The Christian Advocate.

TERMS.

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Selected Poetru.

LEFT BELOW.

The plaintly- wind is sever still, ?

SY REGAR LAWCETT. Sad grasses wither on the hill, That Antonia's frosty breath has stong, Like some wild mourner spirit-wrong

While cold shades wrap the solean woo And keen stars orbita mellow sky, A yearning fills brain, heart and blood To life this dreary world good-bye.

And now to use the bilthest noon Holds durkness of the middle night, While ever haunts my woful sight,

The grave of one who died too won. Vainty I clasp the chill dumb stone And covet all its senseless calar. For broken hearts no earthly bulm-

Ne rest from pain save death alone! O year, ful arms that stretch in air, Eager to chap the viewless love That, while we know her there above

Yet morellessly is not there;-

O borning thoughts that strive to tell The marvels of that radiant goal Where stands her pitying, snow-white s And watches, knowing all is well;-

O life that strainest, but to see, With what poor mortal power is given, The far screnities of heaven And that winged angel watting thee;-

Putlence until the fetter lies, A broken fetter firm no more, While dawn upon their distant shore The dazzling palms of Paralise!

ommunicated. For the Christian Advocate CHRISTIAN LIBERALITY.

BY REV. E. L. PERKINS.

Is liberality an essential feature essential tendency to evil?

rect conclusions.

opment of Christian principles. We xix. 7.

to exercise charity and liberality. which we are to draw Christian ex-

ample. One of the oldest examples of religious courtesy, between mem-

tion to which Melchizedeck belonged their own. seems clearly to have commenced with or mother or children in the line of brace. They are known by this rule. priesthood to which he belonged. Yet Abraham who belonged to a regular line, and was the father of the faithful, COMPOSITION OF A SERMON. recognized in Melchizedeck a worshiper of the true God, and as such he was treated in the spirit of true friendship. If in these twilight ages members of different church organizations could meet in the spirit of friendship, Christ, whether he worked by the possess a great inventive mind. formularies of an association of men, They generally produce very bad efor by plans of his own choosing. The feets. The hearer will seldom fail to language of Christ on this occasion is say, 'The man preaches himself, aims a fit rebuke to all in this period of the to display his genius, and does not

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WHOLE NO. 226.

and practice. removed from Peter's mind when twenty can tell you a single word the he saw the vision upon the house-top preacher did say, unless it be the first and declared, I perceive of a truth or the last word. The preacher should God is no respector of persons, but in always take care never to strain may every nation he that feareth him and particular part of the sermon, either worketh rightcousness is accepted with | in trying to exhaust it, or to penetrate him.' Peter instantly went forth to too far into it. Frequently in offer salvation to all men, even to the tempting this, the whole thing eval Gentiles whom he had supposed not orates-all good! I have often found Those who are foul of preaching preacher must not aim to say all he is the enemy of God. themselves and followers into heaven, can, or could say, but aim to say the and all others out, would do well to best thing he can. In reasoning, the make frequent reference to Peter's minister must not go too far. He form of faith he established as a con- long trains of reason, or many proposequence of that vision. It is hardly sitions fastened together, or principles,

possible to find a case of true piety or premises and consequences. This is recorded in the Bible, that does not exhibit before us a truly liberal mind. drawn upon for the doctrines, and not One thing is certain, the deeper the the doctrines drawn upon the text. work of grace is in the heart, the less selfishness, bigotry and intolerance will appear in the life. Does Bigotry have an essential

tendency to evil? A liberal minded person can never be a bigot, because such a mind could not close itself up in that crust of selfishness which scorns to exercise 'charity toward all' men,' especially toward those who are honestly striving to promote Christ's kingdom on earth.

