

CHRISTIAN ADVOCATE.

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Original.

For the N. C. Christian Advocate.
Work for us to do at the Next Session of the N. C. to be held in the Town of New-Berne.

BRO. HEFLIN:—Notwithstanding our silence heretofore, we have not by any means been an indifferent observer of "passing events," especially those in which our church had an interest. At the next session of our Conference, important interests are to come up, and it is desirable that we should all be prepared to act for the future prosperity and glory of Methodism. Perhaps our *Purses*, as well as minds and hands, may be required of us, and it is well, that at least, we may be admonished in time. Amongst the variety of subjects that will claim our attention, those of a Book Depository, and Normal College, will be amongst the most prominent.

The propriety and necessity of the first is, we believe, pretty generally conceded. Various plans, however, have been suggested, and we think by this time, we are fully prepared to decide upon the merits of each, and give the preference to that one, that seems to be the most practicable. We believe that the enterprise will prove successful, if the preachers and people will take hold of it, with a "free good will." It is true, so far as we are concerned personally, we have no definite conception of the outline of any particular plan, but feel assured, that in due time, when we put our heads together at Conference, something available will be accomplished.

The next subject, and one which we conceive to be of great importance as any that will come before us, is that of raising the proposed amount of fifty thousand dollars for the improvement of Normal College—our *College*. This is an object that must, and doubtless will commend itself to the favorable regard and earnest interest of every N. C. Methodist. It is now the College of the Conference, and with the proposed improvements, &c., will be the very thing to meet the reasonable wants and wishes of our people at home. The Conference, at Greensboro, with a remarkable unanimity, all things considered, has since then, and adopted it as their own. The Conference has since transpired, to cause us to regret our action, the croakings of a few notwithstanding. We are now fully committed to this enterprise, and there is no ground left for retreat. Our Agent is in the field, and we believe wherever and whenever he has presented this important interest of the church, he has met with a most cordial welcome, and liberal response.

Are the members of the Conference sufficiently enlisted in its behalf, and do they generally co-operate heartily with the Agent? This is doubted by some. We think it high time for us to feel, that what the Conference determines, and the people sanction, we, as members of the executive body, should do. Is any minister to feel himself privileged, to go out from the seat of a Conference, ridiculing its action, and seeking to diminish the interest for this particular enterprise? We believe not, and sincerely hope such is not the case. Well then, is there really any obstacle in the way of our success? We believe not. There are, however, on the contrary, many incentives for us to go into this interesting like whole-souled men of God, who are fully conscious of the wants of the church in the "good old North State." Heretofore surrounding Conferences have been the vamps who have almost exhausted the life-blood of our educational interest in the male department; and we being such a good-natured set of fellows, have, until recently, remained quiescent. We are truly glad that "Rip Van," has at last awakened, and now has his eyes open.

We hope at the next session of our Conference, at the proper time, there will be a call for an *Educational Mass Meeting*, composed of both Ministers and Laymen, and the ladies too, and all liberal men, irrespective of church or party, and that some two or three of our best "platform speakers," will be selected to address the crowd, then and there assembled, upon this important subject; and like we do at our Missionary, and other Anniversaries, right on the spot, "strike, while the iron is hot," and solicit contributions or subscriptions, the preachers entering largely and liberally into the measure. If this is done, then the Agent can go out, furnished with a powerful means in order to success, viz: the example of the industry, and the warm impulse of that meeting in the shape of "material aid." These views are simple, but nevertheless when looked into, will be found more than fictitious. It is worse than folly, to talk of success in this time, in the absence of such steps being taken. We hope our active men will see to this matter, and see to it, at the right time.

We have got a College of our own, at last, after much struggling, and we will see to it, that she becomes, in a reasonable time, all that is identical with a first class institution—one from which our boys may come out, wearing honors that shall compare, in point of scholarship, with the very best in our land.

