

North Carolina Christian Advocate.

Christian Advocate.

RALEIGH, N. C.

FRIDAY, AUGUST 15, 1868.

Special Agents.

James F. Simmons, Weldon.
Benjamin R. Patten, Richmond, Va.

The Advocate—Correspondents.

We desire to say a word to the friends of the Advocate, both among the laity and clergy; to all in fact, not excepting the ladies.

Much of the interest which the columns of a paper possess, is found in the short, appropriate and original communications furnished by its correspondents from every quarter of its circulation. These, if well-timed, well-written and on suitable subjects, give a zest to the readers and a popularity to the paper which nothing else can.

Now, the Advocate has been fortunate to some extent in this respect, but of late our correspondents seem to have laid by their pens. The object of this article is to stir up your poor minds. Write friends, write! You know not how much good may be accomplished by an occasional article from your pen. How potent is a word sometimes. And if any thing you should write, would lead one soul to Christ—gladden the heart of one poor desponding child of God or stir up a lukewarm soul ready to perish, how abundant would be the reward of your toil.

There are hundreds of gentlemen and ladies connected with our Church in N. C. who can write well. Many of them ably, elegantly, effectively. Bury not this talent, but go to work for Christ.

Send on your articles. Let them be short, practical and full of pious, burning thought. Many of our best writers have not begun yet. Do stir up friends. Mind you—to secure insertion, it must be good—very good.

A Pleasant Visit.

We spent several days, including last Sabbath, at South Lowell, in Orange county, aiding Bro. Farrar in a meeting there. It was a good time; large congregations, in the Academy, listened attentively to the word of life; Christians were blessed, and sinners were awakened.

We were obliged to return on Monday evening; but Bro. Farrar, assisted by Bro. T. W. Moore and several very efficient local brethren, had resolved to continue the meeting, which we cannot doubt will result in a gracious revival.

An Academy which has been for some years in successful operation; and it was never more deserving of public confidence than now. Peace and plenty, good morals and thrifty enterprise, characterize the neighborhood. Hillsboro' circuit has provided a good parsonage, which is located at this place, and renders the circuit a desirable appointment for preachers who have families.

There are two good Female Schools within a few miles; one at Red Mountain, conducted by Mr. J. P. Bailey; the other at Round Hill, under the auspices of Col. Parrish, who has engaged the services of very competent teachers.

Our visit was altogether a very pleasant one, and none the less so because we found the N. C. C. Advocate was kindly appreciated, and a dozen new subscribers were added to our list.

The Crops—Weather.

Every body is speaking mournfully of the poor prospect of the crops in North Carolina. The wheat crop was generally ordinary and now every body is anticipating short crops of corn. The complaint is general; nor is it confined to North Carolina. In other States it is quite as bad, if not worse.

But is there not a cause? Have we deserved any better—nay, have we not deserved a thousand fold worse? God is good, and all his works are done in righteousness; therefore the language of complaint should not be heard. But, how much better is it with us than it might have been. Some speak complainingly, that there will not be half a crop. Now, we venture the assertion, small as the crop is, there will be enough and to spare. Let us learn to live more frugally. Lay aside unnecessary expenditures. Serve God faithfully, cheerfully and courageously, and there will be an abundance.

The recent rains already enliven the prospect, and we incline to the belief that the case will be better than was anticipated. But what if want come? Shall we throw away our confidence and complain? God forbid.

Raleigh Female Seminary.

The exercises of this excellent institution were resumed on Wednesday last, under the charge of Rev. Mr. Christian, assisted by competent instructors. A large number of students have already entered, and more are expected.

Dedication.

The new Brick Church at Doub's, in Forsythe circuit, will be dedicated to God on the first Sabbath in October. Rev. Peter Doub, D. D. will preach the sermon. The fourth Quarterly Meeting for the Circuit will be held at the same time and place.

The New Version Bible.

