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Original.

For the N. C. Christian Advocate, Things and Thoughts found here and there.

INFANT BAPTISM .- In the fifth cendred and seventy-six of the members of the church in Carthage, including thereby making smaller our already too practice. the clergy and laity, were banished by limited bounds. We are shut in on the Vandals into an African desert .- all sides so that we cannot enlarge our On the way to the place of their ban- borders, or increase our limits. But ishment, they were met by multitudes the General Conference thought it best of their brethren in the faith who thus thus to circumscribe us. Since we are addressed them : "Whom do you leave thus surrounded, What is best for us to behind with us unfortunate ones, now do? We cannot go into the territory that you go to win the martyrs crown ?

immister to us the holy Supper ? Who will accompany us with prayer and singing to our last place of ferences. If there is territory unoccu-

lights."-Neander.

CONSCIENCE.

" The conscience, that sole monarchy in man, Owing allegiance to no earthly prince . Made by the edict of Creation free : Made sacred, made above all human laws : Holding of Heaven alone ; of most divine And ind-feasible authority ; An individual sovereignty that none

THE ATONEMENT.

"O love divine! O mercy infinite! O love, all height above, all depth below, Surpassing far all knowledge, all desire, The Lord of life for guilty rebels bleeds Quenches eternal fire with blood divine! Abundant mercy | overflowing grace !" POLLOCK.

Health contains more religion than any two of them put together. The opinion of the Editor with regard to the Bible, Kay be gathered from the lending editorial in the March number of his Journal. He

tury of the Christian Era, as we learn from Neander, four thousand nine hun-dred and seventy-six of the members pastoral care of another Conference, tianity, is our only safe rule of faith and drink of the refre hing, aters of life

The strongest arguments against novel invite others to come the flowing

reading that I have ever met with, are to be found in this journal; and it frequently contains arguments equally strong in favor of the religious observince of the Sabbath The Editor takes the groun, that what ever conduces to man's happiness, also conduces to kis health ; and hence he goes they ate received into the ministry, for could be realized ? Would God the was so. It grieves, him to leave this fined to routine, formality, and fixed a in for practical religion with all his might Mr. Wesley's 'Plain Account of Chris- Holy Ghost thus mock his creatures ? large property, to depart from the In fact, the Bible is his book of Aygiene, tian Perfection' is put into their hands set them in pursuit o a phantom of Here is an editorial from the June num- as one of the books which they are to their own imagination ? I say, thereber :

