever a dozen lines do such work before? Surely this Protestant miracle is ahead of any thing in the Acta Sanctorum. He did not explain how it was that Moshem, who has only been dead a century, managed to breathe an estimate of the dark ages that was in existence at least two centuries before he was born. That would have been rather puzzling, and was therefore omitted.

He informed us that the story of Luther's finding the Bible in the convent library, was borrowed by D'Aubigne from Milner, and by him from some anonymous scribbler, and in face of the fact that D'Aubigne gives two references to the best authorities, one of whom (Melchior Adam) was a century before Milner. These were his proofs that Protestants relied on false authorities.

The next source of prejudice was English literature, which he very justly named as such, for it must be confessed that such books as those of Barrow, Chillingworth, M'Lon, &c., do rather sway one's mind against Popery. And then one reads of such things as the Inquisition, the Sicilian vespers, the Bartholomew massacre, &c., which are inprudently blabbed out by English writers, and tend to excite some prejudice. And then worst of all, there is an English book, called the Bible, that does desperately prejudice the mind in that direction, when it is freely read, as

it unfortunately is, in Protestant countries.

The Dr. complained bitterly that Roman Catholic books and papers could not be found on Protestant centre tables and in reading rooms, but forgot to tell us how many Protestant books and papers were found in Papal families and countries. He gravely informed us that four-fifths of the intellect and learning of the world was Roman Catholic, but forgot to tell us how this four-fifths had been unable to counteract the power of the one-fifth in hoodwinking the world on all points of literature and history. Surely this one fifth must have had a most miraculous potency to create modern literature and history so that the world think that the middle ages were rather dark, and the Bartholomew and kindred scenes rather red. This is another Protestant miracle hard to be understood.

Another source was superficial observation. He assured us that the common notion that the Italians were not a remarkably moral or religious people, was all a mistake, the beggars, brigands, &c., to the contrary notwithstanding. Here the good Dr. gave us some gossiping stories about exploits that he had performed in Rome, making some impartial gentlemen believe that praying to the Virgin Mary was not idolatry as it seemed to be, but only a peculiar way of exhibiting the Incarnation. We thought it very peculiar indeed, and were it not rather irreverent to say so, we would pronounce these narratives about as precious a piece of twaddle, as we have heard for many a day. But that might be called prejudice, and hence, we will only—think so.

The last source was intentional misrepresentation. It is true the good Dr. in the kindness of his heart, admitted that we were not all so naughty, as to flit it knowingly, but he grieved to be compelled to say that it was done. For instance, after Mr. Maitland had denied the story about Luther and the Bible, D'Aubigne published another edition in which he still retained the aforesaid story. 'Eis on you! D'Aubigne? how can you be so obstinate? You are like the man who did not know when he was whipped, but fought on, until his antagonist retired in disgust from a man so ignorant as not to know when to cry 'enough.'

Such was the good Dr's lecture, as it struck our prejudiced Protestant ears, and we must be pardoned if we have spoken of it in a tone less serious than the Dr's, in uttering it, for it really struck us so that we could not help thinking just as we have spoken. We have no reason to doubt the sincerity of his conversion to Popery, but really if he cannot furnish stronger stuff to explain that conversion than he gave in these lectures, we must say that he was satisfied with milk for babes, and that rather thin and watery.

From the Texas Christian Advocate.

## Baptism of Christ.

Mr. Editor: If you please, I will give you the substance of a conversation that I heard in Texas, between a Methodist and a Baptist preacher, on the baptism of Christ, which commenced thus:

M.—Who baptized Christ?  
B.—John the Baptist.

M.—For an example for us to follow.  
B.—Give us the proof of that, if you please.

M.—I do not know that I can give you any thing from the Bible that is positive.  
B.—I thought not. Speaking reverently, it would have been a very bad example, for many men are dead and damned before they are thirty years of age; and Christ was about thirty years of age before he was baptized. Have you no other reason to assign why he was baptized?

B.—I think he was baptized with the Christian baptism.  
M.—Give me proof of that, if you can.

