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The Little Iron Wheel.

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REV. R. T. HEFLIN:

For the N. C. Christian Advocace.

RALEIGH, THURSDAY DECEMBER 10, 1857.

from all others. Now the nature of the government and this must be done, or else we must as established by God himself with deny any connexional influence on the regard to Ishmael, and afterwards with part of God with the governments of his twelve sons, demonstrates most this world, it follows conclusively, that clearly, that there was not established the entire economy of Divine Proviamong them that 'equality and social dence stands opposed to the principles freedom of this great brotherhood of of this first article of 'Declaration of the human race,' that Dr. Bascom and Christian Rights,' and also every other

J. R. Graves contend for in this 'De-in this category. Now, inasmuch as claration of Christian Rights.' in this article is evidently the basis upon It should here be borne in mind, which the entire superstructure is founthat Ishmael and the Ishmaelits had not ded, it follows as a natural consequence, a government established among them that as the entire series of articles of upon Democratic principles, but whelly this 'Declaration' rest upon this one; upon the score of Monarchial govern- so these must necessarily be entirely ments; and of this there can be no neutralized in their principles, by the doubt, while the records of Moses are demolition of this one. The foregoing acknowledged as good authority. The sketch of the argument, with the facts Tribial character of the governments for proof, shows demonstrably that the founded in the families of Ishmael, shows principles of this article cannot be demonstratably, that in their organiza- maintained against these higher and tion, the family government was the over-riding principles of Divine Proviprevailing principle: it could not there- dence. It follows, therefore, that Dr. fore, be of an Elective, but rather Au- Bascom's views on Church Polity as tocratic character. No one will pre- contained in his famous 'Declaration sume to affirm, that such was the 'equal- of Christian Rights,' fall to the ground ity and social freedom' in these in- under the withering power of the facts stances, as would authorize the children herein set forth: consequently, the to choose from among them delegates, entire structure of J. R. Graves' 'Notes to whom belonged the right of forming of Explanation and Application,' fall constitutional laws, as the great and with the demolition of these. There fundamental law of the family. These is, there can be no fighting against families were governed by the sole au- Providence, that can succeed; and J. thority of the Father of the family, as R. Graves will find, that the batteries was customary among almost all classes erected against Methodism in his 'Grant's of that age. This is evidently the view Iron Wheel' and 'Little Iron Wheel,' which Moses had revealed to him upon will be equally abortive. Methodism this point. See Gen. xviii. 19. This has too many marks of Divine Provicharacteristic with regard to govern- dence impressed upon her character, mental affairs in these times, shows ever to quail before the missiles that clearly that parental authority was can be harled against her from these chiefly, if not altogether, the ground- armonries of his. There is too great a work of the government of the Tribes; tissue of false positions, and bare-faced and this goes very far to demonstrate misrepresentations, ever to do much that the nature of government then, was harm to Methodism, where the truths rather of an arbitrary character, and of Methodism are examined into by inwas grounded upon the will of the telligent and honest minds. Prince of the Tribe. There certainly Another view will be given in my is no evidence in the divine records, next. that any of those Tribial governments Yours, affectionately. originated in, or were constituted by

Ishmael, then, and the Ishmaelites never did enjoy the 'equality and social freedom' of which the first article of Dr. Bascom's 'Declaration of Christian Rights' contemplates. This being demonstrated, it follows conclusively, that '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 'be inferred from all his dispensations to unlock two bright blue eyes, that sleep men.' Here are three instances which had sealed pretty fairly, and cut quite ples, not only with this first article, but "Howa!" every one which follows. The founda-

the exercise of the 'free, equal and

social' rights of the families, and after-

wards the Tribes.

tion being removed, the whole superstructure built thereon, must necessarily topple to the ground.

