NORTH CAROLINA CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE NORTH CAROLINA CON FERENCE, M. E. CHURCH, SOUTH .- RUFUS T. HEFLIN, EDITOR.

VOL. 1....NO. 4.

RALEIGH, FRIDAY, JANUARY 25, 1856.

Paetry.

From an English Publication. THE FIRM BANK.

ken by the failure of several banks. I have a nover-failing bank, A more than golden store;

No earthly bank is half so rich-How can I then be poor? 'Tis when my stock is spent and gone, And I without a great, I'm glad to hasten to my bank,

And beg a little note. Sometimes my banker, smiling, says-"Why don't you offener come,

And when you draw a little note, Why not a larger sum? Why five so niggardly and poer-Thy bank contains a plenty?

Why come and take a one pound note, When you may have a twenty! Yea, twenty thousand ten times told, Is but a triffing som. To what your Father has laid up

Since then my banker is so rich, I have no cause to borrow; I'll live upon my cash to-day, And draw again to-morrow.

Secure in God, his Son."

I've been a thousand times before, And never was rejected ! Sometimes my banker gives me more Than ask'd for or expected.

Sometimes I've felt a little proud, I've managed things so claver: But ah! before the day was gone, I've felt as poor as ever,

Sometimes with blushes on my face, Just at the door I stand ; I know if Moses keep me back, I surely must be dann'd.

I know my bank will never break,-No, it can never full, The firm, Three Persons in one God, Jehovah, Lord of all.

Should all the banks of Britain break-The bank of England smash. Bring in your notes to Zion's b You'll surely have your cash.

And if you have but one small note, Fear not to bring it in :-Come boldly to this bank of grace,

All forged notes will be refused, Man-merits are rejected; There's not a single note will pass, That God has not accepted.

'Tis only those, beloved of God, Redeemed by precious blood, That ever had a note to bring: These are the gift of God.

Thon' thousand ransomed souls may say They have no notes at all, Because they feel the plague of sin, So ruin'd by the fall:

This bank, is full of precious notes, All sign'd, and seal'd, and free,-Though many doubting souls may say, " But there's not one for me."

Base unbelief will lead the child To say what is not true: I tell the soul who feels self-lost, These notes belong to you.

The leper had a little note-" Lord, if thou wilt thou canst ;" The banker cash'd this little note-And heal'd the sickly man.

We read of one young man indeed, Whose riches did abound, But in the banker's book of grace This man was never found.

But see the wretched dying thief Hang by the banker's side : He cried, "Dear Lord, remember me, And got his cash, and-died.

Communications.

For the N. C. Christian Advocate. Information from an Old Record;

been blessed with such a prosperous work, was destined to a specify and unexpected declension. In the most elevated places, seen this monument of incipient religious the most important and arbitrary trusts, and under circumstances well calculated of life have. It has been taken down to stagger the most incredulous, the evi- within the last quarter of a centuay. It dence of rottenness and instability was was not, we suppose, the product of great discovered. Prayerful men and women architectural taste, as we have frequently awoke from their pleasant dreams, to find heard it spoken of in derision by those all, or nearly all their faithful labor "the who had more of fancy than goodness in baseless fabric of a vision." Instead of a their composition. It was quite small, mere lukewarmness creeping in among the but large enough for our fathers to praise body of the membership, downright apos- God in. In style it was entirely unlike tacy is found to have mastered some of the any public or private building of this day, leading characters of the church. A class- and in its construction economy was evileader and exhorter, the names of whom dently consulted, as well as an adaptation it is not important to the purpose of this to a kind of mechanical taste long since history to give, backslided and were east passed away. Indeed, it could not be exoff. It is not stated that they were invol- pected that an enterprise dependent upon untarily overcome by the power of tempt- the financial sufficiency of one man alone, ation, ensuared and spoiled without the at a period when, for this remote section, chance of making a shift for their safety, but that of their own unfaithfulness they became alieus and east-aways. What an emphatic lesson to those who have the keeping of "the household of faith."—

keeping of "the household of faith."—

over that Ealph Potts held lesson. The record itself, in committing their over, that Ralph Potts beheld rather too cases to the charity of mankind, leaves them with sentiments of sorrow, but, at