LEANING ON PROVIDENCE. "Priceless above all of Ophir's Gold, full connection they are required to an- their belief in this doctrine of holiness cent of it. and the long famed mines of Golconda, is swer the following questions in the afan affectionate and trusting abandonment firmative : 'Do you expect to be made their earnest desire for its attainment, Rather let me say, he might have sent of one's self, to the disp sition and lead- perfect in this life ' Are you groaning if we take Edwards as a fair sample; ings of Him whose loving kindness is over after it?' And after having answered and Brainard and Payson are equally capitalist, who contemplates removing all his works Happier far than any King, these questions in the affirmative, and strong and emphatic upon this subject; to a foreign country, converts his prois the humblest mechanic, 'whose wind is stayed, whose heart is fixed,' trusting in the salern vow upon themthe Maker of us all ; who, through dark. selves wholly to the Lord-after hav- not been fettered by their erroneous to time to the land of his future resiness and storm, in sickness and in bereave- ing studied and been examined on Mr. creeds, they would doubtless have dence, he might have made remittances ment, in pain of body and mental grief, Wesley's 'Plain Account of Christian emerged into the full liberty of God's to that undiscovered country, so that though no bigger than a man's hand, can locingly look upward and say : Thou :h Perfection,' which they professed to un- sanctified children. he slay me, yet will I tenst in him.' Such derstand, and promised to tench, if a man never commits suicide, never be- they should, after all this, profess ig- by the ministers of the Gospel upon the for him. Every dollar which he had comes a Lunatic, never fills a drunkard's norance of the doctrine, oppose it, or be churches with all plainness of speech, given, (consecrating it with sincere grave This single, simple virtue, of indifferent respecting it, what can be and urged upon God's people with all prayer,) to assist in carrying the glad Leaning on Providence,' is the true Balm thought of them? Were they sincere in that zeal and earnestness of manner tidings of salvation to the ends of the of Gilead, would soothe more hearts, would quiet more restlessness, would avert more making their profession-a profession a profession which characterizes the holy embassaquiet more restlessness, would avert more of cating auxiety, and drive out more re morses-groundless, or for cause-than groaning after it? of expecting it in this ife? Nay more, in their Discipline any remedy known to men." Yet this does not profess to be a religi- they say that they belive God's design not these spiritual wastes be made to ous Jouroal, and consequently its teach. in raising up the people called Methorejoice; shall not the great enemy of ings on morals may in many instances, be dists was to 'spread scriptural holiness God and man be driven from his strong brought to bear with greater force than if over these lands ?' Do they now demur? holds; shall not the withering, blast- such were its professed character. But hesitate? What does all this mean? It All thought, the Holy One for sincers dies! ing, ruining power of superstition be aside from religion and morals, this Jour- most assuredly has a very significant nal is of peculiar value to all ministers of meaning. It certainly ought to exist. the gospel. The Editor has made diseases Methodist preachers, above all others, of the throat and lungs a sort of speciality, should engage heartily in this grand and bence, there will be found in the pages of his Journal, much that relates to the work. They above all others should The Rev. John Hickling, of Audley, bor, and as our means, in men and use of these organs. The young preacher fect love.' They above all others, will here learn that hard preaching, and fect love.' They above all others, will here learn that hard preaching, and fect love.' They above all others, use of these organs. The young preacher have their own hearts fil ed with 'perexposure soon thereafter, often lays the should know how to deal with idquir-Wesley Chapel, on Sunday the 14th of or establish other pastoral charges, un- foundation for the affections of the throat ing souls, who, groaning under a conder the name of Missions, I know of and lungs which so frequently end in dis- scious sense of indwelling sink are seekno better name to give them. This is ability or death. In an article relative to ing a deliverance from this galling what we should do; and it may be what God intends us to do by our contracted the preservation of the voice, the Edi-able to go before the people and say, tor says : The next important point is to Follow us as we follow Christ. Come cool off very gradually before leaving the assembly, when the discourse is ended very gradually indeed-and then, even in 'go on to perfection,' for I have found summer-time, bundle up well before leav- that perfection of love to God and to ing the house, and walk away quickly - man, which I said at my ordination I self: "I see we are not, by a spirit of est. We must relieve them that are at Many an excellent minister has sacrificed expected to find in this life; therefore pride, under pretence of the glory of our doors and perishing for the bread life by the neglect of these two precau- come with me and I will show you a

Now it is very manifest that such as wards had fully embraced the doctrine, not this thirsting have been satisfied ? acres of rich pasturage. Stocks, notes, This inward longing desire after this bonds, mortgages, crowded his safe .blessing must have been begotten with- And it was all the fruit of his own inin him by the Holy Spirit, which always inspires a thirst in the heart of the be. The rust of usury and the canker of liever in exact conformity to the princi- extertion had not scarred any of his study, and on which they are examin- fore, that all experimental Christians, ed; and before they are received into of every name and sect, have evinced this. But he had to leave it, every

of heart and life, and have expressed

Hence this doctrine must be pressed abundant treasures laid up in heaven dors of the Lord Jesus. O my breahren many Christian enterprises for the gloin the ministry ! what an awful respon- ry of God, and the good of man ; every sibility have we assumed! If souls cup of cold water given to a disciple, should perish through our neglect, what in the name of a disciple; every tear an accout shall we have to give ! We of pious sympathy for the suffering; have great need therefore to pray most every gift of kindly charity to the neeearnestly that God will