Our imperfect article, has exceeded the original limit we gave it, and we must therefore close. There are many other points of interest that might be noticed. For instance, it is to be hoped that the deliberations of our future Conference sessions, will be characterized by more peace and harmony, than has, we are sorry to say, been the case of late years. With respect.
N. C. METHODIST.

We second the motion for a Mass Meeting at Conference in behalf of our College; and propose that it be held on Saturday afternoon of the session.
EDITOR.

For the N. C. Christian Advocate.
Things and Thoughts found Here and There.

A PLEASANT THOUGHT.—Dr. Livingston says, in his *Travels in Africa*, "One of the discoveries I have made is, that there are vast numbers of good people in the world, and I do most devoutly tender my unfeigned thanks to that Gracious One who mercifully watched over me in every position, and influenced the hearts of both black and white to regard me with favor."—Page 718.

ANOTHER.—In the same deeply interesting work, the following passage occurs:—"In the quietest part of the forest there is heard a faint but distinct hum which tells of insect joy. One may see many whisking about in the clear sunshine in patches among the green glancing leaves; but there are invisible myriads working with never-tiring mandibles on leaves and stalks and beneath the soil. They are all brimful of enjoyment. Indeed, the universality of organic life may be called a mantle of happy existence encircling the world, and imparts the idea of its being caused by the consciousness of our benignant father's smile on all the works of his hands."—Page 552.

A GENEROUS CHURCH MEMBERSHIP.—From one of the editorials of this paper, we clipped and laid aside the following remarks:—"Rev. Dr. Haight, of Trinity Church, N. York, in consequence of ill health, is going to visit Europe. His congregation have contributed \$200,000 to pay his expenses, and will continue his salary and house rent during his absence. Verily, our Episcopal brethren know how to devise liberal things.—And in this respect we commend their example to certain Methodist circuits and stations we wot of. Not that we would have a plain Methodist preacher sent to Europe for his health; but we cannot help thinking how much it would cheer many a poor itinerant to have his meagre salary paid up, so that he could, in turn, pay 'those little bills' for necessities, entailed on him by the stinginess of his charge last year."

The plain Methodist Preachers will thank you, Bro. Heflin, for that note, and also for the exhortation that followed. But let no one suppose that those pleasant and reviving trips to Europe are enjoyed only by the "high church" clergymen. Some "eloquent city pastors" that we wot of have thus been sent over to Europe, even among the Methodist preachers. And why should not a plain Methodist preacher, or a "circuit rider," who has been almost worked down and driven to the superannuated list, enjoy such a privilege? Can any one tell?

LITERARY VANITY.
"Tis pleasant sure to see one's name in a book, although there's nothing in it."
BRYAN.

COVETOUSNESS.
"How grew upon his heart a thirst for gold
The beggar's vice which can but overwhelm
The meanest hearts."
Ibid.

PUNCTUALITY.—It is said of Melancthon, that when he made an appointment, he expected not only the hour, but the minute to be observed, that no time might be wasted in idleness or suspense; and of Washington, that when his secretary being repeatedly late in his attendance, laid the blame on his watch, saying, "you must get another watch, or I another secretary."
A CHILD'S REPROOF.—A lady who was in the habit of visiting the poor for benevolent purposes took her little daughter with her. The child saw, heard, and was interested. But there was something the child could not exactly make out. So on the road home she said, "Mamma, when you are out visiting the poor, you always talk about Jesus Christ to them, but you don't talk about him when you are at home."

SINGULAR FACT.—The "Fair Week Advertiser," a daily paper issued gratis during the week of the National Fair, lately held in the city of Richmond, Va., says:
"It is a fact worthy of notice that there was not a single Richmond lady on the floor. There was, it is true, one married lady to represent the beauty of the Metropolis, but we believe she took no part in the dance. A few of our citizens were present—a very few—to do honor to an occasion which had been heralded as one of the grand events of the week. We do not care to comment upon this fact. Others may do so, and if disparaging remarks are made, we trust they will be duly appreciated."

