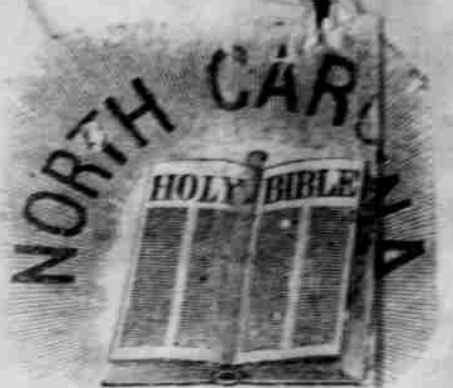


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CHRISTIAN ADVOCATE.



PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHUEN COPAL CHURCH, SOUTH—RUFUS T. HEFLIN, Editor.

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Original.

For the N. C. Christian Advocate.
To the Ministers and Members of the Methodist Episcopal Church, South.

It is known to the Church at large that the undersigned has been elected General Book Agent. I need not say to the initiated that the office is responsible and its duties onerous. Nor need I say to many of my personal friends that I accepted the Agency with reluctance; nothing but a sense of duty induced me to consent to undertake a work so arduous. But my brethren have said under solemn conviction that I should serve the Church in this capacity, and hence the task is attempted.

Having been somewhat conversant with the operations of the Southern Methodist Publishing House from its foundation, and having, to a considerable extent, looked into its condition and prospects, I am prepared to say a few things which I desire my brethren in the ministry and membership to know and well consider.

And first. The institution is safe at present in its pecuniary condition, its assets being far above its liabilities.

Second. Notwithstanding this fact, it need not be concealed from the public that the House, in order to do a prosperous business, needs and must have a larger active cash capital. This the Church must supply, and can supply without any loss to its individual members. Donations of one thousand, five hundred, one hundred, fifty, twenty, five, one dollar each, from those who are able to aid in the grand publishing enterprise of the Church, would at once rid the Publishing House of all its present liabilities, and put into the hands of the Agent a sum quite sufficient to place this great institution in a position where it could do a work that would tell for ages and generations to come upon the destinies of the Church and the world.

The late General Conference, being impressed with the truth of these sentiments, and urged by worthy laymen, resolved to ask the Church for two hundred thousand dollars, to place the Concern at once in such a condition as to meet the demands of the friends of Methodism in the great and growing South. In due time the Financial Secretary will develop his plan for raising this sum. In the meantime, however, those impressed with the importance of the movement should lead off by some noble proposition. Who will be the first? The liberal soul divideth liberal things.

Let not the timid fear to look this matter in the face. The American Bible Society, the American Tract Society, and many other kindred institutions in both Europe and America, sustain themselves by the annual contributions of their friends; and we ask, may not the Methodists have aid in this benevolent enterprise?

Third. I suggest, that to make the House useful and profitable, its publications must be circulated and read.—To circulate them freely, is to insure their perusal. The people will read; it is a reading age, and no man of self-respect, who has the facilities, will fail to read. Reading is essential to common intelligence and to proper mental improvement. The people, I repeat, will read; but

Fourth. It becomes a matter of interest and duty with the Church to know and in some measure direct in what the people shall read. The press must be sanctified by the Church and made tributary to the spread of gospel truth. The field is before us, and if we sleep, the enemy will sow tares therein, and the harvest will be the bitter fruits of Sodom. The Southern Methodist Church has undertaken to cast good seed into the earth, and she asks the aid of all her friends, that she may sow bounteously and reap bounteously.

Fifth. It is the solemn duty of every minister and member of the Church to exert himself in the circulation of religious publications. Infidels are at work; skeptics are usily employed; and why should not Christians be on the alert?

We most sincerely seek the co-operation of our brethren in every portion of the Church in the circulation of the books and periodicals of our Connection. Reader, will you do something? Fix the purpose in your heart, and rise right up and go at it to work. We appeal to the indebted to the Publishing House. Any one for books sent out by my predecessors. The sums are comparatively small, but they constitute the caput of the Concern, and must be paid, I repeat with delay. Reader, how much rest thou? Rest not an hour until you pay the debt; it is a debt of honor; it is the life-blood of your Book Concern, and if you withhold it, you are waning the institution and destroying power of doing good. It is a snare for you to pay what you owe the Agent; but when all these sinners come together, it enables him cancel large liabilities. Our friend must pay their indebtedness, or rise in the Church and its institutions.

