IJTHRAN VISIN()

Revs. Rude & Miller, Editors.

"ONE LORD, ONE FAITH, ONE BAPTISM."--EPHESIANS IV: 5.

EW SERIES, VOL. 5--- NO. 21.

COLUMBIA, S. C., FRIDAY, FEBRAURY 7, 1873.

OLD SERIES, VOL. 5---NO. 229.

Selections in Religious Literature.

hiert, it is lawful to "suppose ever have had an actual exisnce, yet nobody is deceived. It is said: cent and reflecting observers while prove the folly of infidelity. naking life's journey, are full of such matter. It is instructive as rell as entertaining to sit at their eet, and to hear them in their artless ersational manner "praise Jehovan for His goodness and His wonofal works to the children of men." lany things, so related, would bear to be published for the reading of the million. Some of them. worched, have been published and end with interest and profit by many. But it is painfully evident that in the large mass of religious literature ow affeat, there is much passing ader the guise of providential reitals, that never had an existence

ed imagination of the writer. Of this class of writings we wer minded a few evenings ago by story of a sea captain, who had cut a bell from a rock where it bad been suspended, that it might be rung by the rising waves as a warning to nariners. Years afterwards, (so went the story,) his own ship was wrecked upon that same rock, and all aboard perished. All this may have occur red. But the writer's zealous sou was so intent upon doing good by writing fiction, that he forgot to spare even one who could say, "I only am left alone to tell thee. Yet, after drowning all, he artlessly enough told what the wicked captain

where except in the illy regula

and Intermitte ent in the valleys of United States, especi Missouri, Illinois, 1 Red, Colorado, Bu obile, Savannah, Roan

bile, Savannah, Roman h their vast tributan during the Summer a arring seasons of unurily accompanied by each and liver, and of always more or less and irritable stamor of the bowels, be mulations. In their tripowerful influence a failly necessary. The

Evil, White Swells Neck, Goiter, Scroft ammations, Mercurial of the Skin, Sore Ev

nia Vinegar Bi

nd malignant fevers, to g properties protect Sedative properties a mach, and bowels, eit

reat invigorant.

LERR'S VINEGAR Briers, Nervous Disorden,
power, and all malades
vels, pulmonary organ,
xperienced by hundred
housands more are ask-

TeDONALD& CO. san Francisco, Cal. harlton Sts., New York

S AND DEALERS

hedule.

er Train.

s excepted).

R. COMPANY,

go into effect of

..... 9 00 a m

7 50 p m
6 30 a m
7 10 p m
6 45 a m

tion Train will this as formed

abia as formerly and Saturdays.

7 20 a m

11 55 a m

2 10 p m

6 55 p m

ice-President.

& Augusta

ket Agt.

dent's Office

mber 22, 1872.

on this road:

. 1. Train No.2

in No. 2 daily

connection to

XANDER

8 20 pm 3 30 am 8 20 am

said just before he perished! Now we would suggest that while these "nursery yarns" may be credu lously received by some soft-headed children, the thinking ones who are soon to take control of church and state, have reflection enough to ask. who told what he said when all perished! The periodicals that publish such stuff do themselves and their young readers great injury. Whe he child that has been believing every word discovers such gaps, must exclaim, mentally at least What! lies here, too! Far better have no stories at all than such will make children suspicious falsehood everywhere. It will be a sad day when parents will have to say of their church publications, 'My child, you are not to believe all you see in that paper."

The Good Old Bible.

to the country.

louse returned. He had on a deer- his purpose.-Dr. Guthrie. skin shirt, a bearskin cap, and seemed much fatigued and in no talking pockets, and placed them so as to be ther.

ready for instant use. The man naked the traveler to retire to bed, but he determined to sell his life as bein a darkened or a bewildered into a perfect agony. What was to preserve the traveler's ease of mind : which enabled him to a personal himself in sweet accord with the

the providences of God, knees in prayer, was no murderer or stances attending it.