B.—I have no positive proof from the Bible, but I have always understood that to be the object of his baptism.  
M.—I have a few objections to that.  
B.—Give them to us, if you please.  
M.—It was too early by three years or more. The Christian baptism was not instituted till after the resurrection of Christ, and his baptism took place before he began to preach.—(Mat. 28, 19). My second objection is, that he was baptized into the Christian baptism, he must have been baptized in his own name, as a believer upon and a follower of himself, all of which would have been absurd. (See Mat. 23, 18). Moreover, John had no such authority.  
B.—Tell us then what you think, as you seem to be dissatisfied with any reason I can give you.

M.—Cheerfully. I think he was baptized to enter upon his priestly office, and I will give you my reasons. (Matt. iii, 13, 17). Here Christ is represented as coming to John to be baptized of him, but John, supposing he wished to be baptized like other people, 'unto repentance,' and knowing he had nothing to repent of, forbade him, saying, 'I have need to be baptized of thee.' Christ here explained the case

so that John fully understood it. Then he baptized him—or give him his priestly washing. The priests were chosen from thirty years of age up to fifty. Christ was a speedy work, and he hastened to perform it as soon as the law would permit.

B.—I have an objection. The law limited the priest's office to the tribe of Levi. Christ was not of that tribe.  
M.—You should recollect that the tribe of Levi was taken instead of the first born, (see Num. iii, 12, 13, 8, 14, 19), and when the darker dispensation was about to yield to the light of the Gospel, it was perfectly reasonable that God should change the priesthood, or cause it to revert back to its original channel, and also the law regulating that office. To prove that this was done, the Apostle to the Gentiles says, 'for the priesthood being changed, there was made, of necessity, a change of the law for he of whom these things are spoken, pertained to another tribe, of which no man gave attendance at the altar; for it is evident that our Lord sprang out of Judah, of which Moses spake nothing concerning priesthood.' (Heb. vii, 13, 14.) Paul perfectly explains the difficulty, and to avoid collision with the Jewish authorities, God provided a special agent, invested with every legal requirement, to administer the ceremony to his Son, Jesus Christ, who is our great High Priest.

B.—That looks reasonable.  
M.—If this be so, it follows then, that Christ was baptized by sprinkling. See the method of consecrating of the priests: 'Thou shalt wash them with water and anoint them with oil.' [Holy oil representing the Holy Ghost.] The method of washing is, thou shalt sprinkle water of purifying upon them—see Num. 8 and 7, and then turn to the 19th chapter of the same book, and commence at the first verse, and read to the twelfth, and you will have the recipe for making the water of Purifying; and though Christ was baptized in or at Jordan, he was baptized with the water of Purifying. After John had given Christ his priestly washing, and before he had time to anoint him with oil, the Holy Ghost descended and abode upon him, and a voice was heard saying, 'This is my beloved Son, hear ye him.' Paul, speaking of this in Heb. i, 8 and 9, says, 'Thy throne, O God, is forever and ever; because thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.' What is plain-

er?  
B.—That is new to me. I never saw it in that light before.  
M.—He certainly meant his fellows in the priestly office.  
B.—It looks so, indeed.  
M.—There is still a little proof to the same point. Christ never preached, or took charge of the temple, till after he was baptized, and after his temptation, then he came to the temple and found it polluted, and said, 'My house shall be called the house of prayer, but ye have made it a den of thieves.' and he made a whip of small cords and drove them out of the temple. After it was over, they came to him and asked him by what authority he did those things? Jesus, in reply, said, I also will ask you one question, and if you will not tell me, then will I also, tell you. Now mark you, they asked for his earthly authority. Jesus said, the baptism of John was said from Heaven or of men? They took this, and looked at it, and said to each other, if we shall say from Heaven, he will say why do you not believe him? and if we say of men, the people will stone us, for they all believe John to be a prophet. They were driven to one of three points: acknowledge his authority, endanger themselves, or tell a lie. They chose the latter, and returned it, saying, we cannot tell. Jesus said, Neither tell I you, by what authority I do these things. Then they left him, and he attended to his duty as before. At another time he came to the temple and stood up to read, and there was delivered to him a book, and when he had opened it, he found the place where it was written, 'The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the meek, &c.' He then closed the book, and gave it to the minister, and sat down, and the eyes of all the people were fastened on him, and he began to speak, and to say, 'This day is this Scripture fulfilled in yours ears, &c.'

