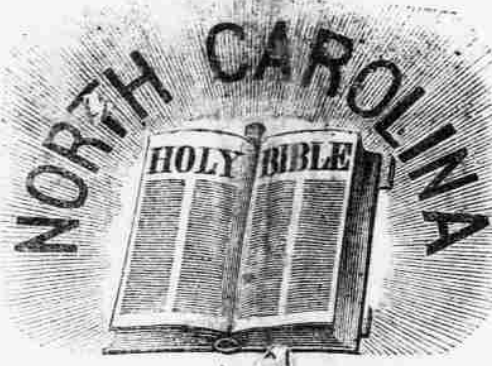


# CHRISTIAN ADVOCATE.



THE FLOWERS COLLECTION

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE NORTH CAROLINA CONFERENCE, M. E. CHURCH, SOUTH.—RUFUS T. HEFLIN, EDITOR.

Vol. 1—No. 49.

RALEIGH, THURSDAY DECEMBER 3, 1857.

\$1 50 a Year, in Advance.

## Original.

For the N. C. Christian Advocate.  
The Little Iron Wheel.

NUMBER I.

REV. R. T. HEFLIN:

Have you ever seen "THE LITTLE IRON WHEEL," lately published by "GRAVES, MARKS & Co., Nashville, Tenn.?"

This is a book of 307 pages, consisting of III Parts. The first is a reprint of "A DECLARATION OF CHRISTIAN RIGHTS," by Dr. H. B. Bascom, and formerly published by the "Reformers" in Baltimore. To this J. R. Graves has subjoined "NOTES OF APPLICATION AND ILLUSTRATION." These "Notes" are in substance identical with his views in "THE GREAT IRON WHEEL." It is not my purpose to follow this writer through his entire work, but to offer a few thoughts upon some of his positions, professedly based upon the "Declaration of Christian Rights," by Dr. Bascom. In doing this, I shall select such of Dr. Bascom's "Articles" which seem to furnish this "Note" writer with the material of his vituperations.

### ARTICLE I.

"God, as the common Father of mankind, has created all men free and equal, and the proper equality and social freedom of the great brotherhood of the human race, in view of the gifts and grants of the Creator, are to be inferred from all his dispensations to men. Every man, by the charter of his creation, is the equal of his contemporaries—the essential rights of every generation are the same. Man, as the child of God's creation, continues man immutably, under all circumstances—and the rights of ancestry are those of posterity. Man has claims, which it becomes his duty to assert, in right of his existence, such as the inalienable right of thinking and acting for himself, when thought and action do not infringe the right of another, as they never will, when truth and justice are made the basis of human intercourse. These rights, common to the great family of man, cannot be abolished by concession, statute, precedent, or positive institutions; and when wrested or withheld from the multitude of mankind, by their rulers, may be reclaimed by the people, whenever they see proper to do it."—H. B. Bascom.

Thus far, Dr. Bascom. In his "Notes," J. R. Graves, seems to call in question some of these positions, and runs into a somewhat lengthy discussion of Slavery. The origin and continued existence of Slavery, he concludes, is antagonistic of the assumptions of Dr. Bascom. This, doubtless, is true; and equally so, to many assumptions on the subject of "freedom and equal rights." It is upon the ground of this assumption, viz., "free and equal rights," that all the pretensions of Reformers to equal privileges in the establishment and administration of constitutional and statutory laws, is founded. This seems to be the view of Dr. Bascom in this article. Now, as the first article is the foundation principle, it may not be out of place to consider it carefully. The position here assumed, the Dr. thinks, is fully sustained by, and is to be inferred from all his (God's) dispensations to men. A careful investigation of God's dispensations to men, will, I think, demonstrate the erroneousness of this fundamental principle, and by natural consequence, invalidate all the arguments and conclusions comprehended in the articles following.

As this subject must be considered in close connection with governmental affairs, and all God's dispensations to men, it is proper to view in this instance, the dispensations of God to men in the organization and perpetuation of governments among men.

