Poetry.

In sad and grievous thought I hear thy call; His followers (His sheep) to imitate Him, and I must come, or else from thes I fall and be as obedient to Him as He had been Desper in misery.

I have not kept Thy word, And yet thou biddest me to taste Thy love, Shaming my faithless heart, that e'er could His commandments. He that saith, I From Thee, O gracious Lord!

Shame wraps my heart around, Like morning gloom upon the mountains him verily is the love of God perfected : spread; Indignant memory, avenger dread, Deepens each restless wound.

Yet I must come to Thee; Thou hast the words of life, and Thou alone: Thou sittest upon the Mediator's throne: Where should a sinner flee?

Thun wilt Thy word fulfil!

I come to Thee. Since all To faith is possible, in faita I come; As blind, deaf, halt, maimed and dumb, Before thy feet I fall.

Whom didst Thou turn away? From what distress was hid thy pitying face? I will give thee a crown of life.'-Rev. ii: What cold rebuke e'er checked the ery for 10. So that the true interpretation of this Can I unheeded pray?

Saviour! O come to save! Out of this living grave.

Enter my opening heart; Give me Thyself, for all in Thee is given: Come, never to depart !

Communications.

For the N. C. Christian Advocate. THE DOCTRINE verance of the Saints considered, and refuted.

NUMBER VII.

of them. tainly means something more than simple also I. Chron. xxviii: 9. hearing. By it, we are to understand their | I shall here add a good exposition of the point. Hear Him: 'Therefore, whosoever verance, and a sound answer thereto.' 'doing' the 'sayings' of Christ. He was would snatch them from Christ's hands. house; and it fell: and great was the fall add, of it.' Verses 26, 27.

compense of reward, how shall we escape, if we neglect so great salvation, &c.— the same. Well, therefore, said Isidore

follow me.' To follow Him, evidently cease to obey Christ's laws, are not snatch-means, imitating Him, by conforming to ed out of His hands, but choose to go from the example which He has set. This is Him.' Dr. Whitby on the Five Points, plainly the view which He himself has pp. 444, 445. given of this whole subject. Hence He I here close this No. Be persuaded, says, 'If ye abide in me, and my words that my next will more properly compreabide in you, ye shall ask what ye will, and hend what I have to say, in addition to it shall be done unto you. Herein is my the preceding discussion. As my next Father glorified, that ye bear much fruit; will close my examination of the citations so shall ye be my disciples. As the Fa- in favor of the doctrine of the final and ther hath loved me, so have I loved you: infallible perseverance of the saints, I will continue ye in my love. If ye keep my in the following Nos, take a view of the commandments, ye shall abide in my love; Scripture Joctrine, proving the possibility even as I have kept my Father's command- of apostacy. ments and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be Normal College, N. C. full.—Ye are my friends, if ye do what-

seever I command you. - Ye have not (a) John x: 28,

chosen me, but I have chosen you, and ordained you, that ye should go and bring "Ought not Christ to have suffered these forth fruit, and that your fruit should re-TO WHOM SHALL I GO BUT THEE ? main, &c -John xv: 7-16. From all this, it appears that our Saviour required

to His Father. This same doctrine is also definitely taught by St. John, thus: 'And hereby we do know that we know Him, if we keep know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whose keepeth His word, in hereby know we that we are in Him. He that saith He abideth in him, ought himself also so to walk even as He walked.'-I. John ii: 3-6. Compared with I. Pet. ii: 21-24. This is, then, a second mark of the 'sheep,' that they do the commandments of Christ, as they see that He kept His Father's commandments. It is to Nor saint nor angel's will such that He promises 'eternal life'; hence Gould lift the burden from this loaded breast; He says: 'Blessed are they that do His Weary I come, and Thou wilt give me rest: | commandments, that they may have right | to the tree of life, and may enter in through the gates into the city.'—Rev. xxii: 14.

And, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on His throne."-Rev. iii: 21. And finally, 'Be thou faithful unto death, and characteristic is: 'He that endureth to the end shall be saved.'

Christ does not say in this passage, Speak but the word, Thy servant shall be that they cannot cease to be His sheep, but that they, as His 'sheep,' cannot be Turn, Lord, and look upon me. Quicken my 'plucked out of His and His Father's hands.' This is a true doctrine. No power arrayed against them can ever overcome them: but what has this to do with those 'sheep' that have gone out into the wil-Fill it with love, and peace, and light from derness, following their own hearts' lusts, and left to perish in their sins, as was the ease with many in the days of Ezekiel?-See Ezek, xxxiv: 1-9. And this was, and still is, the ease with the Jews of whom Paul speaks in Romans, xi, who evidently

> had withdrawn themselves from God, and See Rom. ix.

