

[From the New-York Recorder.]

THE SHIPWRECK.

Some few years since, a vessel was approaching our shore, while returning from a European voyage. When within about three days' sail of Boston, they encountered a terrible storm, which so disabled the vessel that the crew and passengers were obliged to resign themselves to an open boat on the bosom of a troubled and raging ocean. The cargo was of such a nature that they well knew that it would be unsafe to prolong their stay on the seam-yawning wreck, though to commit themselves to the peltings of the storm, and the fury of the boiling billows, was almost downright madness. But there was no alternative. The ship was fast sinking, and they launched the boat, taking but a scanty stock of provisions, with a firm belief that they should not long need them. A considerable amount of gold was on board, but as it had lost its value, it was left behind as entirely useless. Their "loved home," their earthly all, sank almost immediately, and they were left, apparently, to struggle for a few moments, and then sink beneath the same heaving wave.

As if by miracle, the frail boat was kept above the surface, though the waves dashed around with fearful violence. During several hours of painful suspense, some two or three vessels passed in the distance, but they saw or heeded not the "signal of distress." Just as night, however, was closing around, they were discovered, taken on board an outward-bound vessel, and after months of absence, were restored to anxious, almost despairing friends.

The above incidents very naturally suggest a few important reflections.

1. *We are all sailing on the ocean of life.* A vast multitude, diverse in designs, of various conditions in life, with characters as opposite as their varied hues, yet all pressing swiftly on to the port of death. Some trim the sail to ambition's fitful breeze, hurrying fearfully on, regardless of impending destruction. Some would float along in passive indolence, devote life's precious moments to the gratification of sensual appetites, pursuing that course alone which blind impulse may suggest. Others follow wild vagaries, turn aside at the beck of fanaticism, enveloped in clouds of speculation, without compass or chart, and unconcerned in regard to their final destination.

2. *We may be near the end of our voyage.* A few days more, and the beacon of death may heave in sight. Dangers crowd thick around us. Whirlpools and quicksands are on every side. Storm and tempest may beat upon us, and engulf us beneath a dark and angry flood. The warning of threatening clouds may not even be granted, but we may be submerged when all seems bright and joyous.

3. *Wealth will lose its value and its charm as we enter the gate of death.* Though we may have accumulated millions, idolized our glittering dust, it will not avail us in the last dread hour. Its possession will be short and unsatisfying. The grasp for it will become more and more frenzied, as the time approaches in which it is to be wrested from us. Its weight and attendant cares and anxieties may sink us sooner beneath the turbulent waves of perdition.

4. *If we are rescued, it must be by the mercy and through the merits of Christ.* He is our atoning sacrifice, our deliverer, our intercessor. We may well despair, if he is not our friend. Our hopes are vain, if not grounded on that immutable basis, against which the powers of darkness can never prevail. Tho' the storm may howl around us, and the darts of the adversary may be hurled against us, nothing can harm us when the Captain of our salvation condescends to become our pilot and our everlasting friend.

5. *When this life shall close, the Christian shall be restored to the companionship of friends.* The loved, and loving, who have fought the fight of faith, and have gone before, shall be restored to us, not in the habiliments of flesh, but in robes of Christ's righteousness, pure and spotless. Oh! how happy will be that meeting, when saint shall meet saint in realms of everlasting bliss; when the Saviour shall gather around him his chosen ones, the meek, the humble, and the faithful, whose robes have been washed in his atoning blood! There, no partings will ever come, no tear will be shed, no sorrow or sighing, and sin shall never tarnish the soul again. Songs of everlasting praise and redeeming love shall rise from countless tongues, joying in the smile of the King eternal.

Things to be Remembered.

1. That the personal work of cultivating your own heart is your first and main duty. From this no other alleged obligation can excuse you. Not the duty of providing for your family, nor of transacting public business however important, nor of preaching the gospel at home, or causing it to be preached, nor sending it to the heathen, nor of reforming the morals of the community, for the command, "seek first the kingdom of God and his righteousness," is imperative, and it is given under the awful sanctions, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." Of this work God will allow no procrastination or evasion, and for it he will accept no substitute. If you neglect the culture of your heart on the ground that the care of your family or your business demands your whole time and attention, or that you are engrossed in the discharge of public duties, or that there is a great work to be done in reforming the morals of the community—if for any of these reasons, or any reason whatever, you neglect the care of your own heart, and remain under the dominion of sin, then you perish forever.