Our readers are aware that some years ago an association was organized in New York, composed chiefly of Baptists, Campbellites and Disciples, which has been engaged in raising funds for the purpose of publishing a revised copy of the Holy Scriptures, designed as far as possible to supersede the present incomparable English version in common use. The movement received the sanction only, as a general thing, of *immersionists*. Episcopalians, Presbyterians and Methodists, with other smaller orthodox churches, ignored it, and denounced it as a sectarian movement, unnecessary, and likely to be used as an instrument of discord and rancor among Christian Churches. Many of the clergy and laity of the regular Baptist Churches opposed with great vigor the enterprise, but a number of the leading men of the denomination were the prime movers and promoters of the scheme. The late Rev. Dr. Cone of the First Baptist Church in N. Y. was a chief instrument in the organization, and became its first President. A constitution was formed, and prudential regulations adopted, which if properly adhered to might have resulted successfully in the accomplishment of the new translation. But as to its ultimate results, we never anticipated any thing but disaster and mortification to its friends and supporters. Its foundation was unsound, originating in a false view of responsibility, and reared by a narrow, purblind bigotry and self-conceit which we believed must defeat and destroy the scheme.

Agents were appointed to canvass the country to beg money for the object. Some of them were doubtless good and true men who gave an honest account as they understood it, of the objects and purposes of the Association. Others betrayed a knavery which jilily belits a mission of that kind.—Here in North Carolina were found their Agents who appealed to our people indiscriminately, representing that all Christian denominations were engaged in the new version scheme; and in some instances, Methodists and others who would not have touched it with a pair of tongs, if they had known its true design, were induced to contribute money to its aid.

Among its first Agents was Rev. Dr. Maclay, of New York, a Baptist clergyman of high standing, who raised a considerable sum for the object, and who, upon the death of Dr. Cone, became its President. Recently, as our readers are aware, Dr. Maclay resigned his office and gave his reasons in a lengthy exposition of the whole movement.

Most remarkable instances of mismanagement and bad faith on the part of its managers which has occurred in our day.—About \$50,000 have been raised annually for the objects of the association. Men have been employed in the translation totally incompetent, who have received exorbitant salaries and whose labors evince not only literary but moral disqualification for so important a work. Not only has the sacred text been altered, but there are instances of the most glaring additions, omissions, etc. In all cases we believe the word baptize has been translated *immerse*, and there are other evidences of a purpose to change, alter and amend, (?) so as to make a new Book, if not a new Bible. The instances given by Dr. Maclay show clearly the hand of an interpolator more than a translator. A bold *antirationalism* we think covertly shows its head, as well as a set purpose to plunge all the disciples head and ears into Jordan. The managers have published a card, begging the public to suspend its judgment until they can reply to Dr. Maclay. They deny the charges, but the long high standing of Dr. Maclay, gives his statements a force which it will be hard to resist or overcome. To this Dr. Maclay has replied, re-affirming his charges.

In England, where a scheme for revision has been on foot for some time, we learn that it has been abandoned by all orthodox Christians, and is turned over entirely into the hands of the Unitarians. They are certainly in wait of a new Bible. King James' version is too stubborn a book to be warped and bent to their purposes or the purposes of any narrow, sectarian, one-sided system. We trust God will over-rule all these movements for the good of His Church and the dissemination of His precious Word.

Tracts—Books.

Several orders for Tracts have been received, and will be filled immediately.—Plenty more on hand; let orders be sent on. A brother on Roanoke Circuit enquires whether he must give or sell the books which were sent with the Tracts. Give them; they belong to the Tract catalogue, and are sent to be disposed of as other Tracts are. Those who receive them, however, would do well to reciprocate the liberality, and make, in return, a neat little donation to the Tract Society. This is merely a hint; "a word to the wise," &c.

Greensboro' College.

We continue to receive the most flattering accounts of the large number of students entering this noble institution.—Nearly 100 boarders have arrived already, and still they come. Parents who send their daughters there exhibit a wise forecast. Let its friends still rally to its support.

The Great Question.

What is it? What is the all-absorbing question of the present day—indeed, of all days and times? Is it, how we may become rich and honorable? How we may secure most worldly pleasures? These are evidently absorbing questions to the present generation. Never were men more intent upon money-making, honor-seeking and pleasure-taking, than now. The whole current of popular feeling is in this or some other equally ruinous direction. But is any of these the great question?