3. From all these considerations, it ap-Of the Final Unconditional Perse- pears that our Saviour did not intend to teach the doctrine of the "certainty and infallibility" of the perseverance of the saints unconditionally; but only intended to assure them that, while they heard His Rev. R. T. Heftin: In this No. I still voice, and followed Him,' there was no continue my examination of the Scripture weapon formed against them that could authorities relied upon, to prove the "cer- harm them; that He and His Father would tain and infallible's perseverance of the protect them from all their foes; and that if they continued thus to 'hear His voice, 2. The passage from John x: 28, 29, is and follow Him,' that they should, without equally as invalid an authority on this fail, receive 'eternal life.' He certainly point as that of Phil. i: 6. There is cer- could never intend to contradict so many tainly nothing said here, that affirms either passages, in which the conditionality of the "certainty and infallibility" of their final perseverance is so clearly asserted; final perseverance on the one hand, or of and such other Scriptures, where He asthe impossibility of their being deprived sures His people, that while they continued of salvation,' on the other. That this pas- with Him, He would abide with them .sage does not furnish the proof for which As, for instance: 'And the Spirit of God it is used, will appear by the observations came upon Azariah, the son of Oded; and he went out to meet Asa, and said unto 1. Christ does not say here that these him, Hear ye me, Asa, and all Judah and 'sheep' shall be unconditionally saved; Benjamin: The Lord is with you, while but rather the reverse. This is evident, if ye be with Him; and if ye seek Him, He we consider the character which He gives will be found of you; but if ye forsake Him, He will forsake you.' H. Chron. (1.) They 'hear my voice.' This cer- vx: 1, 2. See also chap. xxiv: 20, and

obedience to His commandments. This is subject of this text, embracing the arguplain from what He says elsewhere on this ment in favor of final unconditional perse-

heareth these sayings of mine, and doeth | 'If Christ hath assured His sheep that them, I will liken him unto a wise man, they shall never perish, and that none shall which built his house upon a rock : and snatch them out of His hands, then hath the rain descended, and the floods came, He assured them that they shall never fall and the winds blew, and beat upon that away finally, seeing they who so fall away house; and it fell not, for it was founded will perish; and also that no tempter or upon a rock.'-Matt. vii: 24, 25. Here, temptation shall effectually seduce them evidently, the security was the result of from the way of piety, since then they Himself the 'rock,' but yet, He could not 'Auswer 1. The frequent cautious and avail any one finally, unless they, by 'do- exhortations directed in the Scriptures to

ing the sayings' of Christ, built on that Christ's (a) sheep not to fall from grace, rock. And that this was indispensably but continue stedfast in the faith, are cernecessary to this end, is not only clear from tain demonstrations that they may do so; these words, but more especially so from for if the sheep of Christ can no more the following: 'And every one that hear- cease to be so, than a man, whilst he lives, eth these sayings of mine, and doeth them can cease to be a man, these exhortations not, shall be likened unto a foolish man, to take care they fall not off from being which built his house upon the sand: and so, must be as vain as a caution to a man the rain descended, and the floods came, would be not to outlive his manhood. To and the winds blew, and beat upon that answer, therefore, directly to this text, I

'2dly. That Christ here only promises This 'doing' these things is necessary His sheep should never perish through to ensure a final good result, and cannot be any defect on His part, or by the force of safely dispensed with. This, I think, is any plucking them by violence out of His the clear teaching of the Apostle Paul upon hands, so the particle kai, which is here this point. 'Therefore we ought to give illative, shows, viz: they therefore shall the more earnest heed to the things which not perish, for none shall pull them out of we have heard, lest at any time we should my hands; and this is still more evident let them slip. For if the word spoken by from the reason following, My Father is ungels was steadfast, and every transgres- greater than all their adversaries; so that sion and disobedience received a just re- none can pull or force them out of His Heb. ii: 1-4. Demonstrably, therefore, Pelusiota, No man can snatch them away does it appear, that our Saviour chiefly by force and tyranny, for then they must meant the obedience of his 'sheep' by the perish without and against their wills; but term used in this passage. This, then, is this may be done by deceit and allurean essential characteristic of the sheep of ments, (para ten ton autexonsin anthropon Christ, to whom this text is applied, and rathumian,) through the negligence of determines, of itself, the question of the men who have the freedom of their wills; conditionality of their perseverance. for such men, who, by the allurements of (2.) Another characteristic is: They the world, the flesh, and the devil, thus

