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THE

Baptist Church

AND

SUNDAY-SCHOOL MESSENGER.

"ONE LORD, ONE FAITH, ONE BAPTISM."

EDITED BY
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BAPTIST DOCTRINES AND BAPTIST ERRORS. CHAPTER III.

BAPTISM.—Let us now consider more fully, the Baptist views in reference to Baptism. We have already seen its relation to the kingdom which Christ established on earth,—that it is the inner door of admission. They regard the law requiring persons to be baptized, in order to enter the kingdom, as of divine enactment, intended specially for the Gospel dispensation. Christ conformed to this law, as a man, in order to fulfil righteousness, and become fully initiated into this kingdom. He, in his human nature, must comply with all the Divine laws in regard to man's redemption, else he could not have become a perfect Saviour. The Baptist maintain, also, that baptism by immersion has a symbolic meaning. It implies the death and resurrection of Christ—our death to sin and rising to a holy newness of life—the remission of sins, and the

answer of a good conscience.—They do not attribute any saving virtue to the water or the act of baptism; but believe that the blood of Christ, is the sole cause of our salvation.

THE MODE OF BAPTISM.—The Baptists maintain that the only scriptural and valid mode of baptism, is an immersion of the whole body of the subject into the water, in the name of the Father, Son and Holy Ghost.

They are sustained in this belief by the following considerations, viz :

The Greek word *baptizo*, which is invariably used to denote this act, in classic and New Testament Greek, always means, "to dip," "to plunge," to "immerse." They maintain that it has this invariable meaning in the New Testament, wherever it is used in reference to baptism. In this they are sustained by all

the authentic lexicons of the Greek language.

They hold that many passages of scripture which express the acts of baptism performed by John the Baptist, and the Apostles, plainly teach that their mode was that of immersion.—Matthew, (3: 6.) says, in speaking of the people who came to John's baptism, they "were baptized of him in Jordan, confessing their sins." In the same chapter, it is said, "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. And Jesus, when he was baptized, went up straightway out of the water." Mark, (1: 5.) speaking of the people who believed John's preaching, says, they "were all baptized of him in the river of Jordan, confessing their sins." In reference to Christ's baptism, Mark, (1: 9.) says, that "Jesus came from Nazareth of Galilee, and was baptized of him, in the Jordan." John, (3: 23.) says, "John (the Baptist) also was baptizing in Enon, near to Salim, because there was much water there." We learn from the scriptures, that Christ made and baptized more disciples than John; and we have no doubt but that he employed the same mode which John did.

After the ascension of our

Lord, his Apostles and disciples used the same mode as did John and Christ. In Acts, 8: 38, 39, we have an account of the Eunuch's baptism by Philip. "He commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch; and he baptized him. And when they were come up out of the," &c. Paul, in his epistles, speaks of baptism under the figure of a burial: Rom. 6: 4. "Therefore, we are buried with him by baptism unto death:" Col. 2: 12. "Buried with him in baptism wherein also ye are risen with him." These passages are acknowledged by all to refer to the ancient mode of baptism by immersion.

The Baptists hold that the above portions of the New Testament, show plainly that the mode practised by John the Baptist, and Christ and His Apostles was that of immersion. And they also maintain that there can not be found a single passage in the New Testament which teaches any other mode.

There are a few passages which might appear, at first thought, to be ambiguous in their meaning, were there not circumstances in connection with them, that convince us that the same mode, immersion,

is implied. The Pedobaptists employ the speech of John the Baptist, in regard to his baptism, and that of the Saviour, to prove some other mode.—These are the words of John in question: “I indeed baptize you *with* water unto repentance; but he that cometh after me * * * he shall baptize you *with* the Holy Ghost and *with* fire.” Our opponents say that this passage favors sprinkling or pouring, rather than immersion. They say that if John had immersed *in* water, he could not have said I baptize you *with* water. We maintain, however, that in certain connections it would be natural and perfectly correct for these who immerse *in* water to say “*with* water” as the element. But our main reply to our opponents, is that John did say “*in* water,” “*in* the Holy Ghost,” “*in* fire.”—John uses the Greek preposition *en* (en) which signifies *in*; and it ought to have been translated, “*in* water,” “*in* the Holy Ghost,” “*in* fire.”

In other scriptures, we have the account of the jailor and his household, Lidia and her household, and Cornelius and his household, being baptized; and many other instances where the act is recorded without stating whether it was done in a

river, a lake, or a font; whether by immersion, sprinkling or pouring, in so many words.—And these passages have been brought up to prove other modes than that of immersion. The Baptists have at least as good a right to claim them in proof of immersion, as our opponents have to prove other modes. Indeed, we think the immersionist has a far more reasonable claim; for the word *baptizo*, used in every case, has its invariable meaning, to *dip*, to *immerse*, and always carries with it a strong proof in favor of immersion.—But the Baptists have but little need of these passages to prove that immersion is the only scriptural mode; for there are many other instances which plainly show that John the Baptist and the Apostles did immerse.—Whatever mode was practiced by one, must have been followed by all; for there was “one Lord, one faith and one Baptism.”

PEDOBAPTIST TESTIMONY.—The Baptists are greatly confirmed in the above views in regard to baptism, by the candid admissions of many able and pious Pedobaptists.

As to the meaning of *baptizo*, we have only to state the opinion of such men as the great reformers.

Calvin says, “The word *bap-*

tizo, signifies to *immerse*, and the rite of immersion was observed by the ancient Church."

Luther says, "Baptism is a Greek word, and may be translated *immersion*, as when we immerse something in water that it may be wholly covered. And, although it is almost abolished (for they do not dip the whole children, but only pour a little water on them,) they ought nevertheless to be wholly immersed, and then immediately drawn out; for that the etymology of the word seems to demand."

Vitringa, Hospinianus, Budens, Salmasius, Venema, Professor Fritsche, Augusti, Brenner, Bretschneider, and a host of other able and learned Pedobaptists acknowledge the same as Calvin and Luther.

On Rom. 6: 4, and Col. 2: 12, in commenting on the expressions, "*Buried with Christ in baptism*," planted with him, eminent and candid Pedobaptists have confessed that the mode practiced by the Apostles was *immersion*. We will give the testimony of some of the most noted of these divines:

Dr. Wall, (Vicar of Shoreham, in Kent, and author of the famous work, "The History of Infant Baptism," for which he received the thanks of the whole clergy in convocation) says,

"As the manner of baptism then generally used, the texts produced by every one that speaks of these matters, (John, 3: 23. Mark, 1: 5. Acts, 8: 38,) are undeniable proofs that the baptized person went ordinarily into the water, and sometimes the Baptist too. We should not know from these accounts whether the whole body of the baptized was put under water, head and all, were it not for two later proofs, which seem to me to put it out of the question. One of these is, that St. Paul does twice, in an allusive way of speaking, call baptism a *burial*. The other is, the custom of the Christians, in the near succeeding lines, which being more largely and particularly delivered in books, is known to have been generally, or ordinarily, a *Total Immersion*."—*Defence of the Hist. of Inf. Bap. p. 131.*"

"Archbishop Tollotson says, "Anciently, those who were baptized were immersed and buried in water to represent their death to sin; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the Apostle alludes, in Rom. 6: 2—6.'—*Works, vol. 1. ser. 7, p. 179.*"

Dr. Samuel Clarke says,

"We are *buried with Christ by baptism*," &c. In the primitive times, the manner of baptizing was by immersion, or dipping the whole body into water.—And this manner of doing it was a very significant emblem of the dying and rising again, referred to by St. Paul in the above mentioned similitude.'—*Exposition of the Church Catechism*, p. 294, ed. 6."