"Nevertheless, the ball was a magnificent affair. Radiant beauty from other portions of Virginia, from North Carolina and from other States, amply compensated for the absence of a galaxy of our own."

There is food for reflection in that fact. It is generally believed that there is less respect paid to religion and morality by the people of our cities than by others. How then shall we account for the fact that on this occasion the metropolis of Virginia did not supply one devotee of worldliness, to add to the attractions of the metropolitan ball.
BETA.

P. S.—In my last No. a ludicrous typographical blunder was made. Instead of crediting a quotation on the resurrection to "Myrtle Leaves," by Rev. Adolphus W. Mangum, the text of "Myrtle Leaves" was made the heading of the next paragraph, and Bro. Mangum's book was thus spoken of by Martin Luther as the test of a rising or falling church! If your compositor had set up the two paragraphs in one as they were written, both the quotations would have been under the heading of "The Resurrection." The extract on "Christianity in the Legal Profession," should have been credited to Mr. SANDS, not Mr. LANDS. In the quotation from Bayard Taylor, on a Poet's Geography, for "town at Fornea," read "town of Fornea."
BETA.

For the N. C. Christian Advocate.
Pittsboro'—The Presbyterian Church.

MR. EDITOR:—There appeared an article in the "North Carolina Presbyterian," October 2d, setting forth certain things, in regard to Pittsboro', and the planting of the Presbyterian Church in the place.

You selected a paragraph from the article upon which you offered a few strictures. Your notice of the article, however, did not take in everything which ought to be said about that communication. The writer sets out with a statement of the rise and progress of the "Presbyterian Church" in Chatham county.

Ten years ago a missionary was sent to the county. Think of a missionary being sent to the county of Chatham ten years ago to enlighten the citizens, who had had the gospel preached in purity for many years by other denominations, and with astonishing effect! But in the estimation of the Evangelist, all the preaching they had received up to that time, (I ought I know, was 'confusion worse confounded.')

When the missionary made his appearance in Chatham, it is stated by the 'Evangelist,' that 'a good man, a member of another church, said that he was sorry to hear it. When asked to give a reason, he honestly affirmed that our monstrous doctrines would injure any community. He had gotten his idea of our doctrines from a bundle of Doctrinal Tracts, and from the caricatures of witty men.'

In this quotation, we have a direct fling at the Methodist Church, and its ministry. The brother alluded to was a Methodist, because the opinions he entertained of the doctrines taught by the Presbyterian Church, he had learned from the bundle of Doctrinal Tracts, and from the caricatures of witty men.

Wonder if the Evangelist ever read the 'bundle of Doctrinal Tracts.' Perhaps all he ever read of the book, he read in garbled extracts in a small work written by Rev. A. G. Fairchild, called the 'Great Supper,' a book replete with bald-faced Calvinism, and abounding in false representations of the doctrine of the Methodist Episcopal Church. The Rev. L. M. Lee, of Va., has written an answer to the 'Great Supper.' Will the Evangelist procure the Doctrinal Tracts, Rev. L. M. Lee's reply to the 'Great Supper,' and read them prayerfully?—If he will give himself to such painstaking, I am sure he will learn a little modesty when he shall feel inclined in future, to talk or write about the 'Doctrinal Tracts,' and the 'caricatures of witty men.'

Many of the Methodist ministers possess wit; and this is not all: they possess the power of reasoning well on the subject of doctrine. Years ago Calvinism had a quarrel with Arminianism. The Methodist ministry entered the field of controversy, and not simply by wit, but by logical argument, tamed the insolence of Calvinism. Since those days down to the present time, the two Churches have lived amicably, directing their efforts unitedly against the powers of darkness.

But give us ministers who officiate at Presbyterian altars, of the stamp of the Evangelist, and the two churches will soon be brought into fearful collision again.