Yours, affectionately, PETER DOUB. Forthe N. C. Christian Advocate.

things?"

thing foretold, and that it is contingent, the effort possessed and made by others, it depending upon the being or beings by is but just to suppose they know it as well whom it may be fulfilled, is satisfactorily as others. Again, their facilities afforded shown in the case of Nineveh. Jonah by commentators and theological works for was directed by the Lord to go und say to understanding the truths of the Bible, are the Ninevites, "Yet forty days, and Nine-greater than those possessed by ministers veh shall be destroyed." But at the end of other denominations. This, as a fact, of forty days, what was the condition of appears not only from the profoundly learnthe city? They had repented of their ed, truly logical and philosophical characwickedness, and God forgave their sin, and ter of their works, but also from the unihave been, and no doubt would, with the common sense views of an unbiassed mind Jews, notwithstanding it had been foretold and unprejudiced heart: the mind is not a thousand years before, (a thousand years, perplexed and the judgment clouded and with the Lord, are as one day,) that Jeru- faith assailed by disagreements between the salem would be destroyed, yet it depended creed and articles of religion and textupon the disposition of the Jews whether books, and the plain, common sense views or not it be fulfilled. This fact is very of the truths of the Bible. They can use manifest from the course pursued towards all their helps to enable them to obtain a them by Christ. Repentance was preached deeper and more extended knowledge of Was He in earnest when He offered them have to study works on theology, to enable want them to repent? Had they repented, their interpretation, to common sense; would they have crucified their Lord? - hence their rapid proficiency in theological negative? -- who dares question the sin- that so often perplexes other ministers; it cerity of Christ, and thus charge Him with is this, that a young man, but commonly assuming a false pretension? And if an educated, in two years after his conversion,

then, on one occasion, he "drew near the mas of scientific and theological distincknown, even thou, in this thy day, the much importance to possessing the means things that belong unto thy peace; but and helps of knowing the Bible and its now they are hid from thine eyes." What correlative subjects, and such knowledge is meant by "this thy day," and the things as may be used in teaching the Bible to that belong unto thy peace, but that it was others, as to the proper understanding of possible for them to be saved even then, the great saving truths of the Bible themthat it could not have been otherwise with called ignorant of many things, and is the Jews, so far as they themselves were content to know only the Bible. But I concerned. Could not Christ (who was am wandering. The next fact is, that "God with us,") have saved them? All your (the Methodist) ministry devote more power belongs unto God: and if He had time to the study of theology than other been sincere, really anxious that they be ministers. They usually devote three saved, why did He not manifest His power years to preparing for ordination, and a in their salvation? But you say, it was portion of this time is devoted to Hebrew, to be so, because it was foreteld. Who which I have shown is not a necessity. foretold it? God. Why did He foretell Your ministers have a prescribed course of this fact? Because it was to be so. And four years, and appear before those apit was to be so because God foreknew it pointed by the church, five times, to be would be so. Is God the author of sin? examined on their theological knowledge, No; but this is one of those points which before they can graduate and be permitted we cannot comprehend. We should bow to exercise the functions of the eldership. with humble submission to the dietates of The last fact I mention is, that they, heaven! Wonderful consistency!! How you will find by comparison, have to read do you know that it is a "dictate" of hea- and understand, and be examined upon a ven? Because reason contradicts you? larger quantum of theological matter than Does the word of God tell you so? Let the candidates for the ministry in any us see. Christ tells the Jews to "repent, other church. More anon. for the kingdom of heaven is at hand." Fayetteville, June, 1856. But they can't "repent;" they have to crucify the Saviour of the world. This is determined in the "secret counsel of" the "will" of God. You had better go back, Saviour, and get a copy of the will of your Father, so you may not forget how to address yourself to the Jews. They are learned men, and you may get yourself into a difficulty by such mistakes. God save me from such inconsistency! I will now explain a few passages of Scripture that

and I have done.

