

Latin ones who were familiar with the Greek, understood the usual import of the word baptizo, would hardly seem capable of denial."

Ans. If, then, we say that baptizo signifies to sprinkle, or to pour, we would better go and teach the Greeks their mother tongue! 'This would be preposterous. As well might the Greeks come here to teach us the meaning of the English words, sprinkle and pour! Better give it up.

Dr. A. Clarke, on Rom. vi. 4, says: "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say the man is drowned, is dead, and when he came up out of the water he seemed to have a resurrection unto life; the man is risen again; he is alive."

Ans. When a man is merely sprinkled, or poured upon, what does he seem to say? I am deluded, bamboozled, victimized! In immersion we have an emblem of the burial and resurrection of Jesus, but what are sprinkling and pouring emblems of? Of the outpouring of the Spirit, some will say! But where do the scriptures so affirm? No where. "An outward visible sign" an inward spiritual grace." Do the scriptures affirm this? Most certainly not! Better, then, be baptized in the mode alluded to by the apostle. Do you give it up?

In a certain town in Kentucky, several of the brethren sent their children to the dancing school. The preacher in charge, delivered a discourse against it. Some days after, as he walked sorrowfully through the town, a little girl addressed him as follows: "Mr. R., I don't go to the dancing school." "Well," said he, "I trust that you are a good little girl, and I hope that you will never engage in such vanities. The six dollars that you would give to the dancing master would buy several good books, and might be spent in various other ways much more profitably." "Yes, sir," said she, "but I have heard that when Miss ——— was dressed for the ball, she looked like a little angel from heaven." "Ah!" said the preacher, "had she been a little angel from heaven, she would not have danced! *Good angels never dance!*"

Bro. J. T. Johnson, being engaged in a spirited religious conversation with a lady, pressed her with some cogent arguments against sectarianism. Her response was, "I glory in being a Methodist!" "That may be true, madam," said Bro. J., "but it would be well that you should know that you have gotten beyond the Apostle Paul; for he said, 'God forbid that I should glory, save in Christ and him crucified!'" She looked as if convicted.

On a beautiful day in summer, I called at the house of one of our deacons, in the time of a presidential canvass, some years ago. He seated me in his porch, surrounded by newspapers. These I examined so far as to ascertain that there were papers from four different offices in the collection; and not a religious paper among them! I said, "Bro. C., do you take a religious paper?" He answered in the negative, and gave as the reason, that "there is so much controversy in the religious papers that he had gotten a distaste to them." "I perceive," said I, "that you are greatly averse to controversy. These political editors are very truthful and good natured fellows, and but rarely

engaged in controversy. I do not wonder that you should give their productions the preference!" He saw his inconsistency, and forthwith subscribed for the *Hurbringer*.

If a church member, 1st Tim. v. 8, that has widows, (mothers or aunts,) and neglected them, "has denied the faith, and is worse than an infidel," what shall we say of a church, rich in this world's goods, which neglects its destitute widows? Is the aggregation of neglecters any better than the individual neglecter! Is it not worse, in the ratio, that the many have greater means than the individual? Do we remember what "pure religion, and undefiled before God and the Father" is? "To do good to the widows and orphans in their affliction," etc. "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." Religion is not a song, a prayer, a wish, a whim, a reverie, a conceit, a form of godliness without the power, but light in the head, love in the heart, and obedience in the life. "If you know these things, happy are you, if you do them.

A. RAINES.

"IN' GOIN' IN FOR SUNDAY SCHOOLS."

One of the incidents related by Mr. Paxon in a Sunday school meeting was something like this: After talking to the people at one of his pioneer Sunday school gatherings in a back county of Missouri—call it Smith county, if you please—he gave an opportunity for any person present to express their opinions. A tall, lank, loosely-jointed, cadaverous, man arose and said, jerking his finger at the missionary:

"I know that chap. I've seen him afore. I used to live down in (somethin') county, Illinois, an' he came along an' started a Sunday school. Says I, Wife, less move away from yere. I dono nothin' about Sunday schools, but I hat' em. When Sunday schools come game gets scarce." Well we moved over to Pike county, Missouri. Ben thar about two year, an' that chap come along and started another Sunday school.

"Says I, Wife that chap's around agin, and it's time for us to start. We come up here to Smith county, an' we ha'n't been here a year, an' that chap's around agin, startin more Sunday schools. If I was to move to the futherest corner o' Orrigon, I'd 'spect to see that chap along in les 'n a year, startin a Sunday school. I give it up, an' I'm goin' in for Sunday schools. I guess they're pooty good things, an' I'll fetch oil my boys—seven on em."—*Hartford, Ct. Press*.

PRECEPT AND EXAMPLE.—History furnish some curious specimens of contradiction between precept and example. It is said that Dr. Johnston, a man who was always grumbling and finding fault, was wont to say, that the habit of looking at the bright side of every thing was worth a thousand pounds a year. Again, that delightful temperance song, "The Old Oakken Bucket," was written by a man under the influence of strong drink.

Family prayer, if it notice home events, gives a great reality and tenderness to religion; particularly in children's eyes. It brings God to them as immediate and loving,