than a mule's footbold, skirted a that day when all shall be assembled dizzy precipice, where we saw the before their future host, and the foaming river far below minished right to enter his residence be re to a silver thread, find it safest to quired from each. the course, or touch the bridle where a touch were fatal, throwing steed "things that are seen," how much and rider over to bound from shelf to shelf and be dashed to pieces in to the heavenly city, where we deal the valley below. And there are with things that are unseen and times and circumstances when, to eternal ! be saved from falling into sinful doubts, and even into blank despair, in religious experience which has need be at a loss which mad to take. the believer must, if we may say so, more frequently or more painfully The sign of his presence taught them shut his eyes; and committing his exercised the minds of truer chris, when to move, and when to pitch way to God, let the bridle on the tians than this one. Looking on one their tents. That divine presence neck of providence, and walk not by side at boastful, self-confident pro- could take them safely through the by sight but faith. God-however fessors of religion, and on the other Red Sea, and shield them from their things may look-has not forgotten at those whom they consider as be snowies. David said, "We frester to be gracious, nor is his mercy clean ing far ahead of themselves in the me." It is the privilege of every gone forever; and when we are walk- attainment of christian graces, they christian to adopt this language, and ing in darkness and have no light, are ready to despair of their own to feel its import. We need not fear there is nothing for it but to trust in state the Lord, to "stay ourselves on God." Had Jacob done so, he had not assurance of fuith with the assurance been so utterly distracted and crush of sesse, and that, not being able to ed by the loss of Joseph; nor, as he feel the latter, they conclude they clung to Benjamin, had he turned on are destitute of the former. So they his other sons, like a bear on the write bitter things against their own hunters come to bereave her of her souls. Every christian must of neceswhelps, while this doleful, angry cry, sity have the assurance of faith, be-"Me have ye bereaved of my chil- cause that is no less than faith itself. dren: Joseph is not, and Simeon is It is to be quite satisfied, or assured, not; and will ye also take Benjamin that we are lost sinners, unable to away f-all these things are against save ourselves, and that Jesus Christ. me." Had he done so, he had borne the Son of God, "came into the world nimself more erect before the king to save sinners," and to ask him that of Egypt, a venerable and noble he will save us. Such was the faith witness for God in a heathen palace, of the publican, who "would not lift instead of wailing out this pitiful up so much as his eyes unto heaven, complaint, few and evil have been but smote upon his breast, saying, the days of my pilgrimage on earth! God be merciful He lived to unsay that, and regret One may do this, and yet go mournthat he had walked so much by ing all his days "for want of assursight, and not by faith; living to ance." Did he never read, "As far another world, if not in this, that all hath He removed our transgressions things-the bitter and the sweet to- from us." Not will remove, after a gether, losses as well as gains, cof- trying probation, but hath removed. fins as much as cradles-were not He may, however, object, "Those against, but for him. One of whom are the feelings of a man after God's it might be said that "nothing in his own heart," one who held such close life become him so much as his leav- communion with God that he could ing it," see him dying !-- his faith easily use the most positive expresbreaking out in full and bright efful- sions." True, but he was also a A Virginia banker, who was the gence, like the sun at the close of a sinner saved by grace, and he felt it hairman of an infidel club, was cloudy day. Propped up on pillows, He says: "Thou art my bidling place, once traveling through Kentucky, with one hand on Ephraim's and the and my shield; I hope in Thy word; having with him bank bills to the other on Manasseh's head, he raises "hold Thou me up, and I shall be to a lonely forest, where robberies breathe out this grand confession that for a person to have assurance and murders were said to be fre- and prayer-the God which fed me in christian life is also to have atquent, he was soon lost through all my life long unto this day, the tained unto perfection. riding in the wrong road. The dark- angel which redeemed me from all Paul would have declared without ness of the night came quickly over evil, bless the lads! With that his besitation, "I know Whom I have him, and how to escape from the tory, and many such before them, believed, and am persuaded that He threatening danger he knew not. never let God's dear children yield- is able to keep that which I have com-In his alarm he espied at a distance no, not in life's darkest hour-to the mitted unto Him against that day." a dim light, and urging his horse thought that all things are against Yet who more humble than this onward he at length came to a them. Even when deep answereth same Paul f Of himself he says wretched looking cabin. He knocked; unto deep at the noise of his water. "Not as though I had already attain. the door was opened by a woman, spouts, and all God's billows and ed, either were already perfect, but I who said her husband was out hunt- waves go over them, and their bark, follow after, if that I may apprehend

good. He felt for his pistols in his est to render unto God is a lie.-Lu-vided a "help in every time of need," Since God through Jordan leadeth me."