Dr. Doddridge, John Wesley, and George Whitefield, all adopt about the same idea in the following language: "Buried with him *in baptism*. It seems the part of candor to confess, that here is an allusion to the manner of baptizing by immersion."—*Fam. Expos.*

Dr. Whitby says, "it being so expressly declared here [Rom. 6: 4, and Col. 2: 12,] that we are buried with Christ in baptism, by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for THIRTEEN CENTURIES, and approved by our Church, (Church of Eng.,) and the change of it into sprinkling, even without any allowance from the Author of this institution or any license from any council of the church, being that which

the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished, that this custom (immersion) might be again in general use, and aspersion only permitted, as of old, in case of clinici (sick persons) or in present danger of death." *Notes on Rom. 6: 4.*

I shall conclude this by giving the testimony of the great Church historians Neander and Mosheim. In his letter to Mr. Judd, the former of these, observes: "As to your question on the original rite of baptism, *there can be no doubt whatever, that in the primitive times, it was performed by immersion*, to signify a complete immersion into the new principle of the divine life which was to be imparted by the Messiah." Judd's reply to Stuart, p. 194. Dr. Mosheim, candidly asserts that, for the first two or three centuries after Christ, the ordinance of baptism was performed by an immersion of the whole body in a font.—*Church Hist. vol. 1*, p. 46—§ 8 and p. 69, § 13.

With the plain scripture proofs which we have noticed, and the concurring testimony of our most pious and learned opponents in their favor, the Baptist think themselves secure, and can boldly maintain that immersion is the only scriptural

mode of baptism. Many of these authors grant that immersion alone was practiced by the Apostles; but yet they maintain that the church has the power to change these Apostolic customs to suit the manners and customs of after times.—

The Baptists grant no such power to the church.

In our next, we expect to answer these two questions: First. Was John's baptism, Christian baptism? Second.—Did baptism take the place of circumcision? G.

From the Biblical Recorder.

SYSTEMATIC BENEVOLENCE.

BY REV. A. M'DOWELL.

1. ITS OBLIGATIONS.—The obligation to honor the Lord with our substance, and with the first fruits of all our increase, if not original, is at least as old as the apostacy of our race. It was imposed for our moral benefit, and hence no one can ignore or neglect it, without detriment to *himself*, as well as dishonor to God and injury to others.

That it is an obligation coeval with the fall of man, is evident from the fact that it has been acknowledged in every age and under every dispensation. The first recorded act of the two first born members of the race was an act of worship, in which they acknowledged this obligation by bringing an offering to the Lord, of the fruits of their labor.

Noah acknowledged the same

obligation, by offering sacrifices of every clean beast and of every clean fowl when he came forth from the ark. The continual sacrifices offered by Job, prove that the same custom prevailed in his age. The first act of Abraham on pitching his tent in a new place, was to build an altar and offer sacrifices thereon to the Lord.

Moses, the inspired law-giver of Israel, enjoined by statute, that one-tenth of the entire income of the people should be given to the Lord, and in addition thereto, the first fruits of flocks and fields, and numerous free-will and other offerings.

If then the obligation to give of the fruits of our labor to the Lord existed from the beginning; if it was felt and obeyed under former and darker dispen-

sations, we should expect that the obligation would not only continue, but that it would increase under the clearer light and more exalted privileges of the gospel.

This expectation is fully realized; for we hear John, the introducer of this dispensation, at the very beginning of his ministry, when the multitudes were awakened by his preaching and enquired what they should do, saying unto them; "Let him that hath two coats impart to him that hath none, and he that hath meat, let him do likewise," thus clearly indicating that benevolence was to be a distinguishing characteristic of the gospel dispensation. And we hear Jesus also, echoing the same sentiment and saying; "Give to him that asketh, and from him that would borrow of thee, turn not thou away."—"Sell that ye have and give alms." "Give and it shall be given unto you." "Sell what thou hast and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross and follow me."

From these precepts of John and of Jesus it is evident that alms-giving is an imperative duty, and that more prominence is attached to it, under the gospel, than under any previous dis-

pensation. That the Apostles and early christians so understood it, their precepts and uniform practice afford ample proof.

In regard to the best method of performing this duty, Paul has given specific directions in the following language: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

From this inspired precept we learn:

1. That the obligation to give is incumbent on *all*. "Let *every one* of you lay by him in store," saith the Apostle. This rule admits no exceptions, allows no excuses, but binds every one, rich and poor, bond and free, to give as God has prospered each. There were no doubt poor persons in the church at Corinth, and also in the churches of Galatia, to whom the same order had been given; but the Apostle makes them no exception. One reason for making this rule without exception, no doubt, is that the moral benefit of giving is so important to the giver, that no one, however poor, can afford to be deprived of it.

2. That contributions must be made *statedly*. They are to be made at stated periods in order that they may not be for-

gotten, but that the recurrence of the time may remind them of the duty. The Apostle directs that they shall be made on the first day of the week. That was the day on which christians met to worship; the day on which they were "begotten again to a lively hope by the resurrection of Jesus," after the terrible despondency of the two preceding days. Hence that was, and still is the most appropriate day to celebrate His praises and to acknowledge his authority, by contributing for the promotion of his cause.

3. That contributions must be *frequent*. Thus only can the object of giving be fully secured. The primary and most important object of giving is the moral improvement of the giver, and this object can be most successfully attained by rendering it habitual. Habits are formed by the frequent repetition of the same act at stated intervals. Hence, weekly contributions are preferable to monthly or yearly ones, even though the same amount should be given.

4. That contributions must be in proportion to income:—that is to gross income. The Lord should have a part of *all* our increase; and not a part of what remains after we have en-

joyed, wasted, and laid up, what we may think necessary for ourselves.

This inspired plan provides for the contributions of *all*, and renders the penny of the poor man and the mite of the widow, as important and as indispensable as the hundreds and thousands of the millionaire and the merchant prince; because the good accomplished by our contributions depends not so much on the amount contributed, as on the blessing of God accompanying it; and this can be secured in all its richness and fullness only when *all* his people do their *whole* duty. A question arises here, which has no doubt, at some time, troubled the conscience of every sincere christian, viz: what proportion of our income is it our duty to give to the Lord? To this question the Apostolic precept gives no specific answer, but we learn from the general teachings of Scripture, that it should be such a proportion as will leave us nothing to devote to useless luxury, wasteful extravagance, or miserly hoarding. The New Testament undoubtedly teaches that men are but stewards; that what they have is not their own; nay more, that christians are consecrated beings, and that it is their duty to employ their

time, their talents and their means, exclusively for the glory of God.

"Ye are not your own; ye are bought with a price, therefore glorify God in your bodies and spirits which are his." "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," are the emphatic words of an inspired teacher, and with these correspond the spirit and letter of the whole New Testament. The question then ought not to be, how much *must* I give, but how much *can* I give. Another question has troubled the consciences of some who were desirous of doing their whole duty, viz: Is it not our duty to lay up something for ourselves in old age or misfortune, and something also for our children? This question, so far as it respects a reasonable provision for ourselves in old age or adversity, is not very easily answered. It may be wise and it may be right, for those to whom God gives the means, to make such provision; but if so, it must be by the reservation of such an amount only as will yield a simple competency. And if any, through love for the Master should make no such reservation, but give it *all* to Him and trust his faithful promise that

all other things shall be added unto them, we can hardly believe that he will permit them to suffer here, and we are very sure, when they review their conduct from the judgment or from their seats in glory, that they will have no cause to regret having sacrificed too much for Jesus, or having relied too confidently on His word, which bade them take no thought for what they should eat, or what they should drink or wherewith they should be clothed.

