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VOL. I.

MAY, 1866.

NO. 2.

THE

Baptist Church

AND

SUNDAY-SCHOOL MESSENGER.

"ONE LORD, ONE FAITH, ONE BAPTISM."

EDITED BY
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TERMS, \$2 PER ANNUM.

YORKVILLE, S. C.:
PRINTED AT THE ENQUIRER OFFICE.

1866.

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BAPTIST DOCTRINES AND BAPTIST ERRORS.

CHAPTER II.—MEANING OF CHURCH.

THE Baptists believe that the Greek word *ecclesia*, has two specific meanings, as used to denote the assemblies of the saints.— It is used one hundred and ten times in the New Testament to denote such assemblies. Sometimes it is used to denote the whole family of the redeemed—all the elect of God—the mystical body of Christ, as “church of the first born.” When it is not thus used to denote the saved of every age and nation now in Heaven or in earth and

yet to come, it is used to denote separate assemblies of saints on the earth; as the church at Jerusalem, at Antioch, &c. As thus used to denote a local, visible assembly of saints, a church is defined and believed to be a single assembly of truly baptized believers; organized essentially after the manner of the Apostolic churches, where the pure word of God is preached and practiced, the ordinances rightly administered, and the laws of divine discipline enforced.

THE KINGDOM OF CHRIST—OF GOD—OF HEAVEN.

There are different meanings to the phrases “Kingdom of Christ”—“Kingdom of God”—“Kingdom of Heaven.” It sometimes denotes the universal and eternal region of Jehovah, as the triune God. This dominion extends over all the universe of God—over the heavens, the earth and hell. Sometimes it

imports the same as the church—the mystical body of Christ—all the family of the redeemed. In this sense Christ is king in Zion. But the expression “Kingdom of Christ” denotes the new or gospel dispensation, the reign of grace and truth which came by the appearing of our Lord Jesus Christ on earth. This is

the kingdom which the prophet Daniel spoke of, as to be set up by God at a certain time. "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed." Dan. 2 : 45. When the days of these kings had come, God sent a mighty prophet—yea, more than a prophet—in the person of John the Baptist, to prepare the way before the Messiah, and to make ready a people for the

Lord. This "Elias who was to come," began to preach in the wilderness of Judea, and to say "Repent ye, for the kingdom of heaven is at hand." This, we are told by Mark (1 : 1), was "the beginning of the gospel of Jesus Christ the son of God." Immediately, Jesus himself began preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of heaven is at hand."

HOW PERSONS ENTERED THIS KINGDOM.

The setting up of this kingdom consisted in certain divine requisitions or regulations to which all who would enter must conform. Those requisitions are three, which constitute a person a member of the visible as well as spiritual kingdom of Christ. *Repentance, faith and baptism* were these heaven appointed requisites to admission into the kingdom of Christ. John the Baptist, required men to repent of their sins, to renew their lives. He pointed them to the Messiah who was shortly to come, and required them to exercise a genuine faith in him as the Saviour of the world. He then immersed all who sincerely complied with the requisitions of the kingdom, and they were fully initiated into the visible kingdom of Heaven. Now, the Baptist doctrine is that to reform

one's life (repent,) believe in Christ, and to be immersed into the name of Father, Son and Holy Ghost, is the only means of entering into the visible kingdom of Heaven, which God set up in the days of John the Baptist and Christ. These, too, must be observed in their natural and scriptural order. Repentance first, then faith, then baptism. True repentance and faith will make any one an heir of Heaven; but without true baptism he has not entered the visible kingdom of Christ. A kind of repentance and faith not genuine, with true baptism, will not make a person a member of this kingdom. Simon Magus feigned repentance and faith, and was truly baptized, but had no share or lot with the true subjects of Christ's kingdom. Repentance, faith and baptism are three doors

leading into the kingdom of Heaven. Baptism is the inner door and cannot be entered until the doors of repentance and faith have been passed. The door of faith stands between repentance and baptism, and cannot be entered until that of repentance has been passed. Baptism, is, then, not the door into the *church*, the mystical body of Christ, the family of the redeemed, nor a door into a local church, an assembly of saints on earth; because regeneration is the door into the invisible church of Christ, and a vote of the assembly is the door into a local church of saints on earth. Baptism is the inner door of entrance into the visible kingdom of Christ. Jesus had no sins to repent of, needed no faith in a Saviour other than himself; but as a man he could not enter this visible kingdom of Heaven, except through the sacred door of baptism. "He was made of a woman, made under the law." "He took on him the seed of Abraham." "Was made in the fashion of sinful flesh." It was necessary that he should fulfill all the law and the prophets—should keep the law in our stead. Hence he said to John, in reference to his baptism, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." It was a law and

regulation of this kingdom that Christ should enter it by the door of baptism.

We have shown that repentance, faith and baptism were the visible signs of the establishment and presence of this new kingdom of heaven—the doors of admission into this kingdom.

The Baptist view of this kingdom does not stop with its visible signs and external constitution and appearance; but they regard it also as spiritual in its nature, as consisting of righteousness and peace in joy in the Holy Ghost." The visible and spiritual natures of this kingdom are inseparable. While repentance, (true reformation,) faith in Christ and baptism constitute that which is visible in regard to this kingdom, the same things express that which is spiritual. They indicate that mystical union which subsists between Christ and his church universal. They show that allegiance and obedience to Christ, their king, which characterize the spiritual reign of the Messiah in the hearts of his people.—These signs, which show the power of grace and salvation as revealed in the gospel, and display the visible and spiritual reign of Christ on earth, constitute that kingdom which can be both seen and felt—that blessed

kingdom which is holiness and peace in the soul and in the world—that kingdom which is so small that it is contained in the heart of every believer, and yet so powerful and increasing that it is destined to fill the whole world.

The Baptists have always maintained that none but rational and adult persons, who have been regenerated by the grace and spirit of God, and who have manifested this change by repentance, faith and baptism, have any right to its privileges, or can by any means enter this visible kingdom of Heaven.—Hence, they have ever been opposed to *infant* membership, as both unscriptural and contrary to the nature and design of Christ's kingdom on earth.—They also oppose the reception of adults who have not attended to the indispensable pre-requisites of repentance, faith and baptism, in their scriptural order and meaning. This seems to them to be the teachings of the gospel of the kingdom. And the Baptists have ever maintained that it is a daring and dangerous presumption in a mortal and fallible man to deviate from, or change the laws of Christ's kingdom, as given by the Saviour in the gospel. They regard the gospel as the divine

and infallible guide of the subjects of His kingdom. They contend that the gospel of Christ contains all the laws and regulations that are necessary for the progress and welfare of that kingdom in all time to come; and that it contains all the rules of faith and practice which are requisite to the salvation of the saints and the triumph of Christ's kingdom.

Many of the sects who protested against the early corruptions and innovations of the kingdom of Christ, and who were stigmatized as heretics, and whom the Baptists claim as their representatives and the faithful witnesses of the truth in those dark ages of the past, advocated these same doctrines in regard to the kingdom of Heaven.