3. The case of Jacob and Esau, is here, sir! still stronger than the preceding. Bobby's eyes were fairly open by enjoy the same, much less an equality more of her. and social freedom' with respect to Thanksgiving was always a joyous these. Jacob was loved: Esau was time at Grandfather Talbot's; not hated. The former chosen as the pro- merely for its turkeys, pudding and genitor of Israel, while the latter was reprobated from such a privilege. And Grandmamma Talbot and her daughwhat was true with regard to them ters did excel all other grandmammas personally, has been equally so with and aunties at a roaster—in the estirespect to their posterity. Esau and his descendants never enjoyed the high small. But farmer Talbot and his distinction among the nations of the earth; nor did they ever possess 'equal social freedom,' which Jacob and his posterity enjoyed. The former, after lingering on the shore of time, amidst a variety of reverses of fortune, have but it is still the nation's prosperity. passed away, so that their existence as Foes to exuberance of untamed spirits a nation is no more: while the latter they were indeed-and often too prone are still secure in their peculiar posi-tion, amidst the population of the world. to stretch every mind to their own stat-ure of opinion and feeling. But they These are living witnesses, standing were a cheerful race! The happiest,

The views here merely glanced at, lady, one of the few that linger, like might be carried out to greater length, somber evergreens in autumn, among and embrace in their wide reach, all the more gay and careless of this genthe different nations of mankind, which eration.

have been more or less connected with the Jewish people, from the remotest periods of antiquity. In this regard we may adopt the sentiment and language of Daniel, where he affirms that the 'Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.' Dan. iv. 25 and 32.

We learn from the history of this In pursuing the subject of my form- case, that the ' Most High' had much, er No., I purpose to extend somewhat very much, to do with the peculiar army remarks with regard to Ishmael rangements of the different kingdoms and his descendants. ISHMAEL himself of men; and yet, we find that there did not enjoy, in the divine economy, was a great difference, as well as a vast 'equal and free' rights with ISAAC.— variety, in the governments of the na-The latter was selected by God himself, tions of the earth. God has always to stand, in a secondary sense, as the shown in his Providence, that he has Father of the faithful; and to this end, much to do with regard to the organithe covenant that had been made with zation, modification, and abrogation of Abraham, was substantially renewed National as well Ecclesiastical governwith him. See Gen. xvii. 1-14, 18- ments. As a people, we frankles, solvere lifted from her ever-changing treasure. 21; xxvi. 1-4. In this transaction, knowledge this with regard to A 428. cheek, you could look into the very soul Coz, unit 1 break with you?" scream-God denied to Ishmael 'equal rights' can institutions; and what we are so with Isaac. Isaac was selected by God fond of claiming in behalf of our pecuas the great progenitor of Israel, and liar institutions, is equally so with rein this respect, was distinguished, not lation to other, and older nations than only from Ishmael himself, but also ours.

Conceding then this great principle,

PETER DOUB. Raleigh, Nov. 30, 1847.

Delections.

A Thanksgiving Story.

BY MARY IRVING.

"Howa for Thanksgiving Day," chirrruped a fat three year old, bursting, in his night gown into Farmer Tala ludicrous figure with his stentorian

"Bravo, Bobby! Brav-o-o!" laughed the grandfather from his chimney corner. "Try it again, Bobby; you'll keep up the honor of the family. Come

These brothers were both in the line of this time—he had found his mother, Abraham's seed, to whom the promise and took refuge in the folds of her in the covenant, in Gen. xvii. was made. check dress, sucking his thumb in quiet Here the distinction is marked and thankfulness. Mamma looked around clear. These twin-brothers were both from the gridiron she was superintendinterested in, and were enfranchised by ing, with a gentle smile. That smile the Abrahamic covenant, with certain seemed rather sad, methinks, for the rights and privileges; but they did not scene and the day; but we will know

out in bold relief before the 'human yes the merriest Thanksgiving Day that race,' demonstrating the erroneousness brightened my young life was spent beof the assumptions of the first article. neath the roof of a staunch Puritan old

his hand to bless Heaven in their bed en us a pair of appetites."

