

From the Southern Christian Herald.

Covetousness. A covetous Christian cannot be. It is a solecism in terms, it is a contradiction in language. A Christian is one who has been led to repentance and to faith in Jesus Christ. He has grieved with a godly sorrow over his own corrupt and sinful nature, he has felt the plague of his own heart, has seen himself to be exceedingly vile and abominable, and justly condemned by the law of God; but he has fled and had hold of the hope set before him in the Gospel, he has received Jesus Christ by faith. "The goodness, forbearance and long suffering of God," Rom. 2: 4, to such an undeserving sinner has led him to repentance and he comes to abhor himself; Job 42: 6, but nothing distresses him more than the SELFISHNESS of his nature, this evil fountain of "bitterness," of the "wormwood and the gall." Lam. 3: 19. Having no hope in himself, he has believed on the Lord Jesus Christ and is saved. "He hath peace with God." Rom. 5: 1. He has heard the terms in which he is called to be a soldier and by the grace of God he has embraced them fully, with his whole heart, without any reservation. He hath heard the Saviour say, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross and followeth after me is not worthy of me." Math. 10: 27-29. And again in Luke 14: 26, "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple;" and again, "ye are not your own, therefore glorify God in your bodies and in your spirits which are God's." 1 Cor. 6: 19-20, and in the 10th verse the "covetous" are enumerated among those who shall not inherit the Kingdom of God. From which scriptures and considerations it is manifest that a man who is under the dominion of covetousness cannot be a Christian. Rom. 6: 14, "Ye cannot serve God and mammon." Math. 6: 24. The very existence then of the Christian character, necessarily implies, that the possessor loves Christ more than his money. This love to the Saviour is demonstrated by a life of self-denial. Not in always having no desires opposed to his will, but in subduing those desires, or rather in refusing to gratify them, and this out of regard to the will of Christ; wherever that demands anything in collision with our wishes and selfishness, then to do the will of Christ is proof of love to him. "This is love, that ye keep my commandments." 2 John 6.

There are few sacrifices which the Christian offers up in which he has more certain evidence of self-denial than "giving of his substance." And if he loves the cause of Christ more than his money, it will be found IN FACT to make a considerable impression upon his resources, and the Lord in order that this grace should have exercise has said, "The poor ye shall have always with you but me ye have not always." Math. 26: 11. You can manifest your love for me by visiting the poor, the sick, the prison. Math. 25: 37. It is doubtless the duty of Christians to go to the suffering, find them out, and minister to their necessities; not to wait till they come to the "rich man's gate full of sores." Luke 16: 20. Christian charity will visit such infirmities at the poor man's home, giving money to the "soup society" will not satisfy his conscience. "Pure religion and undefiled before God and the Father is this to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." James 1: 27. And again, 1 John 3: 17, 18, "But whose hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children let us not love in word neither in tongue but in deed and in truth."

Thus we see it does not avail to have the most poetical and sympathizing sentiment imaginable on this subject; and to entertain the kindest and most benevolent wishes towards the poor and the desolate. To do the thing is what is necessary to prove the Spirit, James 2: 15, 16. To provide for the poor of the flock is so manifest a part of Christian duty, that those who are in this situation in the Church and who are not supplied with every thing necessary and needful, are absolutely robbed by those who have the wherewithal and retain it from them. To minister to their wants is but setting apart to them what is their just due by the highest possible right and title, "the gift of God," and his precept to his Church. Christian persons are too apt to reason on this subject like people of this world, and to adopt their sentiments; but the Christian principle and worldly morality are very wide apart.

In the Church of Christ there is in truth a community of property. Yet this fact does not equalize all in their possessions. In the Church at Jerusalem we find that the disciples literally introduced a community of goods, Acts 4: 34, 35. We do not read that any of the other Apostolic Churches did so, nor is it likely the custom continued long at Jerusalem. It was probably found inconvenient to have all the property of individual Christians as they came into the Church sold, and a committee or deacons appointed to manage it for the common benefit. It may have been found more expedient to let the persons having lands and possessions when they became disciples to retain the same, and manage for the Church as Stewards providentially entrusted with the "manum of unrighteousness."

That rich Christians are Stewards, (& poor ones also to the extent of their talent)—that their wealth is the Lord's, and that they are bound to dispose of it for the benefit of his Church and for his glory, will not be denied by those who have the Spirit of Christ and are his.