Dr. Mosheim, who was an inveterate hater of the Anabaptists, whose history he pretended to give, in sustaining the "boasted claim" of this sect to a "descent from the Waldenses, Petrobrusians and other ancient sects, who are usually considered as witnesses of truth in the times of general darkness and superstition," makes the following candid statement: "Before the rise of Luther and Calvin, there lay concealed, in almost all the countries of Europe, particularly in Bohemia, Moravia,

Switzerland and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites and Hussites had maintained, viz: 'That the kingdom of Christ or the visible church which he established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity and to correct and reform transgressors.'* The same historian says of the Mennonites, or Anabaptists of a later period, that they held the same opinion in regard to Christ's kingdom. The following are his words: "The kingdom which Christ established upon earth is a visible church or community, in which the holy and the just are alone to be admitted, and which is consequently exempt from all institutions and rules of discipline that have been invented by human wisdom for the correction and reformation of the wicked."†

These quotations the learned historian gives as the views of the kingdom of Christ as held, not only by the Waldenses and other most ancient sects, but al-

so by the Anabaptists of the sixteenth and seventeenth centuries. And these quotations certainly contain the view of the Baptists now in regard to the kingdom of Christ.

Relation and Distinction of the Kingdom of Christ, the Church Universal and Local Churches.—Having briefly defined the kingdom of Christ which God set up in fulfilment of the prediction of Daniel, also the church universal, and a local church, let us now notice the relation which these three sustain to one another.

The church universal is the most general and comprehensive in its nature. It is composed of all the elect of God—the whole family of the redeemed, of every age, nation and kindred. It began with the first individual ever pardoned by the blood of Christ, and includes all who lived and died in the faith before the coming of Christ, and all regenerated persons who have lived since that time, and all who shall yet be redeemed in time to come.—We think also that it includes all who have died in infancy.—Christ is the only door into this universal church. The Holy Spirit applies the blood of Christ and washes away sin.—The soul is renewed and born again, and is thus led into the

*Mosheim's Ch. Hist. 11 vol. p. 128.

†Mosheim's Ch. His. 11 vol. p. 135.

general assembly and church of the first born.

Baptism, we think, has no special relation to the church universal. Hundreds and thousands were saved under the former dispensations, before baptism was instituted. And even since that time multitudes, doubtless, have died in the faith and joined the church triumphant, who were never baptized.

The kingdom of Christ, as above defined and understood, has more reference to the visible effects of the gospel, and the reign of grace on earth, as seen under the new dispensation. It is rather to be compared with and viewed in reference to the church of the redeemed. It is so viewed by some of the inspired writers of the gospel. "The law was given by Moses, but grace and truth came by Jesus Christ." Luke 16: 16. So, when we speak of the visible kingdom of Christ, which was set up and established in the days of Christ's ministration on earth, we apply it to the new or gospel dispensation, especially when we consider it in the abstract. If we view it in the concrete, or as to its effects on men, we see the kingdom of Christ embodied in the faithful followers of Christ who have complied with the requirements of the

gospel and the regulations of this kingdom. We maintain that this visible kingdom can be entered only by repentance, faith and baptism. All who are really subjects of this kingdom are members of the universal church or family of the redeemed, but not all the members of this universal church are or have been subjects of this visible kingdom of Christ. Abraham and Moses, and all the saints under the old dispensation, are members of the universal church, but were never in the gospel kingdom.—The thief on the cross became a member of the church universal, but not of the visible kingdom of Heaven, because he never was baptized.

Local churches are formed in the kingdom of Christ, of those who have complied with the requisitions of the kingdom, who have been duly initiated and have taken the oath of allegiance to Christ. Entering this kingdom is not becoming a member of the local church or assembly. We imagine that a person could be a subject of this kingdom without being a member of any local church. When the eunuch believed and was baptized, he thus became a member of the gospel kingdom, but probably was not a member of any local church until long after his con-

version. When persons become subjects of the gospel kingdom, their affection for one another as well as their social feelings, is greatly increased. Hence it is perfectly natural, that those who have entered this new state of life, and whose lots Providence has thrown together, should assemble and organize themselves into one body. And in addition

to this, it was divinely ordered that such should be the case in the kingdom of Christ. Hence, we see that soon after the establishment of this kingdom, and multitudes had pressed into it, local churches were established at many places—at Jerusalem, at Antioch, &c.—under the direction of the inspired Apostles. G.

[TO BE CONTINUED.]

THE FIRST DAY OF THE WEEK.

THIS is the day on which our Saviour rose from the dead.— On this account it became the Sabbath, or day of rest, instead of the seventh day, or Jewish Sabbath. To celebrate this day in honor of the Saviour's resurrection, the Christians met and worshiped on *the first day of the week*. The Apostolic churches met regularly on this day to unite in divine worship. It was, doubtless, so appointed and enjoined by the Apostles, who organized these churches under the direction of the Holy Spirit. It, therefore, became a law for the early Christians. They would not think of spending the *first day of the week* away from the assembly of the Saints.—

Then, to meet together on the Christian Sabbath, and break bread in celebrating the Lord's Supper, pray, sing, teach and exhort, was the law and delight of the early Christians. It should be the law and delight of Christians in all ages of the church.

Although we have no direct command requiring us thus to meet; yet we have the example of the Apostolic churches which we are bound to follow. As soon as a number of Christians agree to organize a church, they are bound, not only to organize exactly after the pattern of the Apostolic churches, but also to follow whatever they practiced, and the Apostles enjoined. We

are not to add, or take away; we must not change—we must not deviate from any thing taught and practised by the Apostles and early Christian churches, and plainly recorded in the New Testament.

As a denomination, the Baptists have always held and advocated this doctrine, viz: *a strict adherence to the examples of the Apostolic churches*; they will not admit sprinkling as a substitute for baptism—They will have no other wine than the juice of the vine, or grape, for the sacrament of the Lord's Supper, because Christ used that kind. They lay hands on ministers and deacons, because this was done by the Apostolic churches.

There is no one act, or example of these Apostolic churches, which is more plainly taught in the New Testament, than that it was a law amongst the early Christians to meet for divine worship on the *first day of every week*. Why is it that the Baptist do not imitate the Apostolic churches in this respect? According to their own avowed principles, how shall we justify those many Baptist churches which meet only one Sabbath in the month? They certainly fail to follow the example of the Apostolic churches in regard to

meeting every Sabbath. We think this a grievous fault in our Baptist churches. We ought, as a denomination, to give our opponents no ground to charge us with not strictly observing all things taught by Christ and his Apostles, and practised by the churches which they established. If we allow ourselves to change a single precept, neglect a single command, however small, or deviate from any example of the Apostolic churches, which involved a principle; then we are inconsistent in opposing other denominations for changing, neglecting or deviating from principles of more vital importance.

About the time of the Reformation, certain Pedobaptist-Protestants, contended with the advocates for the Roman Catholic Church, that the Papists should abandon certain forms and ceremonies of their worship, because they rested on tradition, and could not be sustained by scriptural authority. The Romanists silenced them at once by requiring them to abandon infant baptism, which equally rested on tradition, and could not be proved by scripture.

In like manner, if the Baptist do not follow entirely the principles of the New Testament, they cannot successfully reform

others. If we propose to cure their disease, they may say, "Physician, heal thyself." We say to a Pedobaptist, "You ought not to change the ordinance of baptism, but should observe that mode which was instituted and practiced by Christ and his Apostles." The Pedobaptist might justly reply, "If that is so, your churches ought not to neglect the assembling of themselves together as the manner of some is ; but should meet on *the first day* of the week as was enjoined by the Apostles, and practiced by their churches."

When a person becomes confirmed in a habit, even if it is a bad one, it is very difficult to induce him to change. So it is with our churches. They have long been in the habit of meeting only one Sabbath in the month ; and it has become a law.