And, I. J. R. Graves admits, that the principle here assumed, does not hold in the case of HAM and his posterity, who, to this day, are in bondage, by an act of the Divine dispensations to men. This, then, must stand as a "precedent," by which is demonstrated, that God in his dispensations to men in the organization and perpetual continuance of governmental affairs, did not regard the "free and equal rights" of all mankind. "The proper equality and social freedom of the great brotherhood of the human race, in view of the gifts and grants of the Creator," cannot, therefore, be inferred from all his dispensations to men."

2. Nor is this true only with regard to HAM and those descended from him, but is equally so with respect to the Ishmaelites and the Edomites. These, as well as the posterity of HAM, were, in the dispensations of Divine Providence, far, very far, below the condition of the posterity of Abraham through ISAAC and JACOB. In these instances, we see a marked difference in the freedom of their political, civil, and religious rights, from those enjoyed by Abraham and his descendants, the Israelites.

As respects the Ishmaelites, it is evidently true, that they have never, even to this day, enjoyed what the assumption here contemplated, supposes. It is true, they have never been, to any

great extent, subjected to the control and government of other nations; yet, it is equally true, that they have never been, in a general and collective sense, organized into any thing like a constitutional government. Their system of government, from its very nature, is the most autocratic and despotic, that can well be imagined. Their government was Tribes, in its essential element, was any thing else than a "free and equal" elective one. As a general rule, the Tribe was governed by regular succession of princes, not by election of the people, i. e. the Tribe; but as all Monarchies are, only on a smaller scale. Here, then, we have another instance of the Creator's dispensations to men, utterly inconsistent with the principle assumed by Dr. Bascom, and contended for by J. R. Graves in his "Little Iron Wheel," a mere re-hash of "The Great Iron Wheel." The governmental principles, as closely connected with, and essential to the system of Ishmaelitic rule, will be resumed in a subsequent number.

In regard to the Edomites, the posterity of ESAU, the same great principle is seen, in the dispensations (of God) to men, as so clearly developed in the case just considered. The Edomites never did enjoy the same high "free and equal rights and privileges" possessed by Jacob and the Israelites. This is evident from the testimony of MOSES, MALACHI and PAUL. These witnesses unite in testifying, that God in his dispensations towards them, did deny to Esau and descendants, what he granted to Jacob and the Israelites, his posterity. Here, then, are facts notorious in their history, which fully demonstrate the erroneousness of the principle assumed by Dr. Bascom in this article, and endorsed by J. R. Graves.

None of these governments, whether Abrahamitic, Ishmaelitic, or Edomitic, originated in, or were organized by Representatives chosen by the people. No such convention ever convened to originate constitutional law; nor was there ever such an assembly of legislators chosen by the people, to enact laws conforming to such a constitution. All this was done summarily and without the authority of the people, being conveyed to delegates, by an exercise of the elective franchise. This speaks in thunder tones on this subject.

It may be objected here against what I have said, that, according to these views, I am utterly opposed to those suffrage in these matters, and must coincide with the principles of Autocracy and Monarchy. To this I answer,

1. That I am equally opposed to an Autocratic and Monarchical form of government. Neither of these, I believe, are the best form of government. But I am far from affirming, that neither of these, fall within the range of the Divine dispensations to men; if I did, I must deny the general as well as the special Providence of God. But,

2. I answer that I am far from affirming that God has, by Divine Precept, established that peculiar kind of government contemplated in this first article of the "Declaration of Christian Rights" by Dr. Bascom, and endorsed by J. R. Graves. With the Mosaic Institutions, as a Divine Theocracy before me, I must enter my protest to such an idea. Add to this, the genius of the New Testament Church forbids this. If Christ is King set upon the holy hill of Zion, then does it follow, that he has the sole right to appoint the officers of his Church, (see Matt. xxvii. 18-20; Eph. iv. 11-16); and consequently, no elective franchise exercised by the people (i. e. the laity), in contravention to, or inconsistent with the appointment of Christ, can be valid. The whole New Testament economy is predicated upon this principle.

My next, the subject of this No. will be resumed.

Yours, affectionately,  
PETER DOUB.  
Greensboro', Nov. 21, 1847.

For the N. C. Christian Advocate.