Adelaide Talbot was beautiful and all; you see it as well as I do. lovely in her youth, dearly loved by The "wish bone," (a great prize,) fell Six years ago, she had stood in her end of the table. father's low parlor on Thanksgiving eve-she had stood between that father and another to whose face she had occasion, went round, she dreamed not bone." that in that cup lurked a demon that should overthrow the altar just erected. Susan merrily. "I assure you I have

and a deserter from his home. He had very table." enlisted, it was thought, in an hour of "And did your wishes ever come to intoxication-but his wife was left to pass-did they ever aunt Susan!" cried learn it from other lips. He went with- three or four voices at once. house, longing only to lay it in the cheeks. ing of the slow death of the heart to withdrawing. which some writer has compared it .- The wish-bone was broken to a

led steps, all were brought home from mark-schoelma'ams rogueries.

church, and all were there. called, who were cultivating the scien- to net. ces in a college not many miles away. "William," said Susie, lowering her did not answer-only wiped her spec- think of Addie, to-day? tacles every few minutes on her apron | William stole a glance around .-

clustered in the sitting room, making her eyes fixed on vacancy. merry use of the interlude between ser- "This was her wedding-night, you vice and dinner. There was Robert, know." ty one. Next to him sat a pale, still statue like grief of hers.' looking cousin from the nearest facto-ry village. Last, but not least, though dow arrested the conversation. father's flock, the laughing, fun-loving the dog was still. you loved her at first sight. I will not faint as moonlight on an icy lake. attempt her portrait, for I do not know | Harry and Nelly had called aunt that she ever sat long enough to have Susie over to the corner to name their it taken, except in church. This day apples, and all were quite silent for a she was here, and everywhere, among few moments. the children, kissing one, romping with The quick bark came again from the the delight of all others.

like a parrot on his perch. As she advanced toward the kitchen,

"A merry thanksgiving to you!" burst from the lips of the intruders, and his white locks floated backamid the renewed shouts of a boisterous | "Father!"

"Bless me, where did you come from ?" cried the mother, dropping her the hand of the old man. ladle into the coals in her surprise. "Why, brothers, we never heard hushed for one long moment.

your sleigh bells," exclaimed Susan, "Come you as a reformed man, Catily welcoming the young collegians. tone was firm, though quiet. he knocked the snow from his boots. the stranger solemnly answered. "We chartered other sort of vehicles, Farmer Talbot threw the glare of the

"The fact is," exclaimed Will, "that | Caleb Reynolds never spoke like that, we started with the sunrise this morn- and the old man modulated each word

Farmer Talbot kept Thanksgiving down' by the way. So not to be Day religiously as well as cheerily.—
Good old patriarch! He might be forfooted it through the drifts. We've given the pride with which he glanced lost Parton Wood's sermon, but we're for a year." on his seven children, with all their lit- in time for mother's dinner, and I astle ones around him, and then lifted up sure you a walk of eight miles has giv-

half. But for three years, ever since | So they sat down to dinner at last. the little Bobby had been a sunbeam all the loving and merry ones. Grand to bless the good old man's hearth, father hushed them for a moment, while there had been a shadow, too, upon it he lifted his bronzed hands over the -a gentle shadow, but a sad one .- huge platter, and invoked bountiful That shadow was the graceful mother Heaven, in a lengthy but fervent 'blessof the child-the favorite daughter of ing.' Then followed the usual chattering, and, -but I need not describe it

all, but best by her own fireside circle. to the share of the shyest one, little She was, indeed, the richest gem in blue-eyed Nelly, who carefully wrapthat circle. When the long lashes ped it in her white apron as a sacred

of the high-minded, sunny-hearted girl. ed her cousin Harry, from the other

"No; I am going to break—"
"With whom I should like to know!" "With aunt Suie, then," said the lifted her soul-speaking eyes, his bride little dove, nestling timidly to her side. of an hour. And as the good mother's "Aunt Susie, la, ha? aunt Susie raspberry wine, carefully bottled for the would look finely breaking a wish-