We are able to discover a little excuse for the origin of such a custom. When the country was first settled, the christians were few and greatly scattered. The churches were few and far between. The few ministers among them, performed a kind of missionary work, which required them to travel a good deal, and to preach to different congregations ; hence they could not meet each church eve-

ry Sabbath. Monthly preaching was then necessary. But even this is no good reason why the members of each church should not meet every Lord's-Day for worship. Since Christians have been made kings and priests unto God by the blood of Christ, they can worship Him acceptably without a human priest. We can, therefore, find but little excuse for the *beginning* of monthly worship, and much less for the continuance of a custom so unnatural and unscriptural. We believe that this failing to meet on the first day of the week is a custom in itself sinful, and exceedingly detrimental to the growth in grace and knowledge—the prosperity of our churches.

If all our churches would meet every Lord's-day and worship God, in song, in prayer, in instruction and exhortation, it would have a wonderful effect in increasing the piety and intelligence of our churches, and filling the saints with grace and joy. It would, also, tend to bring out the gifts of the members, and fill the gospel field with more laborers. The children would be no longer neglected ; but they would be gathered together every Lord's-day in Sabbath School, and there, in the very bosom of the church, amidst de-

lightful scenes of worship, they would be trained up in the way they should go.

The excuses by which our churches attempt to justify this custom are very weak, not to say absurd. Some will say, "We cannot secure a preacher every Sabbath." Whether this is true or not, it certainly does not excuse the members of a church from meeting together on the first day of the week to worship God. Some will justify the custom, by saying, "I can enjoy myself as well at home reading the Bible as I can at church." This may be true; but to enjoy himself is not all the Christian lives for. He is to be a light to others, and to let his light shine, and *so shine*, that others may see his good works and glorify his Heavenly Father. He is commanded not to "put his candle under a bushel." To worship God in the great congregation is not only one of the first principles of the Christian Religion, but also one of our highest duties.

Others will say, "It has long been our custom, practiced by our fathers, who were better than we are; and we have no disposition to change this custom."— This is to appeal to human custom and tradition, and not to the Bible, as a standard of right.

This is the baleful influence which has corrupted the Christian religion and flooded the world with the blood of the saints. Such an excuse universally employed would stop the progress of the Gospel and stay the work of God. It would hold the world in sin, corruption and ruin. The heathen could use it against the reception of the Gospel; and Rome, "the mother of harlots," clothed in her imaginary infallibility, does use it to justify her iniquitous course.— No excuse will justify us in not following the word of God.

The great mass of our Baptist churches, and Baptist strength, is in the country. The majority of these churches follow the custom of meeting only one Lord's-day in the month; therefore, if it is a wrong habit, the most of our churches are in error.

The Baptist rightly claim to be the witnesses and guardians of the truth, whose duty it has been to preserve the divine oracles from human corruption.— We rejoice that we are thus honored of God. But it is a source of grief that even *we* suffer human customs and traditions to draw our eyes from the plain teachings of Christ and his Apostles, and to turn our feet from the foot-steps of churches

formed and guided by inspiration.

We believe that our present great troubles are designed to purify the church, and to cause Christians to return to the good old ways marked out by Inspiration. We hope that even the

Baptists will examine well their foundation, and adopt the language of David, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." G.

OUR RELIGIOUS DUTY TO THE NEGRO.

EVENTS of absorbing interest have, within the last fifteen months, taken place in the political affairs of our country.— And, as society has received such a shock in its domestic relations by the emancipation of four millions of the inhabitants of the South, from a state of abject slavery, to the condition of Freedmen; and the necessity for that delicacy and caution, which hitherto inhibited an allusion to the subject of *slavery* being partially removed, we are constrained to yield to the occasion, and give way to a free exposition of our views upon the relationship of master and servant, and of their relative duties. We shall, therefore, as a philanthropist, and as a christian, address ourself with some freedom to the Christian public upon their duty to those who were once their slaves.

That the relationship of master

and slave is forever at an end in this country, does not admit of a doubt; but that there will be a relationship between the white and the black people answering to that of master and servant, cannot be candidly denied.— The system of slavery as permitted among Christians, both in Europe and America, both ancient and modern, so far as Bible arguments for and against have been concerned, has already been canvassed by men of learning and piety. The emancipation of slavery now, is no longer a subject of speculation, but a fixed fact.

Whether this great change in our domestic concerns has been brought about under the overruling providences of God, because slavery was wrong in itself, or because of the abuses of the system, is needless now to inquire. It, however, may be

said, that it was no small aggravation of its abuses, that its unhappy victims had not been subject to it, as a punishment for crime. But by men of rapacious minds, who have wantonly seized upon them, forcing them from their native shore, and all the embraces of their dearest relations; influenced solely by the love of gain and regardless of every moral restraint. The institution of slavery, has indeed been viewed in very different attitudes by men of every State, where it has been constitutionally ordained and established.— Some have regarded it as a public blessing and greatly conducive to political liberty and to the national aggrandizement of a great people. Others have strenuously alledged slavery to be in theory and practice, essentially adverse to national wealth and respectability. Waiving the discussion of such delicate subjects as these, let us address ourselves to other points contemplated, and hinted at in the foregoing part of this article.

All men are more or less interested in the political, and especially, the moral and domestic concerns of the great commonwealth of which they are members. It behooves them, therefore, as much as in them lieth, to promote the interest of their

country, morally, politically and socially.

There is a relationship that must necessarily exist between the two races of this country, different from that which has heretefore existed. The object of every one, in the *first place* then, ought to be to make provision for the moral and religious instruction of this inferior class in our midst, by which their faculties may be improved and their characters bettered, that they may ultimately be qualified for the possession of that freedom which they have been put in possession of. With this view, let them by all means be instructed in the principles of the Christian religion. Let the institution of marriage, and the inviolability of its rights be firmly established in their minds. Let the observance of the Sabbath also be instilled in their minds. Thus, a race of Freedmen, fitted by their constitution and habits for the employments of a Southern and oppressive climate, united to us by civil and religious ties, would rise up in the room of the wretched victims of ignorance, superstition, idleness and wickedness; which will stamp the character of the negroes of the South, if some pains are not taken to elevate their condition.

The neglect of the moral and religious training of any people, always proportionably disqualifies them for the useful employments of life; and not only renders them profitless to the country in which they live, but vastly burdensome. The muscular powers of the body may be developed under the neglect of moral training; but the right employment of those powers may be seldom looked for. There is a proportionable degradation that necessarily follows upon the entire neglect of suitable training, so that the want of the one is the sure producer of the other. Under the old system of slavery, servants were valued, in a good degree, according to their training and moral elevation, though not wholly so. Under that system, the bodily strength of the servant was at the command of the master. A knowledge of the work to be done, with so much training as prompted an implicit obedience, was sufficient to secure the end. Still, those who had been somewhat elevated in their tastes and feelings, were regarded most valuable. Take, for example, those house-servants, that were under the necessity of being under the immediate instruction of their masters and mistresses. When such were exposed to public sale,

their prices were almost fabulous.