When the Presbyterian Church shall agree to attack Methodism, and the doctrine of free and unrestricted grace to all mankind, as entertained by the Methodist Church, there will be a response on the part of the Methodist Clergy, not in the 'caricatures of witty men' simply, but in the elucidation of the doctrines as taught by the inspired writers—that Christ has died for all men, and that all may come to him and live.

The Evangelist is sadly mistaken in regard to the planting of the Presbyterian Church in Pittsboro', proving an invaluable blessing to the community in regard to improving the morals of the place. It is a notorious fact, that from about the time the Presbyterian Church entered upon its career in Pittsboro', down to the present time, the morals of the place have greatly depreciated. I would not say that the planting of the Presbyterian Church in Pittsboro' has produced this result, but these are the facts of the case. For aught I know, to the contrary, the Presbyterian Church has exerted its influence to the utmost of its capacity in improving the morals of the community. And I am persuaded that its influence could rejoice at the dawn of the wicked flood-tide of iniquity which has been pouring upon its turbid bosom, the wicked morals of many persons. There are a good many estimable persons belonging to the Presbyterian Church in Pittsboro', for whom I entertain the highest regard. Some of them were once members of the Methodist Church, and for reasons doubtless justifiable to themselves, they left the Methodist Church and joined the Presbyterian. To this procedure we have no objection to offer. May they like their new home, and never speak disrespectfully of those whom they have left,—taking into consideration their respectability and refinement. In conclusion: Should the Evangelist visit Pittsboro' again, will some one inform him that the Methodist exist as a distinct denomination of christians in Chatham county. And that many of the most wealthy and influential citizens of the county belong to the Methodist Episcopal Church, South.

Long before the Presbyterian missionary came to Chatham, the Methodist ministers had been actually engaged in preaching Jesus and the resurrection from the dead. Multitudes had believed and were on their way to heaven. The Presbyterians have been operating for about ten years, and but few have been converted to God thro' their instrumentality. The Methodists have been laboring to cultivate 'Immanuel's land,' and great success has attended their efforts. The Presbyterians perhaps do not number more than one hundred members in the county, whereas the Methodists have a membership of between seven hundred and two thousand.

Let the Methodists mind their own business, irrespective of the productions of their enemies in regard to the demolition of their church; attend their prayer meetings, class meetings, and regular preaching at their Church; and as we have all the elements of success incorporated in our economy, God will work through our instrumentality, and our church shall be as the sturdy oak of the forest, which when rocked by the careering storm, strikes deeper roots in the dark foundations below, while its top towers heavenward, and its umbrageous branches stretch out their arms, inviting every passer by to the coolness of its refreshing.

JOSIAH.
Pittsboro', Nov. 5, 1858.

Selections.

The Approaching Methodist Conference
—A Storm Ahead.

The annual Conference of the Methodist Episcopal Church of North Carolina is to assemble in Newbern early in December, and we fear that some of those unpleasant scenes which characterized the last conference, at Goldsboro', are to be enacted over again here.

We learn from good authority that one Dr. Carter—a member of the Conference, has preferred charges against Dr. Deems, and that he will be arraigned and by all means defend himself at the next meeting of the Conference.

Now of Church quarrels and Sectarian animosities and bickerings, we know nothing and care less, but we think that it requires but little perception to see through this war upon Deems. Whether the charges be preferred by Dr. Carter or Dr. anybody else, it matters not, it all resolves itself into this: It is Dr. Smith vs. Dr. Deems. Dr. Carter, and the other Doctors and brothers are only the mouth pieces, or more properly, the tools of Smith, and all belong to that Virginia wing of the North Carolina Conference, who have never forgiven Deems for the brilliant victory which he gained over Smith, in Petersburg a few years ago. They may persecute him as much as they please, and continue to prefer charges, but the more they endeavor to traduce him the higher will he rise, and when Dr. Carter, and other doctors, who have endeavored to elevate themselves by abusing Deems and licking Smith's boots, shall have passed into oblivious forgetfulness, Dr. Deem's name will stand unsullied, one of the brightest ornaments that adorned the M. E. Church during the 19th century.