his "durable riches." He might have "Mak- our good apostolic boast, been rich towards God, and a joint heir with Jesus Christ to an inheritance in-Be temples of the Holy Ghost, And filled with faith, and hope, and corruptible, undefiled, and that fadeth not away. If it was sad for him to GVP. This done, and the work of revival leave that property, how much sadder that he sent none of it before him ! to be performed, and other agencies are to be employed in the work. And it is *It is much better to go to, than to leave a large property*. The man who, as the midnight cry of old, "Behold, a notable mark on the present revival, poor in this word's goods, but rich in that laymen have ranked among its faith, closes his eyes upon this life, goes that laymen have ranked among its faith, closes his eyes upon this life, goes workmen, and have exhibited a zeal to take possession of a large property. worthy of all praise in exhortation and He owned not a foot of land on earth, prayer. This is as it should be. While but for him "sweet fields beyond the ministers and people combine their en- swelling flood stand dressed in living ergies together in the cause of God, this green." His food here was coarse, work shall go on and prosper. But this perhaps scanty; but there he will eat and Tribune, writing from Atlanta, Logen bearing ergies together in the cause of God, this green." His food here was coarse, freely from the tree of life, which yields can be done only by a reciprocal understanding of duty, and a hearty union twelve manner of fruits. His garments of spirit, each working in his peculiar here were plain and poor, but there he sphere, discharging his and her duties shall be clothed in white robes, washed with fidelity, and not one usurping the and made white in the blood of the place of the other. For if the minister Lamb. He associates here with those lay aside his dignity, and level himself who are despised and rejected of men, the surprise of those present, after the ball but there his companions will be an inor the latter leave his or her sphere to numerable company of angels and the aforesaid ministers made their appearance usurp the place and to discharge the general assembly and church of the in the hall, and soon were mingling with functions of the minister, confusion and first-born. Who would not rather go the bystanders. The 'set' being through, every evil work will be the inevitable to a large property than leave it?

S1 50 a year, in advance.

He left a very Large Property.

n. Johnson

Hopes of Revival.

The Rev. John Angell James, of What a pity he was obliged to leave lowing words, which will meet with a We wait to hear that England is enconscious that he was the largest landholder in his town. His cattle, if not joying even better things than we have seen in this favored land. Says Dr. James:

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" Ought we not to expect-are we not authorized to expect-some richer effusions, some more wonderful manifestations of the Spirit's power than we have been accustomed to witness or reples of its own reveations; and could gold. It was well and fairly enrued, ceive? Is this Divine Agent confined, and he loved it all the more because its and ought our expectations to be conlook for times of refreshing, days of world as poor as he came into it, and power, intimat ons of the coming milto enter the other world utterly destilennial glory ? Are not these awakentute of the wealth he so much loved in ings the very things we have prayed for, longed for, waited for ? Are they not the subject of inspired prophecy ! He might have taken it with him .--Are they not given to support our faith in Divine prediction, and animate our it forward in advance of him. As the languid hopes of the coming glory of the millennial age, when a nation shall be born in a day? And are there no hopeful signs of such an awakening among us? Do we not see a cloud, rising out of the sea, the auspicious poron his arrival there, he would find tent of a coming rain ? What means this universal stir about the working classes ? This breaking down of the barriers of ecclesiastical formalities? T is starting up of lay evangelists in in the south? This opening of our abbey churches and cathedrals for the preaching of the Word of God to the masses ? This entrance of the gospel into places of trade and amusement? This gradual removal of the distinction between things sacred and secular ?dy, would have added to the store of When the sacred are not becoming secular, but the segular sacred. And especially this miniature representation of the American revivals in some parts of our own country? Let us not be desponding, but hopeful. The voice of this revival in America comes to is struggling in the birth. Christ is moving to reorganize the world.

July 26, 1858. For the N. C. Christian Advocate. Missions.

CHRISTIA

The General Conference in its ripe The will baptize these our children, South Carolina, Holston or Virginia on the carried in their arms)? - Conferences, hence we are left to that portion of North Carolina not embraced in either of the before mentioned Con-

pied in our own limits, we may occupy PRATING ALWAYS .- Fulgentius, an that-provided, we raise the funds in African hishop of the fifth century, our own Conference to do so. We says : " Pray frequently in words, but should feel thankful for these little opalways with boly thoughts and a boly portunities of doing good. I incline to life. Thus may est thou fulfil what the the opinion that we are not behind the apostle enjoins, (1 Thess. v. 17.) that chiefest of our sister Conferences in imwe should 'pray without ceasing,' for proving our circuits and stations ; and before God every good work is a pray- I trust that in the next four years our er in which the all-sufficient God de- little Conference will, in all her borders, "rejoice and blossom as the rose." There are some wild, spiritual wastes, over which the demon of spiritual darkness spreads his light obscuring wings. There are places where he who "is as a

roaring lion going about seeking whom he may devour," holds almost unlimited sway. There are places where super-Created might, unpunished, bind or touch." stition with all its enervating power Pollocg. reigns almost without a rival. Shall

AN AGED WESLEYAN MINISTER .---preached two sermons in King's Hill, June. (Staffordshire Advertiser.)-"The hoary head is a crown of glory, if it be found in the way of righteousness."