This question, however, involves but little practical difficulty, except in the case of those persons whose business requires the use of but little capital. All persons have a right to accumulate and to retain under their control as much capital as may be necessary to prosecute their business successfully; because by doing this they increase their ability to give to the Lord, and this amount will usually be sufficient to support them in old age, if in the providence of God they need that support.

So far as relates to the laying up for our children, the question involves no difficulty at all. If we do our duty in the rearing and education of our children, unless they are invalids or imbeciles, they will need no estates from us, to render them useful

and happy. Indeed, they will be much more likely to be both useful and happy without estates than with them, and it cannot be the duty of parents to lay up for their children that which will more probably injure than benefit them.

It is the duty of parents to rear their children in comfort, and to prepare them by education and discipline for efficient labor in some useful vocation. The penalty imposed by Jehovah on the federal head of our race, "in the sweat of thy face shall thou eat bread," adheres still to his posterity, and he who attempts to avoid this penalty will find that the way of the transgressor is hard; and the parent, who, by laying up a fortune for his children relieves them of the necessity and deprives them of the incentive to labor, lays up for them trouble and not happiness. But since some branches of business require large capital, and a man may accumulate as much as he can profitably employ in his business, what disposition shall he make of it when he shall be called to appear before the Master and render an account of his stewardship?

If he has held it as a means of doing good, and he had no right to hold it for any other

purpose, he has no right of course to divert it from that purpose when he is done with it. It is his obvious duty, therefore, to devote it directly to some benevolent institution, or transfer it to some faithful agent, who will use it for the glory of God. How sublime must be the satisfaction of the faithful servant, when from his seat in glory, he looks down and sees the means thus consecrated by him yielding its annual increase to promote the glory of God and the good of men! And how will that satisfaction be augmented, as from age to age, perhaps onward to the end of time, he shall see those reclaimed by this instrumentality coming up and taking their seats with Abraham and Isaac and Jacob, in the kingdom of their Father. Who would not sacrifice ease and comfort and pleasure to secure investments which yield dividends like these? Rare opportunities are now afforded to the men of this generation for making investments of this kind, if they will but realize their obligations and do their duty.

[TO BE CONTINUED.]

THE DEACONSHIP.

In the organization of Christian Churches by the inspired Apostles, only two offices were

established in all these churches. One of these, that of Elder or Bishop, includes all the spiritual affairs of the church, such as preaching the Gospel, administering the ordinances, presiding over the meetings and discipline of the church, and visiting the sick. The other office, that of Deacon, has for its object the temporal business of the church.

As there seems to be either a misunderstanding among many of our Baptist churches as to the true nature and design of the office of Deacon, or a woful neglect in regard to its duties, we have thought it necessary to investigate this matter, and shed light where light is needed, or rouse to duty where duty has been neglected.

Every Baptist will admit that whatever scripture gives as the cause, nature and design of this office, is to be our only authority and guide; and, that if there is any change or deviation from the Scripture, now to be found in the customs and duties of the deacons of our churches, these changes and deviations are unwarranted and sinful, and hurtful in their effects.

That we may not err in our opinions of this important office, let us examine the sacred history of the appointment of the first deacons.

The reasons for the appointment of deacons can be easily found by a careful reading of the 4th, 5th and 6th chapters of the Acts of the Apostles. Immediately after the day of Pentecost, the labors of the Apostle were signally blessed. Multitudes became obedient to the faith. The love and zeal of the disciples were made manifest by their deeds. There was no lack or suffering among the poor then. "For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostle's feet; and distribution was made unto every man, according as he had need." Acts, 4: 34, 35. A number of persons acting in this manner, a large amount of public funds would necessarily accumulate at the feet of the Apostles. They thus accidentally became intrusted with the goods of the community. They were to guard this treasury, hear the many applications from the poor, and to distribute to every one as he had need. Each Apostle had now to do the work of two men. They had to care and watch after both the souls and the bodies of men. It is but reasonable to suppose that some of their duty would be imper-

fectly done. That work in which they were most deeply interested, would receive their greatest care. The other must suffer.

By reading the 1st verse of 6th chapter of Acts, we find that this was really the case.—The Apostles, being more deeply interested in the souls than the bodies of men, delighting more in preaching the Gospel, and breaking the bread of eternal life, than in feeding the bodies of the poor, neglected this latter business. Hence, “There arose a murmuring among the Grecians against the Hebrews, because their widows were neglected in the daily ministration.”

“Then the twelve called the multitude of the disciples unto them, and said, ‘It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you, seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer, and to the ministry of the word.’” Seven men were accordingly chosen by the church, and ordained to the office of Deacon.

The moving cause which gave rise to the origin of this office,

was the *benevolence of the Saints*. This filled their store houses with goods for the poor, and it became necessary that some persons should distribute this to the needy. The people thought the Apostles the proper ones to do this work. They try it for a while; but, being absorbed in a higher work, the widows are neglected. The Apostles hearing of the complaints, object to doing the work any longer, saying, “that it was not reason that they should leave the word of God and serve tables.”

We have considered the inspired account of the origin of Deacons—the reasons for their appointment—and the nature and design of the office. No scripture can be found which adds or diminishes any thing in regard to this office. G.

[TO BE CONTINUED.]

CHALMER’S DEVOTION TO HIS MINISTRY.—Every conscientious pastor will reproach himself at times, for a want of singleness of purpose in his great work. The following record of Chalmers is fitted to rouse to new effort and consecration:

Dr. Chalmers began his life with ambitious hopes. At first a dull scholar, his intellect af-

terwards richly developed itself, and mathematics became his favorite study. After his admission to the ministry, and during his settlement at Kilmany, he became a professor in that branch of the University of St. Andrews. He was then an unconverted man, and as such he could easily attend to other work besides his ministry.

He felt that after the satisfactory discharge of his parish duties, a minister may enjoy five days in the week of uninterrupted leisure for the prosecution of any science in which his taste may dispose him to engage.—After the mighty revolution that was wrought in his soul by saving grace, all this was changed. His nearest neighbor, with whom he was very intimate, once said to him,

“I find you are busy at one thing and another, but come when I may, I never find you at your studies for the Sabbath.”

“O, an hour or two on Saturday evening is quite enough for that,” was his prompt reply.

Afterward all was changed, and the same neighbor observing it said, “I never come now, sir, but I find you at your Bible.”

“All too little, John; all too little,” was the significant reply.


Speaking of the preaching that was the result of fidelity in

the closet and study, one of his hearers said: “He would bend over the pulpit and press us to take the gift as if he held it at that moment in his hand, and would not be satisfied till every one of us got possession of it.—And often when the sermon was over and the psalm was sung, and he rose to pronounce the blessing, he would break out afresh with some new entreaty, unwilling to let us go till he had made one more effort to persuade us to accept.”

In a letter to his mother he writes: “You may tell my father that I have at length come to his opinion that the peculiar business of the profession demands all the time, all the talents, and all the energy that any man is possessed of.” In retracting before the General Assembly the publication from which the first extract was taken, he says: “I now confess myself to have been guilty of a heinous crime, and now stand a repentant spirit before the bar of this venerable assembly.”—Alluding to his early ambition, he continues, “Strangely blinded that I was! What, sir, is the object of mathematical science? Magnitude and the proportions of magnitudes. But, then, sir, I had forgotten two magnitudes. I thought not of

the littleness of time; I recklessly thought not of the greatness of eternity!"