Suppose the practice at Jerusalem had continued in the Church, of appointing men to manage the Church funds, which were "all common," & no man had thought that he called his own. And suppose such a Steward or deacon appointed, who is to hold

hold from the poor, or from any good work where the prosperity or necessities of the Church required it, and should be found expending the Lord's wealth, to gratify his own lust, follies, pleasures, ambition, friends or family? what would be said of the "common honesty" of such a man? And the only difference in the case of the deacon at Jerusalem and the rich man in our Churches is this, that the Church appointed the one as Steward and the Lord himself has appointed the other by providentially furnishing him and saying "occupy till I come," Luke 19: 13.

With regard to what a man should give to honor God with his substance, this depends upon such a variety of circumstances that no rules more definite need be attempted than are in the Scriptures.

One remark however may not be out of place. A Christian is one who has professed to give himself, his soul, his heart, his body and all that he has, a "sacrifice" to God. Now in ancient times the worshipper would bring his gift for sacrifice and lay it upon the altar; if God accepted the sacrifice, fire descended from heaven and consumed the gift: now it may not be an unprofitable exercise to examine the possessions laid upon the altar and see how much of this sacrifice has been accepted by being "consumed." When the love of God causes the "heart to burn," within the man gives of his substance not in word or in wish, but in deed and in truth. Every person knows how this matter stands. It does not depend upon the amount, that is not material, for in this respect the Apostle expressly teaches that a man is "accepted according to that which he hath and not according to that which he hath not," 2 Cor. 8: 12. Our Saviour said the widow's mite was more than the gifts of the rich men, doubtless having reference to her ability.

Unquestionably a man has a duty to his own family especially to those that are poor, for saith the Apostle, if a man provide not for his own household he hath denied the faith, and is worse than an infidel," 1 Tim. 5: 8. A Christian man should provide for those of his house, not only the things necessary for the body, but also for the soul. In the matter of common education in those things that pertain to this life, there is incomparably more anxiety and attention, and more time and expense incurred than in those things that pertain to unseen but eternal realities. Christian parents should recommend by their example not only the word of God and prayer, but also all the ordinances of God's own appointment should be religiously observed and venerated, and especially the Institution of the ministry. This is one of the greatest blessings the Lord has bestowed upon his Church, and his withholding of this dispensation of the bread of life is one of his severe judgments. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, or a thirst for water, but of hearing the words of the Lord," Amos 8: 11.

And what a contempt does that community manifest for this "gift" from above, Eph. 4: 11, who will compel a faithful preacher of the Gospel of reconciliation whom the Providence of God hath sent among them, to leave the word of God and "serve tables," Acts 6: 2. He who hath the care of souls should be relieved from all other care, as much as possible, by those among whom he labors. And what shall be said of the regard of the people called a Church of Christ, who have the means among them, and will not appropriate for the minister what is needful for the body? 1 Cor. 9: 11-14. A minister has a right Divine to be disburdened by his people from the distractions and anxieties connected with that Gentile cry, "what shall I eat and what shall I drink; and wherewithal shall I be clothed?"

DUTY OF CHURCH MEMBERS. From the Edinburgh Christian Magazine. (Continued from a former paper.)

Fourthly, the exercise of the church-member, to study a holy life, is another duty required of him. Even the visible church is a society by profession called out of the world lying in wickedness, and holiness is that which becometh it well. The scriptures require this proof of persons having believed the Gospel. It is a regular walk which stops the mouth of gainsayers, and is one mean of winning others to embrace the faith; for it shews the happy effect it produces. You are called on, then, to study whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report. If, in your conduct towards men, you be wise as serpents, and harmless as doves; if you be submissive and cheerful in affliction; and if you regulate your families well, living in peace there, attending to family-worship and family-instruction in them; and in being kind and just in your daily walk; you will experience the solid comforts of religion yourselves in the mean time, and will be gradually preparing for members of the church above. And I may add, that no transient joys under the word, no hearing of it gladly, should satisfy your consciences that you are the disciples of Christ if you be strangers to this holy life, and allow yourselves in any course of sin.