induced this learness, than may be found whether the membership of these persons in that custom, but too frequently encouraged among Methodists—the promotion, eth but little in particulars. to fill posts of difficulty and distinction, of The portion of ground upon which the men slightly commendable for piety and humility. Let the interests of religion nearly the very heart of the town. For be entrusted to stout hearts and faithful, its extent, I do not believe there is a spot let the confidence of the people of God be reposed in that quarter where liveth and is ever green the spirit of deep, abiding grace, and the pillars of the church will never crumble. We know not that these never crumble. We know not that these to the property has been swallowed up in the property has been swallowed up in two individuals had nothing to recommend the multiplicity of head-stones. Scarcely them but family influence or worldly af- any one that you meet but can claim a sorfigence. We do not even know that they rowful interest in it. Grey hairs and flax-

wealth confers; the record neither giveth them kindred or riches. They may have deserted the society from principle, carrying the seeds of a Gospel piety with them. They may have maintained their Christian Written at a time when public credit was that integrity entire, only preferring to cast their lots with another people. We only deal with them relatively, and declare that their untimely separation made a gap in the results of the preceding revival, dangerous and exceedingly difficult to fill. The spirits of our wandering brothers have been before their Judge for lo these many years, and we excluim, Peace to their ashes. They inflicted a blow which to infer that it enjoyed, at this time, a divine revelation, this pointing as with the eut to the core of the society; but God pardoneth sins.

> At this critical juncture, nothing but nerves of steel, enlarged and liberal understandings, and the interposition of Providence, could ward off the impending evil of enter devolation. Providence did interpose, and raised up in defence of Zion's palaces a couple of men in whose undoubted qualifications every throb of anxiety or fear might be put to rest .-Ralph Potts, or as he is more familiarly called in the record, Father Potts, and Thomas Robason, both came to Washingtor about the period of this decleusionmost probable the year following the first revival, or in 1792. They were both Englishmen—Potts, being a merchant of high standing and incorruptible business habits, was induced to come hither after pushing his fortune, for a certain length of time, in Portsmouth, Va., while Robason, a sail-maker by trade, arrived direct from England. To become acquainted was, with these two men of God, the initiatory step to a bosom friendship. Having found between them a common platform of opinion and practice, they straightway mutually bonded themselves for the success of Methodistic religion, and not having failed to see the imminent danger threatening the little flock with which they had resolved to unite themselves, they gladly placed their own shoulders bestayed. Very little is said of Thomas was made a fresh but strong spoke in the wheel of which such sad havoe was happening. He was a member of the Wesleyan Connection in England, and upon his arrival here and connecting himself with the Society, soon won the enviable distinction of being possessed of "deep piety and considered in every way a Methodist." But what shall we say of Ralph Potts, the man of all others who merits the affectionate remembrance of the pious and good-the man who was a pattern in his day and generation, that could not be improved upon-the man whose untiring exertions and ceaseless charities for religion made him the glory of the society of his adoption. The children of the Methodist Sabbath School in Washington should be taught that their grandfathers and grandmothers worshipped God side by side with this man, Ralph Potts. The middle-aged and the aged should seek after the mantle which he dropped by the Jordan of his ascension, and pause not until they have a double portion of his spirit. Upon his joining the society, the troubled waters seemed to go to rest, as if oil had been cast upon them, such was the speaking power which dwelt in the Christian excellence of his inner life. We do not pretend to offer apologies for any peculiarities or defects which the wise and learned of Ralph Potts' day may have discovered in him, but we do say that the Methodist Church in Washington owes the very sap

In 1798 was erected the meeting-house at which the first demonstration of public worship was made. Ralph Potts, unaided, purchased a spot of ground for this purpose, and untied his purse-strings for the full liquidation of the debt accumulated by this purchase as well as the erection of the building. Having seen the OR, METHODISM IN WASHINGTON, N. C. completion of his generous plan, he con-Unfortunately, the young society having veyed the whole, by deed of gift, to the legal authority of the Methodist Episcopal Church. We do not remember to have enterprise, though many on the sunny side

of its existence, at this day, to his faith,

to his liberality, to his (call it sectarian, if

you please,) unparalleled devotion to its

could be given of the causes which super- whether this still remained is doubtful, or

and blue-in a word, the whole poetry of demuntion is thundered upon the soul.

He might purge His people from the felthe purest love for Him might abound. neath the falling ruins, and the wreck was probable that the interests of the society quits us," "Our conscience condemns us,"

Washington, N. C.