It has been our good fortune to know Dr. Deems, and while those who know us know that we don't take on much about preachers of any denomination, we know him to be a high-toned gentleman. We have known him and heard him preach, occasionally, for the last fifteen years, and we believe him to be a zealous follower of the meek and lowly Jesus. His friends need not fear—in any contest between Dr. Deems and Doctor Carter, it will be easy to be detrimed who will gain the victory. As for ourself, we would much prefer that the Conference pass off in peace, whether its members can exhibit brotherly kindness to each other or not.—Newbern Daily Progress.

Of Dr. Carter we know nothing.—Dr. Deems we have had business intercourse with—have heard him preach—have marked his daily walk and conversation for years, and can truly say that, in all things he has borne himself as a quiet, unobtrusive Christian gentleman. He is known and admired as a scholar and a man of genius—an ornament to the State and to the Church to which he belongs. We regret exceedingly the existence of the unfortunate difficulties referred to, which, however, are not strictly cognizable in the columns of a secular paper.—Wilmington Journal.

The two foregoing extracts are given, without endorsement or comment, simply to put our readers in possession of the opinions and anticipations of that part of the public which is represented by two respectable secular journals of the State. We only add the expression of a confident opinion that our next Conference will be, in the main, peaceful; and that its action on all matters before it will secure the confidence of the Church, and advance its prosperity.
EDITOR.

The famous American reformer of the treatment of the insane, Miss Dix, gives the following interesting particulars of her visit to Rome and the Pope:—"I visited the lunatic asylum, and my heart revolted at the sight. I did not see six persons whom man should endeavor to cure; they were brutes in chains, the dens of which seemed never to have been cleaned. Several days after my visit to the lunatic asylum I was presented to his holiness the Pope, who knew the names of some of the inmates. The Pope asked me in the most friendly manner whether I had yet visited the asylum at Rome? I had the courage to answer, 'Yes; and I am convinced that your holiness has not yet paid it a visit.' Pio Nono quickly raised his head, and only asked with an expressive attentive look. I understood him, and related to him in a voice full of emotion all the horrors and barbarism I had witnessed. I ventured tremblingly myself, upon bold expression on the unchristian treatment of the unhappy beings. The respect commanding man of Christendom listened with earnest attention, and said briefly, after I had concluded, 'Come again in a week's time,' and I then left his presence. My anxiety was unutterably great. The Protestant stranger, had perhaps risked too much. Although I was conscious in my innermost heart of my good intentions, I yet passed a sleepless night and a day of the deepest inward agitation. It created a deep sensation when the Holy Father, two days after I had been presented to him, suddenly, while taking one of his drives, stopped before the gate of the lunatic asylum, and spent an hour in it. The week had passed, and I stood, as I had been commanded, in the Vatican before the Pope. In a manner as grave as it was calm, Pio Nono said to me: 'I have appointed a commission charged to lay before me propositions concerning the erection of a lunatic asylum, conformably to the rules of humanity and morality, in the shortest time possible. When you visit Rome again your just and pious wishes will have been fulfilled. I thank you for your communications. May heaven bless you!' I bent my knee, deeply moved, not before the head of Catholic Christendom but before the wise Prince and the good man."

Bad Signs.
1. I have lived to see men who were liberal when they were poor, have become covetous and selfish now they are rich.
2. I have known members of the Church expend more hundreds of dollars in our night's party than they give to the cause of God in one year.
3. I have known very plain religious parents suffer their fashionable sons and daughters to attend dancing parties.
4. I have known pious, promising young preachers marry unconverted women, who could not accompany their husbands to the hardships or privations of their appointments.
5. I have seen popular preachers leave the Methodist Episcopal Church, that nursed them, to serve other churches and congregations.
6. I have seen people much fonder of singing than praying.
7. I have seen professors of religion sacrifice their usefulness on the altar of party politics.
8. I have seen others barter away their peace for a profitable speculation in lands or stocks.