### Our Preachers.

BRO. HEFLIN: The chilly November blasts are whistling among the boughs and dashing the "sere and yellow" leaves in many a fantastic circle to the earth. The "corn-song" is heard in the evening, vociferated from the lusty lungs of the negroes as they wend their way to the stinking. Everything we see, and everything we hear remind us that winter is upon us, and forces upon the mind the fact that to change is the lot of all things around us, and that we too, change with the rest.—How many pleasant experiences of even the past summer, will soon live only in the memory! How many happy friendships formed, have been severed, to be renewed no more on earth. Like the flowers that bloomed and withered, we have enjoyed their fragrance only to feel their loss more keenly. What a glorious hope it is, that in time we sow for eternity, that friendships formed here may be renewed there, never more to be interrupted; that we shall enjoy, in heaven, the society of those we have loved on earth.

These thoughts have been suggested by the separation, which at this season takes place between our preachers and

their several charges. Conference is at hand, and those with whom we have loved to meet—those who have ministered to us in holy things, and have expounded to us the way of life more perfectly, must now leave for other fields of labor; to form new associations, to be secured in their turn.

Our beloved Andrews and Brent, who have labored so faithfully on Roanoke circuit—the former two years, the latter only one—have bidden us farewell, and, followed by the prayers of those who have profited by their earnest admonitions and encouragements, will elsewhere meet with open arms.—We regret to have to give them. They have been faithful watchmen, always tempering their pastoral duties with that Christian love which makes instruction pleasant, and reproof profitable. The law of our church requires that we should give them up, and we do it in hopes of a reunion hereafter which shall not be broken. May the Great Shepherd take care of them wherever they may go, and abundantly bless them in this life, and at last bring them, with all of whom they have had the oversight, to the fair fields of Canaan above, to enjoy an eternity of rest from their labors.

### ROANOKE.

For the N. C. Christian Advocate.

### Paying the Preacher.

My first letter was addressed to the Methodist "every where, and those on Roanoke circuit particularly." It was a package of caps made by the measures of Methodist heads, and while I am sure they were of convenient sizes, I am equally sure they might be usefully and beneficially worn.

The Methodist Church as an organization, is the poorest pay-master in the world, and her ministers as a body of laborers, are the poorest paid of all workmen, and a thousand fold so, when we consider the magnitude of the labors they are called to perform, and their vital importance to the human race. And just here let me not be misunderstood. I love my church and all her institutions, and I believe she is doing a very great deal towards enlarging the world, but, at the same time, I love all Christians, no matter to what denomination they belong, and believe that all are engaged in a Holy work, and some of them, to their credit be it said, are doing it better than their ministry. I am no bigot, but I think that the Methodist Church is doing more to disseminate Christianity, spread the gospel among the poor, than any other, and hence it is vitally important that her ministry be supported.

No one will deny that "the laborer is worthy of his hire," that is a settled axiom, and the only question on this subject is this, To whom shall he look for "his hire."

A Methodist preacher is not required to go around among "the brethren" and ask a stipend of each in order to raise the amount of his allowance.—No, the government of the Church has wisely regulated this matter so that the minister shall have none of the cares of worldly concerns upon his mind; so that he may "take no heed what he shall eat, or what he shall drink, or wherewithal he shall be clothed."

The duty of providing for the minister devolves upon the Stewards.—They have the management of all the financial matters relating to the circuit and in apportioning out the expenses of the Circuit among the different classes or societies, so that each one shall be on its just proportion; they, too, often deem their whole duty discharged, and delegate authority to class leaders to collect the money and pay it over; giving themselves no further concern about the matter till pay day comes, the circuit is deficient, and the preachers are likely to go away unpaid. And then, what do they do in this emergency? Nothing but talk.

You have a farm and you expect your overseer to make you a crop. He gives his orders to your hands but does not enforce them, and at the close of the year you have no crop, and it is too late to make one. In common justice your overseer ought to be liable for your loss by his neglect.

Each Steward should have a certain number of societies to overlook, and it is just as much his duty to see that they pay, as it is the Preacher's duty to see that they pray, and if he neglects to do so it should be at the expense of his own pocket.