But the most difficult part of our subject begins to suggest itself to us. No one would pretend to say, or even think, that the negro, which the landholder employs to cultivate his fields, should be regarded as co-substantial with the horse or mule that he drives. But how is his instruction, or moral elevation, to be effected? What is the most eligible plan? Every man is individually interested in the prosperity of the country where he lives. The wealth and prosperity of a country depends upon both the produce of the country and the morality and intelligence of its inhabitants. If a country has wealth, therefore, it must have laborers; but labor cannot be performed without food and clothing. Whoever then gives to those freedmen we have among us employment, under such reasonable terms as that they may procure the necessaries of life, is so far contributing to the general good of the country, and at the same time cutting off a fruitful source of idleness and dissipation. This, then, is the first step to the elevation of the negro—employment; and that employment under such regulations that his employment shall be a motive to

his industry. Free labor is indeed the result of a will influenced by motive. If there is no suitable motive to influence, then there can be little or no labor. The result will be, that idleness and a consequent wretched poverty, will be the result among a large portion of the black population, to whom we look, in a good degree, for the cultivation of our lands, which will not fail to spread a baneful influence upon the prosperity of the country.

It is vain to expect any class of people to be morally elevated until they are influenced to habits of industry; nor is their instruction in the first elements of education more to be expected. A large proportion of the blacks, from their very circumstances, never can be taught any thing by letters. Their advanced ages and the necessity they are thrown under to provide the necessaries of life, under the most favorable condition they can be placed in now, render their education in letters quite an impossibility. Hence, they are removed entirely from any benefit to be derived from the press.— Oral instruction is the only avenue left open to them for knowledge. They ought, therefore, to be persuaded to avoid no opportunity of throwing themselves in the way of such instruction.—

The pulpit, principally, is their source of information, and that sort of information, too, that is the most morally elevating and profitable. It is our duty to give every encouragement to their attendance on public worship; and then, while they are learning the first principles of Christianity, they are becoming more and more profitable producers in society.

But how shall they be thus encouraged to place themselves in a way of learning? Not by occasional suggestions to such a course; but by such regulations made for their accommodation, as shall be an inducement to their attendance. Let those apartments of meeting houses that have heretofore, been assigned to their occupancy, be continued to them. Let churches that have black members with them, look well to their morals, and thus by showing an interest in their welfare by a vigilant oversight upon them, they will thus be impressed with the importance of virtue and uprightness; whereas, a contrary course of conduct towards them would produce contrary effects.

If some system of oral Sabbath School training could be introduced, it might be attended with the happiest results. If the negroes of a community were to

show a disposition to build themselves a house of worship they ought to be encouraged, but they ought not to be driven to that necessity by being excluded from the occupation of their former place in church-houses. Ministers of the Gospel ought to show no abatement in their care and zeal for their immortal interests. And thus it may be hoped, that even those that are already grown up in our midst, may be greatly improved.

There is a freshness about the subject of the education and improvement of negro children at this time, which would render even a suggestion on that subject useless. It is one of those subjects upon which political doctors, as well as moralists, will find a great deal to say. If, however, these children are to grow up in our midst and become a part of the inhabitants of our country, it cannot be an undesirable thing that they should obtain the elements of a plain education. But the method to be adopted by which this thing is to be obtained, must be left in all its details to be settled by those who, from their knowledge of political economy, are competent for such a task. **BARON.**

FAMILY WORSHIP.—Rev. R. Knill, in his personal reminis-

cences, touchingly describes the saving impressions made on him by his first attendance at family worship. While a young and ungodly man, he was lodged, for a short time, with a devout christian, and came down to morning and evening prayers.

“This,” he says, “was a new and strange scene to me. I had never been present at a family prayer in my life. The first night that I was in this good man’s house, about nine o’clock he rang the bell, and his shopmen and servants all came in to the parlor and sat down. I looked with surprise, and wondered what was coming next.—When all were seated, he opened his Bible and read a portion, and thus let God speak to his household. They then arose and fell upon their knees. The sight overpowered me. I trembled; I almost fainted. At last I knelt down too. I thought of my past life; I thought of my present position; I thought, can such a guilty creature be saved? I heard but little of my kind friend’s prayer. All my soul seemed turned in upon myself. My conscience said—‘This is how true christians live; but how have I lived? God has not been in all my thoughts; but now I will begin to seek mercy.’

“I went to bed that night as

I never had gone before. On entering the room, I looked for a Bible, but found none. There was a copy of 'Dodridge's Hymns' on the table, some verses of which I read on my knees, by the bedside, and then poured out my heart in broken prayers, and went to bed. This was just when I had completed my twentieth year. I have never gone to Barnstaple of late years, without going to weep over the hallowed spot where God fastened the arrows of conviction in my heart."

INDESTRUCTIBLE TREASURE.

—In the great losses incident to life, it is well if one has treasure that cannot perish, as in the following anecdote :

The Rev. John Newton was one day called to visit a family that had suffered the loss of all they possessed, by fire. He found the pious mistress, and saluted her with, "I give you joy, madam."

Surprised and ready to be offended, she exclaimed, "What joy that all my property is consumed?"

"O, no," he answered, "but joy that you have so much property that fire cannot touch."

This happy allusion checked her grief, and she wiped away her tears; "for where the treas-

ure is, there will the heart be also."

ISAIAH'S VINEYARD.

Isaiah v : 1—7.

BY P. J. OELAND.

Now to my well-beloved will I sing a mournful song
Of a vineyard that he planted, my song shall not be long;
A vineyard hath my well-beloved; 'tis in a fruitful hill
Where the incense-laden airs of God their sweetest dews distil.

He fenced its borders all about with strongly wrought confines;
He gathered out the stones thereof, and laid the choicest vines;
A tower in the midst of it of goodly height he made,
And built a wine-press strong and good within the tower's shade.

But, Oh, why did my well-beloved so lavishly prepare,
Why on this vineyard wasted he so much expense and care!
He looked that it should yield him grapes of choicest taste and hue,
Alas! it only brought them wild and bitter as the rue.

Oh! ye, who at Jerusalem in peace and health abide,
And Judah's men, I pray you all, this' mooted point decide,
What more can my beloved do, than he hath done before.
To make this vineyard yield to him of fruit a richer store!

"Nothing," my well-beloved, declares, "I'll tell you what I'll do :
Since when I looked that it should yield me grapes of choicest hue,
It only brought a worthless store of numerous bunches sour,
I'll take away the hedge thereof, that swines may all devour.

I'll break me down it's solid wall, the corner stones uproot
And all its beds and borders shall be trodden under foot;
Its beauties and its ornaments a desert shall be made,
And never shall be needed there the pruning hook nor spade.

Briers and thorns its alleys and its terraces shall crowd;
Nor more upon it shall descend the rain from out the cloud;
Of all that once delighted shall be left no trace nor sign,
Since the vineyard hath refused its Lord a single bath of wine."

The Lord of hosts! his vineyard is the house of Israel
And Judah's men his pleasant plant doth 'mid her borders dwell :
But, ah! He looks for judgment and He hears oppression's wail;
For righteousness, but hideous cries his tender ears assail!

THE SUNDAY-SCHOOL DEPARTMENT.

CLAIMS OF THE SABBATH SCHOOL.

BY W. C. CHILD.

“If classes in the Sabbath School dwindle in number, and are irregular in attendance, the fault is not unfrequently in the teacher.

It is generally found, that when the teacher is interested himself, his class will share in the same feeling; and if he succeeds in interesting them, they will ordinarily be regular and constant in their places. It is not to be expected that scholars would attend the Sabbath School with pleasure and profit, if there was nothing in the spirit or manner, or communications of the teacher, that would secure their attention and elicit their love. On the contrary, it is not difficult to see how an attendance, in such circumstances, might be positively tedious to them, and how they might come to absent themselves altogether from the school.

