

5. I have been a preacher many years, and shall have to confess publicly that I have been in error, if I accept believers' baptism.

But is it not far better to confess that I have been in error than to remain in it?

6. Even if believers' baptism is right, it is too late now to submit to it. I ought to have been baptized as soon as God gave me faith.

Better would it be to follow the command of Jesus now than to persevere longer in the neglect of it.

As soon as I reached this state of mind I saw in the Scriptures that none but believers should be baptized, and that immersion is the only true baptism. The passage which especially convinced me of the former was Acts viii., 36-38—the baptism of the eunuch. The passage which made clear the latter was Rom. vi., 3-5, "Buried with him by baptism." Shortly afterward I was baptized. I was greatly blessed in the ordinance, and have never for one moment regretted the step.

Before closing permit me to say a few words in regard to the difficulties, which, in the outset, seemed to me to surround the baptismal question.

1. It is my firm conviction that of all the truths revealed in the Holy Scriptures none is more clear than the truth in regard to baptism—justification by faith not excepted—and that this truth is obscured solely because inquirers are not willing to let the Bible alone decide the question.

2. Not one of my real friends in the Lord has, as I feared, turned against me. On the contrary, many have since been baptized themselves.

3. Although I have lost worldly goods by being baptized, still the Lord has richly compensated me for the loss.

Finally, my example has led many to examine the question of baptism who, as a result of their examination, have been baptized on the profession of their faith in the Lord Jesus. As this truth was made clear to me from the Word of God, I feel it my duty to speak on this as on the other truths of the Bible; and in the twenty-three years of my residence in Bristol more than a thousand among us have been baptized.—*The Christian Guide*.

COLLEGE MEN.

It is an oft quoted saying of Guizot, that one third of the university students of Europe die prematurely from the effects of bad habits acquired at college; one third die prematurely from the effect of close confinement at their studies, and the other third govern Europe. In America the ratios are probably different; for while habits of dissipation are very common in American colleges, there are comparatively few students so given to these, or so devoted to study, as to permanently impair their constitutions. As to the third class, the facilities which our free institutions furnish for the political and professional advancement of men without learning, undoubtedly tend to reduce the relative power of educated men; but we may safely say that the graduates of colleges and universities are the most influential element in American society. The increasing demand for such men in every department of human industry requiring intellectual culture, and the high esteem in which they are everywhere held, attest the accuracy of this estimate.

There are several reasons why this should be as it is, and why it must be so. In the first place, the intellectual discipline which a long and well-selected course of study imparts, can alone give to a young man such command of his faculties as to bring them into harmonious and effective action. Any other kind of mental training, from the fact that it does not so completely call into play the whole range of mental power, must necessarily induce a one-sided development. The college curriculum now in use is the result of long-continued observation, and of careful study of the human mind, and its adaptation to the mental development of the young has been demonstrated by the experience of many generations of students.

In the second place, the fund of knowledge which a man acquires in the course of college training, supplies him with materials for mental activity, classified and systematized. Such knowledge is not only power, but it is regulated power, held intelligently in hand by its possessor, and readily directed to the practical ends of life.

In the third place, the persevering toil by which alone a thorough course of study can be mastered, imparts tenacity of purpose, strength of will, and self-denial, which are even greater elements of power among men than culture and knowledge. A natural deficiency in these quali-

ties is fatal to the success of a student. Even he who possesses them in a high degree by nature, finds them taxed and strained to the utmost tension ere he passes through the round of study imposed by college law, and this at a time of life when relaxation and amusement have their greatest charms.

These last remarks bring me to the point which I wish to emphasize most in this brief essay. It is lamentable to observe how many of the young men who enter American colleges and especially western colleges, fall by the way, and not only fail to graduate, but fail to master even a respectable portion of the prescribed course of study. Not one in ten of those who begin the race run through to the end. The consequence is that our colleges are turning out only a fraction of the number of scholars which their facilities and patronage should lead us to expect. The land is filled with young men who have put their hands to the plow and looked back, and have thus proven themselves unfit for the kingdom of the cultured and the powerful. A very large number of these half-educated, of weak, vacillating disposition, enter the various professions, to be second and third rate men all their days, whereas by a more persevering habit they might have attained the front rank among men, and made themselves immensely more useful to their generation. This is true of lawyers, physicians, preachers, politicians, and all. The loss to the country, and to humanity at large, cannot be fully estimated.