The Preacher ought never be forced to appeal directly to the people for his pay. Suppose you abolish the duties of Stewards altogether, and make it obligatory on the Preacher to look after the temporal as well as the spiritual affairs of the circuit, you will have him "serving two masters," neither of which he can well neglect, and both of which he cannot serve efficiently. And hence the wisdom of the regulation which takes the temporal off his hands entirely.

If the Stewards have any duty at all therefore, they are bound to provide for the wants of the circuit financially, and in so far as they neglect this they are plainly guilty of dereliction of duty. But more anon.

PILGRIM.

### A Moral Lesson.

"A youngster at school, more sedate than the rest, Had once his integrity put to the test; His comrades had plotted an orchard to rob, And asked him to go and assist in the job."

He was shocked, sir, like you, and answered, "Oh, no. What I rob my good neighbor? I pray you Besides, the man's poor, his orchard's his bread, Then think of his children, for they must be fed."

"You speak very fine, and you look very grave, But apples we want, and apples we'll have; If you will go with us, we shall have ashare, If not, you shall have neither apple nor pear."

They spoke, and Tom pondered—'I see they will go; Poor man! what a pity to injure him so! Poor man! I would save him his fruit if I could, But staying behind will do him no good."

If the matter depended alone upon me, His apples might hang till they dropped from the tree; But since they will take them, I think I'll go too; He will lose money by me, though I get a few."

His scruples thus silenced, Tom felt more at ease, And went with his comrades the apples to seize; He blamed and protested, but joined in the plunder; He shared in the plunder, yet pitied the man."

Thinking that the above may teach a wholesome lesson to many a Christian, I have taken the pains to copy and send it to you, reserving to myself only to point out the manner in which I think it applicable to some professing Christians.

Do you not know Christians who will, when it happens to be very convenient, travel on rail road cars, on the Sabbath day? Have you known a minister to go to his appointment in that way and on that day? And if you should question him of the matter, would he not condemn utterly the running of Sabbath trains? And is not his excuse for his conduct precisely similar to that of "Tom" above? "People will thus travel and desecrate the holy day whether I do or not. My traveling will not make the violation more heinous." He that hath a conscience to feel, let him feel.

### Selections.

#### Dying Wife to Her Husband.

ment of a "Letter from a Dying Wife to her husband," was found by him some months after her death, between the leaves of a religious volume, which she was very fond of perusing. The letter which was literally dim with tear-marks, was written long before the fatal disease had fastened upon the lovely form of his wife, who died at the early age of nineteen.

"When this shall reach your ears, dear G—, some day when you are turning over the relics of the past, I shall have passed away forever, and the cold white stone will be keeping its lonely watch over lips you have so often pressed, and the sod will be growing green that shall hide forever from your sight the dust of one who has so often nestled close to your warm heart. For many long and sleepless nights, when all my thoughts were at rest, I have wrestled with the consciousness of approaching death, until at last it has forced itself on my mind. Although to you and to others it might seem but the nervous imagination of a girl, yet, dear G—, it is so! Many weary hours have I passed in the endeavor to reconcile myself to leaving you, whom I love so well, and this bright world of sunshine and beauty; and hard indeed it is to struggle so silently and alone, with leave all forever and go down alone into the dark valley. "But I know in whom I have trusted," and leaning upon His arm, I fear no evil." Don't blame me for keeping even all this from you. How could I subject you, of all others, to such sorrow as I feel at parting when time will soon make it apparent to you? I could have wished to live, if only to be at your side when your time shall come, and pillow your head upon my breast, wipe the death-damps from your brow, and usher your departing spirit to its Maker's presence, embalmed in woman's holiest prayer. But it is not to be so—and I submit. Yours is the privilege of watching, through long and dreary nights, for the spirit's final flight, and of transferring my sinking head from your breast to my Saviour's bosom! And you shall share my last thought, the last faint pressure of the hand, and the last feeble kiss shall be yours; and even when flesh and heart shall fail me, my eye shall rest on yours until glazed by death; and on our spirits shall hold one fast communion, until gently fading from my view—the last of earth—you shall mingle with the first bright glimpses of the un fading glory of that better world, where p rtings are unknown. Well do I know the spot, dear G—, where you will lay me; often have we stood by the place, as we watched the mellow sunset, as it glanced in quivering flashes through the leaves, and burnished the grassy mound around us with stripes of gold. Each perhaps has thought that one of us would come

alone; and whichever it might be, your name would be on the stone. We loved the spot—and I know you'll love it none the less when you see the same quiet sunlight and gentle breezes playing among the grass that grows over your MARY'S grave. I know you'll go often alone there, and my spirit shall be with you then, and whisper among the waving branches, 'Not lost, but gone before.'"