HUMILITY .- Monsier de Renty, a limits. houses, when he thus expressed him-Life of M. de Renty.

THE CONVERTED AFRICAN CHIEF .--not send them word about these terri- pay. It would not either increase his From the Christian Advocate and Journal thus filled with the fullness of God,' ble things sooner? They all passed treasure or bring eclat to his name as away into darkness without knowing a great benefactor of the human famiwhither they were going."-Livingston's Travels in South Africa.

African chief will be asked on the day that our mission is to Home Missions. of final reckoning. Reader, if you To take care of the sons of Ham who believe the Bible, and the terrible are upon our coasts, as well as their things it contains,---if you know the owners---to give the Gospel to the desterrors of the Lord, why do not You titute portions of our own " Sunny send, or help to send, the knowledge South.

of them to the perishing heathen? ball of a thermometer three inches make the poor feel that they are cared under the soil, in the sun at midday, | for, and to make the negro feel that he and found the mercury to stand at 130 has a soul; is above the brute creation. to 134°; and if certain kinds of bee- Our Ministers go every where. They tles were placed on the surface, they visit the palaces of the rich and the ran about a few seconds and expired. But this broiling heat only augmented pray upon the richly carpeted floor of the activity of the long-legged black the wealthy, and with equal zeal will ants; they never tire; their organs of kneel beside the bed of the poor black motion seem endowed with the same man, upon a floor of earth or punchpower as is ascribed by physiologists eons. In one word they are baptized to the muscles of the human heart, by with the spirit of Christ, and their one which that part of the frame never be- object is the accomplishment of good. comes fatigued, and which may be im- These are the men for the times. May parted to all our bodily organs in that God give us zeal and wisdom for his higher sphere to which we fondly hope cause.

has been, that they were blind leaders rything a complete Christian, and that care of her? The dying child looked up with a smile, the expressiveness of righteously, and ask yourself, my bro-THE DIFFERENCE .- The editor of a of the blind,' that they prophesied I might live in all things according to Wicklif ! For the N. C. Christian Advocate. smooth things unto the people, thereby the pure, sweet, and blessed rule of the which cannot be described, and said, ther, Is it right? certain paper, when about to vacate his "Hall's Journal of Health." editorial chair, said: "I feel as if I deceiving them with false hopes of safe. Gospel, I had an eager thirsting after 'God takes care of me.' Going to Law. were going out of purgatory; but my "My Wife." To do good and communicate forast not This expression was transferred to ty, and leading them blindfolded into progress in these things, which put me successor thinks he is going into parathe broad way of destruction. These upon pursuing and pressing after them. the slab that marks the resting-place An upper and a lower mill. The great objects of life with every one 'When we married, my wife crected dise." have always been a curse to the Church It was my continued strife day and should be to do all the good in their powcould more simply express the sublime a family altar. I could not pray, but of her perishable body; and no words; Fell out about the water-A SINGULAR HORSE .- I have some- er, in their day, and to their generation and to the world. On them rests the night, and constant inquiry, how I To war they went, that is to law, she could. I did not love to pray, but times driven a horse who would aiways It is said that the way to be happy our-Resolved to give an quarter. responsibility of blurring over the truth, should be more holy, and live more hoidea of immortality. she did; for ten years she led in prayquicken his pace when he got to the selves, is to do all in our power to happify A lawyer was by each engaged, METHODISM. Methodism is a system of er, and, blessed be God, she has prayand thus hiding its peculiar glories from human view. foot of a hill, as though he wished to others. With this view, I wish to call the And heily they contended; piety. Its theology is simple; and what ed us all into the kingdom of Godget over the difficult place as quick as attention of my brethren to the Journal When fiel grow slack, the war they wrhuman view. Such have substituted human learn- sought an increase of grace and holipossible. And then I have thought whose name I have placed at the head of little it has is plainly subservient to the me, my two apprentices, and I expect ing for divine wisdom, a theoretical ness and a holy life, with much more higher principles of experimental godli. all three of the children,' said a rough that the Christian might learn a lesson from the brute. When he arrives at a difficult place in his religious programs They judged were better ended. knowledge of revealed truth for its ex- earnestness than I ever sought grace ness. As a development of religious histo- man, now subdued into Christian meek-The heavy cost remaining still perimental verity upon their own hearts before I had it." Were settled without bother,ry, it does not move upon the plane of ness and sobriety. 'I thank God for difficult place in his religious progress, by increasing the vigor of his exertions in watchfulness, prayer, faith and have taken, I merely mention the Nationdoctrinal theology, but is confined to the a wife that has had courage to pray, One lawyer took the upper mill, The lower mill the other !