Sixth. Send on for books until the various Annual Conferences shall determine the quota of local depositories; let our brethren continue to

trade with the Agent, being sure to order nothing which will not be paid for in due time.

THE PERIODICALS OF THE CHURCH. We say nothing now specially pertaining to the weekly papers; but we do ask a much larger patronage for the Quarterly Review, Home Circle, and Sunday School Visitor.

The first we are anxious to retain in the Church, but it will be discontinued at the end of the present year unless it meets a better support than heretofore. If we can procure three thousand paying subscribers at \$2, by the first of December next, we will issue the volume for 1859. Surely that number can be easily obtained. If you are desirous of procuring one additional subscriber, the work will be done, and the Quarterly will be continued and greatly improved in several respects, because we shall have five thousand paying subscribers and will have more, if each will do his duty.

THE HOME CIRCLE.—We shall not be content till the list of this periodical reaches twenty thousand. When this shall have been done, the Editor and Agent can make it a work that will be an honor to our Church, and an ornament to Southern literature. Send in the subscribers by scores and hundreds; let them come from every quarter of the Church.

THE SUNDAY-SCHOOL VISITOR.—Here the House has been crippled.—To make this lovely little VISITOR worthy a place in the nurseries and Sabbath-schools of the country, the Agents have been required to spend more means than they could well spare. It must have more patronage, or the children of the land will suffer for want of instruction.

CONCLUSION.

I now say to all the friends of the Church everywhere, that if they will lend a helping hand, I will work willingly and faithfully in promoting the interests of the Church committed to my care; and with the hearty co-operation and harmonious efforts of all, I believe we will succeed; but if these interests flag, the sin shall lie at the door of the Church. The duty of the Agent, by the blessing of God, shall be faithfully performed, and if he fail or succeed, he will not bear the blame. Fail! No, that is a word we have never learned to apply. It is not Methodist; it is not Christian. FAIL! Methodists have not been accustomed to fail. Let every man do his duty, and SUCCESS is sure.

Give us then, brethren, your good will, your prayers, your patronage, and the "sinews of war," and in a few years, by the blessing of God, you will reap a rich harvest where you now sow piteously.

J. B. McFERRIN, AGENT.
Nashville, June 30, 1858.

For the N. C. Christian Advocate.

Conference Depositories.

We lay the following "Circular" before our readers. The question with the N. C. Conference is, shall we have a Depository? We can—but will we? Read; reflect; and let us all go to work, and put a Depository in operation in connection with a Publishing office for the Advocate.

PUBLISHING HOUSE,
NASHVILLE, TENN., June, 1858.

DEAR BROTHER: The law of the General Conference makes it my duty, among other things, to labor in "encouraging and aiding in the establishment of depositories and the circulation of books, tracts, and periodicals throughout the Church." For this and other purposes I am required to visit the Annual Conferences, which I will endeavor to do, as they hold their sessions, as far as practicable. I enclose herein that part of the proceedings of the General Conference to which reference is made.

It was very clear to the minds of observing men who have been in the habit of watching our publishing machinery—and the unanimity with which the General Conference acted in reorganizing the same, showed that it was apparent to the mind of the Church—that this machinery was not well adapted to the ends sought to be reached. First, it worked on a scale far too small for the ability of the Church and the necessity for efficient labor in this direction. Secondly, it was complex and inconvenient in its working; and, thirdly, it tended too much to centralize the common ecclesiastical labor, and bring those matters which are naturally local and belong properly to Annual Conference action, into the General Conference agency.

We need but one Publishing House for the getting up, selecting, and manufacturing of books; but we need as many for the sale and distribution of books as we have Annual Conferences. This is only saying that a Church in an Annual Conference—ministers and laymen—are better judges of many local circumstances in their own territory, respecting the sale and distribution of Church literature, than any central agency could be; secondly, that they

have the capability of managing such a work with fair mercantile skill; and, thirdly, that they naturally feel and must feel more interest in a work of the sort at home, than when it is divided and spread generally over the country. House agency and action is readily conceded to the Annual Conferences in all other matters, and why not in this?

Conference depositories, both in our Church and that in the North, it is readily conceded, have frequently failed to sustain themselves. But it would probably be seen that in every instance it was by no means such a depository as is now contemplated. It was a mere book-store, set up without a cent of capital foundation, with books laid in exclusively upon sales, most of which were made on a loose credit also, for the payment of the books and all expenses. No business man, it would seem, could look for anything but failure under such circumstances.

The Conference depositories contemplated now by the General Conference are of a very different character.