How shall this great evil be remedied? I know not, unless it be by presenting constant and earnest appeals to the young men who are in colleges from time to time, until more of them shall be aroused to proper aspirations. If their Professors would lay aside the reserve which makes many of them slow to speak of this matter, and press on the attention of students the importance of final perseverance, much in this way would be accomplished. Much can be done also by the more persistent class of students for their feeble-hearted fellows, if they will but turn their attention to it, and strive by methods which young men well understand, to stir up a spirit of enthusiasm for thorough culture. Should this be done even by the students of the associated colleges of Kentucky University, the good results would exceed the power of present calculation. I can think of none better fitted to begin to begin the needed reformation than the editors and contributors of the *Tablet*; and I close by commending the suggestion to their most earnest consideration.—*J. W. McGarvey, in Kentucky University Tablet*.

PATRICK HENRY'S DEATH.

In an age when it was fashionable to avow skeptical sentiments, Patrick Henry was always ready to defend the Christian faith. A member of the Episcopal Church, according to his latest biographer, Professor Tyler, he not infrequently received the communion. On such occasion his habit was to fast until he had been at the Lord's table, and then to spend the day in retirement.

One hour at the close of the day he spent in private prayer and meditation, and during it no one was suffered to intrude upon his privacy.

While he was Governor of Virginia, he was so alarmed at the spread of infidel sentiments among the young men of the State, that he printed, at his own expense, an edition of Soame Jenyns' *View of the Internal Evidence of the Christian Religion*, and an edition of Butler's *Analogy*. When he met a young man of sceptical tendencies he would give him one of these books. Doubtless the fact that the book was presented by the Governor of his State secured it an attention from the young Virginian which he might not have paid had it been distributed by a more humble colporteur.

Patrick Henry wrote out an elaborate answer, to Paine's *Age of Reason*, but, being impressed by the replies to Paine then appearing in England, he directed his wife, shortly before his death, to destroy the manuscript, which she did.

In his last will, written by his own hand, he concluded thus: "This is all the inheritance I can give to my dear family. The religion of Christ can give them one which will make them rich indeed."

On June 6th, 1799, his kindred being sent for, found him sitting in a large, old-fashioned arm-chair. He was dying from an incurable internal disease.

His physician, Dr. Cabell, was about to administer a preparation of mercury. Taking the vial in his hand, the dying man said: "I suppose doctor, this is your last resort?"

"I am sorry to say, Governor, that it is," replied the doctor. "Acute inflammation of the intestines has already taken place; and, unless

it is removed, mortification will ensue if it has not already commenced, which I fear."

"What will be the effect of this medicine, doctor?"

"It will give you immediate relief or the doctor could not finish the sentence."

"You mean, doctor," said the sick man, "that it will give relief, or will prove fatal immediately."

"You can only live a short time without it, and it may relieve you."

"Excuse me, doctor, for a few moments," said Patrick Henry, drawing over his eyes the silk cap he wore. Holding the vial he prayed aloud for his family, his country, and for his own soul. "Amen!" said he, and swallowed the medicine.

Dr. Cabell, who greatly loved the old patriot, had gone out upon the lawn, where, throwing himself under a tree, he wept bitterly. Mastering himself, he returned to the house and found his patient calmly watching the blood congealing under his finger-nails. The old orator fixed his eyes on Dr. Cabell, with whom he had held many discussions about the Christian religion.

"Doctor," said he with great tenderness, "I wish you to observe how real and beneficial the religion of Christ is to a man about to die."

He then breathed so gently for a few minutes that those around him knew not when he breathed out his spirit.—*Youth's Companion*.



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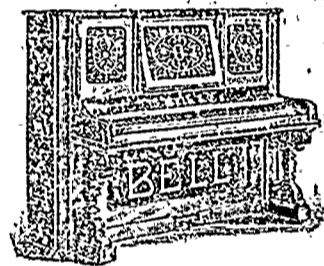
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