removed, by the Gospel of the Son of God ? To accomplish this great work in our Conference, we must cultivate

with diligence our present fields of lathem-which thing I am opposed to-

This is not that spirit stirring work French nobleman, in the 17th century, was on one occasion assisting with his own hands in repairing one of his houses, when he thus expressed him-God to dispense with ourselves from of life. If we break not their chains tions. laboring in things mean and painful, of superstition; if we throw not the It was a work very gross and mean for beams of heaven born light upon their Jesus Christ to converse with men who hearts ; if we give them not the bread had more rudeness than these stones I of life, and they die in their iniquities, deal with. O that I may obtain a part their blood will cry against us in eterin his obedience and submission to the nity, There were many other poor in order of God his Father."- Wesley's the days of Lazarus and the rich man, but Lazarus' blood cried against the Sechele asked Dr. Livingston to al- and he might have relieved him, but subject brought before him. After too loathsome, or too poor, or in that hearing a discourse on the resurrection country his friends might have cared of the body and a future judgment, he for him ; and, therefore, when the rich said : "You startle me; these words man did charity, he must find a wormake all my bones to shake ; I have thier object. He, perhaps, did sympano more strength in me; but my fore- thize with the far away poor, but home fathers were living at the same time suffering was a small matter. Relievyours were, and hew is that they did ing the distressed at home would not

this case, and shun the rock upon which It may be that the question of the the rich man fell? It seems to me

Our system of operation and doctrine ANTS IN HOT WEATHER .- I put the is the only one I know of, calculated to homes of the poor ; they will kneel and AMINIS.

more excellent way. It is called 'the Dyspeptics generally, will find this Jour- way of holiness ;' it has been 'thrown up nal a much better and safer consellor than for the ransomed of the Lord to walk many of those who profess the Healing in,' and no sin, not even the devil him-Art; and they will save a great deal by self, 'shall be there, nor any ravenous taking it, for it will warn them against guggling down the Patent nostrums which profess to cure all the 'ills to which flesh mies of God and man never walk in the way of holiness. They may sneak along is heir."

I might extend this notice much farther, by its side, and may throw their fiery rich man because he lay at his gate, but I have already written more than I darts at the holy believers, who are harmoniously together, unitedly calling intended The Journal is published walking in the 'King's highway of ho- on God for wisdom and grace to guide, low him to ask questions on any new left him to the dogs. He was either monthly at \$100 a year in advance. Ad- liness, or may strive to lure them from strengthen, and sanctify them and their sor, and its influence is most deadly wheredress, Hall's Journal of Health, New their godly simplicity, but they are not efforts, and they shall reap the reward ever it is found. It is allied to martyrdom York, Very Respectfully. L. W. MARTIN.

Blocker's, N. C., Aug. 3, 1858.

Selections.

into the narrow way of holiness, as this tinue and spread. is designed exclusively for the ransomed of the Lord to walk in; and while in it they are perfectly safe, because God is their protector, leader and guide.'

Now if all Methodist preachers were

must have an Experimental Knowl the same proportion as believers are needs of the human soul. Rev. Dr. influence us, it would be as unreasona le edge of Divine Things-Methodist stimulated to 'run the race that is set Huntington says, "there is much in to spread a plaster of Spanish flies upon the ly to English ears. Found in dictionaries " Ministers without Excuse-They before them,' laying aside every weight, should experience and walk in the and the sin which doth so easily beset way of Holiness-Revivals always them, will the work of God revive and accompany the work of Sanctifica- prevail in all its branches. Read the tion-Truth of this proved-Ex history of our own church, and you will tract from Edwards-All Chris- find the truth of this verified in every terests of the creation, and is the intel. bers of a church, neighborhood and family, tians thirst after it-Responsibility period of its existence. I do not say of Ministers-Laymen must co ope- indeed that there have been no revivals rate with Ministers. in the absence of this doctrine formally