Pursuant to this change the unbounded interest that afterward attended his ministry broke out. Nobles sat at his feet; rapt thousands hung upon his lips. Reformations appeared, and the conversion of a soul was more to him than the applause of a world. He did not become a recluse and devote himself to the studies that might by many be supposed indispensable to maintaining his popularity at the expense of eternity. He became a pastor. The one he did; the other was not left undone. Through lanes and alleys, in garrets and cellars, fearless of odors and infection, he hunted the lost sheep. This he did through years of his ministry at Kilmay, at Glasgow, at Tron, at St. John's, at St. Andrew's. Sabbath schools and Bible classes and mission churches multiplied upon his hands, till the edifices he had caused to be erected could be counted by hundreds.

 A BOY away at school was allowed five dollars for spending money. What do you think he did with four hundred and eighty-one cents of it? Put it down his throat—ate it and

drank it at saloons. It was gone, and there was nothing to show for it. He might have bought four beautiful volumes, and laid the foundation of a library. He might have spent it in Bibles, and put a Bible into sixteen destitute families. He might have saved it to take a little journey in vacation. He might—O, how many things he might have done with his money, which would have paid a hundred per cent. better than putting it into his stomach.

May you never be ashamed of the gospel, or a shame to it.

I LONG TO BE THERE.

BY REV. E. H. NEVIN.

I have read of a world of beauty,
Where there is no gloomy night;
Where love is the main spring of duty,
And God the fountain of light;
And I long to be there!
I have read of its flowing river
That bursts from beneath the throne!
And the beautiful trees that ever
Are found on its banks alone;
And I long to be there!

I have read of the myriad choir
Of the angels harping there;
Of the holy love that burns like fire;
And the shining robes they wear;
And I long to be there!
I have read of the sanctified throng
That passed from the earth to heaven,
And now unite in the loudest song
Of praise for their sins forgiven;
And I long to be there!

I have read of their freedom from sin,
And suffering and sorrow too;
And the holy joy they feel within
As their risen Lord they view;
And I long to be there!
I long to rise to that world of light,
And to breathe its balmy air;
I long to walk with the Lamb in white.
And shout with the angels,
O, I long to be there!

WORK TO BE DONE.—Our Southern Churches need to be

re-organized. Meetings should be established that have ceased to be held. Discipline should be restored where it has been neglected. The general attendance of the people upon the public services of the Sanctuary must be resumed. A spirit of self-sacrifice for the maintenance of the ministry and the spread of the Gospel, must be encouraged. We live at the beginning of a new age, and must take our part in shaping all those mighty influences which shall make or mar the fortunes of generations yet to come.

The South is our own field of spiritual labor. We do not need help from abroad to establish prayer meetings and Sunday Schools, to manage and instruct our Churches, Seminaries and Associations, to supply us with books or missionaries, to marry our young people, to bury our dead, to preach to us the Gospel of Jesus Christ. With honorable pride we decline the aid that has been and will be urged upon us in all these departments of spiritual activity. We have our own work to do, and by the grace of God we intend to do it.

Let us faithfully address ourselves to that work. Let us regard that sacred cause, for which the blessed Saviour died, as having claims upon us. While we

endeavor to rebuild the shattered structure of our temporal prosperity, we must not forget that it is our high privilege to live for spiritual and immortal ends. We have learned the vanity of all earthly possessions and hopes by a bitter experience: and blessed will be the afflictions we have endured if they teach us to live for something better:—sacred that night of sorrow in which our Southern Zion has so long watched and wept, if it shall have prepared her for God's returning mercies, if now, in the morning of a new historic age she shall "arise and shine, because her light is come and the glory of God has risen upon her."—*Baptist Banner*.

DIVINE PROVIDENCE.—We believe in an overruling Providence. Our Maker is not only the Creator of all things, but at the same time the Sovereign Disposer of all events. He holds in his hands the destinies of individuals and of nations. Swaying the scepter of omnipotence, he can restrain the rage of party, and thwart the wicked purposes of designing men. All things are under his feet, and all the events of his Providence will conspire to promote His glory and exalt His everlasting name.

Happy is that man who can fully realize that "the Lord reigneth." Such a man can feel that whatever may transpire, the great Jehovah doeth all things well. Amid the wild storms of blind fanaticism, the terrific struggles of faction, the bitter disappointments of life, he can feel that all will yet be well. With such impressions, notwithstanding our political sky looks dark and stormy, we firmly believe that a kind Providence will guide us, as a people, safely through all the dangers which beset us, and for the sake of the few who still revere to His Holy name, will in compassion, visit and bless our stricken land.—*Barnwell Sentinel*.

THE WIDOW'S MITE.—Covetous people often seek to shelter themselves behind the widow's mite, and give a paltry sum to the benevolent objects under color of her contribution. The following incident has a moral for all such:

A gentleman called upon a wealthy friend for a contribution.

"Yes, I suppose I must give my mite," said the rich man.

"You mean the widow's mite, I suppose," replied the other.

"To be sure I do."

The gentleman continued: "I will be satisfied with half as much as she gave. How much are you worth?"

"Seventy thousand dollars," he answered.

"Give me a check, then, for thirty-five thousand; that will be half as much as she gave—all she had."

It was a new idea to the wealthy merchant.

THINK ON THE POOR.


Though you sit in warm mansions, secure from
the tempest,
Nor feel the keen storm, as drifts on the
moor,
Yet shut not your door 'gainst the wandering
stranger,
But learn from your blessings to pity the
poor.

When the cold northern wind blows chilly and
rudely,
And the rain patters hard at your windows
and door—
When ye hear the blast howl, look around on
your comforts,
And plan some good thing for the indigent
poor.

Of lift up the latch of chill poverty's dwelling,
Explore the sad chamber where care sits
obscure,
When you see tears of want wash the withering
bosom,
Then think of your Saviour, and give to the
poor.

Cold Winter presents a foreboding dark aspect,
In clusters the icicles hang at the door;
Red berries may grace the brown thorn for the
songster,
But you must relieve the hard lot of the poor.

Remember that soon we must go to that dwelling
Where riches no sort of distinction procure;
For that leveller, Death, and the grave, our last
mansion,
Shall mingle our dust with the dust of the
poor.

 To have money and property," says Luther, "is not sinful, provided it becomes not thy *master*, but thy servant, and thou its master."

THE SUNDAY-SCHOOL DEPARTMENT.

SUNDAY-SCHOOLS FOR THE NEGROES.

IT is strange to see how prejudice does warp our reason, and blind us to our true interest. There are strange developments of this seen in different sections of our country. We have been taught to regard the education of the negro as wrong. The laws of the State forbid it. But Providence is now speaking in favor of it. Schools for the education of the negro are springing up all over the land.

Though Providence has so plainly shown what is right in this matter, yet there are men, professing to be christians, who still fight against every effort to improve this unfortunate race. Churches have been known lately to turn off their pastors for advocating the improvement of the negroes. Two churches, within our knowledge, have persecuted their pastors for attempting to establish Sunday Schools for their moral improvement. This is in the highest degree unreasonable and unchristian.

This conduct shows us to be very inconsistent. For many years, Southern christians have been engaged in the noble work of sending the Gospel to the

heathen. Faithful missionaries have been sent to the fields of Africa. Their business was to improve the condition of the negro there. These missionaries felt it to be their duty to teach the children how to read the Bible. This work *we* have attempted. It is a noble work. But our inconsistency is seen in our neglect to afford the four millions of Africans here in our own country and homes, the similar advantages. We have compassed sea and land, to improve this race abroad; but at home—in our very families—we have neglected to educate the negro. This is certainly inconsistent, unnatural and unscriptural.