The above seems to make it plain that Christ was baptized to enter upon his priestly office, and had nothing to do with Christian baptism proper, as that had no existence then, and John had no authority to administer it.  
E. KNOX.

WHAT DIOTREPHES SAYS.—A new church building is to be located. Brethren have gotten into their heads the fanatical notion, that in any such matter the majority should rule. But Diotrophes means to make clean work with all that. With an "I-turn-the-crank-of-the-universe" air, he points his index finger, announcing, "There! If your house don't stand on that lot, you won't get a dollar from me!" Congregationalist.

## Pass on Before the Ark of the Lord.

So said Joshua to the 'armed' men of Israel before the walls of Jericho. 'Pass on, compass the city; and let him that is armed pass on before the ark of the Lord.' The ark was the symbol of the covenant, and of the presence and power of God among his people. It is now moving amid the hosts of this land; the 'armed' men of Israel must not wait to follow it, they must 'pass on before'; they must lead the way of its triumphant march. Never were they more loudly summoned to put on 'the whole armor of God,' fall into their places, and prepare to ascend the falling walls of the enemy. The visitation of the Holy Spirit seems to be simultaneous throughout the land; and all religious laborers should go forth, leading on the gracious movement.

1. Let us preach for it. All indirect pulpit subjects, however appropriate at other times, should temporarily give place to the present gracious interest. The pulpit should proclaim to the people the 'day of visitation.' If your talent, brother preacher, is but as a rana's horn, still sound the triumphant word to the hosts; it was at the blast of the ram's horns that the walls of Jericho fell, and Israel entered the city with shoutings. Preach, then, revival sermons; such, just now, are the true preaching for the times. Lead the people to expect a great victory; bid them prepare for it; call upon them to fall into the mighty procession and move forward. There is no dead Church that ought not easily to be roused into life during this remarkable outpouring of the Spirit.

2. Keep up good 'order of battle,' as far as possible. Many 'phenomena' attend times of revival. Wesley used to be puzzled by them sometimes, not knowing whether they were Divine effects, human weakness, or even demagogical perversions. He resolved, at last, not to perplex himself about them, but to move on in the orderly way of the Gospel. When the walls of Jericho fell, the people shouted and rushed up the prostrate ruins. You cannot entirely prevent the extraordinary incidents of religious excitements. You can, however, regulate them, and especially preserve yourself and the people from too much concern for them.—Preach for deep and sober convictions of the truth; inculcate increased private prayer; it is from the closet that comes forth the best directing power and wisdom for revivals; keep before the people clear definitions of true personal piety, in its distinction from incidental excitements and temporary impulses. And then, having done all that is prudent in these respects, be not over anxious for what temporary human infirmities may occur in all great public excitements; they must be expected in religious movements like the present, however cautiously guarded.

3. Push the battle right and left, front and rear. Do not be content with a single battery—your ordinary pulpit. Go out into neighboring places, and proclaim to the morally sick, and maimed, and blind, that Jesus of Nazareth is passing by. Prayer-meetings and preaching-meetings ought to be opened in neglected suburbs of the city, or 'out-of-the-way places' of the country. The command is to get out into the highways and hedges, and compel them to come in. This course will do more to glorify God, than all your brethren to work. In such religious seasons as the present, 'the people have a mind to work'; but the preacher must plan for them. Prayer-meetings then should be multiplied; exhorters and local preachers should be kept up into their faces until the show was over.

Whether this was a part of the programme or not, I am not aware; anyhow they did it, which seemed to be taken by the performers as a very flattering notice; for this time, they certainly looked and did their best. Perhaps some one up there, fancied herself a Parodi or a Sontag, bringing down the house in thunders of applause. At all events, thus to be gazed at with silent wonder and seeming admiration, was a nice crum for vanity to feed on, and was doubtless promptly consumed, and vigorously digested. Alas for Old Trinity! Out with this damning mockery, accused by this ostentation, this fearful proclivity, to a rapid, high sounding churchliness, which is creeping into our Methodism. Come down from that, ye stilted singers, and let the people sing the praises of their God. Is your praise my praise, your sacrifice my sacrifice, your worship my worship? No. I must praise God for myself, and no one else can do it for me; and that pastor or choir, who so arranges and conducts services, as to prevent me, ought to be arranged out. I move that the Church send up strong petitions to the God of grace, beseeching him to cut off with the sword of the Spirit, this foul branch which Rome, and 'the Church,' her half sister, are seeking to graft upon our cherished vine, Wesleyan Methodism. B.