Himself the form of a servant, and placed powers of darkness, know something of Himself among men, He was in honor the delight that is signified by that bound to abide the decision of the rulers blessed word, rest! But the sluggard would have resisted the sentence of His forever be strangers to the blissful feelrulers. He endeavored to dissuade them, but when they were determined, it behooved Him to yield. Had the Jews repeated and gathered around the Saviour in Gethsemane, I imagine that He might have expired there amid the saviour than the saviour in Gethsemane, I imagine that He might have expired there amid the saviour than the saviour th of gazing thousands, who might have spread selves a sufficient number of these hap-

tate race. June, 1856.

C. Christian Advocate.

For the N. C. Christian Advocate. We want an Educated Ministry.

I have asserted you have it, and now With regard to the fulfilment of prophe-essay to prove it by facts. First, that the cy, I would state, in the language of Christ Methodist ministry have the facilities for Himself, that "It becometh us to fulfil all acquiring, and have in fact acquired, the Bible in his hand, which tells of the future commercial emporium of the South. righteousness" But nowhere is it said, education necessary to make them "able vengeance of God on the Egyptian High Churchism, the terrible plague that for alms: the one was of what was ne-"It becometh us" to fulfil sin, or wicked- ministers of the New Testament Scrip- task-masters, and of the merciful pro- walketh in darkness, and the great monster cessary, i. e. what the law required; ness. But that wickedness is foretold, will tures." The applicability of these facts, not be denied by any. Yet this does not as an argument, rests upon the assumption that a knowledge of the truths of the Bi-All acts are just as fully foreknown of ble constitute an educated ministry. The God as those that are revealed to us. If, facts are, then, that your ministers have therefore, we argue the necessity of an act access, equally with all others, to the Bible, from prophecy, we are led into the daring correctly translated into their own verassumption that God necessitates every act nacular tongue; and if they have an equal in the universe, whether it be good or evil. share of native intellect, and an equal And man, His tool, must be damned for chim upon the promise of God to aid them a while from my labors, at the house And choose your L IVES and your salvation by His Spirit to comprehend it, and an of a brother where I find a temporary Or utter rain and damnation,

That prophecy does not necessitate the equal desire to understand it, and put forth hing foretold, and that it is contingent, the effort possessed and made by others, it Nineveh was not destroyed. Thus it might form agreement of their teachings with the that were spoken in days of yore to On every hand and in all circles, to them before and after the crucifixion, the teachings of the Bible. They do not own heart, or to hold social intercourse travagances. Is a merchant ruined? repentance? Was He sincere? Did He them to reconcile the Bible, according to ful to God for such pleasant hours, and two of his wife. Young men shrug their was in town, hurried off after dinner to Who dores answer these questions in the studies; and this also solves the problem the people of God. swered in the affirmative, would they have will occupy the pastorate over a church crucified Him? Who can affirm it? remarkable for its intelligence, with ac-After Christ had told them at Jerusa ceptability equal to those who have spent several articles in the Advocate on in fury to the fire on Sebastopol the culiar to Mr. Bentley. lem that they should see Him no more years in collegiate studies and have diplo- Class Meetings. They are interesting day the Malakoff was captured. The city and wept over it, saying, If thou hadst tion. The secret is, the latter attach as a few words respecting our excellent to the lips of the men whenever Brus-Why did Christ weep for them? You say selves; while the former is willing to be

Pleasant Hours .- No. 1. BY REV. JOHN BAYLEY. "Like summer bees that hover Around the idle flowers. They gather every set and thought,
Those viewless angel hours."-BRYANT.

For the N. C. Christian Advocate.