A Conference Book and Tract Society conducting a depository, should be so organized as to work in, largely, the laity of the Church. Here we have heretofore acted injudiciously oftentimes. We have sought to work our finances too much by the preachers alone; while the laymen hold their money, possess the financial skill and ability, and oftentimes have, equally with the ministry, the piety, the zeal, and the perseverance. I beg you, my dear brother, to look well and largely to this particular point.

2. The Conference Book and Tract Society, before it begin the proper work of its depository, should by all means establish a capital. No business can be conducted successfully without an adequate capital basis. Otherwise, disadvantage, inconvenience, danger attend you on every hand.

As to a particular mode of raising a capital, it is not needful that I should speak in detail at present, because these details cannot, probably, be arranged until the meeting of your Annual Conference. This point will, however, be enlarged upon, either in your Conference or otherwise, at a proper time. I will only say just now, that I do not believe there is any considerable difficulty in raising an adequate capital in any Conference. That in the larger Conferences should not be less than \$30,000 to \$50,000, and in smaller ones it might be \$25,000, or running down as low, perhaps, in some cases as \$10,000. I repeat the belief—and this opinion is not hastily formed, but based upon much thought, consultation, and some experience in the matter—that there will be found no considerable or insurmountable difficulty in raising a capital of this sort in any of the Conferences.

3. The persons furnishing the capital stock for a Conference Depository should, in the first place, be made to see that the plan of operation is feasible, business-like, and easy going.—They should have a Board of managers consisting chiefly, at least, of substantial, well-known business men. A sufficient number should be practical merchants, bankers, or other men of business, devoted to the Church, so that public confidence can be largely reposed in the management of the concern. And, secondly, the persons furnishing the capital should be and remain in connection with the Depository—their names and their posterity—perpetually with an interest, honorary, complimentary and pecuniary, in the business itself. The pecuniary interest should not be in the profits of the business, but just such an interest as will chime in well with the objects and end of the enterprise, so that while it is a valuable interest to them, it tends, at the same time, to promote the general objects in view.

I will not enlarge or particularize just here; but will only intimate that the Conference Depository plan, adopted by the General Conference, and which it is made my duty to commend and to assist in propagating in all the Annual Conferences has been, for more than a year past, in practical and successful operation in one of them. I am familiar with these details; and though quite likely, all of them, may not be applicable elsewhere, yet there are general features about them which have, in the first place, received the decided approval of several hundred safe, prudent, reliable men, and in no instance, so far as I know, is there a dissenting opinion where the working machinery has been understood. And secondly, the plan has worked successfully.

4. A Conference Depository should not be attempted to be set up on any sort of a cramped, half-way, or partnership plan. A book business with the active capital, besides owning its own house, of \$25,000 to \$40,000, is sufficiently large for a respectable and independent business. It should look to a sale and distribution of \$50,000 a year. Such books and tracts as are published by the Publishing House will be furnished to depositories at lower rates considerably than they can be procured elsewhere in the United States. Preachers willing to sell books can be

supplied at their respect depositories on reasonable terms. Last, but not least, they naturally feel and must feel more interest in a work of the sort at home, than when it is divided and spread generally over the country. House agency and action is readily conceded to the Annual Conferences in all other matters, and why not in this?

5. Tract Societies will be found a most valuable auxiliary in the Tract Society we understand, small associations, one at every preaching place or town, or several in large towns, consisting of a few ladies, misses and lads, with perhaps one or two men associated with them, for the purpose of distributing tracts gratuitously. They will pay their Book or Tract Society for part, or all, or none of the tracts they receive, as may be agreeable. These societies should exist everywhere. A little attention in the right direction will enable them to do much good.

From the above, as well as from the enclosed extract from the proceedings of the General Conference in relation to this interest, it will be seen that the line of policy to be pursued hereafter is to be materially changed. Large encouragement is to be offered to the Conferences to induce them to go to work immediately and for their Book and Tract Societies and establish their Depositories, and work independently in the Book and Tract business, each in its own territory. Or, where it is deemed expedient, two or three Conferences may join in one depository, under such regulations as may be agreed upon; but even in this case each Conference should have its own Book and Tract Society. In the practical working it will be found difficult to proceed otherwise.

It is the belief of all connected with the Publishing House, and those familiar with its operations, so far as I am able to learn, that the enterprise of a home evangelical literature for the South depends greatly upon the early formation and organization of Conference depositories, with an adequate capital, under the control of Conference societies, well manned and properly regulated.