The Portrait.
In a volume of poems by Paul H. Hayne, published in Boston, 1855, we find the following stanzas, entitled "The Portrait." The lines, after having gone the rounds of the press, North and South, have recently received the honor of an elegant translation into the French by the hand of the Abbe Andrian Rouquette, of Louisiana:
The laughing hours before her feet,
Are scattering spring time roses,
And the voices in her soul are sweet
As music's mellowed notes;
All Hopes and Passions, heavenly born,
In her have met together,
And joy diffuses round her morn
A mist of golden weather.
As o'er her cheek of delicate dyes,
The bloom of childhood lingers,
So do the tranquil and sinless eyes,
All childhood's heart discover;
Full of dreamy happiness,
With rainbow fancies laden,
Whose arch of promise grows to bless
Her spirit's beautiful Adeline.
She is a being born to raise
These undefiled emotions,
That link us with our sunniest days,
And most sincere devotions.
In her we see renewed and bright,
That phancy of earthly story,
Which glimmers in the morning light,
Of God's exceeding glory.
Why, in a life of mortal cares,
Appear these heavenly faces?
Why, on the verge of darked years,
Those amaranthine graces?
'Tis but to cheer the soul that faints,
With pure and best oranges,
To prove if Heaven is rich with saints,
That earth may have her angels.
Enough! 'tis for me to pray
That on her life's sweet river,
The calmness of a virgin day
May rest and rest forever;
I know that a guardian Genius stands
Beside those waters lowly,
And labors with immortal hands
To keep them pure and holy.

The Pope and Miss Dix.

Goodness Eternal.
"The pains we spend upon our mortal selves will perish with ourselves; but care we give out of a good heart to others, the efforts of disinterested duty, the deeds and thoughts of pure affection, are never lost; they are free of waste; and are like a force that propagates itself for ever, changing itself, but not losing its intensity. In short, there is a sense in which nothing succeeds from the higher and characteristic part of man's nature; nothing which he does as a subject of God's moral law. Material structures are dissolved, their identity and function are gone, but mind partakes of the eternity of the great parent spirit; and thoughts, truths, emotions, once given to the world are never lost; they exist as truly, and perform their duty as actively, a thousand years after their origin as on their day of birth."

Metrical Preaching.

The *London Athenaeum* says:—"The last thing we should have fancied is to have heard within the pulpit echoes of the form and fashion of Longfellow's 'Hiawatha.' In the forefront of the season, down at (then not crowded) Ramsgate, an acute dissenting preacher, to attract a numerous gathering, advertised his fixed intention, twice (D. V.) on the next Sunday, sermons twain then to deliver, in majestic blank verse uttered. And he did it. They who listened had a weary, weary season; season very weary had they listening to the man who did it; man obese, obese his wit too; describe we will not venture, how the pump went onward working, at each lifting of the handle, dribbling forth its stunted measure. Very painful 'twas to hear it, very pleasant to the speaker, love was the all graceful subject; quite unlovely was the treatment. But 'twas with a moral pointed; moral pointed very sharply; sharply pointed to the pocket and it showed how if our bosoms glowed but with the love he painted, we should prove it by a liberal coming down at the collection!"

The F F V's.

Many of our readers have either seen or heard of the "First Families of Virginia;" but few we take it, know how the term originated. An exchange explains it thus:
In the early settlement of that State, it was found impossible to colonize it unless women went there. Accordingly, a ship load was sent out, but no planter was allowed to marry one of them until he had first paid one hundred pounds of tobacco for her passage.—When the second ship load came, no one would pay more than seventy-five pounds for the matrimonial privilege, except it were a very superior article. Consequently, the descendants of all those who were sold for one hundred pounds of tobacco were ranked as the first families, while those who brought but seventy-five pounds are now ranked as the second families; and the reason why no one can ever find any of the second families, is because you can't get a Virginian to admit that his mother or only brought seventy-five pounds of tobacco.