Christian Assurance.

teen them,) are full of instruction. man, and slept as calmly in that side this perfect peace may be a ing, we shall also have a right to postulate to account for the begin Says the Psalmist: "Whose is wise, cabin as he did under his father's complete mystery. He, also, is bound say, "Thou hast delivered my soul ning of things. And now the mar and will observe these things, even roof. From that night he ceased to for the same spot, he has the same from death." Follow Paul's direction discoveries of physical science her shall understand the loving revile the good Bible. He became directions, and is led by the same tion to the Phillipians: "He careful have led to the apotheonia of Lane sess of the Lord." The minds a sincere christian, and often related guide. Yet he is frequently troubled, for nothing, but is everything"-even which, however originated, is quietly of old people who have been intelli- the story of his eventful journey to He is afraid he may come short of in trifles assumed as possessing a vitality and his destination, either by falling so tion with thankspicing, let your re- an energy of its own, evolving by I have known a timid traveler company to lead that he may forget eth understanding keep our hearts beholder. Behind this screen of whose route lay across the highest or lose that which an insignificant and minds, through Jesus Christ mechanical laws, God is shut up in Alps, on a path that, no broader traveler has committed to him against our Lord."- Earnest Worker.

> If this be done of any gard to an earthty journey, with

It may be that they confound the

ing but would soon return, and she with tails torn to ribbons and bul that for which also I am apprehendwas sure he would cheerfully give warks gone by the board, is stagger ed of Christ Jesus." Paul was a him shelter for the night. The gen- ing through a sea of troubles, never happy christian, and the key note to tleman put up his horse and entered let them fancy that they are the his joy is found in his epistle to the cabin, but with feelings that can sport of winds and waves. Your Timothy: "For this is a faithful saybetter be imagined than described. Father is at the helm! The Lord ing, and worthy of all acceptation, Here he was with a large sum of reigneth, let his enemies tremble; that Christ Jesus came into the money, perhaps in the house of a the Lord reigneth, let his people re- world to save sinners, of whom I am robber whose name was a terror joice: He will make all things work chief." The very depth of his selftogether for good to them who love abasement led him to exalt the Sa-In a short time the man of the him, and are the called according to viour, and to fear lest be might dishonor Him by setting a limit to God's free grace. Since God had promised If thy labor is useful to thyself a reward to those who proved faithmood. All this boded the infidel no alone, the service that thou pretend- ful to the end, and also had pro- E'en death's cold wave I will not fice. Paul was not ashamed to own that

he pressed forward "for the prize of the high calling of God in Christ At the beginning of a journey, two Jesus," It was "looking unto Jesus, dearly as be could. His fears grew things are necessary in order to the author and finisher of our faith," He must feel that his place of desti-backwoodsman nation is a pleasant one and desira-and infirmities—and "reach forward personal will. It is curious to see S. W. Presbeterian. arose, and reaching to a wooden ble to reach, and also that he knows unto those things that were before." how, in all ages, a perverse philoso shelf, took down an old book, and the road there. If the way be long, Such assurance as Paul enjoyed may phy strives to deal with the Deity as and beset with many dangers, he be had by all christians. God tells an impersonal cause. Hence Pan "Well, stranger, if you won't go will require, not only a book of di- us, "Them that honor me I will theism in all the forms in which it to bed I will; but it is always my rections, but a trusty guide. He honor." How can we better "honor has been upheld in ancient and in of facts, but only as an custom to read a chapter of the must be persuaded that his guide is God than by taking to surselves the modern times, the universe being The parables of the Holy Scriptures before I go to bed." faithful and true, and able to save gracious promises He giveth unto only the Delty coming into manifes res are presented as cases What a change did these words him when he incautiously steps on His beloved ! By God's inspiration tation, as the imprisoned force which ed, without the modern for produce! Alarm was removed from slippery places, or gropes his way the prophets wrote, "The will keep actuates the whole, and drives the supposed, "Let us suppose a case," for this skeptic's mind. Though avow- along in the darkness, among pitfalls him in perfect peace whom mind is wheels and pistons of the immense stion. But while this ing himself an infidel, he had more and over steep rocks. This perfect stayed on Thee, because he trusteth in machinery. If a more refined specnede of introduction fills well its confidence in the Bible. He felt confidence in his guide's qualifica. Thee. If, like David, we can truly ulation breaks the spell of this awk inte place, there is another safe. He felt that a man who kept tions will keep him from anxieties in ask God to search us and know our ward delusion, it is only to accept de the recital of facts, equally a Bible in his house, and bent his respect to his journey, or the circum- hearts, to try us and know our ways, the Deity as a philosophical necessithat, if there be any evil way in us, ty-as the cause of causes, the first vides their tongues all their prosrest and small, (as we are apt to robber. He listened to the good To the companion walking at his He may lead us in the way everlast. link in a chain of sequences, a merethat he can not rise again, or in questa be made known unto God;" its own processes all the appear being left behind in the darkness, or and surely as God's promise is given, ances which present themselves to because the guide has such a large so surely will His "peace that pass the eye and to the reason of the

It is the privilege of God's people to be under the guidance of the Almighty at all times. While the chilthey had God's visible guidance. The cloudy pillar by day, and the fiery pillar by night were their constant guide. God led them through all There is, perhaps, hardly a subject their wanderings so that they never led into dangers. While the Lord Like Abraham and Job, I have an abundance of worldly goods. I have the means whereby I may make the hearts of the poor to rejoice-whereby I may feed the hungry and clothe

the naked, and help support the gossel at home, and help send the bread ife to the perishing nations of the earth. Am I truly thankful for pros-

of health, myself and family. This s one of the greatest earthly comforts. Do I render to Him according to blessings received!