For the N. C. Christian Advocate.

The Office of Conscience.

men from doing wrong.

strong hearts and timid hearts, black eyes kindled, and the dread sentence of con-

had families or the easy position which | en earls, vigorous and weakened limbs, the smouldering fires of remorse are re- as conscience is a natural faculty, so far it | duty, the "sperets of just men," fathers | life has come hither and vanished. A 4. A fourth attribute of conscience which young man in his prime, of polished mind we shall notice, is its prophetic power.and noble heart, a true and trusty friend, There is in every mind, co-existing with has a grave here also; he died early, but the emotions of approval and disapproval I had known him long. Truly, a few feet with a sense of guilt or a feeling of moral of ground may become sacred, for the old rectitude, an apprehension for the future; Methodist church-yard has been hallowed "a kind of dim, vague feeling, hardly explaining itself, yet manifestly existing," of Such valuable additions having been consequences in the future, of infinite made to the membership of the society, weight and eternal duration, resulting from and such a comfortable place for worship our conduct in this life. And when we having been secured, we are naturally led look at conscience, unaided by the light of most flattering degree of prosperity - finger of prophecy to the future is one of Most probably the good God, in His wis- the most mysterious and inexplicable of dom, had seen fit to lop off the decayed its actions. But when revelation pours its branches from the parent tree, that His unclouded light upon the darkness that spirit might have free course, as the very appears naturally to envelope this subject, juice that nourished its life, through the and we learn, from its sacred pages that parts sound and unaffected; probably that shough probationers of time we are candidates for eternity, the mystery disappears. lowship of dead works, so to speak, that We can see that the prophetic voice of conscience is the speaking out of the im-At any rate, the society enjoyed, at this mortal and undying spirit, though imprisstage, as large an amount of success as oned within the mortal and perishing; the had been realized at any previous period. lifting up of the instincts of our nature We do not speak, certainly, in respect to towards immortality and eternal life; hope a consideration of numbers, imasmuch as it must have reaped, numerically, quite an increase since quitting the point of its organization; but in respect to those fea- consider the prophetic power of conscience, tures in spiritual character which, with a in connection with the revealed facts of genuine Christian association, go to make judgment, heaven and hell, we see at once up the most admirable spiritual condition that the facts of revelation precisely anbeneath the shining of the sun-brotherly swer to the instincts of our moral nature. love, love to God, and the most surprising There are many things in the phenomena concurrence of temporal comforts. "There of natural conscience that most strikingly was only one thing wanting," says our re- correspond with the doctrines of the Bible, cord- a little more of the fostering care and show a most remarkable analogy and of the Conference, a little more respect on harmony between the principles of natural the part of the preachers." We do not and revealed religion. It is said by an pretend to endorse this statement, either able writer upon this subject, "that we in the similitude of a fact or an opinion; ascribe to this faculty a personal power, as much less would we be reckless enough to if it were the influence upon us of an inattach to it a historical importance. We dividual who is not ourselves." "We say, consider it a mere murmur, and, as such, our conscience commands us," " Our conentitled to no weight. We think it very science checks us," "Our conscience acreceived that deliberation from the preach- "We must obey our conscience," "that it - Robason, outside of his connection with ers, that annual provision for its necessi- is wrong for a man to go against his con-Robason, outside of his connection with this mishap to the society, and then we ties, which its rank merited and the ability of the Conference was equal to. At that this influence is a personal agency, least, the facts and figures of the society separate and distinct from the individual in Washington, at that period, justify this upon which it is operating. And is not conclusion. We have no possible feeling such language an admission that this perin the matter; we only speak by inspira- sonal influence is an authoritative influence, that has an unquestionable right to com-From 1798 to 1805 there were some almand, and we are under clear, unquestionterations in the membership, by romovals, able and imperative obligations to obey. deaths, &c., and a few names were added This notion of a personal being, apart from to society; nothing of note, however, took and above man, is more clearly displayed place, worthy of special mention. In the in the recording acts of conscience. For meantime, the society preserved a noble the fact that the words, thoughts and acconsistency, having an eye to a blameless tions of man as a responsible subject of walk and godly conversation. The world moral government, which are perfectly beheld in its operations a beautiful tran- known only to his Our is elent Judge, are script of the religion of the Lord Jesus, all called up from the oblivion of the past as well as a faultless practice of that which by the magic wand of this recording spirit, the world calls religion-honesty, liberal- conclusively shows that it is endowed with ity, and a high moral mind, and was sat- omnipresence and omniscience. The prophetic conscience, in pointing to a future judgment-in its premenitions of future rewards and punishments-in its anticipation of eternal life and endless death-in its connecting the actions of time with the 1. Conscience is a perceptive faculty, decisions and awards of eternity, undoubt-"Conscience," says Reid, "is the faculty edly displays a knowledge of the future in by which we distinguish right from wrong, its relations to the present and the past,