Remember the Little Ones.
"Mother, I wish Mr. C—— could preach here all the time. I don't like to have Mr. P—— come."
"Not like Mr. P——, my son? I thought every body liked him; he is an excellent man. Why do you dislike him?"
"Why, mother, when he preached here last, he stayed here all the time from Saturday to Monday, and I was just as still as I could be, and he did not speak to me or look at me once; and Mr. C—— always pushes his hand on my head when he comes, and he says, 'How does Charley do today? just as though he loved me.'"
I have a choice rose bush in my garden, presented by a dear friend. This year it had but few buds, and my little ones could only have one each. "I will save mine," said little Carrie, and carry to my teacher. Do you think she ever saw such a beautiful rose?"
Day after day she watched her little bud, till it was half opened, and then it was plucked in the morning early, all fresh and dewy, and placed in water ready for school-time.
When she returned from school a cloud rested upon her usually sunny face; and upon inquiring its cause, she cried as though her little heart would break. "You know my beautiful Rose-rose. Well, I suppose the teacher didn't want it. She had a whole vase full of flowers, but none of them half so sweet as that; and when I carried it to her, she just laid it upon her desk, and didn't look at it once," and said, "Take your seat, Carrie."
How easy to have said, "Thank you, Carrie," and smiled upon the child, and filled her little heart with grateful love, instead of grief.
Remember the little ones.

Prayer Meetings in the Episcopal Church.
Some of the more evangelical of the Episcopal papers are urging the establishment of prayer meeting in their churches. The *Protestant Episcopalian* says that all evangelical Episcopalian are convinced by the arguments in favor of such meetings, but that the clergy dare not establish them. There is too great a pressure of ecclesiastical opinion and feeling in opposition to them. "The constitution of this church is such that unity of sentiment, predominant over the independence of action. The drift of opinion and feeling in the church is adverse to informal meetings. The effect of this upon the large minority is what we see. The conditions of the case remaining just as they are, we confess we see no remedy."

How to Spoil a Daughter.

Be always telling her how pretty she is.
Instill into her young mind an undue love for dress.
Allow her to read nothing but works of fiction.
Teach her all the accomplishments, but none of the utilities of life.
Keep her in the darkest ignorance of the mysteries of housekeeping.
Initiate her into the principle that it is vulgar to do anything for herself.
To strengthen the latter let her have a lady's maid.
Teach her to think that she is better than any body else.
Make her think that she is sick, when she is not, and let her lie in bed taking medicine when half an hour's out of door exercise would completely cure her of her laziness.
And lastly, having given such an education marry her to a mousethatched gentleman who is a clerk with a salary of \$250 a year.

Parental Government.

In these days of parental government, we commend the following to parents:
Said the mother of John and Charles Wesley, "The first step to form the mind of the child, is to compare its will. When once subdued, then many indulgences may be safely granted."
Said the guilty Webster, when about to die for the fatal blow he dealt poor Parkman—not in malice, but in rage—"In early childhood, mine was a quick and off hand temper, which was never subdued. I was a petted and indulged child, and all this is the end of it."
Restraints are absolutely necessary for the young.

What it is to "Run for Congress."

Gen. James Ashley, Congressman elect from the Fifth Ohio district, made speech at Toledo a few nights ago, in which he said:
"I have labored as I never labored before in my life—although I am known as a worker. Entering the contest in order to comprise ten counties, the largest in the State—and with a majority of three hundred against us, I have successfully concluded a canvass which I believe unequalled in point of labor in this or any other State, making, as I have inside of sixty working days, ninety nine speeches, averaging in length two and a half hours each, and traveling in fourteen on horse back, and on foot over three hundred miles, to say nothing of trips by railroad."

Rev. R. O. Paulson.