He leadeth me into the loss of worldly substance. He has taken bu is many of my acquaintance. Do cel resigned to my loss, and am thankful it was not my health, or th

He leadeth me to part with my wife and children. Can I say with Job. "The Lord gave and the Lord hath taken away; blessed be the ame of the Lord ?"

great sinner, deserving his wrath and

He leadeth me to accept of the Lord Jesus Christ as my all-sufficie and only Saviour. Do I show my gratitude by a life of untiring obe

He leadeth me into green pastures and beside still waters-to the full njoyment of the light of his coun tenance. What shall I render to the Lord for all his benefits ?

"He leadeth me in the paths ighteensness for his name's sake." Can I now truly say, "Though walk through the valley of the hadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me?" He leadeth me ! O blessed thought.

O words with heavenly comfort fraugh What'er I do, where'er I be, Still 'tis God's hand that leadeth me ! Lord, I would clasp thy hand in mine, Since 'tis my God that leadeth me, and when my task on earth is done. When, by thy grace, the victory's won,

"Sweet are the Uses of Adversity."

his own grand solitude, looking with ment of nature; but as effectually bound by the inexorable pecessity the creatures themselves whom His. own power has produced.

It is needless to say that, however theories like these may fulfill the religion. This puts us into imme diate relations with a personal God our duty, and whose revealed perapologetic value turns exactly upon this, that the Deity himself comes Revelation by a visible control by which it is ordinarily and uniformly governed. When the Reve lation is completed, the miracle ceases simply because it is no longer needed for the purpose of authentination. But the record of the Miracle remains, the permanent attestation of his personal being, and the personal will in the administration of the very laws behind which he is

The same practical lesson is taught the school of adversity. Man, as nade in the image of God, is endowed with the high attribute of will. In his wisdom he forecasts the future, and drafts his plans. can not help himself, he must will. And now in this very sphere, he to his own, thwarting his schemes and bringing him into submission to a power which is greater than his own. It does not matter by what own supremacy. It may be, and in the ontworking of a sublime scheme of Providence it doubtless plished thro' the ordinary and estab face with the great ruler of the Universe, and recognizes the God whom he must both obey and adore. The sanctifying influence of affliction is largely due to this conviction which with this everlasting lamp we underis thus practically lodged at once in the reason and in the conscience. Hence the diversified forms in which effiction is rendered-pow touching the external condition or estatenow descending into the bosom of the affections-now disappointing the hopes of the future-and now Anti-Christ .- From Lange on the gathering up the broken threads of Psalms. human friendship and love, to faster them into new and sweeter associations around His own throne above. However naturally brought to pass, so that we can trace all the intervening agencies, there is such an adapt- experience. When a mere boy, a ation of the trials to our case-such pious and faithful pastor found me a timeliness in their occurrence in trifling on the Lord's day, and affecthe juncture of our history-such an | tionately reproved me; desiring me influence going forth from them to to read and think on the last two the most perfect, nay, the most permould the after character and life- verses of the 56th of Isaiah. Upon that we are constrained to hear the that reproof, under God, turned my voice which says, "I, the Lord, do whole life, with all its happiness and

before the supremacy of God. The obedience is transfigured into wor-Yes! and amongst them all, not ship; and man, in the free exercise

Golden Thoughts.

and former friends are found among them, then we should search carefully hell ?" for the cause of this bostility.

takes a single step towards the cross of Christ.

As long as the builders of Babel are united, they would take heaver by storm; but as soon as God dipects fail.

It is vain to talk of Christ and his sufferings if you remain far away from his mind and his cross.