The honest pursuit of wealth or honor, or national pleasure, is laudable enough—right enough in its place; but how blind must be the man who makes either of them his chief object. Wealth, honor, pleasure: how short-lived, how unsatisfying. Man is not a beast, that he should grovel. His destiny is higher—nobler.—And yet, alas! these trifles seem to be his highest, most constant, most earnest aim.

At this time, a question of no inconsiderable moment engages the thoughts and feelings of this nation. A crisis has arrived in the affairs of this Government, which it will be well for every citizen to consider. We may be slumbering over a volcano ready to pour forth its liquid flame, to overflow and engulf us. Who shall be our next President? Is that the great question? With many, it is, peradventure. Indeed, it is one of much importance. Upon its decision may depend the integrity of this Union and the weal or woe of this nation. But a sound Christian philosophy laughs at the idea that this is the great question. What if the people fail to elect, and the decision is turned over to another and a more fearful ordeal? Still, God lives, and rules over nations and empires, and doeth all things well. While He sits upon the throne, and while His eyes are over the righteous and His ears are open to their prayers, we will not fear the rage of Satan or power of man.

But, reader, what is the great question with you? What most concerns you—what, in the name of conscience, ought to concern you most? Is it, "What must I do to be saved?" Ah! if thou art un-saved—a rebel sinner against thy Maker—that is the greatest of all questions with you. If thou art to this hour, disciple of Jesus, unlovely in heart and life—still polluted and un sanctified, it is the great question with you. Shall we answer it for you, one and all, "Believe in the Lord Jesus Christ, and thou shalt be saved."

Goldsboro' College.

ant was, in stating last week, that Rev. S. M. Frost would enter immediately upon the duties of the Presidency of this institution. The facts are these: Bro. Frost accepts the Presidency, but does not enter upon its duties until the 1st October. In the mean time, the Institution is in charge of Prof. Nelson, who is assisted with a competent corps of instructors. The friends and patrons of the College may be sure that every necessary arrangement will be made to give entire satisfaction. Bro. Frost did not consider that the demand upon him was so important as to require him to abandon his charge during the sickly season. He remains with his people, as every good minister of Jesus Christ should do, when his services may be most needed. He will continue to fill his pulpit until Conference.

A Doubtful Movement.

In the last New York Observer, we notice an appeal made to the clergy of the North, to remove to the South and South-West, to supply the great destitution which exists in our Southern and Western States, of learned ministers. The appeal is signed by John C. Stiles and J. P. Hovey, representing that the South is urgent in its demands for Northern ministers, and pledging a bonus from the *Southern Aid Society*, to defray traveling expenses and to meet deficiencies in salary, &c.

There is no place in this wide world of ours, where ministers of the right stamp are not wanted. All over this country, North and South, godly, learned and devoted ministers are in demand. If there are such in the North—and there are doubt it—let them stay there. There is much work for them to do. The time is not far distant, we trust, when those whose time is now taken up in lecturing upon slavery and Kansas, &c., will vacate their pulpits and leave them to be filled with better men. The North will then, at least, need them.

We opine it is a favorite scheme with Dr. Stiles, whose generous heart prompts him to devise late schemes for good, and who, in his late labors in the South and West, discovered a great scarcity of Congregational and perhaps Presbyterian ministers in that region. We learn that the Southern Aid Society professes to be catholic in its design, and proposes to aid ministers of all denominations. If we have not been wrongly informed, aid has been proffered to Presbyterian and other clergy, and has been declined. We are glad of it. It is a wrong movement. We don't mean that its friends are acting wickedly, but their judgments are in error and their charities have been misplaced.

By the good Providence of God, the South and South-West are constantly receiving accessions to their ministry, of the

right kind, in a more natural way. Our Episcopal, Presbyterian, Baptist and Methodist Churches are rearing up ministers of their own, and God is calling them to the work. Southern men with Southern feelings and principles can do the work much better than Northern men. We have no prejudices against Northern preachers or teachers of the right stamp—but in these perilous times we doubt the *importation* scheme. We honestly doubt them all, until we try them fully, and find them of the proper stuff.

Rev. Dr. McClintock.