It is a truth all along inculcated in laid down, or where it has been virtualthe Holy Scriptures, illustrated and ly enied; but I believe it will be found confirmed in the whole history of the true, that all the great revivals of reli-Church, that the ministers of the Gos- gion have been accompanied with this pel are to take the lead in every good important doctrine, either expressly or word and work. Many have been called impliedly, not only among us, but also and appointed for this very end. Hence among other denominations. I think they are called to go before the people, an impartial examination of Church and are therefore called the leaders of history will confirm the truth of this the flock, shepherds, feeders of the peo- remark. In proof of this I will cite ple. How shall they go before the peo- one instance from the Journal of Presple, and lead them in the right path, ident Edwards, who took the lead in Scribes and Pharisees, and indeed says

asked her if she knew who was taking own fireside, to your wife and your lit-Montevideo, N. C. 'I felt a burning desire to be in eveto rise .- Livingston's Africa.

result. Let both work in their place A bad temper is a curse to the possespermitted to enter the 'straight gate' of their doings-the revival shall con- to be obliged to live with one of a complai-

N. BANGE. Prayer.

Tennyson, the English Laureate, stroying your peace, rendering your life a says "more things are wrought by burden. Its influence is deadly, and the prayer than the word dreams of." La- sweset atmosphere is contaminated into a treasure or bring eclat to his name as a great benefactor of the human fami-ly. May we not learn a lesson from prayer that passes our understanding." skin and not expect it to draw, as to think | and used oc. asionally by poets, as in the This is true; but the mystery is not of a family not suffering because of the bad the darkness of confusion, but the ex- temper of any its inn ates. One string out ceeding brightness of Divine order and of tune will destroy the music of an instrulove. Prayer comprehends all the in- ment otherwise perfect-so if all the memligent flowing back of all things to the do not cultivate a kind and affectionate Creator. By it man is made the priest temper, there will be discord and every evil work. of the universe.

One great end of christian morality is to assist us in praying well .--"Watch" for duty-" watch" the conduct-"watch" the tempers, and-" pray." - Texas Ch. Advocate.

Beautiful Inscription.

A little girl, about five years old, died some time since in Cortlandville. New York, of malignant scarlet fever. After the disease had taken complete possession of her, so that it was difficult to determine whether she recognized

Clergymen in the Bhasard for life participating

nation of the Fourth of July ball in that town : It appears that the managers, several days since, sent special invitations to the ministers of the various charches in town, to attend the dance, thinking to have a good hough to themselves over it; but to had got under full headway, four of the isters having been solicited to attend, desired that a portion of the time should be set apart for them, which was acceded to. Then commenced the religious exercise of the ball ! One preached, another prayed, and unother struck up a good old religious hymn, when the dancers, seeing what turn matters were likely to take, ordered the musicians to proceed, and began the dance again, leaving the ministers to their own singing, and to make their exit the best way they could.

The Comforter.

The word Paraelete, from the Greek word used by St. John to designate the third person of the Trinity, sounds strangelines of Charles Wesley,

> O source of uncreated heat, The Father's promised Paraclete.

It has never taken root in the language It sounds stiff, pedantic, un-Koglish. On the contrary, as is well said by a writer in the Dublin University Magazine :

How gracious and teuder, how divine. yet how English, is that word Comforter as the equivalent of Paraclete in the latter part of St. John's Gaspel. Yet most of us, perhaps, are not aware who it was to whom our language owed that glorious translation Five hundred years has this word been passing from lip to lip, wherever English is spoken. It has been ascending in hymns and prayers, alike in the music of cathedrals and in the simplicity of family worship, by the giant flood of the Mississippi, in the plains of Australia, and beneath the palms of India. Who first employed the word that has suck into so many hearts, and risen from so many lips? A poor priest, with bare feet and russet manufe; but that priest was John

The Liquor Traffic.

Rev. Dr. Francis Wayland says of

the liquor traffic: 'If any man choose

to continue the traffic in alcohol, I have

one word to say. My brother, when

you order a cargo of intoxicating drink,

think how much misery you are impor-

ting into the community. As you store

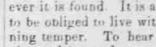
it up, think how many curses you are

heaping together against yourself. As

you roll it out of your warehouse, think

how many families each cask will ruin.

Let your thoughts then revert to your



ning temper. To hear one eternal round of complaint and murmuring-to have every pleasing thought scared away by their evil spirit-is a sore trial. It is like the sting of a scorpion-a perpetual nettle, de-

....

A Bad Temper.