The bridling the tongue, and taking proper steps to remove offence, is a fifth duty that every church-member would need to attend unto. The end of the Christian religion is charity out of a pure heart, and of a good conscience, and of faith unfeigned; but if these things be not attended to, though we know all mysteries, our religion is only like a sounding brass and tinkling cymbal. But some church-members forget this part of the divine record, and under the pretence of zeal, are great dealers in scandal. If they reside in the country they often retail it on the Sabbath-day, when they meet with their brethren at public worship. If they are indwellers in towns, they gather in the twilight to their favorite haunts, and neither spare the characters of Gospel ministers, or absent fellow-professors. This practice is the worst of keeping the unity

of the spirit in the bond of peace; it is a practice which sows dissension among brethren; and has marred the progress of the Gospel under the ministrations of the most faithful ministers of Christ; yet I scruple not to assert, that it is a practice inconsistent with the experience of real religion.—James i. 26. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain."

When offences break out in a church, let the member that is grieved for them follow the rule that is laid down in Matt. xviii. and he will likely gain his offending brother. If religion be low in the congregation, let him encourage private societies for prayer, let him be faithful in attending on these, let him exert himself to spread knowledge in them; and if he reside in the country, let him put his fellow-members in mind of the doctrines they hear from Sabbath to Sabbath, when on the road to public worship. And in order to be useful in these respects, let him use due pains to grow in spiritual knowledge. The member who has a conversation of this kind, will be a public blessing in his congregation, while the talking malignant professor is like a scorching wind from the wilderness, that causeth to wither every thing that comes in its reach.

A submission to Christian discipline, is another distinguishing part of the character of the church-member. That such an institution should be kept up in the church of Christ, is as evident as that the Gospel should be preached in it. If our brother offend us publicly and obstinately, we are to tell the church, we are to exhort one another daily, lest any be hardened through the deceitfulness of sin; we are to put away the wicked person from us; we are to have no fellowship with the unfruitful works of darkness, and they who sin are to be reproved before all, that others may fear. These are scripture appointments; the church-member should view this attention to discipline as the appointment of Christ; the keeping it up is the hedge in the Lord's vineyard, which keeps the bear out of the wood from wasting it; and the flying from, or the opposing it, is an evident proof of pride reigning in the heart. My Christian brother, remember what the Spirit of God saith on this subject, Heb. xiii. 17. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they which must give account." Do not obey them implicitly; but when they act in agreeableness to the commands of Christ, rise not up against them. Remember the spirit and the fate of Korah, and be assured of it, that they who imitate this conduct generally perish in his gainsaying.

While I have been shewing you that church-members should respect the discipline of Christ's house, I would put in mind also, that you ought not to cast the burden of it wholly on the shoulders of ministers and officers. A part of this work belongs to you as church-members, and much of the happiness of your congregation depends on your faithfulness in the management of it.—Your duty is this: If you find your fellow church-member has really offended, you ought not to publish his fault to others in the first place, far less ought you not to triumph over his fall in public companies, nor hastily run to your minister with the news. The direction of Christ is Matt. xviii. 15. Take him between yourself and him first, and shew him his fault; and this course, well managed with prayer and prudence, has often been blessed for the recovery of a fallen brother. But it may be needful then to tell the church, i. e. church-rulers.

The contributing of our substance for the support of Gospel-ordinances, is another peculiar duty of the church-member. Gal. vi. 6. "Let him that is taught in the word, communicate to him that teacheth in all good things." 1 Cor. ix. 14. "The Lord hath ordained, that they who preach the Gospel should live of the Gospel." In the conclusion, I shall mention a duty which is equally incumbent on the rulers and private members of the Church. Both ought to be importunate in prayer, that the Lord would send forth laborers into his vineyard, and that he may bless them when they are entered on their public work. Their is nothing that Paul insists on more in his epistles, than an interest in the prayers of his people. To lead them to this duty, he puts them in mind of his trials, temptations, and weaknesses; and that his standing and success depended on the God of all grace. Other Gospel ministers are importunate for an interest in your prayers for the same reasons.

BROTHERLY LOVE.