The project of furnishing the House with an additional capital, to enable it to move off prosperously, received large and flattering encouragement at the General Conference just over. Several gentlemen of wealth, and bright sort of enterprise from Alabama, Georgia, South Carolina and elsewhere, stood upon the floor of the Book Committee of General Conference and made pledges and indications worthy of the age and the times in which we live. \$200,000 is the lowest figure they were willing to set for its immediate relief and encouragement.

We have men—we have the money—we have the enterprise, the piety, the zeal. We live in the right age and latitude.

These benevolent and munificent brethren will be approached as soon as practicable, with specific suggestions, which, it is hoped, may at once correspond to their patriotism, self-benefit and their piety. With a Church embracing a large portion of the wealth of the nation—with religious and ecclesiastical principles corresponding to the Bible as it is—and with men who think they know the use of money, the nature and degree of religious responsibility, and the emulation belonging to our geographical position, we feel independent and fear nothing.

We think it is time we were taking care of the religious condition of our country. We think we understand the position of our Church—in relation to time, to eternity, to man, and to God; and we think we understand our motives and our intentions.

These immediately and officially connected with the Publishing House are determined, by the grace of God, to do their duty, and we believe the men of property in the Church, all in this particular at least, do their duty. The Publishing House may be placed upon an eminence and a vantage-ground that will be a credit to Southern enterprise, to Southern ability, and to Southern patriotism.

We have nothing for our hands to do, and we will do it with all might.

Yours very truly and sincerely,
R. ZEBET,
Financial Secretary.

Poetical Feet.

The following doggerel quadrum is really capital:

"Can you tell me why
A deceitful eye
Can better desert,
Than you or I,
Upon how many toes
A pussy-cat goes?"

ANSWER.

"The eye of deceit
Can best count her feet;
And so I suppose
Can best count her toes."

Selections.

"Bring Zenas, the Lawyer."

The present wonderful revival of religion is admitted, on all hands, to be characterized by a special interest in classes of society hitherto too much neglected. This is one of the strongest proofs that it is a genuine work.—Just so did our Master when on earth. The highest proof of his mission, as stated by himself, was, "The poor have the Gospel preached unto them." The determination now is not to confine our labors to those who attend church, but daily prayer meetings in public halls, and meetings for firemen and omnibus drivers, and all classes and conditions of men, show that the Spirit of Christ is stirring in the hearts of his followers.

In these circumstances the passage at the head of this article arrested attention at family prayer; "Bring Zenas, the lawyer." And some reasons struck us for the conversion of lawyers—a class for whom we have not heard a prayer since the revival began.

One is that they are exposed to special temptations. They see the worst side of human nature. They are compelled to look at rogery and chicanery. They are in a situation to distrust human nature, and to lose confidence in the sincerity of men.

Their professional pursuits incline them to look upon everything connected with public speaking, eloquence, reasoning, prayer, excitement, with much distrust. They are not inclined to believe in the reality of revivals of religion. If they believe Christians to be sincere, they will incline to think them over-excited and carried away by mere sympathetic feeling. They incline to look at a great prayer meeting as something like a great political mass meeting—a popular movement which will soon pass away, leaving but slight traces.

Their studies are scarcely favorable to religion. "Not many wise, nor many great, nor many mighty are called." The masses find their main intellectual stimulus in religion and its accessories. When their minds are aroused, it is in connection with religion, and hence mental correspond with moral elevation. Not so with the lawyer and the statesman. Their minds are occupied with other intellectual pursuits. Study excludes religion, even if it be not of a nature to lead to skepticism.

Pride of station and of intellect is against the influence of the revival on the lawyer. He does not like to bow with three thousand in the noon-day prayer meeting. He does not like to yield like the day-laborer or the child to the impression of a popular excitement. He keeps aloof from Him who taught in the fishing-boat by the sea; from the steps of the temple; in the wilderness; on the well of Jacob—Jesus the poor man, followed by a few poor fishermen. Scribes and lawyers did not usually yield to his influence, as we find in one fearful sermon.

Yet it is remarkable how the Bible meets every case. "Bring Zenas, the lawyer." He was a convert to Christianity, a friend of Titus and of the eloquent Apollos. So then we are not to neglect the lawyers. We must pray for them too, and let them hear our voice calling them to Christ.