The late General Conference of the M. E. Church (North) in no act, exhibited more of its bitter hate of the spirit of compromise and conservatism, than in the election of Rev. Dr. Whelan to the editorship of the Methodist Quarterly over the Rev. Dr. McClintock, who has so ably edited it for many years. The following remarks of the Central Presbyterian (Richmond, Va.) fully express our views, both with regard to the body who removed him and the eminent ex-editor:

"We regret to see that Dr. McClintock has been removed from the editorial charge of this valuable quarterly, and regret this the more because it is alleged that this removal was caused by his unwillingness to accede to the extreme abolition platform that was proposed to him as editor by the General Conference. If this be so, it is a sad sign of the times.—Dr. McClintock is one of the first scholars, and intellects of this country, a man of European reputation, and one of the ablest editors that has ever conducted such a journal, and has been held up often to odium as an abolitionist. If such a man has been proscribed because he is not dark enough in the line of his republicanism, we may well despair of the body of men who would proscribe him."

By the way, the July No. of this excellent journal, contains a notice of "Appleton's Cyclopaedia," edited by Rev. Dr. Hawks of New York, not very favorable to the impartiality or liberality of Dr. H. We have been wont to regard him as a man of too much sympathy with other Christian denominations and too high a regard for justice, to expect so glaring an instance of illiberality as this work evinces.

The work comprises a series of original memoirs of the most distinguished persons of all times. Dr. Hawks prepared the memoirs of prominent persons in this country. The Quarterly asserts that he has devoted ten lines to the biography of Bishop Asbury, a man who filled the office in the M. E. Church for 30 years as no other man perhaps could have done it; who travelled more miles, preached more sermons, organized more churches, and to whom the cause of evangelical religion owes more than to any other. A dash from the pen of Dr. H. was enough for Bishop Asbury, who travelled from Maine to Georgia more than a score of times, "confirming the churches;" and the late Dr. Wainwright, who was provisional Bishop of the little diocese of New York for about two years, must have a half column appropriated to his eminent worth. Well, we complain not of a merited tribute to Bishop Wainwright, but in a work designed for general circulation a meagre notice of Bishop Asbury, is unparadiseable. Methodists of course will not buy "Appleton's Cyclopaedia," edited by Dr. F. I. Hawks.

How Blind is Fanaticism.

The Northern Methodist papers are full of wrath and pious vexation at the recent outrages committed upon some of their preachers in Missouri. An aged man, it is said, has been murdered, and a minister has been tarred and feathered, by men of the baser sort, who considered these Methodist preachers had interfered in matters which did not concern them, when they came among them preaching and lecturing upon abolitionism, &c. These Northern presses charge these acts of violence to the influence of the Southern Methodist presses, growing out of their misrepresentations of Northern Methodism and their inflammatory denunciations of their preachers. How blind is fanaticism! What have the Southern Methodist presses said, half so inflammatory and exciting as Northern Methodists for the last twelve years have been pouring out like a torrent upon Southern institutions, Southern Methodism and Southern preachers? Are they sincere in these charges upon us, or is it a mere plaster to cover over their own sore? Does any one believe that the people of Missouri, or of any Southern State, would take the life of, or tar and feather an unoffending minister, for preaching the Gospel of Christ? The idea is absurd. If men professing to be ambassadors of Christ come to come among us and preach another Gospel—to berate and lecture our people upon slavery, abolitionism and Kansas, &c., are they silently to listen and give God-speed to the promulgation of such a Gospel? Is it to be expected that such incendiaryism is to be overlooked, indeed, encouraged? No, gentlemen; you put your feet in the fire, when you attempt it. You place your hands in the mouth of the unchained lion, when you thus ruthlessly assail our people. But in all seriousness, if the lectures and vapors of Northern preachers upon abolitionism, be Gospel—the Gospel of Christ—if, indeed, you are as sincere and as pious as you profess to be in declaring your wild fanaticism to be Gospel, are you not willing to die in its defence? Nay, are not such men really

seeking martyrdom? Why, then, such sympathy, such piteous tones of pious disgust at these occurrences, when the first crown has been placed upon the first martyr?