The maintaining of brotherly love is mentioned in the New Testament as the distinguishing part of the character of Christ's disciples, and the observation of this duty ought to be the daily study of church-members: John, xiii. 35. "By this shall all men know that ye are my disciples, if ye love one another." Brotherly love is so extensive a duty, that to explain it fully would require an essay of itself. Suffice it to say, that it is the opposite to a selfish spirit. It has no delight in wrath, strifes, and emulations. It bears with the infirmities of other church members, as far as the word of God will permit. It does not censure harshly, nor hastily expose the weaknesses of others. If a brother be overtaken in a fault, it restores him in the spirit of meekness; and it is humble and thankful when justly reproved by others. Brotherly love is a daily imitation of the Redeemer, in keeping up meekness and lowliness of heart. It delights in the image of Christ wherever it can be seen, and it is cautious not to offend the least of Christ's little ones. It leads the person possessed of it to do good to all as he has opportunity, but especially to the household of faith; he visits the widow and fatherless, comforts the feeble-minded, succors the tempted, and aims at cautioning the wavering, and recovering the fallen. In fine, it is the bond of perfection, and brotherly love should be cherished by every church-member. When it is lively in a congregation, religion will prosper in it, though the

may be great defects in spiritual knowledge. On the other hand, when brotherly love is wanting, an accuracy of views about religious doctrines, an attention to external forms, and a zeal to establish these, will not greatly promote the kingdom of the Redeemer. It is eminently the kingdom of peace; and the members that feel not brotherly love, will be jealous of their honor, captious in their temper, and make their brother an offender for a word. At the present moment, the faithful see church-members so frequently biting and devouring one another, that they mourn over an evil that will never be remedied till the Spirit be poured out anew from on high.

From the Southern Christian Herald. ON THE BEING OF GOD.

He is your God, your Creator, Preserver and constant kind benefactor, "in whom you live and move and have your being." Do you doubt this? Perhaps you have thought very little concerning this great truth, which lies at the foundation of all true religion. You may have been taught to believe in the existence of God, just as you have been accustomed to hear of the existence of your grandfather, and with no other thoughts regarding him, than as a preceding being in the chain of human existence. My hearer, this is wrong. You ought to know the Author of your being, and of all life, animate and inanimate, so that you may render to him, the praise due to his Most Holy name.

But "The fool hath said in his heart, there is no God." Ps. xiv. 1. You are not among these, I trust, my dear hearer—none but a fool would have said this, and said it too, not from his mind, but his heart, his affections, because he loved it to be so. "No God" to see and to hear him, by day and by night—to look in upon his wicked heart, which man cannot see—to look in upon his wicked life, when no one was present—to hear, when every human ear was far away, and none could hear his wicked words—he did not like to believe that there is a hearing, seeing, Holy, just, and avenging God. But now, is there a Being, self-existent, undivided, eternal, possessing all power, holy, just, merciful, gracious, wise, creating, governing and upholding all things, and who will at the end of the world, judge the living and the dead, and reward all, according to the deeds done in the body. These great and essential truths, essential I mean, to the good order of society, and our present and future individual happiness, reason and revelation teach us.

1. Let us take it for granted, that we ourselves exist, as sentient, intelligent beings, possessed of peculiarly strong affections, with bodies, minds, and affections, liable to be acted upon in a most impressive manner. Does any one doubt this? Then let him hold his little finger in the blaze of a candle for a few moments—let him submit his mind to an examination, on the science of Mathematics, by our professor in the Columbia College, and if a sober father, let him look upon his son, his first born, the child of promise, a prostrate inebriate in the public streets, or his lovely daughter, the white rose-bud of her innocence crushed, soiled, defiled, trampled in the fen of deep, degraded infamy. Away with the false, unnatural philosophy of the Skeptic. The man, the husband, the father, the brother, sister, and mother, feel and know, that they exist. And how came they into being? they had fathers before them. And how came the first creator or cause of this sentient and intelligent being into existence? The first cause of all causes or effects, must have been an eternally, self existing, intelligent Being, whom we call God.

That this Being is undivided, that He could not have created himself, is evident, for it would involve the inconsistency of his being and not being at the same moment of time. Of His being, in order to create, and of His not being, in order to be created; a manifest absurdity. So that the Creator of all things, is himself uncreated and self-existent. But

2dly. There have been, and are now, perhaps, those who maintain that matter is eternal, and that the present order of creation was from mere chance, or as they call it, a happy and fortunate combination of atomical particles of matter. In answer to this very lean manifestation of human philosophy, wisdom falsely so called, I would present an axiomatic unuttered African, and ask "Cuffy, did this grow so?" His unhesitating reply would be, "No massa, white man make him." And how much more, when a watch, ship, steamboat, railroad, with its train of cars should be presented, mind, intelligence, design, at once strikes the beholder, and proclaim mental effort, as well as exerting power. And this effort, effect of mind, is to be traced up to the first cause, and assigned to mind itself; and can never be attributed to matter, inert and immovable, in itself, unless extrinsically acted upon.