2. That your power to benefit others will be in proportion to your own progress in personal holiness. It is by what we are, rather than by the stations which we occupy, or the outward direct efforts which we put forth, that we exert the main part of our influence. Posts of influence are indeed desirable as a means of usefulness, and direct efforts to do good we may not withhold; but a sanctified spirit, after all, is the main thing. A sanctified spirit is like the sun, it illuminates and warms without any effort to do so. It is in itself, and of itself, influence, and it has no need, therefore, to be in a bustle and flurry of excitement to gain influence.

Would you, for example, make a true provision for your children? Be holy, pure, meek, heavenly-minded. Set them an example of seeking those things which are above, where Christ sitteth at the right hand of God. This of itself will be an infinitely better inheritance than a house full of silver and gold with an example of ungodliness and supreme devotion to this world. It is better to be the child of poor but pious parents, who are able to bequeath to their offspring nothing but their prayers, their instructions, and their godly example, than to receive an estate of millions from ungodly parents who cast off fear and restrain prayer before God. The worst possible provision which a man can make for his children, is to neglect both his own and their souls in his concern to provide for their bodies.

Says from Dr. Carson.

IS BAPTISM A SMALL THING?

Some are diverted from the examination of the subject of baptism, by considering it as a thing of small moment, and that time is better spent in schemes of general usefulness. That baptism is a thing of small moment, is an opinion that is not likely to have been suggested by the accounts of it in Scriptures. It is an ordinance that strikingly represents the truth that saves the soul; and is peremptorily enjoined on all that believe. But were it the very least of all the commandments of Jesus, it demands attention and obedience at the hazard of life itself. Nothing that Christ has appointed can be innocently neglected. To suppose that schemes of general usefulness ought to take the place of the commandments of God, is a direct affront to the wisdom and power of Jehovah.

IS CONTROVERSY AN ALARMING THING?

Many seem alarmed at controversy, and shrink from it as opposed to the spirit of the Gospel. It is no doubt a grievous thing that controversy should be necessary; but as long as error exists it is impossible to avoid controversy, except we value peace more than truth. Can we forget that the whole life of Christ and the apostles was a scene of never-ending controversy? He who was love itself contended constantly with the errors of his time. There is not a truth or an ordinance of the Gospel that Christians can hold without opposition. It behoves those who change the mode and the subject of baptism to consider the awful judgments of the Lord in the case of the disobedient prophet at Bethel. If Christ has commanded his disciples to be baptized on their belief of the truth, who can change it into the baptism of infants? If he has commanded them to be immersed, who can change it into pouring or sprinkling?

CHRISTIAN UNION.

If ever Christian Union was important, it is so in the present time, when all the machinations of the Prince of darkness are employed in combination to destroy the truth. I am as warm an advocate for Christian union as I am for baptism. I am fully convinced that if Christian union were fully understood and acted on by Christians in general, right views of baptism would soon prevail. Among all the causes that prevent Christians from impartial and earnest inquiry, a sectarian spirit is the chief; it shuts them out from confidential intercourse with one another, and disinclines them to think upon the subject.

Many seem to think that zeal for any of the things in which Christians differ, is inconsistent with zeal for Christian union. Nothing can be more unfounded and dishonorable to truth than this. The greatest zeal for a particular opinion is quite consistent with the utmost regard for Christian union. Christian union is not founded on perfect agreement with respect to all the will of God, but agreement about the truth that unites them all in one body, in Christ. No difference consistent with this, can really separate them. I press my views upon my brethren: if I succeed, I do them service; if I fail, I discharge my duty, but have no cause of complaint against them. They are not accountable to me, and it is the essence of popery to assume any authority but that of argument. In the field of battle I strike in earnest, but even then it is the arguments, or the talents, or the harmony of my opponent at which I aim. I never judge the heart! I am united in heart with all who are united in Christ.

The Ministry Needed.

At a recent College Anniversary, after an address to the Theological Students by Rev. Mr. Binney, of London, the Rev. Dr. Campbell was called up. A correspondent of the Puritan Recorder thus reports the Doctor:

Although suddenly called, Dr. Campbell was full of wise and earnest thoughts adapted to this grave occasion. He, like the other, rejoices in the proficiency to which the literary apparatus of this and similar institutions had been brought. He knew from experience what it was to drink deeply of almost all knowledge, and what advantage this fulness gives to a man for the effectual discharge of his duty must often be a ready as well as a full man. He had no objection to any amount of learning;—to ever so many Bacons and Lockes among the alumni of this College. But one sort of education must neither be forgotten, nor jostled into a secondary place; the education of the heart and soul, to pity perishing souls—to be earnest for their salvation—to hold themselves in readiness by all means to save them;—that spirit of evangelists and apostles which would make them street-preachers, field-preachers—preachers any where and every where, in which they can find men to hear, and might hope to convert them to Christ. His fear is of gentlemen-ministers, professional performers, and after a conventional method suited to the reformed taste, or what is more likely, the pretentious demands, of some select company shall make the Gospel, or some scrap of it, the text for a smooth, mellifluous, ornate, sentimental oration, the sentiments of which have never stirred the depths of godly emotion on his own soul, and can scarcely be expected to effect profoundly or savingly any other souls than his own. In Dr. C's mind, and that of every discerning man, this is lettered imbecility; it is what the liead and tightened and buckramed beau is, as compared to the man of nature, with his free, bold step, who presses the earth with the air of one who is its master and proprietor. This is feebleness to do good—incapacity even long to please; it is the luxurious effeminacy at aching to the "decline and fall" of the pulpit.