It is now, as it ever has been, the duty of every philanthropist and christian to labor for the mental and moral training of the persons who were once our slaves. And he who opposes this work should take "heed lest he should be found fighting against God." We owe it to ourselves, to the negro and to society, to improve them. But how shall this be done? Without means—without the opportunity, the negroes generally

can do but little for their own improvement. It devolves on others—on *us*. Many of these negroes are yet members of our families. They are our servants. Something might be done for their improvement by a system of teaching at home. Many of them might be taught to read by requiring them to use their leisure hours in studying, with some help on the part of members of the family who can read. Some may object, that this would require sacrifice and would not pay. So does every good work of a moral and religious kind. Yet we dare not shrink from the task.

But the best—the cheapest and easiest plan for the mental and moral improvement of the negro—is the Sunday School system. The great object of this system is the improvement of the morals—the salvation of the soul. Yet as a means of doing this, it cultivates the mind and imparts a necessary knowledge of letters. All this is done on the sacred day of rest and worship, and costs neither time nor money. It is one of those blessings, peculiar to the Gospel, which can be had “without money and without price.”—Who can forbid the poor negroes to come and buy and be rich? Where is the christian,

so dead to the wants of ignorant, suffering human nature, as to forbid them the privilege of reading the Bible.

Long did God wink at our neglect of the negroes of the South; but at last he thundered in his judgments from Heaven against us. And now He requireth us all to repent, and willingly turn to the work we have so long overlooked. Let us obey the will of God and heartily acquiesce in his purposes.

Every Church and community should at once establish Sabbath Schools for the negroes.—No one need feel it a condescension to teach the poor African here, while we regard it so honorable for the zealous Missionary to do the same thing in Africa.

SUNDAY SCHOOL SUCCESS.—A right beginning, and perseverance, with proper information, are certain to secure success in the Sunday School work. Wherever a failure follows an attempt to sustain a Sunday School, it is generally for want of energy. Persons often commence the work. The beginning is fair and flourishing; but, like the seed sown on rocky ground, the Sunday School soon withers away. Why is this?

Interest flags—energy dies—perseverance ceases—and all is lost. Many a Sunday School dies for want of energy. This is the life of such an enterprise.

Why is it that men, christians, do not use that energy and untiring zeal in that glorious cause which has for its object the moral improvement and training of the young, that marks their progress in worldly enterprises? Few men sow, and fail to reap an abundant harvest for want of energy.—The farmer plants,—he watches—he toils, until he forgets all his troubles in contemplating granaries filled by his industry. Most men have energy in their worldly business, and succeed; but strange it is that Christians have so little energy and so often fail in works of infinite importance.

Energy and zeal, properly directed, are always commendable. But that zeal which moves to toil and sacrifice without the reward of worldly aggrandizement, is infinitely superior to that which labors for sordid gain.

We have seen the effects of misspent energy. Christians have been too much conformed to this world. They have labored for that which has wasted away, and is forever gone.—

May this sad lesson turn the minds and energies of christians to nobler objects.

Education, especially religious training, should now claim the energy of every christian and lover of his race.

Let the noble work of Sunday Schools arouse the zeal of christians in every part of our country, and infuse that energy which is “not slothful in business, but fervent in spirit, serving the Lord.”

SPEAKING AS A CHILD.—Any one who desires to manage children properly, must learn to “think as a child, and speak as a child.” No one can govern children as they should be, without this. Persons of matured and trained minds often fail to become good teachers, because they entirely “put away childish things.”

The teacher of children should first learn that the secret of his success is to know how to become a child. He must enter into the thoughts of the child; and he must also adopt such a manner of address as will bring his ideas down to the comprehension of the young mind. The child must be interested. His attention must be won and retained before you can speak to him with profit.

The superintendent of a Sunday School cannot possibly succeed until he learns to speak and act in such a way as to please children. There are many who never think of this. They engage in the work with all their heart and energies and yet fail, and wonder why it is that they cannot keep up as good a Sunday School as others. They do not know how to become a child. The first thing in the management of children is to win their affection. Notice them,—speak to them. That person will not succeed in training youths, who passes children without speaking to them. He must learn their names—shake their hands, and talk familiarly and pleasantly with them. The superintendent should, every sabbath, go to the children, especially the little ones, and talk to them in such away as to keep them interested in the school. His public remarks and lectures should be directed chiefly to the children. Whatever will interest little children, will also interest larger ones. And what is spoken in such a manner as to be easily understood by the little folks, will be much more easily comprehended by those who are more advanced.

Will not all our leaders and teachers of Sunday Schools

think of these things and think as a child and speak as a child?

“SUFFER LITTLE CHILDREN AND FORBID THEM NOT.”—

“There was a little cherub-faced boy of four years old, who attended a Sabbath-School, and was taught a text of Scripture—that was the method used with those little ones at that time.

His mother was a widow; and, as she sat with her children at table one day, this little fellow said,

“Ma, ma, why don’t you pray?”

His mother tried to turn him off, and bid him eat his dinner. Again he asked, “Ma, ma, why don’t you pray?” At length she replied, “I can’t.” “Well, I can,” he said. His mother answered, “Then pray.” The dear little one put together his hands, and shut his eyes, and said,

“I thank thee O Father, Lord of heaven and earth, that thou has hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.”

The mother’s heart was touched by the Holy Spirit, through the utterance of her child, while his little all he presented to his heavenly Father. She was soon after converted, and led her child in prayer and pleasant religious duties.—*Episcopal Recorder*.

Reading for the Children.

For the Sunday School Messenger.

HOW LITTLE DAVIE'S PRAYERS WERE ANSWERED.

DEAR CHILDREN: In order to encourage you in prayer, I will tell you how little Davie prayed, and how his prayers were answered.

Prayer, as some of you know, is an offering up of our desires to God, for things agreeable to His will, in the name of Christ. It is our duty to pray, and all good people pray, for God has commanded us in His holy word to do so, and has promised to hear and answer prayer. But we must be in earnest when we pray; really desiring the things we pray for. If we kneel down, and ask God for things we do not really desire, we commit a great sin. It is solemn mockery, and not prayer, for it is not our heart's desire. And we must not only be earnestly desirous of the things we pray for, but we must pray for things agreeable to God's holy will; therefore, you should read and study His word, and learn His will; and also learn what you need. The Bible will teach you that you have a hard and sinful heart, and that it must be chan-

ged before you can be happy, and that it is God's will to give you a new heart, that you may love Him more, and serve Him better. Thus you will be prepared to pray in an acceptable manner, and God will hear and answer your prayers.

You may think you are too young to pray, and that the great God who made the world, and all things else, will not regard the prayer of a little child like you. But if you think so, you are mistaken, for He has assured us in His word, that not even a little sparrow falls to the ground without His notice.— And our blessed Saviour, when He was on earth said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God," and what God says, in His holy word, is true.

Davie was only a little more than five years old, when his father was called away to fight for his country. It was during the fall of 1864, when the Confederate States were struggling hard for independence, that his

father came home one day, and told his mother that he was conscribed, and would have to go into the war. As soon as little Davie heard that his Pa had to go to the army, he burst into tears, and began to beg him not to go, for he feared he would never see him any more, if he went away into the army. His uncle Joseph had died in the army, and his uncle Rufus had been killed, and a great many others had either died or been killed, and he feared his dear Pa would never get back any more. Davie's father was very sorry to leave him and all the rest of the family, but he could not help it. He told Davie if he would pray to God every day to take care of him, and bring him back home safe again, that God would hear and answer his prayers. But Davie cried, and said he could not pray—he did not know what to say to God. His father then told him what to say, and went and showed him where to go every evening and kneel down, and ask God to take care of his Pa, and bring him back home safe again.

Davie promised his father that he would try to be a good boy, and do as he was bid, for he loved his father and mother, and wished very much that his father could stay at home.

During the few days that elapsed previous to his father's departure, Davie would cling around him, and often a silent tear would steal down his cheek, telling how deep his grief was, at the thought of his Pa having to go away, and leave them all.