MATRIMONY BY THE WHOLESALE.—The Louisville (Ky.) Journal says: In the Catholic Church at Lafayette, Ind., on East her Sunday, ten couples were married, and each of the brides were named 'Hannah.' A cockney would call this a Hannah-mated season.

7. While our great aim is to make good Christians of our converts, we should try also to make them good

Methodists; not bigots of the denomination, but intelligent co-laborers in our system. A good Christian need not be a good Methodist, but a good Methodist will always be a good Christian. We should initiate, then, our new members into all the essential peculiarities of our system; explain it often to them, and put good Methodist books in their hands. The latter is especially important. No Church has better books of Christian experience than Methodism. If you would have sound and thorough souled Methodists, scatter among the people the old Methodist biographies. Especially should our journals be put into the hands of new members. Look around your charge, brother preacher, and ask who take the best interest in all the affairs of the Church; who are most devout and most liberal. You will find, as a general thing, that they are the readers of our Church journals. Scatter, then, the papers. Do not suppose we are pleading now for ourselves. Our personal interests, as affected by the patronage of this paper, are all secure without another addition to its subscription list; but we soborly believe that immense losses are annually sustained by the Church for want of a better circulation of its papers among our new members; that thousands who fall away, or turn to other communions, would be saved to us were they kept interested in our affairs by being kept informed of them.

Take, then, men of God, these few words of exhortation. We are in the midst of a mighty battle; the victory is being shouted all over the land; let us still push forward the combat; and plan well, that its results shall be secured.—*Chris. Adv. and Journal.*

From the N. O. Christian Advocate.  
Scene in Trinity Church Richmond, Va.

Congregation seated, not very large, but respectable, and good looking enough. The pastor being absent, the Rev. Dr. occupied the pulpit. In the gallery, fronting the altar, two or three ladies and perhaps as many gentlemen were seated, who constituted the choir. The hymn being given out, this choir took possession of it from beginning to end, in which all seemed to acquiesce. Indeed, it was doubtless so previously arranged, and perhaps it was a thing of long standing. A few down among the pews seemed to have books, but scarcely, as far as I could observe, did they open their mouths, lest they might disturb that amateur company up stairs. Not a word did they speak, not a sound did they utter. A profound silence, for the most part, pervaded the pews; all seeming to be inspired with a solemn awe, by the artistic performance which was going on up there in mid air.

The preacher did venture to give out, after the primitive way, the first two lines of the opening hymn, but the second, he completely "caved in;" could no longer face the music. Said he, "the choir will please sing a hymn of their own selection," and down he sat. The supposition is, that they had a sort of instinctive, or intuitive, knowledge of the tenor of the discourse which was about to be delivered, or else that the parties, before the curtain was lifted, had met, and arranged the programme among themselves. Anyhow, the choir understood the matter, selected the hymn, and sung it through, with skill we may grant, without being the least disturbed by any one above or below; for not another being in all the world, besides themselves, knew even the page of the hymn they were singing. During this performance, several of you had been there, you were all have been filled brim-full with unmingled disgust. The congregation, with some exceptions of course, front and rear, righted about, and stood gazing up into their faces until the show was over.

Whether this was a part of the programme or not, I am not aware; anyhow they did it, which seemed to be taken by the performers as a very flattering notice; for this time, they certainly looked and did their best. Perhaps some one up there, fancied herself a Parodi or a Sontag, bringing down the house in thunders of applause. At all events, thus to be gazed at with silent wonder and seeming admiration, was a nice crum for vanity to feed on, and was doubtless promptly consumed, and vigorously digested. Alas for Old Trinity! Out with this damning mockery, accused by this ostentation, this fearful proclivity, to a rapid, high sounding churchliness, which is creeping into our Methodism. Come down from that, ye stilted singers, and let the people sing the praises of their God. Is your praise my praise, your sacrifice my sacrifice, your worship my worship? No. I must praise God for myself, and no one else can do it for me; and that pastor or choir, who so arranges and conducts services, as to prevent me, ought to be arranged out. I move that the Church send up strong petitions to the God of grace, beseeching him to cut off with the sword of the Spirit, this foul branch which Rome, and 'the Church,' her half sister, are seeking to graft upon our cherished vine, Wesleyan Methodism. B.