in regard to conduct, desires, or affections; which belongs only to God. This view of by which we approve of what is deemed conscience is in perfect harmony with the right and disapprove of what is deemed teaching of the sacred Scriptures in relawrong." "Man," says Dewar, "is en. tion to the influence of the influite and dowed with the capacity of perceiving cer. eternal Spirit. God is our Creator-we tain actions, as right or wrong, as beauti. are his creatures; God is our Father-we ful or the contrary, and as conferring merit are his children; God is our sovereignor demerit on the agent." "It is as im- we are his subjects; and should not the possible," says the same writer, "for us very idea of government and parental innot to approve of virtue as such, and to struction involved in our relationship to abhor vice as such, as it is for us not to God lead us to expect from Him a conperceive that twice two are four." All stant divine influence, powerful to commen perceive a moral quality in actions, mand, govern and sanctify us as his chiland approve or disapprove of them, as they dren and subjects. This influence, which appear right or wrong, virtuous or vicious. the facts of natural religion would lead us 2. Growing necessarily out of this ap- to expect, and which the workings of conproval of some actions as right, and disap- science partially reveal, is clearly taught in proval of others as wrong, is an impulse of the Word of God. We are taught in the obligation to do what we approve as right, Bible that each moral and accountable suband a felt prohibition to check or with- ject of God's government is attended, from hold us from the practice of that which birth to death, by the influence of the we disapprove as wrong. We feel con- "third person in the Trinity," "the Holy seious of an inward impulse, impelling us Ghost"; "that He is God, of one sub-to the practice of what is judged to be stance with the Father"; "that he proceeds right, and prohibiting us from coing what from the Father and the Son, and is the is regarded as wrong. We find the expe- giver of light and life." And this spirit, rience of all men, whether savage or civil. We are taught, " was sent to convince the perfect harmony with the teachings of the

ized, universally testifying to the existence world of sin, of righteousness, and of a of an inward impulse—a something that judgment to come." Thus it is seen that commands men to do right and prohibits the workings of man's moral nature are in 3. The third office of conscience we Bible; and we discover the fundamental shall notice, is that of recording upon the doctrine of divine influence in every comtablet of memory the actions of life, as mend and prohibition, in every voice and they transpire in our moral history .- impulse of the natural conscience. This When, in obedience to the authoritative leads us to the consideration of another commands of conscience, we always do question of vital importance to this subwhat we regard to be right, every action ject. It is this: "Is not our conscience is recorded, and years after we can look the Holy Spirit?" That this question is back along the pathway of past history of vital importance, will appear evident with a feeling of conscious approbation of apon the supposition that it is answered in our conduct. So, when we live in the the affirmative. For if our conscience is violation of the prohibitions of conscience | the spirit of God, then it is our sole judge; and act regardless of her warning voice, then man has in himself the only rule; every act is put upon the record. And "then he needs no knowledge, 'learning though years may pass away, and with or education. All he is under obligation them all thought of the many crimes we to do, is to follow the dictates of his conhave committed, the record is not lost; for science, and he must infallibly go right. how frequently does an awakened con- These conclusions would naturally follow, science cause us to take a fearful retrospect, were it true that conscience is the Holy of past life, blackened, as it is, by trans. Spirit. Nor is it impossible, or even imthem with sentiments of sorrow, but, at the same time, of indignation and surprise. Heaven steady the soul that stumbleth.

Probably no more satisfactory account

The same time, of indignation and surprise application to them for assistance. A fair share of worldly prosperity had been enjoyed by some at an earlier day, but whether this still remained is doubtful on the same thing; and this is not with the same thing; and this is not written "for Bunkum."

The same time, of indignation and surprise. Heaven steady the soul that stumbleth.