The Bible tells us that, 'The bloodthirsty hate the upright,' (Rev. xxix.) 10,) and that Cain killed his brother Abel because his own works were evil doctrine that Christ would make a belief of the finth, hath called us to Christianity? Does Bigotry have an and his brother's good.' Not a single | princely appearance, was generally ba- | be being of the promise, and lights in by these two questions, and see what persecuting other good men; but favorite creed, that when Christ ap will be the most suitable answers. every case of persecution that arises peared in quite a different manuer with them. Our duty is to fear God What if this developes a distinctive in his own bosom a feeling of liberality, man persecuting a better man than to recognize him as the promised is to hate God and work iniquity. or a feeling that is the reverse. If the himself. It may therefore be estab. Messiah, nothwithstanding, he gave the latter, then he becomes bigotted and lished as a rule, that, where bitterness most substantial evidence of super-darkness and hate the light. They Such a result would not only be rationintolerant and as such will make war of heart exhibits itself, in religious | natural wisdom and power. upon all who differ from him in faith controversy, it will always be found | The Jews were not the only dupos and practice. If the former he will among those who are endeavoring to of the demoralizing influence of high he whose name we are called, because draw toward him, by the spirit of pull down an excellency that is above of otry. The principle exemplified in he was not of them. If the world kindness, even those with whom he them. A truly pious minister preaches their conduct toward the Savior and cannot agree in opinion and in the for Christ: a selfish bigot preackes his religion, is in keeping with the it hated me before you. If ye were of against those who are excelling him human character in all ages. Even the world, the world would love its In this case, as in all others con- in good works. A pious preacher will in the present—the most enlightened own; but because ye are not of the nected with religious controversy, the accept controversy only as a necessity, Bible is the place to which we must unavoidable in the nature of the case: look for precept and example, that a selfish, intolerant bigot, delights in will be to us a guide in forming cor- his hobby, and in damning all who will of God-the illustrious Bride of Giory they will also persecute you.'

not accept his dogmatism. Let us first notice the teachings Stephen, the first martyr, was far bearing more directly upon the first better than his persecutors. Christ question. We are told to 'walk in was better than the Pharisees who religion should be so abused, the love of God in their hearts, nor the without an alter-railing. It is a blemlove as Christ hath loved us, and persecuted him, and all subsequent given himself for us. ' Hence we persecutions have found their patrons and the only means of salvation as throwing of God in their thoughts, fallen into this by an unfortunate adshould notice that Christ loved and in these two cases. When a man prodied for those who were in open hos- claims from the pulpit that he and his tility to his teachings. Christ says, followers are the only people entitled | present day we find many professing then to gratify the last of the flesh, and, perhaps, prejudice against, 'if ye love them which love you, what to a seat in the kingdom of heaven. reward have ye? do not even the pub- and all others are doomed to hell, he licans the same?' 'Let all things be only betrays, in himself, that spirit | projudiced against that of all others, ist; and living thus, under the power | it. Baptists and Presbyterians take done with charity' is a command not of Pharisaical bigotry that vaunteth to be overlooked. In Col. iii. 14, we itself to heaven by conceit, and murare especially taught that, charity is murs at Christ and murders him bean essential feature of a perfect devel- cause he receiveth sinners. Luke

are taught to 'abound in love one to- | Selfishness leads to bigotry, bigotry ward another, and toward all men.'- to intolerance, this to persecution, The whole tenor of the teachings of this again to strife, strife engenders Christ and his apostles is to love and malignant feelings that end in bloody persecutions, all of which may be The Bible is the great source from traced directly to those pulpits that preach beaven for themselves and bell for everybody else.

From the spirit manifested by some bers of different church organizations, ministers in proclaiming perpetually, is found in the book of Geneses, chap. in every sermon, death to all who follow not them, it would seem that they Abraham and Melchizedeck are were not willing for God to manage here represented as partaking of bread his own affairs in his own merciful and wine together, and invoking way, but they would snatch the bolt heaven's blessings together, although from Jehovah's hand, and fling the they were of separate and distinct arrows of death at every heart that is church organizations. The organiza- not filled with the same venom as

The fundamental strata in every himself and to have ended with him- selfish mind is, to consider all others self, as he was without a predecessor unhappy, who will not adopt the same or a successor, neither having father selfish views which such minds em-

For the Christian Advocate,

BY REV. J. W. ABERNETHY.