THE HOUR OF REST. One of the most prominent traits of may seem to favor the crucifixion of Christ, a Christian, is to labor for the good of mankind, and to do this with a sincere 1. "But God forbid that I should glory, desire to please God. Hence the truly save in the cross of Christ." What is the pious abhor a slothful spirit and flee cross of Christ? Is it the piece of timber from idleness as they would from the on which He died? If so, we had better secure a splinter from the Pope of Rome. plague. The pious man knows that Is it the sufferings inflicted by the Jews when he was rescued as a brand from on the tree? If so, why did not St. Paul the fire, adopted into the family of God, glory in the cross of the dying thief? His and numbered among the citizens of sufferings, so far as crucifixion is concern- the everlasting Kingdom, it was not ed, were of the same nature as those of for the purpose of supplying a vagrant Christ. No: the cross of Christ, in which or a loiterer on the king's highway, or St. Paul gloried, was the deep "agony" of a poltroon in the army of Prince Imsoul He willingly suffered for our redemp- manuel, but that he might add to the number of lion-hearted soldier's who 2. "O, fools, and slow of heart to be- fight under the bright banner of the lieve all that the prophets have spoken. Cross. The language of faithful Neought not Christ to have suffered these hemiah, "I am doing a good work," It will be seen that the disciples of is appropriate to every child of God; Christ had taken up the idea that He and the more he loves God the more (Christ) would never die, but that He will he labor for the good of mankind. would be a king forever. And when He There is a limit, however, to our capacidied, notwithstanding He had told them, ty for toil, and therefore it becomes time and again, that He would die, and necessary that we should have our regthe prophets had written it, yet, when ular hours of rest. And none but the these things were fulfilled, they were ready laborer can know the sweetness of rest. to deny His Messiahship. And it was with reference to this point that He directed them to the prophets, not to prove the necessity of His crucifixion, but to satisfy them that He was the Messiah.—

Inductrically laborer can know the sweetness of rest. The soldier from the battle field—the sailor from a perilous voyage, the husbandman, after a toilsome day, the minister, just from a protracted meeting the student after a season of seasons. 'Thus it behooved" Him to suffer, not be- ing, the student after a season of secause it was right that He suffer at their vere mental effort, and the Christian hands, but because He had taken upon after a desperate struggle with the

have expired there, amid the sympathies past times, who will not allow themthe news of salvation in a short time to py hours, to give sufficient play to the every son and daughter of Adam's apos- recuperative energies of nature, or to FORSYTH. afford an opportunity for a time of refreshing from the Spirit of the Lord. They seldom retire from the tumultuous Subscribers still wanted for the N. din of the world, or cease from their toilsome labors of body and of mind.

They seem to regard God as a cruel taskmaster who works his slaves to death, and grows rich upon the mise- Tricof distinguished Visitors at Bounfort. ries of the victims of his power .- Bishop Atkinson, Yellow Jack and a Strange, indeed, that any one with the whale recently condescended to visit the and beasts, should fall into such a sad and were conquered. And the mournful

toil-worn itinerant minister than that Bishop-alas! for thee, my brother! blessed word rest. When I cease for He gave them Ives on Confirmation ; a magnificent tree, I look upon the And the Whale spouted so close ashore, fields of golden grain, ripening for the Of confirmation they thought no more : harvest, I listen te the merry caroling of the Azofrird, the mocking bird, and the wren, and to the still sweeter song f one who gladdens my heart by her cheerful smiles; I bless God that he gives me a season of rest. And then I seem to hear those words of love just such sinners as I am : "Come unto we hear complaints of female extravame all ye that labor and are heavy la-den, and I will give you rest." And complain of it, the pulpit thunders ministry. During the Sabbath noon whenever I cease for a while from my against it, newspapers argue and de- intermission he said to his daughter, "I toils, whether it be to spend an hour claim upon it by turns. Does specie am going to lie down; if St. Paul comes works of nature, to commune with my laces, brocades, and other French exwith God, it is my privilege to be grate- Half the world lays it to the prodigali- seen him for several years, hearing be to see in them a prelibation of the hap- shoulders when advised to marry, and piness of that rest that remaineth to say they cannot afford to pay the mil-

Best Land, Va., June, 1856.

shall we prevent improper persons from are mentioned in their pregence.

hereafter. CLASS LEADER.

Onslow Co., June, 1856. For the N. C. Christian Advocate.

The Devil and his Enmity to Man. world, denominated the Devil, who is exalted, no condition, however poor, in represented as "walking about, seek- which one sex does not often gratify its ing whom he may devour," is clearly vanity or appetite at the expense of the the doctrine of the Bible. That he other. Sometimes it is the wife who possesses the most "implacable hatred is selfish and spends more than her against mankind," is equally clear .- share; but quite as often it is the hus-But whence this hatred? This I re- band. Custom, however has warrented gard an important question. It, how- the latter in complaining of extravaever, is one nowhere answered in the gance, while the same custom has clos-

sermons from the pen of the Rev. Wil- to complain at all. We justify neither. liam Winans, D. D., of the Mississippi We say both, as a general rule, squan-Conference, on "Fundamental Reli- der teo much. But we maintain that gious Sabjects." In this volume is a if husbands, instead of swearing at discourse upon the "Origin and Char- their wives' bills, would show the examacter of the Devil, and his Enmity to ple of economy by reducing their own Man," in which I find an answer to the selfish expenses, the female sex would question presented above. It is given not be long in being shamed into rein the following graphic and impressive trenchment. The last vices a man sees