If any bands ought to be held in violable religious connections should

The crisis of life- is usually the

secret place of wrestling with God in drowned." He who is without trouble is often

Hope is the golden treasure and

the noblest art against fear.

flesh when it is engaged for us flesh when engaged against us. Grace and truth came down from

we want, he will give us what we

Much depends upon how we close the evening and greet the morning. God's attributes, like angels or the wing, are ever ready to come to

the rescue of his chosen. The leaving off of good is soon followed by the commission of evil. If we knew how many thousand devices of the ungodly the Lord brings to naught, before they were fully conceived, and how many arrows essence of the Miracle itself. Its be breaks before they were shot off, we would be astonished at his wis-

dom, omnipotence and faithfulness. Parents who love a child, love to have him in sight. None of God's children are ever from under his eye : he watches over them with a tender

Omissions make way for commis good, leave off praying, leave of ttendance upon God's ordinances the devil easily draws them into the other ways of transgressors.

pends upon the inward; where there is heaven in the heart there will be

If we are in the way of life, the hand of God must keep us there; and for this constant prayer is neces-

Malice has but one eye ; it is blind

How gracious and wide must the rational beasts under its broad heart throbbing against the bosom

He who totters under the hand of God, may be saved from falling if he only grasps the hand that smites

tize us, but that he may chastize us with the rod of a parent, and no with the sword of justice.

Without the Bible we can understand neither life nor death; but stand both.

The life of Jesus is the greatest sermon ever preached, and it is listened to this day by myriads.

The events that happened in the primitive church, will be repeated in mercies, whose support and help we the church of the latter day, under

EFFECT OF A KIND WORD,-"I have reason to bless God for the and the praising of his magnificent Sabbath," says an emipently useful English clergyman, "from my own all these things." The will, which all its blissful bopes beyond the fact of its being breathed. Men is thus sobdued and taught, bows grave."

Universalism in a Nutshell.

Terms: \$2.50 a Year.

"I am a Universalist," said G. K. boastingly: "and you orthodox are not fair in saying that our system is inconsistent with reason."

"I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men ?"

"Yes, I do." "And you don't believe there is

"No, I don't."

"You don't believe there is

"No, I don't : men are punised for their sins in this life."

"Well, now let us put your frational' system together. It amounts to just this-that Christ the Saviour died to save all men from nothing at all. Not from hell, because, according to you, there is none. Not from punishment in the future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life preservers thrown at an immense expense to a man who is on dry

How to Study the Bible

The telescope, we know, brings within the sphere of our own vision much that would be undiscoverable by the naked eye; but we must not the less enjoy our eyes in making use of it, and we must watch and calculate the motions and reason on the appearances of the heavenly peaven, and reach again up to heavbodies, which are visible only through the telescope, with the same care we If we truly pray to God for what employ in respect to those seen by the naked eye. And an analogous procedure is requsite if we would derive the intended benefit from the pages of inspiration, which designed not to save us the trouble of inquiring and reflecting, but to enable us on some points to inquire and reflect to better purposes; not to supersede the use of our reason but to supply its deficiencies .- Arch bishop Whately.

> FAMILY WORSHIP .- A traveler says: "One of the most beautiful images that ever rose upon my imagination was suggested to me by a chance delay for two days among the lakes and mountains of the Trosach's Glen. I happened to make the inquiry what became of villagers so suddenly disappearing at nightfall from the streets, and a sandy haired Scotchman replied: Most of them would be at prayers about this time.' And I looked up into the far blue sky, and thought how fine a thing it would be to have a resting place, high enough just to hear the murmur of voices as they read a verse about, and sung one of the old Psalms, before the impressive hush in which the father offered prayer. How grand would be the swell of sound when a whole village was going on its knees before God!"

FLYING FOR REFUGE.-Th waser once a little bird chased by a hawk. and in its extremity took refuge in the bosom of a tender-hearted man. wing of the Divine care be, since it There it lay, its wings and feathers ouivering with fear, and its little of the good man, whilst the hawk kept hovering overhead, as if saying, "Deliver up that bird, that I may devour it." Now, will that gentle kind-hearted man take the poor little creature, that puts its trust in him, out of his bosom, and deliver it up to the hawk ! What think ye ! Would you do it! No, never. Well then, if you flee for refuge into the bosom of Jesus, who came to seek and save the lost, do you think He will deliver you up to your deadly foe? Never never ! never !- Duncan Matheson.

> PRAYER .- Who will pray, must know and understand that prayer is an earnest and familiar talking with God, to whom we declare our implore and desire in our adversiti and whom we land and praise for our benefits received. So that pray er containeth the exposition of our troubles, the desire of God's defense, name, as the Psalms of David do clearly teach .- John Knox.

> It is seldom bone in mind that without constant reformation, that is, without a constant return to its fountain head, every religion, even fect, on account of its very perfec tion more even than others, from its contact with the world, a the purest air suffers from the me