how much more should be expected must be informed, and this must be of those who live under the blaze of done in such a manner as to affect the the gospel dispensation? Our Savior heart, either to comfort the hearers provides a case in point, as an ex- or to excite them to acts of piety, re- nor in the one to come. ample for all time to come When pentance, faith and holiness. One of To those who have included such manifold temptations. 'In the world praise, and by others as a repreach a moment only. What we do must be the Lord Issue Christ be with you all his disciples saw a stranger the most important precepts for the dispositions, we would say, 'Go and ve shall have tribulation,' said Christ. The people look for welcome here; the the Lord Jesus Christ be with you all. casting out devils in the meme of discussion of a text, and the delivery Christ, they forbade him, because he of a sermon, and the composition of a was not following with them as one of sermon is above all things to avoid their number; but Christ said, 'Forbid excess. There must not be too much Savior. Nor are you more attached backbitings, strife and envyings, al- court.' There is no 'nave' for the fahim not, for no man can do a miracle genrus. I mean not too many brilin my name that can lightly speak evil liant, sparkling, shining, striking of me. Here was a clear recognition things; these flights always look as if of the right of any one to work for the good man thought he really did

world's history, who would destroy aim to save souls.' A sermon must

the works of those who follow not not be overcharged with too much to nought, but if it be of God, ye can Jesus Christ, thy 'strength and re- fact is entitled to a pronounced effect member it all, and in aiming to keep found to fight against God." The last dregs of selfishness were all they lose, all and not one out of all embarrassing. The text should be

For the Christian Advocates BIGOTRY.

Lincolnton, N. C.

Bigotry is an undue devotion or alopinion with a contemptuous disregard of the opinions and professions of case can be found in the Bible where lieved and taught among them, and the midst of a world groping in dark-

age of the world-it is seen to array would, but I have chosen you out of is dishonored, her energies pro- Thus it is evident that by the term | thoroughly furnished and complete. trated, and her influence weakered -

not disposed to agree with them on mass.

sake of an opinion. Bigotry is a dangerous principle.-

may be you.

Gamaliel, 'Refrain from these men, reminding us of the great fact that he Remember, this is our style. or this work be of men, it will come and take courage,' thou trembling one, and yet it is both. This wholesome feel it-I feel it.'

them in their peculiar whims of faith | doctrine or matter, for no one curred had overthrow it; lest haply ye be

For the Christlan Advocate, The Priendship of the World.

NUMBER L

Ve adulterers and adulteresses,

The term world as used in the Seriptures has various meanings. 1. It is applied to the earth and all things vision on the house top and the plat- may do this in many ways, either by pertaining therete-the pillars of the earth are the Lord's, and he hath set the world upon them.' 2. It is applied to the material universethrough faith we understand that the worlds were framed by the word of God'-that is, by Jesus Christ, 'whom he both appointed heir of all things; by whom, also, he made the worlds.' 3. It is applied to the Jewish economy-feven so we, when we were children, were 'n bondage under the ele-But his of the world.' 4. It is applied tachment to a certain party, seet or to the inhabitants of earth-God so loved the world'-Behold the Lamb of (lod which taketh avay the sin of others. In nothing does bigotey ex- the world, 5. It is applied to those

ercise its contaminating influence to who are 'without God in the world.' so great extent, as it does in matters | It is in this sense that the term is of religion. We have this principle used by James 4: 4. These are the exemplified in the conduct of the Jews enemies of God, from among whom he, toward the Savior while on earth, and | according to the election of grace, i. e., toward his followers after him. The through sanctification of the Spirit and purpose we can have no fellowship in view of the usages of Methodism .-

we are not of them, as they hated him | have it. hate you,' said Christ, 've know that

world the apostle James means the How lamentable that the Christian ungodly-those who neither have the one may sometimes see our churches