Caleb Reynolds was now a drunkard broken more than one wish-bone at this

out one word of farewell, to the plains "Yes, did they ever, aunt Susie?" of Mexico-and never since had she chimmed in Edward, casting up from

heard of him. Poor Adelaide carried his plate a sidelong demure glance that her crushed heart back to her father's brought blushes and dimples to her grave. Have you ever seen a tree in Susie had some quiet little flirtations your Western forests, blighted by "gir- even under her father's argus eye .-

dling," as the woodmen call it—cut off Suddenly her face grew serious. She from its connection with the life giving caught Adalaide's expression of counearth, and then left to wither for years? tenance, as 'the latter quietly rose to I never pass such a tree without think- the table, and male some excuse for

It was thus that Adelaide stood among crarm—snapping exactly in the middle, the other plants of her father's nurture. to the infinite amusement of the juve-Have you ever seen from such a gird- niles, who had been making bets on the led tree, a young shoot spring out, and result. The "babies" went to sleep at striking down its fibres form a feeble the right hour precisely, and were connection with the bark below, and packed in their snig cradles with blansustained a sure though sickly life in kets and pillows. The elders of the the tree? It was thus that little Rob- juvenile company were esconced in a ert came, to bind a few broken fibres corner to play "button;" and the from her early hopes and dreams on brothers and sisters clustered in quiet little knots. William and Susan sat by But we are forgetting our Thanks- the window not to sentimentalize over giving-none of the Aunties forgot it, the moonlight that came flickering thro' however-or the cousins, and by the the fleecy clouds, but to gather up the time farmer Talbot's 'big sleigh' had threads of confidential tete-a-tetes-to emptied twice upon the old salt sprink- chat of college scrapes, and, save the

Grandmamma hal her knitting, of All, except two unaccountable strag- course-bless the dear old fingers that glers, "the boys," as two striplings had kept so many feet warm; and Susie, nearly six feet high continued to be the modern substitute, a crotchett purse

And why were they not there? So voice at a pause in the conversation, questioned every one, and grandmama and glancing up furively, 'what do you

and peered out of her southwest win. "Much as usual, is she not, poor thing?" "See how she sits there with her fin-Meantime the new comers were all gers moving through Bobby's curls, and

the eldest son, with his romping family "I tell you, Willie, that Addie loves and anxious looking wife. There was Reynolds with her whole heart yet, as Charlotte-no, nobody knew her by truly as she ever did on that evening. that name-Lottie, blooming in her She has never spoken his name even to prime, and managing her little ones to me, since the day her father forbade it a charm. There was Philip, 'the old ever to be mentioned in his presence, Bachelor,' though by no means a crus- but there is something terrible in this

in truth she was a little one-was the "Be quiet, Growler; old fellow, what old school ma'am-the youngest of her are you about?" shouted William, and

Susie. She was not beautiful, as Ad- Dear silent Adelaide now brought die had been, but there was such a around the tray of auts and apples, and world of good nature in her low, broad every one tried to make her smile as forehead and dimpling cheeks, that he took a share, but her smile was as

another, and then tossing up Robert's dog, followed by a low protracted groan. baby, to the terror of its mother and Edward jumped to investigate matters, but before he could reach the door it "You must let me go and help grand- was opened, slowly but firmly, and a ma take up the turkey, indeed you tall, pale figure stepped within it, and must,' cried Susan, laughing, as she stood silently. The sudden paralysis pushed through the doorway, followed of surprise bound every voice. A moby the whole scampering troop. One ment more, and with a faint, desperate had sprung from the top of the arm cry, Adelaide dropped her boy from chair to her shoulders, and sat crowing her lap, and sprang across the room to

-her husband. As his arms closed around her, and the outer door was thrown suddenly her head sank like a lily on his shoulder, farmer Talbot started as if stung by a bitter memory. His arm raised