"We suppose it is because man was at home, instead of abroad, we would created in the image of that God prate less about extravagance. against whom this evil being had rebelled-was created to enjoy that God and to manifest forth His glory. Possibly, moreover, the Devil looked upon 2 Cor. in. 7: Every man according as he man as designed to succeed to the hap- purposeth in his heart, so let him give, not piness which he and his angels had for- grudgingly, nor of necessity: for God loveth feited; to shine in the sphere of glory a cheerful giver. and brightness from which he and they | Mrs. Graham, of New York, made had been cast out for rebellion against it a rule to appropriate a tenth part of their Creator. Envy, then, and pride, her earnings to be expended for pious not that honor." in His case. He was the last man that and the indolent, who will not toil, must and malignity against that Power which and charitable purposes. She had tarebellion, and punished his treason, by Greenwich street, from the corporation when I graduated from Edinburgh, headlong precipitation into everlasting of Trinity Church, with a view of and for many years after, only ripe perdition, may have been his incite- building a house on them for her own scholars and profound theologians, and ments to the inveterate hatred with accommodation. The building, how- they at least fifty years old, were honwhich he has ever regarded man.

and indefatigable hostility."

Mocksville, June, 1856.

For the N. C. Christian Advocate.

Scraps by the Way.

vision of a weekly day of rest for men of the mighty deep, all came, and saw, the other was of the free-will offering. cry went up on high, "We have met the There are many sweet words in the English language, but few that are sweeter and richer in meaning to the tool warm it more than the pooned, and breathed no more. And the

And thus the Bishop died. Requirement in pace.

Mliscellaueons Articles.

Female Extravagance.

in sweet social intercourse with a friend, go out of the country? We are told himself don't you disturb me." to take a walk amidst the beautiful it is because the ladies buy so many

liners' bill. Old men rate their daughters for the sams they squander on French finery. From all sides, a fire | if St Paul should eall For the N. C. Christian Advocate. of wit and objurgation is kept up upon Dear Brother Heftin: I have seen the extravagance of women, second only rejoinder, in the inimitable manner peto all lovers of Methodism. I will say anothema maranatha rises immediately Book of Discipline. First-The Re- sels lace or brocade, diamonds, India nated. With no gentle voice, and a ception of Members. The rule is, How shawls, or other feminine extravagances corresponding shake, Mr. Williams was

insinuating themselves into the Church? Yet the fault is not all on one side. The answer I understand to mean, they If Indies love choice laces, gentlemen are to be recommended by some relia- like fine cigars. From the day laborer, ble person, or by a leader with whom who will have his beer and tobacco, up they have met twice or thrice in class. to the rich citizen, who drinks pure tent." would ask, Is this rule carried out, wines or drives fast trotters, self-gratiwhen probationers are received, or not. fication is the rule with men rather Sometimes it is, but often broken .- than the exception. Many a husband, This accounts for dull class-meetings who sours when he receives his wife's many times. It is well known by all bill for gloves, spends twice as much who have thought upon the subject, on oysters for himself. Billiards, supthat when this rule of our church is pers and sporting excursions consume not faithfully kept, that many persons their proportion, at least, of the family do join the church, who, if we were to income. In justice to woman, too, it udge from their conduct afterwards, must be admitted, that, while her proddid not intend to serve God when they igality arises from the desire to look joined the church. I do not say all: lovelier, which is but the instinct of her Journal. say many do. Then, what hard work sex, to render herself more pleasing to it is to have a lively class-meeting, man, the extravagance of man, on the when many of the members neither other hand, springs generally from a love God's people nor God's cause. I selfish desire to gratify his appetite or take no delight in saying this; would pander to a morbid love of excitement. to God it was otherwise. Then, what At most, vanity is more pardonable is to be done? Let us keep the old than gluttery or drunkenness. Women rule faithfully, and in particular the squander money on show; man wastes teachings of our blessed Saviour; and it on wine or horses. We rarely hear if our number is smaller, our strength the stronger sex denouncing the weaker as spendthrifts without saying to our-Perhaps I may say something more selves "take first the beam from thine

own eye." To what do these words tend? Not to the increase of recriminations between man and wife, but to the fostering of mutual forbearance and selfdenial. We wish to impress our rea-That there is an evil spirit in the ders that there is no station, however Bible. We can only conjecture. ed the mouth of the former, till half I have recently seen a volume of the world thinks woman has no cause are his own. If some of as would look Balt. Sun.