But as a glowing piety, and a sense of the greatness of the object to be effected by the Sabbath School, will give ardor to the spirit in this work, it will generally be found to be the case that these characteristics will make

successful teachers. In some cases, there may be, by nature, such disqualifications as nothing can remove; and in regard to them we must think that Providence decides what is duty; but these are the exceptions, and by no means the rule. Most Christians have the faculty of communicating such elementary truth as is taught to the young on the Sabbath; and unless they have lost simplicity of character in a wonderful degree, they will be able to interest them.

But, as the faculty for giving instructions *can* be improved, and *is* improved, by exercise, even a want of the highest degree of success should not prove a source of discouragement to those who would engage in this enterprise.

Our churches must manifestly furnish teachers for our Sabbath Schools. It were vain to expect the world to take the lead in this enterprise. This is the church's business. From her, as a centre, should go forth an illuminating and hallowing influence, which should operate upon all minds that come within

her reach. If she is not to be depended upon entirely, in ordinary circumstances, we can have no encouragement to hope for the continuance of any scheme of usefulness.

If the church must supply teachers for the Sabbath School, in ordinary circumstances, and if devotion to God and a sense of the importance of the work must be the foundation of that interest which will secure and retain the service of teachers, we can see that our duty has reference to the church. If there be not sufficient devotion to God to induce our members to engage in this work, sad indeed is the state of things, and irremediable by any human power. But instrumentally, it is the duty of those who are interested in this work, together with the pastor, to present right views touching this matter, and to render prominent the importance of this institution. Sermons should be preached with reference to it.—Sabbath School concerts should be held, and other means employed, to create a correct sentiment in regard to this enterprise. In this manner, by familiarity with this department of Christian exertion, right views will come to prevail; and if they can be connected with a warm-hearted piety, we shall find no

lack of teachers, if there are members enough in our churches.

Another thing it may be well to notice. The Sabbath School enterprise ordinarily seems to be given up to the younger part of the church. Now, is there any necessity for this? Is not the wisdom of experience and of age as important in this work as in any other? Is it not to be presumed that those who are parents themselves, if their circumstances will admit, will make as good, if not better teachers, than those comparatively little to do with training the mind of the young? It is well worthy of consideration, whether those who are in mature life should not be engaged in this cause.—If they were, the force of their example, at least, would be afforded to secure and retain the co-operation of those who are younger.

Hence, the only way to secure and retain the services of teachers in our Sabbath Schools, is to excite a deeper interest in this institution throughout the church, and to enlist in the work of instruction, all who are competent to teach. The first will be an *internal* stimulus, the stimulus of a glowing piety, enlightened by Divine truth; and the last will afford the powerful influence of example.

In this way, the sentiment will come to be entertained that the Sabbath School, must be fostered and sustained by the *whole* church, and hence our members will come to feel that to engage

in the work of instruction, is an imperious duty; a duty required by the "solemn vows which they have taken upon them to be God's."

HISTORY OF SUNDAY SCHOOLS.

Some of the greatest discoveries in the Arts and Sciences, have been made almost by accident. Some of the most beneficial improvements in morals and civilization have appeared almost accidental; at least, those benefactors, known as the originators, never imagined that their labors were the beginning of schemes destined to produce sublime effects. But after all, it is simply an overruling Providence which causes the seed, so little when sown, to spring up in many lands and bless the earth with abundant fruits.

Such was the Providence that overruled and blessed the labors of ROBERT RAIKES, the immortal founder of Sunday Schools. When he was walking through the streets of his native city, Gloucester, England, on a Sabbath in the year 1781, and beheld the crowds of poor, ignorant and neglected children, who roamed through the streets and fields; and determined to institute a school in which these chil-

dren might be instructed on the Sabbath, little did Raikes imagine that he was laying the foundation of an institution which was destined to bless our race to the end of time.

This benefactor, determining to improve the condition of these poor children, hired a room, and employed teachers to spend their Sabbaths in teaching those who might be gathered for instruction. This was laying the corner-stone of the great Sunday School structure, which is now the admiration of all Christendom.

"By arts unknown, or unessayed before,
To shed instruction o'er a sinking world,
Of ignorance, the labyrinth to explore,
And lead to knowledge with a liberal hand.

Where dawned the thought? From Heaven itself it came
And future ages shall its power confess;
Crowds yet unborn its virtues shall proclaim,
And tongues yet silent its kind influence bless.

Spirit of purest love! with ardent eyes
We mark where first that sacred influence springs;
Armed with celestial power, o'er earth it flies,
Benignly flies—with "healing on its wings."

This is our moral system—this appears
Another planet; and in time shall shine,
The world's chief wonder, when progressive years,
With growing zeal, shall perfect the design.

Him no enthusiast's hasty zeal shall praise;
But steady judgment and reflection cool
To him shall vote the never fading lays,
Who urged, who planned, who formed the
Sunday School."

The following extract will show the wonderful increase of Sunday Schools: "A parliamentary paper recently published, contains a return of the number of scholars in day and Sunday Schools in England and Wales, in the years 1818, 1833 and 1851. It appears from this return, that in 1818, when the population of the kingdom amounted to 11,642,683, there were in England, 19,230 day schools, with 674,883 scholars, and 5,463 *Sunday Schools*, with 477,225 scholars. In 1833, the population was estimated at 14,386,415; number of day-schools 38,971, with 1,176,947 scholars, and 16,828 *Sunday Schools*, with 1,548,890 scholars. In 1851, the population was 17,927,609; there were 46,114 day-schools, with 2,144,372 scholars, and 23,498 *Sunday Schools*, with 2,407,409 scholars." Thus rapidly did the Sunday School work flourish in England and Wales.

It appears that the first permanent Sunday School organization in the United States, of which we have any authentic account, was "*The First-day, or Sunday School Society*," which was established in Philadelphia,

January 11th, 1791. The schools established by this society were "confined to reading and writing from the Bible, and such other moral and religious books as the society might direct." No one can estimate the amount of good this society has accomplished.

The New York Sunday School Union, was instituted, February, 26th, 1816. The Philadelphia Sunday and Adult School-Union, was formed May 26th, 1817, and after seven years, it was merged into the American Sunday School Union. From these fountains have flowed out streams through every region and into every State; and now the Sunday School work is progressing with glorious effects in every Christian land.

The following sonnet may be appropriately sung to the immortal Raikes:

"Not the loud brazen trump of wordly fame,
Shall thunder down to distant times thy name;
Nor shall it figure on that lengthened scroll,
Where warriors blazon on the war-stained roll:
No pompous pillar pointing to the skies
O'er thy much honored bones shall proudly rise;
Nor shall thy statue, finely chiseled, stand,
To prompt the applause of a wondering land:
No—thine are triumphs of a higher sort,
By gratitude and strong affection taught;
Poor, thoughtless sinners, turned to wisdom's
ways.

In ages yet unborn, shall speak thy praise,
For such a name, how many a mighty one
Would gladly drop his own, forgotten down."

G.

Reading for the Children.

THE CHILD'S FRIEND.—Now, dear Children, I am going to write a great many things for you to read. My *Messenger* will come to you every month; and if you will turn to the last part of the pamphlet, you will find much good reading for Children.

Children, you must know that I love you very much, or I would not give you a part of my *Messenger*. But I know that Jesus loves little children.—When on earth, he would take them up in his arms and bless them. He also said to Peter, "Feed my lambs." When I remember how much our blessed Saviour loves little children, I think every body ought to love them.