For, observe, how noble their influence may be, if sanctified. On our Supreme Bench in Pennsylvania there are two ruling elders. Two more, we believe, preside in our Philadelphia courts. Other men of God, not ashamed of Jesus, plead in our courts.—They shame into silence the childishness of infidelity, and subdue the attempt at ribaldry by a quiet dignity more impregnable than a wall of iron. We bless God for them, while we rely not on any arm of flesh.

"Bring Zenas the lawyer," then, dear friends, in the arms of your faith and prayer!

Pray in Secret.

Five minutes for reflection and self-examination, ten for reading the Scriptures, and fifteen for prayer, daily, is about as little as most Christians can live upon. Many, it is true, have no special time or place for secret prayer, and therefore do not live. It can be spared as easily as the ever-recurring time for our regular meal, and every consideration, temporal and eternal, demands it. I was once profitably impressed with the importance of uniformity in this duty by that venerated ruling elder, the late John Alexander, Lexington, Va. Soon after leaving his bed, and before he had fully dressed, and while others were talking around him, he took his Bible and sat down to enjoy the hidden manna.

The preaching of Larned, and the praying of Payson were pre-eminently for that unquiet which secret prayer alone can impart, and hence the peculiar power of the men. One of the richest prayers I ever enjoyed, was by an eminent merchant in the prime of life, and immersed in business. Nothing but faithfulness in private prayer kept his spirit in this frame. This he intimated, in reply to a question on the subject.

The question often arises as to whether we shall kneel down in the presence of others, or pray mentally and literally in secret. Some feel that the one savours of ostentation, and some that the opposite indicates a fear of man. It is evident that either method is proper, and that the one is best which most effectually subdues the great end for which secret prayer was enjoined. Any Christian who succeeds in wrestling an hour a day, or possibly, half an hour, from the world, will experience the richness of those promises made in the Apocalypse, "to him that overcometh."—*Presbyterian.*

From the New York Observer.

"Why Don't they Speak to us?"

The words were not uttered by ear—they came to me from a stranger's lips—but they touched my heart more than many sermons on unfaithfulness in duty could have done. The speaker was a young man, and from what followed I concluded he had said "that no one cared for his soul." "You are mistaken," said his friend, earnestly, "Christians care for you." "Then why don't they speak to us?" I heard no more, but the words rang in my ears, and the echo sounded in my heart. I passed on, but my thoughts were busy, and again and again I asked myself, "Why don't we speak to them?" In our daily intercourse with men, we meet many who are unrepentant to Christ, and yet how slow we are to speak to them of a Saviour's love, and point them to "the Lamb of God who taketh away the sins of the world." We talk to them about our friends, but make no mention of that friend dearer than any earthly, "who sticketh closer to a brother,"—of business, but not of the business of life,—of riches, but forget Him "who, though he was rich, for our sake became poor, that we, through his poverty might be rich." On all other topics we can speak with freedom—but on this most important of all subjects, we are also, how often silent! even when silence seems to be indifference. There are few who will not listen respectfully if kindly approached by one whom they respect as a follower of Christ. How then does it become us who profess the name of Christ, to "let our light so shine before men, that they may take knowledge of us that we have been with Jesus." Let us confess and forsake our sins, and kindly taking our impatient friends by the hand, speak to them of the preciousness of Jesus' love, and urge them to come to Him. Let none rise up in the last great day of account and say, "Why did you not speak to me about my soul?" A. L.

The Debating Club.

About two years ago, in the quiet village of B—, existed a club—no way related to the one wielded by Hercules, but a peaceful debating club—at whose weekly meetings the lawyers, doctors, ministers, esquires, and many smaller Ciceros of the village, were accustomed to astonish their auditory with eloquent speeches, impromptu of course, although the question was always selected a fortnight in advance. "Squire K—, who, like others of his fraternity, was as well known for his rotundity as for windy speeches, gave particular attention to the ministers, being always on the lookout for a chance to 'score' those priests," as he called them. Elder G—, a Baptist minister, had lately moved into the village, and in due time made his first speech in the club upon the question in hand. Before he had fairly taken his seat, "Squire K—, purposing to take the 'starch' out of the unsuspecting 'priest,' rose up, eager to reply. He managed somehow to lug in his old trade against 'priestcraft,' and also against 'election,' a doctrine particularly odious to his notions of popular sovereignty. Having, as he thought, pretty nearly annihilated it, to clinch his argument, he added, 'I remember, Mr. Chairman, when a boy, that my father, a good old Scotch deacon, used to log me thoroughly twice a day—once for not learning the Scotch catechism, and once for not believing in election. Sometimes I used to escape on the catechism, but on the election I never missed the regular daily flogging, until I grew up, and then the 'priest' tried every conceivable method to force and scare me into it; but I never believed it, and do not believe it yet. Now I would like to have my new friend, the 'priest,' explain, if he can, why these delectable appliances never drove my tearful and foolish unbeliever out of me.'