some minor point of doctrine or made Manland are divisible into two in one of these unmethodistically arof administration. It is frequently erand armies. The world, that is, the ranged houses the Methodist minister carried to so great extent that it re wished, are arrayed on the side of proceeds, after sermon, to the Lord's sults in the most violent abuse o | cvil, conterding for the wrong. Those | Supper, It is a signal for confusion. some of Christ's sincere followers, yet who have not of the world,' i. e., the The most densely-seated portion of the minds of such persons are so righteons are arrayed on the side of the congregation is unseated, with no blinded by prejudice that they not justice, contending for the right. Be- place to go to, unless they go out of only think they are not wrong, but tween these there is, and in the nature doors or stand in the aisles. B.nches that they are doing 'God's service,' of things growing out of the antago- are turned round, when movable, and when in fact they are striving for the nistic principles by which they are in- the stewards proceed to improvise an Not only is it destructive to the com- opposed to light, sin to righteousness, | inal plan of the house. The communimon interests of Christianity, but it Belial to Christ, hell to heaven, the cants kneel where they can, and the greatly endangers the soul of the of- devil to God, than is the world to administrator reaches the elements fender. Every sect that is organized | the church. And it is not more cer- over the backs of benches as far as he in the name of Christ-no matter how | tain that Christ 'was manifested to | can. Our solemn and decent ritual is widely they may differ from us, and destroy the works of the devil,' and to marred. The place is not prepared for all others as to their conceptions of 'take away our sins' and consequent it. The same infelicity is experinced, duty-no matter how ridiculous their misery, than that the world, the flesh more or less, in the administration of customs or modes of worship may ap- | and the devil are constantly, zealously | baptism by the scriptual method of afpear-if they recognize Christ as the and but too successfully, pressing their redeemer of mankind, and the only forces to destroy the church of Christ, mediator between an offended God to take away our righteousness, and there be no kneeling-boards in front, and offending man. Such a society is despoil us of all the honor and glory or the pews, be wedged so close togetha Christian society-instituted, and conferred on us by the Saviour of sin- er that a worshiper cannot turn round, supported by the Holy Ghest. St. | ners. And honce it is, that Christ | he must sit or stand-an attitude in John tells us that 'Every spirit that and his aposiles so frequently warn us | prayer that we are not prepared to confesseth that Jesus Christ is come of the many and great dangers to adopt. in the flesh, is of God. St. Paul tells which we are exposed while in the us, no man can say that Jesus is the | world, and to earnestly exhort us to | Lord; but by the Holy Ghost. Then | guard ourselves against 'the evil which | They are expected to be carnest, and to speak against or to abuse such a is in it,' and 'to keep our garments society, would be speaking against clean and unspotted from it.' And we the Holy Ghost, -- an offence, for should give the more earnest heed to which the Savior has declared there these exhortations seeing that after is no forgiveness, neither in this world, | we have excreised the utmost care we | shall still have much heaviness through ple. This is allowed by some as a sin no more.' You are not more sin- | from it ye may expect strong and in- | stranger feels that he has a right to be | Amen. cere in your profession than the Jews | cessant opposition; against its tide of at home here; the publican and the were in theirs in the days of the abuse and persecution, malice and sinner are invited. We have no outer to your opinion, your way of thinking, | lurements and soductions, friendship | vored few. The whole house is a 'sancthan St. Paul was to his when he so and alliances, ye must, with 'fear and | tuary.' If your local economy allows zealously persecuted the Church of trembling,' steer your storm-beaten rented pews, do not rent them all, nor God. They were mistaken, and so bark among the rocks of Offense, and all of the best. Pew doors do not bethrough the straits of Difficulty. But come us, they look forbidding and ex-To those who would avoid the error, | while he informs us of 'tribulation' to | clusive; but if doors you must have. we recommend the counsel of come, he bids us 'be of good cheer,' let them swing lightly on their hinges.

deemer,' has 'overcome the world.' in her architecture. It should be plain, He has vanquished the foe-he is thy commodious, comfortable, tasteful, suband has felt your infirmities. He understands your sorrows, and is acquainted with your griefs. And being 'a great High Priest,' who can be touch- ty. ed with the feeling of our infirmities, more yo not that the friendship of the he knows how to sympathize with, and

liberty wherewich Christ hath made | too.' you free; 'the of good cheer,' be faithful, maintain your integrity, keep your covenant with God, remember your sacred vows, never forgetting that the friendship of the world is enmity with God, and you shall not be 'overcome of evil,' but 'overcome evil with good.' W. D. Lee.

Selections.

On Building Houses of worship No. L.

BY BISHOP M'TYPIRE.