We detest unbecomingly, and we express our sincere sorrow that these men should have been the victims of their own folly, by the hand of an outraged, insulted people—outraged by the intermeddling of fanatical zealots, who love discord more than peace, and a blind, graceless partisanship, more than Christ or his Church.

Northern preachers in the South.

Rev. Mr. Boardman, pastor of the Baptist Church at Barwell C. H., South Carolina, has recently been obliged to resign his position and return North, because of his approval of Senator Sumner's course and his expressed opposition to Southern institutions. This is only one of the many instances in which Northern preachers have been compelled to leave the South on account of their hostility to Southern principles. Hence we advise them to stay at home until both preachers and people at the North get a better temper and learn more of the principles and spirit of Christ and His Apostles. It is not alleged that Mr. B. acted imprudently, but his known political opinions rendered him unfit for the ministerial work among the people of Barwell.

Revival Seasons.

We are far from believing that God is more willing at one time to bless his people than at another. If He seem to delay His coming, the cause is with us and not with the Great Head of the Church.—There are, however, seasons when we are more willing than at others, to participate in a revival of religion. When we have leisure upon our hands, and the cares and business of life are not so pressing, then we wait a revival. Then we pray for it, live for it, work for it, and then it is God who visits His people with revival showers.

Judging from the past, that season is now upon us. It is the season of special effort. O! how we long to see the day return, when those special efforts shall be so constantly and zealously put forth, that the Church will live in a revival. Our Church is emphatically a revival Church. Methodism is an earnest Christianity.—When we cease to be a revival Church, letchard will be written upon our altars, and God will blot our name out from under heaven.

But thank God, revivals of pure, spiritual religion still crown our labors. In many portions of our work, God is pouring out His spirit—summers are converted, backsliders are reclaimed, and believers are sanctified. O! for a united, universal effort in our borders. Souls are perishing. Hell is moving her forces with unworded energy. Infidelity, formalism, and the spirit of anti-Christ, are marshalling their troops for the conflict. Let every preacher, local and traveling, every exhorter, every leader, every member, put on his or her armor afresh, and go forth to the battle. Rest not till the victory is ours. May God give success.

Not Quite Correct.

The Nashville Christian Advocate says: "Dr. Green returned a few days since from Lagrange, the seat of the Normal School of North Carolina. He was present to preach the Baccalaureate Sermon. He represents it a most flourishing institution, where the course of instruction is very thorough."

It will not be amiss to correct a slight inaccuracy in the above paragraph. The place visited by Dr. Green, was not Normal School, but Normal College.

And although we prefer the title School, yet Normal College is as well entitled to rank as a College, both by its character and its merits, as other institutions with that appellation.

And Normal College is not located at Lagrange, but in Randolph County, giving its own name to the village which is growing up around it.

If Drs. McFerrin and Green will make a geographical exploration of our Conference, and will give timely notice of their coming, at the right season, we will welcome them with a demonstration of Camp-Meetings, extending all along their progress. Come over, brethren, and see us.

Christian Editors.

What a mission? What a vocation of trust and responsibility? If every human being is singly and personally responsible for the influence he or she exerts upon his or her fellows, what must be the responsibility of a Christian Editor? What caution, what wisdom, what amount of intelligence, what truthfulness, what courage, what tender sympathy, what forbearance towards an opponent, what zeal, what love for Christ, what love for perishing souls does he require? Nay, what is it, in the whole range of human or divine knowledge does he not need?—What is it that makes the gentleman—the Christian—the philanthropist—the philosopher—the scholar—the business man, that it is not necessary for him to know or to be.

He is expected to know every thing—to be every where—to do all things—to love every thing—to bear every thing—to hate nothing, no, not even the devil, except, when as people suppose, the devil is on his high horse. He must never be wry or crusty—never blunder—never disturb the

quiet of any body—please Jew and Gentile, or if perchance he fail, be blamed outright and downright.

Now, who is sufficient for these things? Nothing but the wisdom which comes down from above—the grace of Christ in his heart filled to overflowing, can fit him for the work. And how much he needs, the prayers of the Church; and yet who thinks to pray for an editor? Pray for us, brethren.

Editor's Table.