> It was Susie's voice choked with burning agony as she sprang to catch The uplifted hand fell, and all was

throwing off her encumbrance and hear- leb Reynolds?" and farmer Talbot's "I dare say not," said Edward, as "I do by the help of God, my father,"

candle on his features. ing, but met with a provoking 'break | s if to steady his trembling voice. "And have you signed the temper-

"I have signed it, and I have kept it

a child. fainted. Not till they had won back gion, what would they be without it?" the life-tide to her cheek, and seen her again in the arms of her husband, turn-

with tearful embraces, their long-lost Ralph. But in the sequel, when he

by her tears. angel of Reflection. But with reflection and good resolutions came also remorse and despair. Who should win back to en Franklin to be led astray by infidel him the forfeited affections of his de- speculations; but age and observation serted wife? It was then that the les- convinced him, first, that they were unson learned on his mother's knee came profitable, and then, that their propabeaming up through the gloom of years gation would be like the unchaining a squandered in dissipation. He went to tiger in a populous city. the Fountain of peace and drank of the 'Think,' said he to Paine, in a letter again his home.

my heart to come in among you."

ble, and wiped his glasses.

Give God His Day.

mandment. Above all, do not rob God. purity, and social order and happiness, Sunday is God's property. Give God are you willing to give it currency in

I do entreat you, for your soul's sake, Infidelity, if it prevails in this counnot to profane the Sabbath, but to keep try, must be substituted for Christianity it holy. Do not buy and sell, or idle -for the religion of the Bible. This your time on Sunday. Let not the ex- religion, its enemies themselves confess, ample of all around you, nor the invi- is, in its moral code, holy and just, and tation of companions-let none of these good. In its doctrine it is dignified and things move you to depart from this glorious, in its tendency it is pure and settled rule: that God's day shall be peaceable, gentle and easy to be en-

caring for your soul. The steps which Laws, Lond. edit. vol. 1. p. 72. lead to this conclusion are easy and regular. Begin with not honoring God's day, and you will soon not honor God's house; cease to honor God's house, and you will soon cease to honor God's book; cease to honor God's book, and by-and-by you will give God no honor at all. Let a man lay the foundation of having no Sabbath, and I am never surprised if he finishes with the topstone of having no God. It is a remarkable saying of Judge Hale, 'Of all the persons who were convicted of capital crimes, while he was upon the bench, he found only a few who would not confess, on inquiry, that they began their career of wickedness by a neglect of

Reader, resoive, by God's help, that you will always remember the Sabbath day to keep it holy. Honor it by a regular attendance at some place where the gospel is preached. Settle down under a faithful ministry, and once settled let your place in church never be empty. Give God his day.

The Talebearer.

The hated of all honest people, and the abhorred of Heaven, the 'talebearer,' peddles out his strife-producing waves from door to door. In the service of the devil, he employs himself human nature :day and night, and reaps his reward in witnessing the strife, quarreling, diswhich he produces. Verily, it is a sorhonest heart can but loathe.

you think ?' The attention of his cus-Herald of Truth.

Don't Unchain the Tiger.

When an infidel production was submitted--probably by Paine-to Benja-"Then my son,"-the old man's hand min Franklin, in manuscript, he returnwas extended, but his voice was choked. ed it to the author with a letter, from He bowed himself down and wept like which the following is extracted: 'I would advise you not to attempt un-But the arms hung loosely around chaining the tiger, but to burn this Caleb Reynold's neck; the surprise had piece before it is seen by any other perbeen too sudden, and gentle Addie had son. If men are so wicked with reli-

ing to him the soul-full earnestness, that his early youth 'a perfect Deist;' that her early years had won-not till then his arguments had perverted some other -did the others approach to welcome, young persons, particularly Collins and recollected that they had both treated "And is this our boy, Addie, whom him exceedingly ill, without the small-I never saw," murmured Caleb, press- est remorse; when he considered the ing his lips to the little round fore- behaviour of Keith, another free thinkhead of the sleeper. She only replied er, and his own conduct towards Ver non and Miss Reed, which at times No question further was asked; but gave him great uneasiness, he was led Caleb soon spoke of his wanderings .- to suspect that the doctrine, though it Wounded in battle, and brought to the might be true, was not very useful .-point of death, he had listened to the Key and Mielke's Life of Franklin,