- Every professor of religion carries exhibits to us the picture of a worse from what they expected, they refused and work right courses; their practice style in arc. itecture? We accept it. It would not be Romanesque, Norman We walk in the light;' they 'love Byzantine or Gothic, but Methodistic. love their own,' but hate us because al in itself, but conserving. Let us

> Following this suggestion, Methodist churches, like Methodist people, must be 't eculiar.' A few peculiarities

In addition to reems for the great congregation, and for the prayer-meeting and the Sunday school, there itself against the cause of the immacu- the world, therefore the world hateth | should be a class-meeting room. With late Son of Heaven, while the Church son. If they have persecuted me, out one or more of these, no Methodist church in a city can be considered

In the villages and rural districts

progress of the gospel so hindered, fear of God before their eyes, nor the ish-a grave defect. Our people have but lust only after such things as are diction to union churches, in connec-Yet it is nevertheless true. At the carnal, and tend first to excite and tion with those who have no use for, Christians who are so much attached the last of the eye, and the pride of chancel or communion rail. But w to their own profession, and so much life. They are 'carnal, sensual, devil- have a use for t, and no prejud coagainst that they not only refuse to associate of unboly tempers, they are the con- the holy communion sitting; they are with them in the service of God; but | stant, violent and implacable enemies | served by their pastors and officers in openly abuse others, because they are of God and all that pertains to godli- their pews. We have no such custom. What inconvenience is witnessed, when fluenced, there must be a constant and awkward substitute for that which eternal conflict. Darkness is not more onght to have made a part of the origfusion or sprinkling.

Methodists kneel in prayer. But if

Our ministers claim the liberty of exhorting as well as of expounding .must not be shut up in a box. They preach and do not read sermons, and, therefore, have no need of a book board

breast high. Methodism is the Church of the peo-

helper,' and he 'careth' for thee. He stantial, elegant if you please, but not knows your wants, your hopes and so costly as to absorb all revenues, so fears. He knows your weaknesses, that men may say we have spent so He was a man of large presence-a of his mother and the hope of his much on our walls and towers that we portly personage, gray-haired, but father, now a played out profligate. must be excused from a collection for scarcely as yet aged; and his face had Here is a politician who was once remissins—we have nothing for chari- a remarkable intelligence, not vivid spectable and respected, now a cor-

through fear of death, were all their Hence that old Wesleyan maxim: 'Not might have been a Minister of State; life time subject to bondage.' And more expensive than is absolutely un only there is not one of them who has made you free from the law of sin and them. And then farewell to Metho- see some slight resemblance to his death; therefore, 'stand firm in the dist discipline, if not to doctrine, portraits. But I have never seen any

I do not envy the Pope his St. Peter's Rome. That house was a proximate cause of the Reformation. The extravagant cathedral buildings started the plan of raising money by selling al she has so kind, cheerful,, and inindulgences. To complete St. Peter's telligent a face that she is pleasanter

TO THE MEMBERS.

1. Take care of your Pastor by such a watchfulness and generous provision from one auditor to another, so that man's heart is at his right hand, but for his material necessities that he it becomes quite an organ of intelli a fool's heart is at his left; mony as too many Churches practice sensible part of her, like the antennæ John Wesley's First Senson is but wasteful. Force not your Pastor remark to make, you drop it in; and that a number of Methodist divines, into the humilistion of ever becoming she helps you make remarks by this together with some friends, proceeded a troubled debter or a still more trou- delicate little appeal of the trumpet, recently to St. Simon's Island, to vis t bled petitioner for financial relief.

tributes to your edification, or if his prayer or visit, or any form of minis tration, public or private, does you some good, let him know it in some quiet, honest manner that will greatly

3. Do not lay the whole burden o parochial visitation upon him. Do not expect him to spend his time in merely 'making calls.' You must go to him; you must call upon him freely and fearlessly, as you do upon your physician. If you need to consult him search him out without any hesitation. If he is needed here or there go and

How should be know your child was taken sick day before yesterday? He cannot afford to waste his time in aimless formal 'calls' from house to house merely for the sake of saying he has 'visited his parish.' But he is always at your service.

4. Give your minister time for re creation and rest. This is often a question of sickness or health with him. He must keep himself in good physical trim, or the inevitable dyspepsia with its fumes and dolors and horrors will leave its taint and blemish on whatever work he shall do. Do not allow your Pastor to become morbid through lack of recreation.