There was a murmur of applause as he sat down, and all eyes were turned, with a little curiosity, upon Elder G—, who rose, and very deliberately replied: "Mr. Chairman: while I sincerely regret the galling misfortunes of my friend the Justice, I can offer no explanation but that recorded in the Scriptures: "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

The house rang with laughter; and "Squire K— has ever since avoided all allusion either to the 'priest,' or to 'election.'—*Knickerbocker.*

Well Spoken.

Considerable interest seems to prevail just now among our Baptist brethren on the subject of close communion. Some unfortunate ones among them are terribly alarmed at alleged relaxations of opinion in the denomination respecting this old and ugly distinction. They call lustily for reform. Others, ashamed of the bigoted aspect of these views, remonstrate, and think the purity of the denomination not entirely dependent upon uncharitableness to all the rest of the Christian world. A correspondent of the *Examiner*, signing himself "Many Baptists," says:

"I have long been looking for some opportunity to express the tenor of our common sense, when our responses or opinions consent to stand responsible, is really held, by any considerable portion of them, as a positive and earnest religious conviction. During twenty-five years' connection with the denomination, in various and somewhat familiar association with its ministers and leading minds, I have never heard a sermon on this subject, and never heard the sentiment embodied in a devout and earnest prayer."

He proceeds to remark on another notable fact, namely: "The prevailing plaintive and apologetic tone of what we do say on the subject. There is nothing of the aggressive boldness of consistent truth in our recent advocacy of close communion. We stand on the defensive merely; and are generally contented with throwing up between ourselves and our assailants the shield of an *argumentum ad hominem*, very just and effective as against our adversary, very inconsequential and unsatisfactory as for the truth."

He further remarks, that though Baptist "manners" do not turn other brethren out of doors, yet their "principles" do. He says:

"Evade it as we may, by giving our brethren such warning of what awaits them as keeps them usually out of the way; disguise it as we may, under gentle tones and sniveling manner, when the disagreeable duty must be done; dodge it as we sometimes do, by hard winking at the critical moment, and discreet silence afterward; those stands the naked fact; when the junction comes, we must either swallow our principles or turn our brethren out of doors."

Now this is honestly and eloquently said; no man could show himself a better friend to the denomination than he that should thus rebuke the greatest practical heresy of Protestant Christianity; the worst deformity of the modern reformed Church. How enlightened and charitable Baptists can tolerate this great error of their sect in an age like this, is indeed a problem.—*Chris. Ad. and Journal.*

Losing All—A Family Scene.

There is something exceedingly tender, as well as instructive, in the following, which we take from the *Child's paper*:

A few days ago, a merchant failed in business. He went home one evening in great agitation. "What is the matter?" asked his wife. "I am ruined; I am beggared. I have lost my all!" he exclaimed, pressing his hand upon his forehead as if his brain were in a whirl.

"All?" said his wife; "I am left." "All, papa!" said his eldest boy; "here am I." "And I, too, papa," said his little girl, running up and putting her arms around his neck. "I'm not lost, papa," repeated little Eddie. "And you have your health left, said his wife. "And you have your two hands to work with, papa," said his eldest, "and I can help you." "And your two feet, papa, to carry you about." "And your two eyes to see with, papa," said little Eddie.

"And you have God's promise," said grandmamma. "And a good God," said his wife. "And heaven to go to," said his little girl. "And Jesus who came to fetch us there," said his eldest.

"God forgive me," said the poor merchant, bursting into tears. "I have not lost my all. What are the few thousands which I have called my all, to these more precious things which God has left me?" and he clasped his family to his bosom, and he kissed his wife and children with a thankful heart.

Ah no, here are many things more precious than gold and bank stocks, valuable as they may be in their place. When the Central America was foundering at sea, bags and purses of gold were strewn about the deck as worthless as the merest rubbish. "Life, life" was the prayer. "To some of the wretched survivors, 'Water, water!' was the cry. 'Bread, bread!' it was worth its weight in gold, if gold could have bought it.

The loss of property must not cloud the mind with a wicked forgetfulness of the greater blessings which are left behind. No man should despair, for no man has lost his all until he has lost his integrity, lost the love of God, and lost his hope of heaven. —*150 to*