'living waters." Having fixed and fin- to which allusion has been made, 'how ished his term of probation, he sought many inconsiderate and inexperienced youth of both sexes there are, who have "I knew," saidhe, "you would be all need of the motives of religion to reassembled here to night; and I linger. strain them from vice, to support their ed, shivered, long before I could man virtue and retain them in the practice of it till it becomes habitual.'

"Brother," exclaimed more voices He traced his own aberrations from the path of virtue, and the vices of the The clock in the corner struck nine 'young persons' whom his 'arguments -it was the hour of prayer. Farmer had perverted,' and to the absence of Talbot laid his hand on the family Bi- religious restraints; and when he saw the youth of his beloved country in "Come, my children, let us give danger from the same cause, he bore thanks to night, for this my son was his solemn testimony against the rash dead, and is alive again-was lost and experiment, and entreated his reckless friend to burn the manuscript before it should be seen by another idividual.

Reader, if such a man as Faanklin, after trying infidelity himself, and care. Reader, do not be a robber. He fully noticing its effects upon others, that steals breaks God's eighth com- deprecated it as the bane of personal our great republic ?

treated, full of mercy and good fruits, The Sabbath is one of the greatest without partiality, and without hypocblessings which God has given to man. risy. The celebrated Montesquien re-Do not make a bad use of this blessing. marks: 'The Christian religion, which He that cannot give God his Sunday ordains that men should love each othis unfit for heaven. Heaven is an eter- er, would without doubt have every nanal Sunday. Oh, while you live, give tion blest with the best political and civil laws; because these, next to reli-Once give over caring for the Sab- gion, are the greatest good that men bath and in the end you will give over can give and receive. Spirit of the

From Zion's Herald.

"No Night There." No night in heaven! bright mellow day Stars all refulgent, fled away Each pain and slightest moan. No sad eclipse within that land, Shines ever its pure singing band, Rings each symphonious tone.

Day evermore! and in the light Fair angel harppers dazzling bright Range every gold paved street.
The glory of the King gives noon,
Where earth's lost lillies sweetly bloom, To crown the Lamb once slain.

Fair, far-off clime, each portal pearled Proclaims the Christian's banners furled Bespeaks a resting soul; Displays a victor's diadem For all the ransomed sons of men, Tells of a nightless goal.

No eye can pierce each guarded door, Those spirit labyrinths explore, Or view the glassy plain. Earth only knows such scenes are there, Can offer but the wishful prayer, To join the ransomed train. Providence, May 8th, 1857.

The Mother's Appeal.

In the Knickerbocker, for January, we find the following touching bit of

In a metropolitan criminal court, eight years ago, a poor wowan, whose cord and neighborhood wrangling, boy was sent for a long term to the prison, for some not well proved crime, ry work; and the pay is such as an said: Won't your honor give him a honest heart can but loathe.

It is marvelous how adroitly the tale bearer manages his case, so as to accomplish the greater amount of miscomplish the greater amount of miscomplishing are 'Have your honor, which fit him beautiful,' (and chief. His habits are, 'Have you heard? What do you think?'—'Don't mother can look at her boy:) 'and if heard? What do you think? — Bont you think? The attention of his customers is thus obtained; and, then, such tales as he pours into the ear that will listen! He provokes a word, that he can use as a bait to others, and off he goes to hand over what he has gathered to those concerned. He tells much as a secret which he hopes to hear talked of a great deal; is the pretended friend of each that will listen; true friend to none; Satan's agent; and a curse to any people. Cast him out.—

Herald of Truth.

mother can look at her boy:) 'and if you give him a long time to stay in prison, the clothes won't fit him when he comes out—for he's a growing boy."