3dly. "The Heavens declare the glory of God, and the firmament sheweth forth his handy work." The beauty, order, harmony, motion, and utility of the system of the Universe—its perfect adaptation to the comfort and happiness of the intelligent beings who inhabit the earth, proclaim the framers of all things to be an infinitely wise, powerful, and benevolent Being, whom we call God.

4thly. All nations seem to consent in the general, that there is a God. Only here and there a few special "fools say in their hearts (they believe not mentally, what they want to be so), that there is no God."

And concerning such it is powerfully and justly said, "Because they liked not to retain God in their knowledge, he gave them up to a reprobate mind; yea, to a strong delusion to believe a lie." Men that love, and live in Sin, dread that there should be a God, to call them to account for their deeds of wickedness, and therefore, they strive to banish from their minds, all thought of God. So that at last they sink so low in the mire of iniquity, as to lose all sense of heavenly, rational light, and given over to obduracy, are reserved for the light of a future judgment.

5thly. The Bible assures us, that there is a God, and informs us of His perfections, and teaches us our relations to Him. I am aware, that the existence of the Being, who is said to have given us a revelation of his will, must be proved, before we can claim to have received his revealed will from Heaven. The preceding arguments do most incontrovertibly prove, the existence of the first cause of all causes. And here, we have a book, claiming to be the revelation of God's will to man.

From the S. C. Herald.

MR. EDITOR:—Permit me to say a few words to your readers on the importance of acquiring sound and practical religious knowledge. On this point our fathers excelled. Perhaps they carried it to an extreme. I think there is but little doubt that we have departed to the contrary extreme. With some few exceptions, we find, neither in the pulpit, nor in the private walks of Christian life, any thing like the amount of systematic religious knowledge to be found in some preceding generations. The great effort of the present day is to create excitement. Excitement on the subject of religion is assuredly necessary. Man's natural apathy makes it necessary, yet it may be carried to an exclusively, and I think has

to do for his servant whatever it would have been the duty of parents or society to have done. This position does not admit of controversy. But in every situation it is the Christian's duty to commit his way to God, and he will direct his steps. How or by what means will he direct his steps? many subordinate ways, but especially by his "unerring word," or the Holy Scriptures. To the law and the testimony, then let us bring this question. "Thus saith the Lord" is always binding, and admits of no delay or appeal; and if we cannot find a Thus saith the Lord for our conduct, we have good reason to fear that the "Lord goes not with us," and if the Lord goes not with us, our prayer should be "carry us not up hence." In order to get the mind of the Spirit on this matter we must consult all that the Spirit has given as his mind, believing that what was written aforetime on this subject was as much "written for our learning," as what was written on any other subject. Is then the relation of master and slave distinctly treated of in the Holy Scriptures? It is. How is it treated, and where? let us see. Here brethren, permit a preliminary remark or two. 1. We do not pretend to have certain knowledge when slavery commenced in the human family. We would only say that it is probable it was introduced before the deluge. It is true that the first time we hear this subject spoken of is in Gen. ix. 25, where Noah is pronouncing the curse on Ham, and Canaan. But the familiarity with which Noah uses the word servant, would seem to prove that Ham had understood the meaning before the flood. 2nd, we do not pretend to discuss the master's right over the servant, or the civil relation between master and servant. We would only simply suggest the idea, that it might puzzle an opponent to make it appear, that God did establish by statute, and regulate by statute in various attitudes that which is "morally wrong," as some would have the relation of master and servant termed. But this is an irritating subject, and we do not pretend to discuss it. Those who have ventured farthest upon this ground we do not suppose are entitled to be called the greatest benefactors of mankind, & amongst all the parties interested in this discussion, the church of God has suffered most. We are therefore warned to "avoid this foolish and unlearned question," which administers strife rather than godly edifying, and attend to weightier matters than these.