5. Pray for your minister. Paul repeatedly said, 'Pray for us!' And if you pray for your minister as you should, you will be very likely to do for him all other needful things. Let him know that you pray for him, and he will be wonderfully uplifted and stimulated in his labors. A sense of the sacredness of his work will thus be ever kept alive in his heart. Bcsides, your prayers will call down enriching grace upon him. Unless you will thus install him in your hearts. providing for his wants, giving him tokens of your deep sympathy, helping him in labors, guarding his heal b, and supporting him with fervent prayers, there is little hope of any large harvest of the seed he sows. You may have a popular minister, but not

a man who was asked how he managed to pay up his offerings so regularly. He said: 'You know I have cocoanut trees. Well, my wife make oil out of the nuts, and so many of the and reconciliation through the Re Beecher has discovered that all men trees I have said were to belong to deemer. God; and whatever they make I give it: not all at once, but so much every Sunday, and it just do for my wife,my-

MACAULAY AND MISS MART'-NEAU.

I had been more and more impressed by the aspect of one of the guests. a young man who was once the pride nor sparkling, but conjoined with rupt, besotted, 'played out' vagabond. Methodism claims for its object, 'To great quietude, -and if it gleamed or Here is a poet, artist and musician, spread scriptural holiness over the brightened at one time more than and one who once stood at the head of a rid is counity with God? Whosoever, how a deliver them that are tempted; land; it aims at spirituality in its membership, more than numbers; it asserts broad surface of sea. There was a with all who knew him; he become partakers of flesh and blood, he also the right of moral discipline. There- somewhat careless self-possession, vain of his gifts and acquirements, and himself likewise took part of the same, fore her churches must not be project. large and broad enough to be called ventured on a course of irregular life, that through death he might destroy ed on such a costly scale as to make dignity; and the more I looked at him. which soon led to dissipation and, fihim that had the power of death, that ungodly revenues a temptation, or the the more I knew he was a distinguish nally, to his present fallen condition, is, the devit, and deliver them, who, aid of the worldly minded a necessity. ed person, and wondered who. He a 'played out' genius. There are many for a smuch as he has thus 'overcome avoidable; otherwise the necessity of any right to such a face and presence. bodies and brains, and inheriting conthe world, subdued the flesh, conquer- raising money will make rich men nec- At last, -I do not know how the con- ditions favorable to make them men. ed the deeil, and, by the law of the essary to us. But if so, we must be de- viction came,—but 1 became aware But by bad habits they have ruined Spirit of life' which is in himself, thath pendent on them and governed by that it was Macaulay, and began to themselves, and are now barned out, used up, dilapidated, 'played out.' that is not wretchedly unworthy of the original. I saw Miss Martineau a few weeks

since. She is a large, robust, elderly

woman, and plainly dressed; but with

this shocking expedient was resorted to look at than most beauties. Her to. Luther's protest began there and hair is of a decided gray, and she does went on. St. Peter's cost the Pope- not shrink from calling herself old.the Reformation. - St. Louis Christian | She is the most continual talker I ever heard; it is really like the babbling of a brook, and very lively and sensible 'Certainly; I never take umbrage at moves the bowl of her car-trumpet Ecclesiastes x: 2. The text is, 'A wine shall suffer no embarressment in his gence and sympathy between her and consequence is they have not spoken work on that account. Such parsi- yourself. The ear trumpet seems r since. upon their ministers is not only wrong, of some insects. If you have any little America.—The Brunswick Appeal says as she slightly directs it towards you; and have photographed the venerable 2. Give your Paster continual to- and if you have no hing to say, the ap live oak under the umbrageous branchkens of your inter st and sympathy in peal is not strong enough to embarrass es of which John Wesley, the founder his labors. He does not need or desire von. All her talk was about bounds exceedingly able nor eloquent. But like egotism, because it was so cheer- the picture will be engraved on sleed for many reasons he hungers and ful and free from morbidness. And and offered for sale. thirsts for expressions of interest and this woman is an Atheist, and thinks encouragement from his people. Let that the principle of life will become nificent one, and has cast its sharlow him bear his burden alone. If his ser- extinct when her body is laid in the upon many a lively group in the flush mon touches your case, refreshes your grave! I will not think so, were it only times of St. Simon's; the Farmers' spirit, clears your doubt, comforts for her sake. What! only a few weeds Club House, to which all the islanders your sorrow, or in any respect con- to spring out of her mortality, instead | were accustomed to resort on one day of her intellect and sympathies flower- of every week, having stood in immeing and fruiting forever?—HAWTHORNE diate proximity. For its own sake, as