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## The New Birth.

Rev. Dr. Tying, in a recent sermon in Philadelphia, illustrated the subject of the new birth by the following anecdote: Shortly after the celebrated Summerfield came to this country, the young and beautiful preacher on some public occasion met a distinguished doctor of Theology, who said to him, 'Mr. Summerfield, where were you born, sir?' 'I was born,' said he, 'in Dublin and in Liverpool.' 'Ah! how can that be?' inquired the doctor. 'The boy preacher paused a moment, and answered, 'Art thou a master in Israel and understandest not these things?'

## For the Children.

For the N. O. Christian Advocate.  
Little Lucy.

We had a lovely little daughter—Her name was Lucy. She died at the age of two years and two months. She was indeed a lovely child. She died almost suddenly, having been sick only a day. The evening before she died, she was well and quite playful; that night she was attacked by disease, which in less than twenty-four hours, put an end to her earthly existence.—Her little sister, who a few years older than herself, was going to school near home, was sent for to come and witness the last moments of her suffering and dying little sister. She came stricken with grief, for it was unexpected to her, to have to part with one she loved so suddenly.

She had a few spasms a short time before she died, but I thank God that she seemed easy and composed when the time came for the spirit to leave the body.

A short time before she died, she opened her eyes wide, and locking in a certain direction, she seemed to smile, and I thought perhaps she saw lovely spirits around her.

I held one of her little hands in mine at the time that the spirit left the body, and said to those who stood around, that she was dead. Her mother sobbed with grief. Said I, her suffering is over; she cannot come to us, but we can go to her.

She has been dead over a year, but her little sister and brothers older than herself, love to speak of the sayings and doings of little Lucy.

HER FATHER.

## Love Your Parents.

Children should never delay obeying their parents, because they are busily doing something which they desire to finish. How very naughty to say, 'Wait, mother; I will come directly;' or, 'I will do it pretty soon.'

This is self-will, which is entirely contrary to the teachings of the Bible. You must honor your father and mother, if you would live long and be happy.

Many children have been cut down and laid in an untimely grave, merely from a single act of disobedience. We very often see accounts of boys being drowned, particularly on the Sabbath, from going skating or fishing, contrary to the commands of their parents.

Little girls are often burned to death, or injured in some other way from the same cause.

Is it not a beautiful sight to behold a well-trained family of children, all united and anxious to render that obedience which God's holy book requires, righteously, nature itself teaches us is parents, they will find it much more easy to submit to the teachings of God's Holy Spirit.

You may think lightly of grieving your kind parents while you have them with you; but in all human probability—though the young, too, may die—you may be left an orphan.

Then, when all is dark before you, a father's earnest voice, a mother's tearful eye, seem ever present. O disobedient child! wherever you may be, reflect upon the possibility of your parents being taken away from you! How could you bear the terrible accusation of conscience! 'Remember—remember,' would be unavailing. Those fond beings, who loved you more tenderly than any thing else on earth, are gone; and, so far as we know, cannot hear the repentant tones, or see the falling tear, of their heart-broken child.

Love your parents, dear children.—Rest assured you will never look back with regret upon one single sacrifice made for mother's or father's sake.

S. S. Vinton.

## "I will be Good to-day."

"I will be good, dear mother,"  
"I heard a sweet child say;  
"I will be good—now watch me—  
"I will be good all day."

She lifted up her bright young eyes,  
With a soft and pleasing smile;  
Then a mother's kiss was on her lips,  
So free and pure from guile.

And when the night came, that little one,  
In kneeling-down to pray,  
Said, in a soft and whispering tone,  
"Have I been good to-day?"

O many, many bitter tears  
"I would have us, did we say,  
Like that dear child with earnest hearts,  
"I will be good to-day."