OKOLONA FEMALE INSTITUTE.—We have received a Catalogue of this institution, of which Rev. A. C. Allen, formerly of the N. C. Conference, is President. It is well located at Okolona, Chickasaw county, Mississippi. The number of pupils last session was 78, and in every respect the School seems to be doing well.

CAROLINA CULTIVATOR.—This excellent agricultural journal for August is received. Price \$1 a year in advance. Address W. D. Cooke, Raleigh.

MR. MOORE'S ADDRESS.—We have received a copy of an address delivered on the 11th June, before the Literary Societies of Wake Forest College, by B. F. Moore, Esq. It is chaste in style, and abounds in good sense and wise counsel to the young. An occasional flash of poetic sentiment betrays a trait in the learned speaker, which might have fired the minister's soul, but has been subdued to the more useful purpose of kindling his terse logic into life, through many a forensic and political campaign.

OAK RIDGE INSTITUTE.—The Catalogue for the year just ended is before us. It is situated in a good neighborhood in Guilford county, and is under the charge of Rev. D. R. Bruton, A. B., with whom is associated Mr. Wm. T. Shields. The exercises have been very satisfactory to the patrons; and the course of study is full, and well arranged. Eighty-six students were in attendance the last session, and the number will be increased during the Fall Term.

Revivals.

The revival news is beginning to be more cheering. Present indications encourage the hope of a great work of God in our borders, before the session of the Conference shall call the preachers from their labors.

DEEP RIVER CIRCUIT. Rev. W. Harris, under date of Aug. 7th, writes in substance as follows: The Camp-Meeting at Fair Promise closed on the 6th inst. It resulted in the conversion of 15 souls, and 11 accessions to the church. The membership was greatly blessed, and the cause of holiness advanced. Bro. Harris was assisted by the P. E. Rev. S. H. D. Wilson, Brethren Thomas and Rank; and also by Rev. B. Craven and other local brethren.

BLUE RIDGE MISSION. A letter from brother Harringer and Barker, brings the following good news from the mountains: "The good Lord has revived his work. We have increased the number of appointments from 11 to 19; we have had mourners and converts at eight or nine of them, and the church is greatly revived. A Camp-Meeting at New Bethel closed on the 30th July, and resulted in the conversion of about 40 persons, 30 of whom joined the church.—During the year fifty souls have been converted on Blue Ridge Mission, and forty additions to the church."

NEUSE CIRCUIT. Bro. Gibbons writes as follows: "We have had some seasons of refreshing" on the Circuit. Many have been converted, and 80 persons have been added to the church. We are praying and looking for good times at our Camp-Meeting. In the cause of Missions, we shall more than double the amount contributed last year. We ask an interest in the prayers of the church."

ROANOKE CIRCUIT. From Brethren Andrews and Hunt, we have the following good news, under date of Aug. 11th: "The dedication of Smith's Church, came off on Sunday the 5th inst. Bro. R. O. Burton preached from Isa. 56: 8—11 inclusive. The Lord helped him. The congregation was deeply affected by the sermon, and I don't not much good was done. After the sermon a collection was taken up to liquidate the debt of the church, when the sum of \$554 was raised in a few minutes, which paid the claim.—Our meeting was brought to a close on Thursday, resulting in the conversion of five souls at Smith's and two at Weldon. A revival is now progressing at Ebenezer; three were converted yesterday, and the prospect is good. Pray for us, that the Lord may honor His Word and save many souls."

We add a notice of several revivals, not in the limits of our Conference, but of interest to our readers. GATES CIRCUIT, VA. Cox, The R. C. Advocate of last week contains a notice from brethren Bayton and Woyest, of a revival at Fletcher Chapel. There were 23 conversions, most of whom joined the church, which was greatly revived. We are glad to notice that a local preacher, Bro. Fleury, labored acceptably; glad, because we presume he is an old friend from Louisiana.

A GREAT REVIVAL. The Marion Star says that a revival is progressing in the Methodist Church at Little Rock, S. C. and that the excitement among the people has never been surpassed by anything of the kind ever known before in that section of the District. Upwards of one hundred persons have connected themselves with the Church.

A Good Example. Rev. Mr. Conway, Unitarian minister at Washington City, who has been indiscreet enough to turn his pulpit into a political rostrum to fulminate Black Republican Abolitionism from, has been respectfully invited to vacate the position he descartes.