amination of the earth for the moral nothing approaching it on the Atlantic changes it has undergone, as the ge ol- coast. og st pursues his search for the natural, might discover to us many results monarch of the forest had a religious accompanying idolatry, on the surface history. The Church of Frederica, we tread. Little does the head of the established by Caarles Wesley, not English Church suspect that her Bal- John, was originally located, and still moral (Baalmurus) summer retreat, stands—a portion of its original timwas a point of heathen worship in bers being yet incorporated with the times past. Our females robe them. oftentimes renewed buildings in a selves in Balmor I tekens of a gross beautiful grove of live oaks, some half and bloody idelatry. Our beautiful mile or more in the rear of the town, city of Baltimore, (Baal troid muir)or or the site once occupied by the town, Bual of the long street or strand, now nothing of which remains but a few contracted into Bultimore, is but the brick and tabby ruins. name of an idolatrons locality elsewhere, transferred to America. That Methodism, was occasionally at the v. nera'b'e person, (Calvert) who even Frederica settlement, aiding in the now traverses our streets, whose titled work of his brother-which, unfortuancestors originated the settlement, nately, was not a very successful one knows but little of the idolatrous me- but his 'first sermon in America' was morial it presents. If the society of not preached on St. Simon's. His Friends were aware to what an extent first religious ministrations in this idol names are attached, they would country were delivered on Tybee, on avoid them as they do the days of the the arrival of the immigrant ship that

as Baltimore is sorth of Cork, Ire- erance of himself and fellow passenland, is another of those idolatrous gers, having landed for the special names which rears its head in the purpose. This was in February, 1736. midst of Christianity. Bel Arnea, or The party then came up the river, and Baal of the small bills, gives rise to John Wesley's first sermon in Amerithe saying, 'They have licked the ca,' according to his own private jour-Blarney stone.' The smooth tongned nal, was preached in the Court house inhabitants of the South of Ireland, in Savannah on Sunday, 7th March, have thus perpetuated the error of 1736, the text being the epistle for the their worship, and of their Phoenician origin. No doubt they were accessed day, the 13th chapter of 1st Corintomed to 'kiss the calves,' (idol) in thians. the excess of their devotion,- The Ob-

Since Christ is proposed to us a the object of our whorship he must needs be very God.

None do the devil's work more fectually than those who foment need

The time is short. We are here for

own that he knew better and did roses of health and beauty shown.' He All solid peace of conscience can on-

ly arise from a sense of God's favor There are so many thieves in New have no desire to take that line.

York that they propose to form a sobeing ruined.

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WIT AND WISDOM

'PLAYED OUT,'- Is a gambler's slang phrase, but how significant! Here is 'played out' boys. They were well started in life, having well formed

MOONLIGHT. 'Tis midnight: on the mountains brown The cold round moon shines deeply down; Blue roll the waters, blue the sky Spreads like an ocean hung on high. Bespangled with those isles of light So wildly, spiritually bright: Who ever gazed upon them chining, And furned to earth without repining. Nor wished for wings to flee away. And mix with their eternal ray?

'Excuse my lef. hand,' said Wiggins, as he shook hands with a friend, too; and all the while she talks, she nature, was the reply, referring to

est abodism preached his first ser-

The live oak referred to is a magwell as for its social history, the tree IDOLATER OF NAMES. - A careful ex | should be photographed, for there is

But we never before heard that this

John Wesley, the great founder of bore him hither, and consisted of Blarney, sitt ated about as far north | thanksgiving to God for the safe deliv-

We dislike to spoil a handsome little photographic speculation, but this is history.—Savannah Republican.

Beecher says that 'no lawyer has a right to undertake business which obvicusly tends to the injury of the public. No man has a right to lend his less divisions among the people of services in any form to undertakings hostile to honesty and injurious to

the other day, got off the following Every sinner at God's bar will stand entraordinary sentence in regard to Gob's Trees. -A missionary tells of self-condemned; he will be made to the bride: In her bony face the twin probably meant to say bonny, but-'the confounded printers!'

> It is said that the Rev. Thomas K. who are hanged go to heaven. We

Mrs. Partington says that since the self, and daughter. O! sir, when you ciety to reform some of their number, invention of the needle-gun there is and let them alone; for if this counsel has 'overcome the world.' Thank God Methodism is not poor, it is not rich; speak to us in chapel about money, I and thus prevent their business from no reason why women shouldn't fight as well as men.