When the time came for his father to start away, his mother, with him and the other little children, went with him as far as Grand-pa's, and when his Pa bid them all good-bye, and kissed the sweet babe, little Davie cried like his very heart would break, for he loved his father very dearly.

After his father was gone, Davie remembered what he had been told about praying, and what he had promised to do.—So every evening he would go into the little room, right where he had been told to go, and there he would kneel down by the side of a trunk, and ask God to take care of his Pa, and bring him back home safe again. Perhaps he would sometimes go, and get down upon his knees, and when he thought of his dear Pa far away, he could hardly say any thing, but tears would run down his cheeks, and he would wish his Pa back home again. In this way time passed on for about one month, Davie being a very good, and obedient little

boy to his mother. His mother had received several letters from his father, informing them all of his welfare. But there appeared no prospect of his coming home soon, unless it was on a short furlough of only a few days.

So one day Davie was out at play, with his little brother and sister, while their mother was writing a letter to send to their father, when he heard a well known voice calling him to the house. He and his brother and sister, ran with all haste, and sure enough it *was* Pa. Davie could not retain the tears, he was *so* glad his Pa had come home again. He fell across his father's knees and cried heartily for joy. It was some time before he could talk for crying with joy. But what do you think? Their joy was almost unbounded, when his father told them all that he was at home to stay there, and not go back to the army any more.

Davie then said; "Pa, I went into the little room, as you told me, and prayed every evening." His father told him that his prayers were answered. God, in His providence, had sent a gentleman from Richmond to Columbia, who had caused the military officers to change their construction of the law, of the

Confederate Congress, and thus Davie's father was exempted, and allowed to return home to remain there.

Now, Dear Children, who can deny that little Davie's prayers were instrumental in bringing about a change in the construction of the law, and so unexpected a return of his father home again. One thing is very certain, *his prayers were answered.*

And if you pray for things agreeable to the will of God, and like little Davie, have your hearts full of earnest desires to Him, and still continue to pray, He will hear, and grant you what you desire, even if you can't say many words in your prayer. God knows what is in your heart, and a silent tear often tells more than words can express.

Little Davie, and his sister, are now going to school every day, and on Sunday go to Sabbath School. The writer of this hopes, that not only Davie, but all the little children who read this, will never forget to pray to God, as long as they live; and that they will obey their parents, shun bad boys, and always tell the truth. Never say bad words, or violate the holy Sabbath day; but grow up to be good and useful men and women.

S. S. S.

THE PRODIGAL AND SAMARITAN.—At the end of three months, Johnny and Maggie, each had sixty cents. They were now ready to make use of their money.

Johnny had thought of many things which he desired to buy ; but he could not decide which he desired most. One day he took his money and walked out in town. He chanced to pass a jeweller's shop. Seeing many beautiful things at the window, he turned in. He saw a beautiful little dumb-watch hanging near him. He asked the shop-keeper what he would take for it. He replied, "seventy five cents." Johnny took the watch and looked at it more closely, and was truly delighted with it. Johnny said, "I have only sixty cents—I will give you that much for it." The owner said, "Well, take it." Johnny paid him all his money, took the watch, put it in his vest pocket and walked off as large as any one.

But what did Maggie do with her money? You remember, Children, I told you that the church took up a collection, monthly, for the poor and infirm of the church. Little Maggie, you know, gave half of her first money for this purpose.

One day, Maggie's Ma said

to her, "Come Maggie, go with me and see poor old sister Jones, and know how she is."

Now, old sister Jones was a poor old widow, who had long been a pious member of the church. She had become very frail, and had lost her sight, and was not able to help herself. She lived with her widowed daughter, who, though pious and industrious, was yet poor. This pious old mother in Israel, had for some time been sharing the charities of the church.

When Maggie and her Ma entered the house, they found her sitting in an old arm chair. She was told that sister — and her little daughter had called to see her. She took the hand of Maggie's Ma, and when asked how she was, replied, "Thank the Lord that it is as this appeal to make : If our well with me as it is ; but I am growing more feeble every day, and will soon go the way of all the earth." She then took Maggie by the hand and said, "God bless you my child. You are that good little Samaritan of whom I have heard your Sunday school teacher speaking.— God be with you my child." Maggie's eyes filled with tears at the words of the good old mother.

Old sister Jones now began

to relate her trials and sorrows. And among other things, she said that want and suffering were about to visit their house. She said "there is nothing here that I can eat." Maggie now burst into tears at the sad story of her sufferings.

After conversing for a short time, Maggie's Ma rose and bid the old lady good bye. As they walked off from the house, Maggie said, "Ma, I want to take my money and buy old mother Jones something good to eat." She added, also, "Ma, don't you think the deacons of the church have neglected her of late?"

"Well Maggie," said her Ma, "if you desire to buy something for sister Jones to eat, I will go with you, and help you select what is good. They went and selected many nice articles of food, for which Maggie paid out all her money.

Maggie then said, "Ma, may I run back and give these to Mrs. Jones?" Her Ma replied, "Yes, my child." Maggie took the bundle and soon entered the house of the old saint, and said, "Mrs. Jones, I have brought you something nice to eat."—The old lady joyfully received it, and said, "Thank you, my dear child. May God ever keep you from begging bread."

Maggie went home, and as

she entered the door, she met Johnny in tears and anger.—He had undertaken to open his dumb-watch and had broken it in pieces. Maggie, who now wore an unearthly smile on her beautiful face, mildly said, "Now, bud Johnny, you see what you come to by spending your money for such trifles."

In our next, we will give you a farther account of Johnny and Maggie. G.

BIBLE CHILDREN.—SETH AND ENOS.—Children, you remember that I told you about Cain and Abel in my first article on Bible Children. You know that wicked Cain killed his brother, Abel. Eve, their mother, sorrowed long for her son Abel, for she loved him. You know, too, that Eve was the first woman—the same Eve who ate the forbidden fruit and plunged our race into sin and misery.—But Eve had faith in God; for at length God gave her "another son; and she called his name Seth; for God, said she, hath appointed me another seed instead of Abel, whom Cain slew." There is very little said about Seth, but we believe that he was a good and obedient son, like his brother Abel. He must have been a good and upright man, one who feared God and

delighted in his ways. We will tell you why we think so. In the days of Seth, the people were very wicked. They had forgotten God. Cain showed this when he killed his brother. Lamech had shown it by taking two wives. He also killed a young man, and confessed that his crime was much greater than that of Cain. He said, "If Cain shall be avenged seven fold, truly Lamech seventy-fold." It must have been a very vile crime if it deserved *ten times* as great a punishment as the sin of Cain. Now, Seth lived in the midst of such wickedness as this. But he was a righteous man, and taught the people to quit sinning and remember God. He set a good example before these wicked men. We think Seth was very successful in his work of reformation ; for when his little son Enos was born, men began to call upon the Lord," or "to call themselves by the name of the Lord."

This was a pleasing reformation to the righteous in those days. Seth and his son Enos lived in the best days which were before the flood. But in their old age they, doubtless, saw, to their great grief, men going back into their sins ; for you know that after this time when men began to call upon the name

of the Lord, they again became wicked ; and this wickedness increased until God destroyed the world with a flood.

Seth lived to the great age of *nine hundred and twelve years* ; and Enos lived *nine hundred and five years*.

Children, if you wish to read about Seth and Enos, you will find it in the fourth and fifth chapters of Genesis.

In our next we will tell you about Enoch and Noah. g.

THE "MISSIONARY RABBITS."—"Hallo! here you are!" cried Uncle Ben, looking into the stalls and seeing Harry feeding a pair of rabbits.