#### Division in Churches.

There is nothing which cripples the energies and destroys the influence of a church so much as a division among its members. Many a flourishing church has been broken up and ruined by it. It produces a state of things that destroys all hope of good. No church can grow in grace or in members, that is not united by the tender chords of Christian sympathy and love. Division and alienation of feeling among those who should be one in Christ, not only cools the spirit of devotion, but prevents all union of energy and effort in that cause which demands the entire, united and unceasing consecration of God's people. The spirit of discord is so directly opposed to the Spirit of Christ, that it must be ruinous to any church where it exists. It paralyzes at once its energies and renders ineffectual all attempted efforts for good. A church in this condition cannot expect to exert an influence upon the world, nor has it the promised blessings of heaven to encourage and sustain it. And yet how slight are the causes which sometimes produce this division and alienation among the professed followers of Christ. Feelings are awakened and parties formed, by a few officious and indiscreet persons, that may last for years. It is an easy thing to get up parties in a church, for the devil is always ready to help, and he not unfrequently persuades such to believe that they are acting for the best interest of the cause of Christ, when in fact they are only actuated by a desire to carry out their own purposes.

If these purposes lead to the destruction of the peace and harmony of the church, they are wrong, and ought for the sake of the great cause, to be given up, however earnestly desired. Sacrifice every cherished purpose of the heart, sooner than divide the church of God. This is the spirit of Christ; and if Christians were governed in all they do by this spirit, we would seldom if ever, hear of parties, and divisions among the people of God. They are a reproach to religion, and can never fail to paralyze the efforts and influence of any church.—True Witness.

#### 'I Did as the Rest Did.'

ing "as the rest did,"—has ruined thousands.

A young man is invited by vicious companions to visit the theatre, or the gambling-room, or other haunts of licentiousness. He becomes dissipated, spends his time, loses his credit, squanders his property, and at last sinks into an untimely grave. What ruined him? Simply "doing what the rest did."

A father has a family of sons. He is wealthy. Other children in the same situation in life do so and so, are indulged in this thing and that. He indulges his own in the same way. They grow up idlers, triflers and fops. The father wonders why his children do not succeed better. He has spent so much money on their education, has given them great advantages; but alas! they are only a source of vexation and trouble. Poor man, he is just paying the penalty of "doing as the rest did."

This poor mother strives hard to bring up her daughters genteelly. They learn what others do, to paint, to sing, to play, to dance, and several useful matters. In time they marry; their husbands are unable to support their extravagance, and they are soon reduced to poverty and wretchedness. The good woman is astonished. "Truly," says she, "I did as the rest did."

The sinner, following the example of others, puts off repentance, and neglects to prepare for death. He passes along through life, till, unawares, death strikes the fatal blow. He has no time left now to prepare. And he goes down to destruction, because he was so foolish as to "do as the rest did."

#### Golden Rule.

Epitaphs.

In the churchyard at Golchester, Ct., is the grave of Jonathan Kilborn, an uncommonly ingenious mechanic, who invented the iron screw, an apparatus for pressing cloth, and another for pressing oil from flax seed. His gravestone bears this inscription:

"He was a man of invention great, Above all that lived nigh; But he could not invent to live, When God called him to die."

On the gravestone of another member of the same family, who was killed at Litchfield, Ct., by being run over by a cart, are the following lines:

"Death conquers all both young and old, Tho' e'er so wise, discreet, and bold, In health and strength this youth did die, In a moment with out one cry."