I have a great desire that all children should go to Sabbath School. That is one of the best things in the world to improve the little ones. I want you all to have good Sabbath Schools in your neighborhoods. My *Messenger* will do all in its power to aid you in this good work. I am going to do all I can to please you, to instruct you, and to improve you; and I wish no greater reward in this life than to be called The Child's Friend.

I will now tell you about

LITTLE NORA.—What I am about to relate concerning this beautiful and interesting little girl, is all true. While the writer was Principal of the Female School, in the town of S——, N. C., he made the acquaintance of many pretty little girls. There were some thirty or forty in the School, who were not over twelve years old. The writer took great delight in teaching these little ones, and loved them very much. He told them many things about Jesus and the Bible. They seemed to be much pleased to hear these things. One of the smartest and loveliest of these little girls was Nora H——. Her mother had died when Nora was a little child. Your friend, the writer, always loves little motherless children. He took much pains to instruct this good little girl. She was very punctual to attend school, and always recited good lessons and got high marks. She attended the Sabbath school regularly, and was dearly beloved by her teacher and classmates.

During the year of 1863, a revival of religion began in the school, and the Baptist Church in the town. Many little boys

and girls got religion and were baptized. During this revival, little Nora, then only nine or ten years old, began to seek Christ. She often knelt as a mourner to be prayed for. But this revival passed, and little Nora had not joined the church. During the next year, the summer of 1864, there was another revival in the Baptist Church, and Nora again bowed with the mourners. She continued this for a few days. She began to look more cheerful, and joy beamed from her little innocent eyes. We began to think she had obtained the pearl of great price. One day her pastor asked her if she did not feel happy. She answered, "Yes." "Do you feel your sins forgiven, Nora?" "I do," was her reply. "Do you wish to be baptised and become a member of the church?"—"Yes," was her answer. Her pious aunt, with whom she lived, talked with her on the subject of religion; and she, as well as the pastor, were satisfied that Nora was a Christian. At evening she was expected to present herself to the church. The invitation was given; and little Nora came forward. All eyes were turned upon her, and every heart was affected at the scene. She spoke so feelingly and answered the questions asked by the pas-

tor so promptly, that all were convinced that Nora should be baptized. Two ministers who were present, agreed that they had never heard anything to equal the experience of this little girl.

On the following Sabbath, Nora, with others, were baptized. And, children, it was a most lovely sight to see this little Saint, dressed in white, walk down into the water, and be "buried with Christ in baptism."

Little Nora, from that day, became a consistent member of the Baptist church. She attended Sabbath School and worship every Sabbath; and was always in her seat at prayer meeting. But, dear Children, Nora was too pure for this world. About the time she was baptized, the Typhoid fever was raging in the town. Several young ladies of the School were sick, and four of them died. Little Nora was one of the four. A few weeks after her baptism, while her pastor was absent from town, the fever seized its victim, and in a few days Nora was dead.—When the writer returned and was told of the death of his little friend, he wept. He would go to church; but this little lamb of the flock came no more to be fed from mortal lips. No; little Nora had been taken to Hea-

ven in the arms of the loving Jesus. She had fought a good fight, and was wearing a crown in glory. In the Paradise of God she will forever sing the songs of redemption.

Now, dear Children, I wish you to remember that this story is a fact. Nora was my little friend and pupil. I taught her—I prayed for her—I baptized her. Let me ask you, little children, do you wish to be like little Nora? Do you wish your classmates, your teachers, your pastor, and, more than all, your Saviour to love you? Do you wish to live happy and die a Christian? Then you must, as did little Nora, seek the Saviour. You must repent, believe and be baptized.

I have told you that Nora's mother died when she was a child. I never saw Nora's mother, but have been told that she was a most lovely and pious woman. She often prayed for her little children. God treasured up her prayers in his memory. Long after the mother was dead, He answered her prayers and saved her daughter.

Children, your good mothers have often prayed for you.—When you lay little helpless infants on your mother's lap, or sleeping in the cradle, your dear mothers loved you. O, Chil-

dren, you ought to love your dear mothers. You ought to be good children. You will then be the joy of your mothers, and when you die you will meet your mothers in Heaven, as did little Nora.

THE PRODIGAL AND SAMARITAN.—In the town of G——, lived a wealthy Merchant. He had but two children, Johnny and Maggie. He loved his children very dearly, and spared no pains to rear them up in the best way. Though he was quite rich, yet he prized a good christian education and character, above any other earthly possession. He was a very benevolent man.—Never did a poor beggar go from his presence unblest. He tried by precept and example, to inculcate lessons of charity, in the minds of his dear children. In order that his children might grow up into the habit of giving for benevolent purposes, he determined to put money into their hands, with instructions to use it in whatever way they thought would do the most good, and afford them the most pleasure.

Johnny was now ten, and Maggie eight years old; and on the very day that Johnny was ten, the Merchant called his two chil-

dren to him, and said, "Now, dear children, I have something to tell you, which I think will please you very much. I am going to give you and Maggie, each, five cents a week, and allow you to use it as you think best." The children were delighted with the idea. "On the first day of each week," said the father, "I will place the money in your hands. If you are wise, you will lay the money up for a few weeks, until you get several pieces; and then you can begin to use it in whatever way you like." For this purpose, their father gave them each a beautiful little tin box. Into these little boxes they dropped the money of each week, for one month. They now had twenty cents, each.

During the month in which they laid up this money, they thought and talked much about what they would buy with their money. Any one hearing the children talk, could easily see the difference in their dispositions. He would soon discover that Johnny was disposed to be vain and selfish; while Maggie was merciful, tender-hearted and benevolent. Johnny delighted to talk about buying fine clothes and gold watches, and horses and toys. Maggie talked about feeding the hungry and clothing the naked—about paying her

pastor and giving to the missionary.

Johnny and Maggie now have their little treasury, and they are about to make their first use of it. Johnny was playing in the street one day, and he saw one of his playmates with a beautiful feather in his cap. He determined at once that he must have one. He hurried off to the store where he learned there was another beautiful feather. He soon returned with the feather waving in his cap. He had paid all his money for it.

Maggie remembered that her Sabbath School teacher told her class that she wished each one of the children to lay up a little money and bring it in on the first Sabbath in each month, to be sent to a certain Missionary, in China. She remembered also, that on each communion season, the church took up a collection for the support of the poor saints of the church. The first Sabbath of the month arrived.— Little Maggie determined to give half her money to the Missionary, and the rest to the poor of the church.

Johnny dressed himself finely, and put on his cap with his beautiful feather. Maggie, also dressed herself neatly; and the two children started off to Sabbath School. On their way,

Johnny could talk of nothing but his feather—how it would be admired—and how few of the children would look so well as himself. Maggie said, “Bud Johnny, did your teacher not tell you to bring up a little money to day to send to Mr. H., the Missionary in China?”—Johnny replied, yes; but it took all my money to buy this feather, and it will do me more good than if I had sent my money to China.” By this time they were at the church. They took their seats in their classes. Johnny was so delighted with his feather that he spent his time, while his teacher was instructing the class, in looking at his cap—turning it about and holding it up so that others could see his plume.—Maggie sat attentive to all her teacher said. When her teacher was done hearing the class, she told the children to hand her the money they had brought.—Maggie gladly handed in half of all she had, saying to her teacher, “I am keeping the rest to give this afternoon to the poor of the church.”

The afternoon came. The church had met to celebrate the Lord's Supper. The pastor spoke of the love and benevolence of the Saviour. The duty of the church to imitate his example in spirit and practice.—

In closing, the whole congregation sang a hymn, while the deacons passed round and took up a collection for the poor of the church. When they came to little Maggie, she, like the poor widow, threw in all she had, while the serious expression of her countenance told the happy feelings of her heart.