"See how they love this cabbage leaf, uncle," said Harry, settling himself comfortably on clean hay that was spread on the floor, "I love my bunnies, I've got six, and two of them are white, as snow. These are my speckled one, and the next are my "silver sprigs, they are the best of all."

"How long have you had them?" asked Uncle Ben.

"Oh, I have kept rabbits two years ; I've had good success. I've sold twenty for fifty cents a piece."

"Twenty! so you have earned ten dollars, that's a fortune

for a boy like you, what have you done with it?"

"Why I paid two dollars a couple of months ago for the silver sprigs and their new hutch, and I've spent a dollar for feed and repairs."

"That leaves seven dollars; did you buy books?"

"No, sir, father buys my books."

"Did you buy clothes?"

"No, father gets them too."

"Well, you didn't pay for your schooling, eh; did you get playthings or sweet meats?"

"No, Uncle Ben, these have always been my missionary rabbits. I got them for that. All the money goes for the missionaries. I wish it were twice as much. As soon as I get a bill saved, if it's one dollar or two or more, off it goes to our minister, and he sends it to the society for me, to the treasurer you know, and you can't think the good it does me to think I'm helping to send the Bible and convert the heathen. Do you know, Uncle Ben," said Harry, thrusting his hands into his pockets and speaking confidently, "I've a notion that when I get to be a man, I shall carry the Bible to the heathen myself? Be a missionary, you know."

"Whew," whistled Uncle Ben,

"that's looking a long way ahead. Come tell the truth," he added very seriously. "Would not you enjoy this money more if it bought you cakes and candies and fishing poles? Don't some one make you give it away?"

"No, indeed, uncle, no one even asks me to give it. You know uncle," and Harry spoke reverently, "Jesus Christ gave his own life for us."

"Ah, Harry, we forget that too often. You have reproved me by your example, my boy. Deacon Day was over here yesterday, asking me to give him something for the missions, and I told him I could not afford it. You just run over and tell him to put down my name for fifty dollars."

Gladly, Harry skipped away on his errand, and Uncle Ben stood watching the pretty "missionary rabbits," which, with their master, had taught him a lesson of charity and self denial.

Biblical Recorder.

ROSA CLAYTON'S WISH.—

"Oh! how I wish I had as much money as Mr. Turner, all to spend just as I pleased;" said Rosa Clayton. "Then I'd have a hat just like Lizzy White's, only prettier, and a cloak like Carrie Farwyll's and a doll as

large as a real baby, with ever so many dresses, and as many books as Freddy Turner has, all bound in red or blue, and gilt; then my father should have a carriage and horses, and I would ride out every day. Oh! how I wish some kind fairy would give me money enough so that I could have everything I want."

"I can tell you how you can have everything you want without wasting money that it isn't likely you will ever have, on things that would do no good, said Annie, looking up from her sewing.

"How? how?" asked Rosa, eagerly.

"Never want any thing you can't have."

This seemed plain enough, and as Rosa knew that there were no fairies to give money, she thought perhaps it would be the best way. "There is one thing of great value," continued her sister Annie, seriously, "for which it would be wrong for you not to wish."

"And what is that?" asked Rosa.

"A new heart."


Rosa was silent for a few moments, and then said with some feeling, "Yes, sister Annie, I do need *that*; but can it be had by asking?"

"It may Rosa, for Jesus says, speaking to loving fathers and mothers, 'if ye, being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?'"

Rosa went away alone to ask God to give her that which would make her willing to do without everything else that He did not choose to give her, and would make her sure of getting everything that would be really for her good.

A MAN BEFORE A PRINCE.—

A distinguished general asked to be presented to Alexander the young Prince of Russia. "You want then to turn his head," said the Emperor Nicholas, his father. "It would encourage the pride of the little man to allow him to receive the homage of a general who has commanded armies. You shall see and talk with my children, but let us have no etiquette. I want to *make my son a man before I make him a prince.*"

 The object of a good Sunday-school teacher is to bring all the girls in the circle of his influence, from street plays and vicious company, into the Sabbath School.

Editor's Department.

Help the poor Saints at Yorkville.

We have received several letters from influential Baptist Ministers, who express the greatest interest in the Baptist cause at Yorkville.

It is indeed an important field to be occupied. A church has at last been organized in this beautiful and flourishing town. But it is few in number, and weak in point of means. It is truly a missionary station, and labor. Our greatest and first want is to *secure and sustain ministerial labor*. But how shall we do this? The Church cannot support a pastor. Our missionary boards are not able to do much. We have, in the providence of God, been directed to settle here. We are willing to labor for the good of our cause here. But "the laborer is worthy of his hire." We have this appeal to make: If our Magazine is worthy of support, and the Baptists throughout the country will give us that support, the difficulty at Yorkville is removed. This plan would give the *Messenger* wider circulation; each subscriber would

have a Magazine for his family; and a missionary pastor would be supported at Yorkville.—Fifteen hundred good paying subscribers would meet our wants in regard to the support of a pastor. Are there not this number of Baptists in South Carolina, who will at once come to our help?

Our next want is a *House of Worship*. This difficulty can be easily met by prompt effort.—There is now a vacant church in Yorkville, which can be had. It is a large, and commodious house, almost new. It is a church which was built and occupied by the Independent Presbyterians. They have united with the regular Presbyterians, and their house can be bought. Now is the time for the Baptists to move if they would succeed at Yorkville. We have ascertained from the proper authority that this house can be purchased. A part of the money can be raised here; but we call upon our brethren and churches to send up their contributions to help the "poor saints at Yorkville." We beg the pastors to lay this matter before their

churches and ask help in our behalf.

Contributions.

We will open a page in the *Messenger*, for recording subscriptions sent us by the brethren and churches, to aid the Baptist Church, at Yorkville, in purchasing a house of worship.

We merely wish the names and amounts now. The money can be paid in the Fall, before which time it will not be needed. We will mention, fifty, twenty, ten, five, three, two one, as suitable amounts to be recorded, but will gladly receive subscriptions for any sum. Let us know what can be done at once.

Sunday School Missionaries.

APPOINTMENTS FOR JUNE, 1866.—The Child's Friend, or Sunday School Missionary, hopes, if God is willing, to meet the children and their parents, and all the friends of Sunday Schools, at their respective churches, of the Broad River Association, according to the following appointments, viz:

Goucher Creek, Sunday, June 17; Bethesda, Monday, June 18; Cedar Springs, Tuesday, June 19; Friendship, Wednesday, June 20; Philadelphia, Thursday, 10 o'clock, A. M., June 21; Sulphur Springs, Thursday, 4 o'clock, P. M.,

June 21; Upper Fair Forest, Friday, June 22; Gilead, Saturday, June 23; Pacolet, Sunday, June 24; El-Bethel, Monday, June 25.

APPOINTMENTS FOR JULY, 1866.—Union Church, Sunday, July 1; Enon, Monday, July 2; Capernaum, Tuesday, July 3; New Prospect, Wednesday, July 4; Shelby, Thursday, July 5; Buffalo, Friday, July 6; Lime-stone Springs, Saturday, July 7; Providence, Sunday, July 8; Camp's Creek, Monday, July 9; State Line, Tuesday, July 10; Arrow-Wood, Wednesday, 10 o'clock, A. M., July 11; Buck Creek, Wednesday, 4 o'clock, P. M., July 11; Macedonia, Thursday, July 12; Corinth, Friday, 10 o'clock, A. M., July 13; Ararat, Friday, 4 o'clock, P. M., July 13; Unity, Saturday, July 14; Yorkville, Sunday, July 15; Zion Hill, near Spartanburg, Wednesday, July 18.

We hope that the Ministers and brethren, generally, will announce these appointments, and let it be known, that we wish to meet with the children and young folks.