The ne plus ultra of ludicrous epitaphs is to be found on a gravestone in Oxford, N. H., as follows:

"To all my friends I now bid adieu, A more sudden death you never knew, As I was a leading the old mare to drink, She kicked and killed me quicker'n a wink."

N. Y. Observer.

Some one has defined love as 'a little sighing, a little crying, a little dying, and a good deal of lying.'

#### Giving up all to Christ.

The condition of our acceptance with God is the unconditional consecration of ourselves to his service. This the gospel everywhere declares in the plainest terms. Yet how slow are many to learn this plain truth; and those who have or suppose they have the most to give up, are apt to be the slowest to learn it. They would be Christians, but there is this, that, or the other worldly object that they want to keep back. But the poor and simple, or those brought to see themselves such, are more ready, as the following anecdote of an Indian will illustrate:

A missionary was once preaching to an Indian congregation, in one of the southwestern states, on the subject of Christ and him crucified, describing the agonies of Gethsemane, and pointing to the unbefriended sufferer on the cross. The congregation were much affected, and soon a tall son of the forest, with tears on his red cheeks, approached the pulpit and said:

"Did Jesus die for me—die for poor Indian? Me have no lands to give to Jesus; the white man take them away. Me give him my dog and my rifle."

The minister told him Jesus could not accept of those gifts.

"Me give him my dog, my rifle, and my blanket; poor Indian, he got no more to give—me give Jesus all."

The minister replied that Jesus could not accept them. The poor, ignorant child of the forest bent his head in sorrow, and meditated. He raised his noble brow once more, and fixed his eye on the preacher, while he sobbed out, "Here is poor Indian; will Jesus have him?"

The Spirit had done his work, and he who had been so poor, sat at the feet of Jesus, heir to the treasures of heaven. His offering was that which the poorest may make, as well as he, and which the richest must make.—"Give me thy heart," is the language addressed to each one.

#### Lead Thou me on.

Send kindly light amid the encircling gloom, And lead me on; The night is dark, and I am far from home; Lead thou me on.

Keep thou my feet; I do not wish to see The distant scene; one step's enough for me.

I was not always thus; nor prayed that thou Should'st lead me on; I loved to choose and see my path; but now Lead thou me on.

So long thy power hath blessed me; surely still Thou'lt lead me on Through dreary doubt, through pain and sorrow, till The night is gone; And with the morn, those angel faces smile, Which I have loved long since, and lost the while.

#### RESPONSE.

Lead thee! God is himself thy Friend and Father; He will not fail: Darkness and storm upon thy path may gather;

Christ rules the gale; And watching worlds of light, in choral lay, Sing the near dawn of thy redemption day.

One step at once, revealed in his clear seeing! Bid doubt be gone; It is enough; see mist and gloom are fleeing, On, pilgrim! On!

His presence, with thee, sheds its circling ray; 'Tis Christ; His dear companionship is day.

Yes; Grace has marked the plan; marks all thy going; And leads thee on.

And makes thy life in its gradual showing, Till life is done; And life's perplexities and woes and gloom Retire as angels triumph round thy tomb.

Madison, N. J., February, 1857.

A Fearful Judgement.

The Hollidaysburg Standard, of a late date, says:

"For some days past, there has been a singular story afloat in this community. It appears that one day last week, a man in the neighborhood of Mount Union, Huntington county, while cleaning grain, suddenly discovered that the weevil had destroyed the greater part of it. This so exasperated him that he blasphemed the Savior in such a wilful, malicious and wicked manner, as will not bear putting in print. He left the barn and went to the house, where he seated himself in a chair, where he had remained but a few minutes before he turned to his wife, and asked her what she said.—She replied, 'said he that I heard somebody say I must sit here till the judgment day.' It is now alleged that he is still sitting in the chair, unable to rise or speak, with his eyes rolling, and totally incapable of moving his body."

The Rev. J. H.— is a young man of considerable wit. Not long since he was at the house of a brother pastor at the time when a visit was paid by the physician. A bottle of medicine left a day or two before was found to be sour. The Dr. rather pettishly remarked that it should have been kept in a cool place. The pastor asked him where he would find such a place with the thermometer 96 deg. in the shade? "O," said H—, "easy enough; if you want it in a cool place, send it to one of our class-meetings." Alas! that this social means of grace should ever come to be a refrigerator.