Probably no more satisfactory account whether this still remained is doubtful on the same thing and in this light; for it is a fact which cannot be successfully contradicted, that men should regard conscience on the father, "that application to them for assistance. A fair thought the sum of the father, "that one of your subscribers would be willing to do the same thing; and this is not with the father, "that one of your subscribers would be willing to do the same thing; and this is not will be successfully contradicted, that men should regard conscience to find the father, "that one of your subscribers would be willing to do the same thing; and this is not will be successfully contradicted, that men do to do the same thing; and this is not will be successfully contradicted, that men should regard conscience as infallible, and make with the same time, of indignation and surprise. It is a fact which cannot be successfully contradicted, that men should regard conscience as infallible, and make the same time, of indignation and surprise. It is a fact which cannot be successfully contradicted, that men should regard conscience as infallible, and make the same time, of the father, "that one of your subscribers would be willing to do the same time of the father."

The same time, of indignation and surprise. It is a fact which cannot be successfully contradicted, that men should regard conscience as infallible, and the same time of the father. The same time of the father is the same ti gotten are evoked from the oblivion of the it the standard by which they measure past, with all their circumstances of ag- their conduct. It becomes necessary, in gravation and guilt, as so many hell-spec- giving an answer to this question, to distres, to haunt us through life. We may tinguish between conscience, the natural have thought that the past, with all its faculty within us, and the voice of the deeds of crime and blood, had been cov. Holy Ghost within us. Conscience is the ered with a pall of impenetrable darkness, eye of our moral nature, by which we see but all unlooked for there flashes a light the light, and the Holy Ghost is the divine upon the whole pathway of sin that shows light shining upon the conscience. Conto the mind's eye every action of crime in science is the ear with which we listen to life-like distinctness. There is poured upon the voice from heaven; the Holy Ghost our past history a light that causes the soul the heavenly voice audible to us through to sicken over the magnitude and enormity of past sins, and grow pale with fear in anticipation of the punishment that awaits it.

The slumbering conscience is awakened,

is subject to the imperfections common to in the church, perhaps, would be perfectly other natural faculties. For the light may rejoiced to see such a happy state of things be as the sun shining in mid-day splendor, "here below." But I don't intend to and yet the eye which is blinded by nature take this text. I shall take one that can or accident cannot see it. The voice may only be understood to mean what it says: be that of many waters or heaven's dread " The laborer is worthy of his hire;" and artillery, and the ear that is deaf will not with this text here announced I shall hear it. The influence may be that of the hereafter pursue the subject. Let none divine spirit, and the conscience that is be deceived; I am not a preacher; and seared will not feel it. The faculty in us all I say are but the expressions of the by which we see the divine light, and hear conscientious views of the divine voice, and feel the divine influence, is distinct from the Holy Spirit, which shines upon us, speaks to us, and draws and melts and humbles us. But notwithstanding the two are distinct, in the investigation of this subject it is ne- Gentle reader, why den't you sing? The cessary to consider both the natural faculty people of God in every age and clime, of "and the divine energy and influence to every rank and color, have combined singwhich it answers." There are several in- ing with their devotions. The Old Testaferences from this subject, of the most in. ment saints celebrated their deliverances teresting character. The formation of the and victorious achievements with songs of eye proves that it was created for and adoring gratitude; and thousands, under adapted to the light; the construction of the New, thrilled with the pleasing hope of the ear proves that it was created with a a blissful immortality, have raised, in boldview to the existence of sound. So, the est strain, the rapturous chorus of Redcemnature of conscience shows that it was ing Love. formed with a direct view to divine in. Singing is a delightful and profitable exfluence. Thus we have a conclusive argu. ercise. When moral sentiments are conment for the doctrine of divine influence, tained in the song, it is a high and holy as taught in the Bibie. We have seen, in employment; and when performed in the the discussion of this subject, that the proper spirit, it is acceptable divine worship. To the truly pious, nothing is more refinfuture state of rewards and punishments, ing to the mind, more pleasing to the ear. from which we draw an argument for the or more congenial to the soul, than one of immortality of the soul, the general judg. the sweet "songs of Zion." Instrumental ment, the reward of the righteous, and the music, rolling from keys well strung and punishment of the wicked.