What charge does the Holy Ghost give to masters? "Masters give to your servants that which is just and equal, knowing that ye also have a master in Heaven." (Col. iv. 1.) and in Eph. vi. 9, the master is commanded to do the same things to his

servant for the reason previously given. In the preceding verses the servant had been heavily charged to do his duty to his master, in the same singleness and sincerity of heart, in which a Christian performs his duty to his master Christ Jesus. Not with bodily or eye service merely, but in singleness of heart; and all this from a consideration that the Lord required this, and the Lord would reward the servant for his faithfulness. The master is to do for the servant the same things in the same spirit. Not the identical same things, for this would be to change places with the servant, but the things of his station, in the same temper and spirit, as accountable to the same Lord. Here then, is the general charge, and the general spirit of the Statute. How shall we apply this principle, is the question. Good sense sometimes has to guide us in the application of a law, and sometimes mere taste; as nature teaches us that if a man have long hair is a shame unto him. But by searching the Scriptures we may find many cases where the principle already alluded to is acted out. We do not expect that any one will deny that "master" in the New Testament means the same thing or relation, that "Master" does in the Old Testament; and the relation of servant in the New Testament is the same it was in the Old Testament. We also take it for granted that when the Ephesian Church were reading the Holy Spirit's direction to them respecting the way in which they were to treat their servants, that they did interpret, and ought to have interpreted these directions the same way, that Abraham did the words of the same Spirit respecting his duty to his servants. We also assume that you and I, who are masters, and precisely in the same relation to our servants that Abraham, and the Ephesian and Colossian Churches did to their servants; and that what was their duty is certainly our duty. These assumptions we think will not be denied. We would ask the Bible reader and Student the following question—does not Gal. iv. 1, teach us that we are to view our servants as minors, or as the heir, under age? And are we not directed to treat the servant in certain respects as the minor, or heir, under age? At least so far as religious instruction is concerned. Under the Jewish economy (and the law is still in force) parents were to teach their children God's statutes, "speaking of them when thou sittest in thy house, and when thou walkest in the way, when thou liest down, and when you risest up, &c." (Deut. xi. 19, 20.) Well, but what about servants? they are to be treated as minors; so it seems that Abraham understood it, for God says, I now Abraham, that he will command his children, and his household after him (Gen. xviii. 19.) In this place there is but one explanation of the word "household;" it means servants.

From the Cincinnati Journal and Luminary.

THE TWO EXTREMES.

A. C. was a student in one of the New England colleges. He was the only son of his mother, and she a poor widow. Her humble residence was several miles from the college; yet every Saturday night, she looked for A. C. to return. On Monday morning, with a hat under his arm, he walked back to college, and there lived during the week, on bread and butter. His clothing was mean, and much of this college life he was even without shoes.—Consequently, he associated very little with the other students, and less with the inhabitants in town. His manners were unpolished, and his whole exterior was rough as the mountain oak. But he was a scholar.—He stood at the head of his class, and received the highest honors the day he was graduated. He entered the ministry. His sermons were full of the eloquence of thought and feeling. He was eminently a useful man. Yet it was evident, that although settled among a plain people, his usefulness was greatly diminished by the want of that polish, which an early intercourse with good society cannot fail to impart. His college habits were his habits for life. In the pulpit he stood like a post. In the street, he shook hands like a pump; and in the social circle, he was as grave, and anti-social as a statue.

Often has he left the house where he had been to make a pastoral visit, in sadness, that he could say nothing while there. And instances have been known of his visiting persons under serious impressions, and of his going away weeping that he could say nothing to them on the concerns of the soul.

The college habits of W. D. were just the reverse. Though the poor, he contrived so to dress, that in the eyes of some he was mistaken for a fop. He had not then learned that plainness, simplicity, and neatness of attire would best recommend him to those whose esteem was most to be valued. His passion for dress, however, did not equal his love for visiting. Unfortunately, he had the impression, that the study of Greek at night, injured his eyes; and poring over Mathematics, he thought equally dangerous; and hence a sufficient apology for frequent visits till a late hour.

He was graduated with his class. The subject of his address on that day was—"The importance of politeness." It was well chosen, for it was almost the only subject on which he could speak. It was all he had learned. And now, though he has been in the ministry half a score of years, it is all that he knows. He can pick up a lady's glove, but he cannot preach. He thinks that had Abraham been a finished gentleman he would have walked, and not "ran" to fetch the tender calf for the three angels' dinner—(Gen. 18.)—that had Paul been a little more polite he would neither have been stoned at Lystra, nor imprisoned at Philippi; and that Archimedes might have saved his life, if he had possessed politeness enough to have offered the Roman soldier a seat, instead of being so intent on solving a problem!

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