#### Speak Gently.

Kind words do not cost much; they never blister the tongue nor lips, and we never heard of any mental trouble arising from this quarter. Though they do not cost much, they help one's own good nature. Angry words are fuel to the flame of wrath, and make it burn fiercely. Kind words make other people good-natured.—Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make wrathful. There is such a rush of all other words in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and lusty words, and spiteful words, and empty words, and profane words, and warlike words.—Kind words also produce their own image on men's souls, and a beautiful image it is. They quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words, in such abundance as they ought to be used. Then, reader, be careful.

"Speak gently to the little child, So guileless and so free, Who, with a trustful, loving heart, Puts confidence in thee. Speak not the cold and careless thoughts, Which time has taught our sight to see; Nor breathe one word whose bitter tone, Distrust might seem to tell.

"If on that brow there rests a cloud, However light it be, Speak loving words, and let him feel He has a friend in thee; And do not send him from thy side, Till on his face shall rest The joyous look and beaming smile, That mark a happy breast.

"O teach him—this should be your aim— To cheer the aching heart, To strive where thickest darkness reigns; Some radiance to impart; To spread a peaceful, quiet calm, Where dwells the voice of strife; Thus doing good, and blessing all, To spend the whole of life."

#### FAITH.

"Ye are the children of God by faith in Jesus Christ."—Gal. iii: 26.

"Faith is the subtle chain That binds us to the Infinite."

"Faith realizes to the soul, Christ, heaven, glory, and all objects invisible to sense; while it annihilates the world with all its vain enjoyments."—W. Mason.

"Triumphant faith—it lifts the soul Above desponding fear; Exults in hope of heaven, her home, And longs to enter there."

"Faith is always hand in hand with repentance, and with coming to Christ.—T. W. Higginson, so that it is a matter of indifference to which particular one the sinner is pointed, or with which particular one his eyes are occupied; for if he is persuaded to one, he does necessarily yield to all."—Lessons of the Cross.

"Faith shows the promises all sealed With our Redeemer's blood; It helps our feeble hearts to rest Upon a faithful God."—Parker.

"I was an unhappy diviner that has been made by faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat; but yet put out the candle, and they are both gone, one remains not without the other; so it is with faith and works."—Selden.

"Lord I believe, help thou mine unbelief."—Mark ix: 24.

"To hear, to understand, and to bring forth fruit, are the grand evidences of a genuine believer."—Dr. Cook.

"Faith is the brightest evidence Of things beyond our sight; It pierces through the veil of sense, And dwells in heavenly light."

#### A Happy Man.

"A retired merchant" writes a communication to the New York Express, discussing with great coolness, the causes of the financial troubles. He closes his letter by saying: "Twelve years ago, I retired on a snug farm in the country, and every year my fields look greener, and I feel younger as I grow older. This I would recommend to all before the loss of property and a shattered constitution make it too late." This is a pleasant picture, and excellent advice, but, just at this time, comes a little 'too late' for most people.

#### Too Strong a Test.

The following anecdote, hitherto unpublished, we believe, is related of Father Pillsbury, whose memory is reserved by a wide circle of Christians in the State of Maine.

Father Pillsbury had a neighbor, who persisted in having argument with him in favor of human perfection.

"Show me a perfect man," the aged elder would say, "let me behold one example."

"I will do it," replied the other, finally, and went out.

Next morning, he re-entered Father Pillsbury's, conducting a stranger, whom with an air of triumph, he introduced as an instance of perfection. Father Pillsbury was at the time washing himself at the sink. Deliberately lifting his basin with both hands, he dashed the water over the perfect man. Mark the result. The latter flashed up with anger, in his resentment, saying and doing that which better accorded with nature than grace. Father Pillsbury waited till the perfect man began to get the mastery over his passion, and then repeated to him as he shook his gray locks, earnestly:

"If we say that we have no sin we deceive ourselves, and the truth is not in us. The controversial neighbor went away humiliated, if not convinced, and was ever afterwards silent on his favorite theme of perfection."