The Cheerful Giver.

had thwarted his ambition, crushed his ken a lease of two lots of ground in hich he has ever regarded man.

"Be this as it may, it is placed be-which her son, Mr. Bethune, made of late years, and in this country, in paryond question, by the Divine records, the lease in 1795, for her, she got an ticular, I find the colleges and univerthat he does regard man with bitter, advance of one thousand pounds. So sities are in the habit of giving the tiinextinguishable and unmitigable ha- large a profit was new to her. "Quick, the to young men, for the purpose of tred, and pursues him with rancorous quick," said she, "let me appropriate encouraging them to commence their the tenth before my heart grows hard." studies; and I was in hopes some col-S. D. ADAMS. | What fidelity in duty! What distrust | lege had given you a similar crumb of of herself! Fifty pounds of this mo- encouragement."

SI 50 a Year, in Advance.

ney she sent to Mr. Mason, in aid of the funds he was collecting for the establishment of a theological seminary. Pleasing Expos.

"Not gradgingly, or of necessity." The Jews had in the temple two chests To escape perdition, some would grudgingly give what necessity obliged them. Others would give cheerfully, for the love of God, and through pity to the poor. Of the first, nothing is said; they simply did what the law required. Of the second, much is said: God

loves them. The benefit of alms-giving is lost to the giver when he does it with a grunbling heart. And as he does not de the duty in the spirit of the duty, even the performance of the letter of the law is abomination in the sight of God - Doctor Clarke.

A Clerical Anecdote.

Some thirty-five or forty years ago. Mr. Williams, a clergyman of the old school, somewhat eccentric, camto Salem, from the country, to exchange

Mr. Bently, who preached in the East Church, who had been very intimate with Mr. Williams, but had not make his old friend a call.

"Where is brother Williams?" he inquired as he met the daughter. 'He cant be disturbed, sir, not even

'I must see him!' was the impationt

Resistance to such a must was out

The room of the sleeper was desigaroused. He was delighted to see his old friend Bentley, reiterating in his fervency his gratification.

'I think, Brother Williams, 'says Mr. Bentley, "that you are a little inconsis-

'How so! how so! Brother Bentley.' 'Didn't you tell your daughter you was not to be disturbed, even if St. Paul called? yet you appeared very glad to see me.

'No, no, Brother Bentley, not inconsistent at all. I was -I am glad to see you. The Apostle Paul ! why I hope to spend a blessed eternity with him: but you, Brother Bentley, I never expect to see you, again. - Hingham

BADLY TAUGHT .- Rev. J. C. Ryle, the popular author, who is a clergyman of the English establishment, thus characterizes the average theological education of the clergy of that body. It would suit the most inveterate hater of theological seminaries. "I must in fairness concede that there are probably no Protestant ministers on earth so badly trained for the work of preaching as the clergy of the Church of England. The great majority of us were never trained at all! We are sent forth to do the most difficult work in the world, to address large bodies of men in a popular style, about the most important of all subjects, the salvation of their souls. But we are never taught how to do it. We receive no instruction about the composition of a sermon. We get no hints about style, manner, elocution, and the like points, on which a university degree is no help at all. Our sermons must necessarily be nothing better at first than experiments.

Encouraging Young Clergymen.

We find the following anecdote touching our venerable friend, the Rev. Alexander Bullions, D. D., in the N. Y. Chronicle:

A pastor of this city, on a visit to his venerable friend, the Rev. Dr. Bullions, of Cambridge, Washington county, New York, was surprised to hear himself addressed by Dr. Bullions as

Supposing that the doctor associated the idea of his father, who was a doctor of medicine in that town, and for many years an acquaintance of Dr. Bullions, he said: " Dr. B., I find you are under a mistake in reference to myself, as I am not a doctor, although my father was."

"True, my brother," replied Dr. B., "but you are a Doctor of Divinity, are you not?"

"No, sir," replied Dr. G. "I have "Indeed," replied Dr. B. "I am

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