That evening as the family sat together at tea, Johnny told his Ma that Maggie had given all her money away. But, he added, “I have bought something that will do me some good. All the boys at church to day, noticed my feather and admired it very much.” His Ma said, “Ah! Johnny, your little sister remembers how our Saviour said “It is more blessed to give than than to receive.”

The next morning, nothing would do Johnny but to wear his feather to school. He did so. His feather had so attracted his attention, however, that he did not know his lessons; and he got a severe rebuke from his teacher. Johnny felt very unhappy at the thought of being rebuked and demerited. But, during recess, he forgot his trouble in the pleasure which it gave him to exhibit to the boys his beautiful plume. But there chanced to be among the students, a jealous, rude and reck-

less boy, who, to vex Johnny, snatched the feather from his cap and tore it in pieces. Johnny was now immersed in sorrow. He went home that evening and spent the night in greater trouble than he had ever experienced before. His money was gone—his feather had been torn in pieces—he had been publicly rebuked and demeritted for failing to know his lessons, and he had imbibed ill will towards his teacher, and an inveterate hatred towards the boy who tore up his plume. And all was caused by the unwise object for which he had spent his money.

What a contrast between the feelings of Johnny and those of Maggie. Johnny could sleep none for bitter grief. Maggie sweetly slept, and dreamed of the good missionary—how he rejoiced over this little gift; and she imagined how it would be a blessing to the poor heathen. She thought how the poor at the church would be delighted with her little mite—how it would feed the hungry, and clothe the naked. She indeed felt that “it is more blessed to give than to receive.”

Notwithstanding Johnny had made a bad use of his money, his father continued to give him and Maggie their five cents a week. They agreed to lay up

for three months before they would use any of their money. At the end of this time, they would each have sixty or seventy cents.

In our next, we will tell you what Johnny and Maggie did with their money the next time.

G.

BIBLE CHILDREN.—Come now, Dear Children, and I will tell you about some of the children of the Bible. I know that you will love to read of the childhood of those good men and women whose lives and characters are given in the word of God. There are some children mentioned in the Bible who became wicked persons. We shall tell you something about these, also. We will first tell you about,

CAIN AND ABEL.

The first child born in this world was Cain. He was the first and oldest child of Adam and Eve. Abel was the next child of Adam and Eve. These two little boys, we imagine, often played together, and amused themselves as other little boys do. But these children were not alike in their disposition. Cain was, doubtless, a wicked little boy. He did not love God; and we imagine that he did not respect and obey his parents. But,

Abel was a good and lovely little boy. He loved his Maker and his parents. He was kind and affectionate to his brother Cain.

Now when these two brothers grew up to be men, they had different employments. Cain was a tiller of the ground, a farmer; but Abel was a keeper of sheep. Cain brought an offering of the fruit of the ground, to sacrifice it before God. Abel, also, brought an offering before God, but his was a tender lamb from his flock. Cain made his offering without love to God—with a wicked heart; but Abel loved God, and believed His word. Because of this, the Lord loved Able, and accepted his offering rather than Cain's. Now when Cain knew that God loved Abel best, he became angry with Abel, and one day, while in the field together, that wicked Cain killed his brother Abel. He poured out the blood of his brother there on the ground. God *curst* Cain for this wicked act; but righteous Abel, He took to Heaven.

Now, dear Children, which one of these persons do you like best? I know you are all saying "I love Able most." "Cain was wicked and slew his brother; we cannot love him." I wish you to remember what made

Abel better than Cain. Abel was better than Cain, because he loved God, and had faith in his word.

Children, if you would be like Abel, you must love God and believe the Bible. You must worship and serve Him with a perfect heart. If you hate God, and are wicked, as was Cain, God will curse you as He did this wicked person for killing his brother.

I intend hereafter to tell you of some other Bible Children.

If you wish to know more about Cain and Abel, read the fourth chapter of Genesis.

LITTLE OOLEY.—She came to her parents in the most lovely of seasons—Autumn. Her eyes, when first opened, were as blue as the little violet that in early spring unfolds its petals to the coaxing rays of the vernal sun. I imagine this was the language of their parental hearts as they lifted her from the downy pillow, and folded her in their arms, "*how beautiful she is.*" No doubt they sat down and began to build bright and beautiful castles in the air. The following were, perhaps, their thoughts: "How happy she will make us! A little sunbeam dispelling the gloomy shades of sorrow from our hearts, with her happy

smiles and bird-like eyes. What a delightful task to instruct her! She will be so docile and gentle. Who can tell how many talents are entrusted to her? We shall be so proud of her," thought they; and their hearts throbbed with pride and love.

Time has passed rapidly away, each day disclosing some new charm in their little babe; but God saw fit to take their darling. As the gray light of morn pierced the gloom of night, her spotless spirit was borne by shining angels to Him who hath said, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of Heaven."

Beautiful did she appear in death. All traces of suffering had disappeared, and a calm of Heavenly sweetness rested on her face.

It was a gloomy, cloudy day when they laid the remains of their darling beneath the cold clods of the grave-yard.

The weeping parents exclaimed, "Happy little Ooley! when shall we meet thee on the glorified shores of immortality?"

My little friends, ere another year rolls around with its many changes, you may be, like little Ooley, lying in the grave. But though your body must be with Ooley's, your soul cannot go to

her with the dark stains of sin upon it. There is but one thing that can cleanse it; the blood of Christ. Go to him and be cleansed.

[Written by an unknown friend on the death of little OOLEY WEBB.]

CHILDREN OUGHT TO PRAY.—

Little Ida was a lovely little blue-eyed girl of four summers. Her Ma had just been teaching her from the Infant Question Book that God made her; and that he feeds and clothes her, and keeps her alive. Little Ida, still remembering these lessons, said to her mother, "Ma, why is it that Pa prays every night?" "Why, my child," said the mother, "your Pa prays to thank God for past favors, and to ask him for such things as we shall need in the future, for our daily bread and the clothes we wear."

"Well, Ma," said Ida, "ought not children to pray too?"—"Yes, my child, all children should pray, night and morning," was the mother's reply. She then took little Ida on her lap and said, "Now, dear, I will teach you a prayer which you must repeat every night before you go to sleep."

"Here I lay me down to sleep;
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

"Now, Ida," said her mother, "I will teach you the Lord's Prayer, which you must repeat

every morning when you wake, "After this manner pray ye; Our Father who art in Heaven, hallowed be thy name. Thy kingdom come; thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory forever. Amen."

Now, will not all good children learn these prayers, and night and morning pray to God?

"WORKING FOR JESUS." — I once knew a little boy whose name was "Willie Jenks." Now Willie was a pious boy at that time, although he had not always been so. Far from it.— He used to be fond of going out to play in the fields on Sunday, and of getting a party of his little associates together to go fishing on that day. My little readers know that it is sinful to do such things on the Sabbath. You have been taught by your kind teachers in the Sabbath-school that the Lord requires us to keep his day holy. He has told us, you know, in the fourth commandment, to remember the Sabbath day and keep it holy. But poor little Willie did not know what a dreadful sin he

was committing. His parents were indifferent to religion, so that they never took any pains to train up their children to revere and to respect it, and he had no kind Sabbath-school teacher to tell him of the Lord Jesus as you have had.