A Millennial Sign.

The spread of the gospel shows that this world is being leavened through its every acre by the church of God, for which it was created. During the last fifty years, the Punjab of India has been added to the field, free to the sickle, Turkey has just been thrown open by the firman of the Sultan, protecting converted Moslems; Russia has permitted the circulation of the Tract Society in its vast bounds; the 300,000,000 of Chinese have been gathered about the pulpit of the church; a chapel has been opened in Rome; the gospel travels freely across the Isthmus of Panama; Texas, California and New Mexico have

been added to the domain of Protestantism. Here, where I write, in this the capital of the empire State of the South, there was not, twelve years ago, an organized church. Nine years ago, the inhabitants fled panic-struck before the Mexicans; and now the church of God, fully established, exerts a pure influence on the prosperous community. In the last twenty years, more than one fourth of the world, before closed and double locked to the gospel, has been thrown wide open, and now spreads its great population of 800,000,000 entirely ready for the preaching of Christ. When God threw open Canaan, it was just as the Jews crossed Jordan to occupy it. Having thrown open this vast territory now, it must be because God intends that it shall now be occupied by his church. There is such a thing as "the earth's bringing forth at once," as "a nation being born in a day."—*Presbyterian*.

Prayer on a Journey.

As the late Rev. Dr. John H. Livingston was journeying, he invited his fellow-travellers to unite with him in an address to the throne of grace. One of them, a lady, was much displeased at the invitation, and refused to extend the exercise. From an adjoining apartment, however, she heard the good man's prayer, which made such a deep and lasting impression upon her mind as ultimately induced the important inquiry, What must I do to be saved? Some time after the occurrence, this lady, in a splendid private carriage, called to see the doctor at his house in the city of New York. She had come on from the South, where she resided, for the purpose, it is presumed, of spending the summer in a more healthy climate. The doctor did not recognize her at first; but upon her relating very minutely the circumstances of her behavior at that accidental interview, he remembered her; and great was his joy now that he saw her a penitent sinner, and understood from her that the prayer which she had despised had been answered in her conversion.

Use of Good Desires.

It is wonderful how the desire to do a thing quickens the invention and increases the ability. If the desire to be "up, and be doing" for the spread of the gospel, could once be generally called forth, what a glorious reformation might be effected! Men are, however, of different dispositions. Where one lives, another starves; and this remark is true, not only physically, but mentally, morally, and spiritually. One man dies of thirst, where another digs a well, and drinks of the water. One man longs for the fruit that is far above his reach; another climbs the tree and obtains it. One man's mind is not acted on by the beauties of the natural creation; another finds in earth, air, sea, and skies, a thousand thoughts, and the germs of a thousand aspirations. One man lives viciously where there is little temptation; another lives a virtuous life in an atmosphere tainted with immorality; and where one man lives without God in the world, another sees God in all things, fears God, loves God, obeys God, and lives to his glory.

The Truth Working Out.

Under this caption the N. Y. Observer quotes the following paragraph from a Universalist paper, published in New-York.

"A ministering brother in the eastern part of the State, writes as follows:

It is no longer necessary the fact should be overlooked, that the major part of Universalists believe in a future state of discipline.—*This jumping into glory, as a man pulls off his clothes and dives into the bath, is to me unreasonable.* I cannot be governed by the opinions of others on this subject; but must think for myself. Analogy, facts, the scheme of salvation revealed in the Bible, the relation existing between God and his creatures, all prove to my mind the position that there must be a difference of moral character and spiritual excellence, of purity and happiness, when men enter the future state, in accordance with their moral condition at death. Our preachers and writers, it is true, have not been sufficiently definite on this point. I confess I have not given as much attention to this subject in my preaching as I ought. But why need it be so? Let us define our position, and see where we are. The world expects it; the cause of truth requires it. A full and frank avowal need make no discord in our denomination. I am for declaring the whole "counsel of God."