Back Numbers.

New subscribers can be supplied with back numbers of the *Messenger*, beginning with April.

The South Carolina Baptist.

This is the title of a new Baptist weekly, edited by Rev. W. E. WALTERS, and published at Anderson, S. C. We have received several numbers, and are highly pleased with their appearance and contents. We wish our Brother great success, and congratulate the Baptists of our State, that they now have a medium of communication. The price of the *Baptist* is \$2 50, currency, or \$2 00, specie.

The Weekly Record.

We are sorry to see that the *Charleston Weekly Record* has represented us as standing with sword in hand, challenging our enemies to contest. We think that if our brother of the *Record*, will read our Salutory again, carefully, he will see that he has not represented us in a proper light.

If, however, our language still gives him the same ideas expressed in his severe criticism, we desire to express our true position in other words. It was at first our purpose to state that, though we took the old sword, "One Lord, one Faith, one Baptism," with which the Baptists had long fought their opponents; and though we would not promise never to use it against other denominations, yet it was our purpose, as is plainly sta-

ted, to advocate, "One Lord, one Faith, one Baptism, in the ranks of the Baptists themselves."

We wish it distinctly understood that it is not our purpose to fight our brethren of other denominations, but to devote our attention to our own denomination.

We feel that the *Record* has made a wrong impression, and we hope that our brethren of this excellent paper will put us right before the public.

The Yorkville Baptist Church.

This Church was organized on the 2nd Sabbath in May. The sermon was preached by Rev. J. C. Burge, from Isa. 48: 2, after which the Covenant and Constitution were read. The letters of dismission from other churches were presented and read, and seventeen persons signed the Covenant.

The following officers were then elected:

Pastor.—Rev. T. R. GAINES.

Deacons.—SAML. McCANTS.
J. P. LINDSEY, J. S. LINDSEY.

Revival at Greenville, S. C.

We are glad to hear of a gracious revival in the Baptist church at Greenville. We hope that our churches, generally, may be blessed with a refreshing from God.

Our Magazine.

We are pleased to see that many of the secular papers of the State have recognized our *Messenger*, and presented it in a favorable light before the public. The following are a few of the notices :

"*The Baptist Church and Sunday School Messenger*—is a monthly, edited by Elder Tilman R. Gaines, and published at Yorkville, at \$2 per annum. The first number contains a neat Salutory from the Editor, in which he states it as his purpose to advocate "Baptist principles and the interests of Sunday Schools in our churches." The April number gives promise that it will be well conducted, and its list of able contributors commends it to public favor."

Spartanburg Express.

The Baptist Church and Sunday School Messenger is the title of a new periodical under the editorial guidance of Rev. Tilman R. Gaines, who is favorably and acceptably known to many of our readers. It is published monthly at Yorkville, S. C., and the number before us evidences typographical skill in its execution. The contents are highly interesting, and augurs well for its future conduct. We wish it unbounded success, and will take pleasure in forwarding subscriptions. Terms, Two dollars per annum.—*Anderson Intelligencer.*

"*The Baptist Church and Sunday School Messenger*," is

the title of a new monthly issued from this office, by the Rev. Tilman R. Gaines, Editor and Proprietor. The title illustrates the scope of the effort, and as a specimen of literature adapted to the wants of the denomination, will be appreciated. The Sunday School Department has some able contributors, and the editorials are well-written and exhibit ability and enterprise. We cheerfully commend the work to the patronage of the Sabbath school, and the church whose interest it is designed to promote. Price \$2.00 per annum, (in currency) in advance.

Yorkville Enquirer.

The Baptist Church and Sunday School Messenger.—We have received the first number of a religious periodical, entitled as above, edited by Rev. Tilman R. Gaines, and published at the *Enquirer* office, Yorkville, S. C. As its title denotes, it is an exponent of the principles of the Baptists and advocates the importance of Sunday Schools in the Churches. It is a good enterprise and deserves encouragement. Published monthly in pamphlet form of 32 pages, clear type, neatly printed, at \$2 00 a year for single copy. Eleven copies for \$20 00. Address Rev. Tilman R. Gaines, Yorkville, S. C.

Lancaster Ledger.

The Barnwell *Sentinel*, also, has a flattering notice too long to be inserted.

We thank our brethren for thus favorably presenting our enterprise to the public.

Baptist Church & S. S. Messenger.

A RELIGIOUS MONTHLY MAGAZINE.

MY CHRISTIAN FRIENDS: I have commenced the publication of a monthly periodical, to be known as the BAPTIST CHURCH AND SUNDAY SCHOOL MESSENGER. It will contain a *Church Department*, in which will be set forth the principles and practice of the Baptists, and a *Sunday School Department*, which will advocate the importance of Sunday Schools in our Churches, impart such information as may be useful to Superintendents and Teachers of these institutions, and furnish reading matter which will interest and instruct *children* in religious knowledge.

I am securing able writers to contribute to the reading matter of my MESSENGER, and will strive to make it a periodical of the first class.

I address you, dear friends, and ask your assistance in this enterprise, which has for its object the advancement of Baptist principles and pure Christianity. On the efforts which my friends make in my behalf, depends my success. Will you be so kind as to raise me a list of subscribers, and forward it as soon as convenient? If you get ten subscribers, you shall have the MESSENGER gratis, for one year. The terms are; in advance,

Single copy, 12 months.....\$ 2 00
Eleven copies.....20 00

TILMAN R. GAINES,
Yorkville, S. C.

PROSPECTUS

OF THE

CHRISTIAN MESSENGER.

A Family & Religious Newspaper, to be Published at Spartanburg, S. C.

THE undersigned have determined to publish, at an early day, a FAMILY AND RELIGIOUS NEWSPAPER, with the above title. The paper, as its name indicates, will be chiefly intended to supply religious reading, suited to the Family Circle, and in strict accordance with the "Faith once delivered to the Saints." It will also contain the news of the day, local and general, and such other matter as will make it a welcome family visitor, suited to interest and instruct all classes.

TERMS: "THE CHRISTIAN MESSENGER" will be published weekly, on a sheet 22 X 28 inches, at \$2 per year, in specie, or the equivalent in currency.

Payments for subscriptions will be expected upon receipt of the first number.

Money sent by Express, or mail, if registered, will be at our risk.

Advertisements intended for the "MESSENGER" will also be inserted in the "Spartanburg Express," without extra charge.

Rev. J. M. C. BREAKER, }
Dr. I. D. DURHAM, } Editors.

T. A. HAYDEN & Co., Publishers.

TABLE OF CONTENTS FOR JUNE:

BAPTIST DOCTRINES AND BAPTIST ERRORS.—CHAPTER III.....	65
SYSTEMATIC BENEVOLENCE.....	70
THE DEACONSHIP.....	74
CHALMER'S DEVOTION TO HIS MINISTRY.....	76
I LONG TO BE THERE—WORK TO BE DONE.....	78
DIVINE PROVIDENCE.....	79
THE WIDOW'S MITE—THINK OF THE POOR.....	80
SUNDAY SCHOOLS FOR THE NEGROES.....	81
SUNDAY SCHOOL SUCCESS.....	82
SPEAKING AS A CHILD.....	83
"SUFFER LITTLE CHILDREN AND FORBID THEM NOT,".....	84
HOW LITTLE DAVIE'S PRAYERS WERE ANSWERED.....	85
THE PRODIGAL AND SAMARITAN.....	88
BIBLE CHILDREN—SETH AND ENOS.....	89
THE "MISSIONARY RABBITS,".....	90
ROSA CLAYTON'S WISH.....	91
A MAN BEFORE A PRINCE.....	92
EDITOR'S DEPARTMENT.....	93