Poor mother! she had saved much (for her boy 'like the neighbor's children.'

He melted. The boy wept—repented — was forgiven. And he is now one of the most enterprising and honorable young merchants in our city. Every word of this is true, and known to be so by many persons.

\$1 50 a Year, in Advance

It is told me I must die.

RICHARD LANGHORNE, a lawyer, was unjustly condemned and put to death as a traitor in the reign of Charles II. Just before his execution be wrote the following exquisite and remarkable poem. In the language of the Quarterly Review, "A poem it must be called, though it is not in verse. Perhaps there is not in this or any other language a poem which appears to have flowed so entirely from the heart."

It is told me I must die; O, happy news! Be glad O my soul, And rejoice in Jesus, the Saviour ! If he intended thy perdition, Would he have laid down his life for thee?

Would he have called thee with so much love, And illuminated thee with the light of the Would he have given thee his cross,

And given thee shoulders to bear it with pa-It is told me I must die O, happy news! Come on, my dearest soul! Behold, thy Jesus calls thee!

Heprayed for thee upon his cross: There he extended his arms to receive thee; There he bowed down his head to receive There he opened his heart to give thee en-

trance : There he gave up his life to purchase life for It is told me I must die: O, what happiness !

I am going To the place of my rest; To the land of the living ; To the haven of security; To the kingdom of peace; To the palace of my God ; To the nuntials of the Lamb; To sit at the table of my King; To feed on the bread of Angels ; To see what no eye hath seen ; To hear what no ear hath heard

O, my Father! O, thou best of Fathers ! Have pity on the most wretched of all thy

To enjoy what the heart of man cannot com-

I was lost, but by thy mercy found; I was dead, but by thy grace am now raised I was gone astray after vanity,

But I am now ready to appear before O, my father! Come now, in mercy, and receive thy Give him thy kiss of peace;

Remit unto him all his sins Clothe him with thy nuptial robe: Permit him to have a place at thy feast; And forgive all those who are guilty of his

Negative Religion.

A cotemporary journalist describes a large class of professors, made up of those who have received a religious education, have been trained up to an outward conformity to the precepts of the gospel, who abstain from the open follies and corruptions of the world, but remain quite satisfied with a negative religion.

They do not defraud their neighbor. They do not neglect the poor and

They do not run a round of gayety and folly.

They are not drunkards, They are not swearers. They do not bring up their children

without some regard to religion. They do not cast off the fear of God. They do not love him.

They do not experience His love shed abroad in the heart. They do not enjoy the vital, heartfelt religion,

They do not give God their hearts. They do not delight themselves in They do not esteem His Word more

than their necessary food. They do not love the habitation of His house, and the place where his honor dwelleth, though they attend it. They do not enjoy the peace of God

which passeth all understanding. They are not the temples of the Holy

The Bible and French Villager.

"That is the book they call the Bible," said a poor French viliager, " and of which I have heard so much ;" then going to the middle of the street, she called all her neighbors with a loud voice, and they came running to her. "There is the Bible," she exclaimed, holding the volume high above their heads. "In that is found all that God would tell us about himself, about ourselves, about heaven, about earth. Let

us all read it; let us all believe it, and we shall be saved." "And what will the priest say?" asked a woman. "If he says what God says in this book, we will listen to him; if he says otherwise, we will do without him."-"Amen," said all the women; and they went to the colporteur to buy more copies.

Golden Thoughts.

Direct thy heart to the Holy Scriptures, and there learn what thou wert, what thou art, and what thou shouldest be. If thou comest with a lowly heart to the Holy Scriptures, thou wilt assuredly find in them that grace which raises the fallen, guides them to the right way, and finally brings them to the bliss of the heavenly kingdom,-Fulgentius.

If you know anything good of your neighbor make haste and tell it; but if you know something evil, bury it in a grave never to be opened.