Yellow Fever. Columbia, S. C., August 10.—Accounts have just arrived of several deaths having occurred in Charleston, from yellow fever. Much terror prevails.

ITEMS.

Election in N. C. The latest news received in this City, up to the time of going to press may be summed up as follows: All the counties, but about nine, have been heard from. The majority of Mr. Bragg, for Governor, is about 11,000; and it is supposed fall returns will increase his majority to near 12,000. The Legislature is Democratic by a majority of more than forty on joint ballot.

Father Aiken of the Holston Conference, died suddenly at Abingdon, Va., a few days since. He was one of the oldest ministers of that Conference.

In the Town of Liberty, in Texas, a fine of \$25 is imposed upon every man who swears in the presence of a woman. Good! But what is the fine for swearing in the presence of God? "Swear not at all."

The number of Friends or Quakers, in the United States, is estimated at 238,000. That plain, simple hearted people seem not to grow in this fast age.

Beginning of Evil. The papers state that the first barrel of whiskey ever distilled in the State of Louisiana was received in New Orleans on the 1st inst. It should have been sent in the Mississippi as a contraband article.

Norfolk City has a population of 17,500.

The story of the Pope going to Jerusalem, is said to have some foundation. Reliable authority asserts that the removal of the seat of the Papacy of Rome to Jerusalem, has been seriously discussed in the Vatican, and that Pius IX. himself, is favorable to the project.

Pierce and Dudley, in Wilmington, with a large quantity of lumber was destroyed by fire on Saturday morning last. Loss estimated at \$20,000.

The health of our Southern cities is unusually good at present. Norfolk and Portsmouth, Va., have not been more healthy for years.

Yellow Fever. The principal ports of the West India Islands are suffering from the prevalence of yellow fever.

Revival. Rev. Mr. Bragg closed a meeting last week at Fuller's Christian Chapel in Granville county. About 29 persons had professed faith in Christ, and much interest was awakened in the neighborhood.

A protracted meeting began on last Sunday at the Baptist Church, in Orange county. On Monday evening several had professed conversion, and a number of penitents were seeking "the pearl of great price." The meeting was continued, and at that time gave promise of great good.

A Horrid Murder. Miss Ann Melissa Taylor, aged nineteen years, and daughter of Mr. Richard Taylor, of Onslow county, was found murdered last Thursday, near her father's residence. A young negro fellow belonging to Mr. Schemmish Taylor, has been arrested on suspicion.

Friendly Relations between Bermuda and the United States. The New York Examiner says: We are informed by a friend in this city that he has just received a letter from a reliable source in Bermuda, informing him that the Rev. E. Kincaid and family were soon to start for this country by the overland route.—Mr. Kincaid having received five thousand rupees from his Bermudian majesty, the King of Ava, to be the bearer of a royal letter to our government, inviting the establishment of friendly and commercial relations between the Court of Ava and the United States.

Value of Slave Property. It is stated that the value of the slave property at the South is not less than two thousand millions of dollars, a sum equal to one-fourth the value of all the other property in the United States, as shown by the last census.

Churches in California. A very judicious friend (says the N. O. Christian Advocate) writes us from the Pacific about signs of mutual conciliation in the Methodist Churches North and South, out there. Shall the sword devour forever? He says: "The two churches here seem to have grown weary of the quarrel, and are daily becoming more brotherly in their regards of each other. If you will observe, their paper has lately become more religious, and I think is growing in grace."

Wheat. We learn that 50 tons of wheat (about 3000 bushels) went down to Wilmington on the Central rail road on Saturday last.—Ola.

A Nation of Methodists. The mission to the Friendly Islands has been so successful, that the nation is a nation of Methodists; and the whole population, from the king (who is a "local preacher") down to his meanest subject, attend the Wesleyan ministry.—These Islands sometimes go by the name of Tonga.

Will not Unite. The London (Wesleyan) Quarterly Review for July has a very able article, understood to be from the pen of Rev. Wm. Arthur, on the question of the English Wesleyans uniting with the Established Church. The position is taken that no such union is either advisable or practicable.