About this time a certain family came to live in the village with Willie. There were several children in their family, and one of them was of Willie's age.— One day this little boy, we will call his name Charlie, asked Willie if he would not go to the Sabbath-school with him instead of spending his time in playing as he generally did. Willie seemed very reluctant at first, but finally Charlie succeeded in persuading him to go for once, so when Sunday came, he called for him a few minutes before nine, and they went to the school together. Every thing seemed strange to Willie, yet he liked it. He thought they sang very pretty hymns. Afterwards the teacher talked to him of Jesus, how much he loved little children, and that when upon earth he had taken them up in his arms and blessed them. He then repeated those beautiful words we find in Mark, x : 14, "Suffer the little children to come unto me and forbid them not; for of such is the kingdom

of God." Willie became very serious, and when he went home he thought of all the teacher had told him, and resolved that he would pray to Jesus and ask him if would not wash away his sins in his own precious blood. I need not tell you, dear children, that the Lord Jesus Christ graciously answered him, for he never turns any away who come to him in sincerity and truth.—After this, Willie was a regular attendant at the Sabbath-school. He often said he had never been so happy in his life as since he had given his heart to the "Lord Jesus," and he felt anxious that every one should be as happy as he was. He used to talk to, and pray for his parents, but for a while his words did not seem to have any effect. Willie would sometimes be discouraged, still he persevered, and finally the Lord touched their cold hearts and brought them to feel what great sinners they were, and it was not long afterwards that they and little Willie united themselves with the church.—Now my little friends, what I want to teach you by this story is this—that none of you are too young to do something for "Jesus." Don't you think Charlie felt happy when he looked at Willie and his parents? I am sure he did, for he had been

the means, under God, of making a family happy for a time, and for eternity. It seemed a small thing for him to invite his little friend to go with him to the Sabbath-school, yet it worked out a great result. Now I want all the children who read this story, to look around them and see if they cannot find something to do for "Jesus."—*Sunday School Visitor.*

WHAT IS REPENTANCE?—He that repents truly is sorrowful for his past sins, not with a passing sigh or tear, but a pungent afflictive sorrow; such a sorrow as hates sin so much, that the man would chose to die rather than act it more. This sorrow is called in Scripture a "weeping sorely," a "sorrow of heart," a "breaking of spirit," "mourning like a dove;" and we may read the degree and manner of it in the sad accents of the prophet Jeremy; the heart-breaking, the bitter weeping of St. Peter, after the shameful denying of his Master.

“I forget a great many things which have happened in the year,” said a little girl, the tears running down her cheeks, “but I can't forget the angry words I spoke to my dear dead mother.”

Editor's Department.

Our Design.

The design of the *Baptist Church and Sunday School Messenger* is different from that of a regular weekly, religious newspaper. It has two departments: the *Church* and *Sunday School*. The Church Department is designed to set forth the *principles* of the Baptist denomination; to point out what is wrong and unscriptural in the practice of our churches, and advocate whatever will tend to the advancement of the Kingdom of Christ and the edification of the saints.

The Sunday School Department is designed to advocate the importance of Sunday Schools—present plans for conducting them—give such information as will aid persons in discharging their duties as teachers and superintendents, and to contain reading for children.

We expect, also, as soon as convenient, to obtain statistical accounts of the Baptist denominations, of Missionary operations, and also, of the Sunday School cause in the different Christian lands, and publish them in the *Messenger*.

It is our design, also, to give biographical sketches of all the

most distinguished ministers of our denomination who have gone to their rest.

In order to carry out our design fully, it will be necessary to enlarge our pamphlet many pages, which we hope to do by the opening of another volume of the *Messenger*.

Please send us promptly,

The subscription money for the *Messenger*; for we are needing it. We have to pay cash for paper and printing. Money may be sent by mail if carefully directed, "Sunday School Messenger," Yorkville, S. C.

Rev. E. A. Crawley, D. D.

This eminent Divine and teacher, who was for several years one of the Principals of the Limestone Springs High School, but during the last year, Principal of the Female School, at Shelby, N. C., has returned to Nova Scotia, his native land, to take a Professorship in Acadia College. Since he left, letters have been received from him by some of his friends, giving the account of his safe arrival with his family; their joyous reception by their former friends; with many expressions

of gratitude and love towards his friends and brethren in the South. The Doctor has promised to write for our *Messenger*; and we are anxiously awaiting a communication from him. Our first number of the *Messenger* contains an article from his able pen, "The Signs of the Times."

Agents Wanted.

We would be glad to secure a number of active Agents to solicit subscriptions for the *Messenger*. We will pay a reasonable per cent. on the amount raised by each.

We will take this method of mentioning a number of our friends in different parts of the country, who, we feel assured, will give us their assistance, viz: Rev. W. A. Gaines, of Abbeville; Rev. Baxter Hays, Rev. M. Landress and William Riley, Esq., of Anderson; Rev. W. L. Ballard and Edward Dill, of Greenville; Rev. M. C. Barnett, and J. S. Ezel, of Spartanburg; Rev. Tho. Smith, and J. J. Gibbs, of Union; Rev. L. C. Hinton, of Chester; Rev. E. W. Horn, of Edgefield; Rev. G. W. Hicks, of Barnwell; Rev. J. L. Harris, and J. C. Burge, of York; Rev. T. Robinson, and W. D. Mayfield, of Laurens; Rev. Richard Griffith, of Charlotte, N. C.; Rev. L. M. Berry,

of Lincolnton; Rev. P. C. Elam, and L. Durham, of Cleaveland; Rev. G. M. Webb, and T. B. Justice, of Rutherfordton; Rev. W. B. Marsh, of Henderson; Rev. Wm. Stradley, of Asheville.

The Christian Messenger.

WE take pleasure in spreading before our readers the Prospectus of the *Christian Messenger*, soon to be issued from Spartanburg, S. C. The editors, Rev. J. M. C. BREAKER, and Dr. J. D. DURHAM are Christian gentlemen of high attainments, in point of piety, talent and energy; and having had some experience in the successful management of the "Confederate Baptist," we feel assured that they will give satisfaction, and meet with success in the *Christian Messenger*.

In a letter to us, Dr. BREAKER, remarks, in reference to the *Christian Messenger*, "It need not interfere with your *Monthly*; but the two may very well go hand in hand together in labors for extending the Redeemer's Kingdom and the cause of truth." We think the same, and therefore heartily commend the *Christian Messenger*, to the public.

Back Numbers.

Persons who subscribe after this time, can be furnished with back numbers, beginning with April.

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, } Editors.
 Dr. I. D. DURHAM, }

T. A. HAYDEN & Co., Publishers.

TABLE OF CONTENTS FOR MAY:

BAPTIST DOCTRINES AND BAPTIST ERRORS.—CHAPTER II.....	33
THE FIRST DAY OF THE WEEK.....	39
OUR RELIGIOUS DUTY TO THE NEGRO.....	43
FAMILY WORSHIP.....	47
INDESTRUCTIBLE TREASURE—ISAIAH'S VINEYARD.....	48
CLAIMS OF THE SABBATH SCHOOL.....	49
HISTORY OF SUNDAY SCHOOLS.....	51
THE CHILD'S FRIEND—LITTLE NORA.....	53
THE PRODIGAL AND SAMARITAN.....	55
BIBLE CHILDREN—CAIN AND ABEL.....	58
LITTLE OOLEY.....	59
CHILDREN OUGHT TO PRAY.....	60
WORKING FOR JESUS.....	61
WHAT IS REPENTANCE?.....	62
EDITOR'S DEPARTMENT.....	63