For the N. C. Christian Advocate. The Sin of our Times. "THE ALMIGHTY DOLLAR." the Jews at one time were distinguished bused. One has despised the gift, and a more devotion to gain than to God. Min- holy name. isters and colporteurs, who endeavor to It will not be denied, it is presumed,

mains to be seen how you will deal with is very difficult to read and sing afternately, the Sebastopols and Gibraltars of covet- especially after having preached for an the golden god. While you are catering sic. State, there will be some even here in Vir- present day, and suggest a remedy- For ginia who will watch your course with in- the present, I bid the friendly reader adieu. terest, and sometimes breathe a prayer that the God of our fathers may guide your head, your heart, and your pen. Perhaps you may hear occasionally from

Your friend, A SOUTHERN SCRIBE. Old Dominion, Jan. 11, 1856.

For the N. C. Christian Advocate. family, religious paper, at one dollar and directly. a half a year! It is a mistake. Let A few days after the father took his all such be sure they do not spend far more money in some useless extravagance; let them be sure that it is not the disposition that is lacking, instead of the ability, afflicted woman, who said that she had

A STEWARD.

For the N. C. Christian Advocate. Let us Sing.

touched with a skillful hand, is truly captivating; but it is infinitely inferior to the harmonious swells and cadenees of the human voice. Even the lofty melody of the far off Æolian harp falls for below the cuchanting lays, rising from Nature's vocal strings, tuned and strung by Nature's God.

Every age, as well as every nation, has | It is evident that God intended man to been distinguished for some peculiar vice, sing, otherwise He would not have given which has been indulged in by the masses, him the powers of song. None of His gifts and but slightly condemned by moralists are in vain; and woe be to him who suffers and divines. Posterity are loud in their them to lie dormant, or appropriates them condemnation of the vices for which for- to a foul purpose. He gave man the eye mer ages were distinguished, while they to sec, the ear to hear, the tongue to speak, too often pass by, with careless indiffer-ence, the sirs of their own time. Thus, noble endowment has been shamefully afor their proneness to idolatry; the Car-fered it to remain in a rude uncultivated thaginians, Greeks, Romans, and others, state; while another has made it, like all for their lust of conquest; and if I have the other talents bestowed upon him by his not greatly erred with regard to the signs Maker, subservient to unballowed enjoyof the times, this is the age in which the ment and the destruction of his soul. Chris prevailing sin is characterized by the tian friend, will you refuse to worship God phrase, above quoted, "The Almighty in hymns of thankegiving and praise, mere-Dollar !" It is a sin which prevails more by because the wicked hum in unholy strains extensively within the pale of the Chris- the vulgar merriment of a sordid mind and tian church than any other; and, alas! a corrupt heart? As well may you refuse too often the children of our church be- to lift a prayer to God, because the ungodcome infidels, because their parents show ly employ the tongue in blaspheming His

circulate a sound religious literature, often that there is a great declension in this part find, to their sorrow, that this is a grand of Divine worship. In public service, at obstacle in their way. Not long since, one most places, the singing is inexcusably inwho had endeavored in vain to induce her ferior; and in family devotion it is almost father to purchase a religious book, ex- entirely discontinued. No doubt reader, claimed, "I would not be as stingy as my you have often been pained and mortified, father is for anything in the world !" On at the blunders made in attempting to sing another occasion, a father observed, that the praise of God in the public assembly.among other wonders which he saw at the Some congregations are dependent almost World's Fair, was a copy of the Lord's entirely upon one muon to lead this part of Prayer on a piece of paper of the size of God's worship, and others, worse off still, half a dime. "Pa!" replied one of the have no dependence. The writer has minchildren, "if half a dime is as big in ev- gled, in other days, with more than a hunerybody's eyes as it is in yours, I don't dred worshippers where there was no song. He frankly confesses, that it seemed to him Now, Mr. Editor, you have long been a little like the worship of God. "But watchman upon the walls of Zion, and where was the preacher? and why did'nt doubtless you have often borne your testi- he sing." Well, some preachers, like some mony against the love of money, which is laymen, have never learned to sing; beside, the root of all evil; but now you have it will be admitted, that the preacher ought taken a new and perilous position. It re- not to be expected to lead the singing. It

ousness; how you will grapple with the hour. It is equally as incumbent upon serried hosts of "saint-seducing gold." every christian to sing, as it is upon the You are a young man, and not yet, as far preacher. It is the duty alike of all chrisas I know, committed to the worship of tians, to cultivate the science of vocal mufor the instruction of the noble-hearted | In another paper, I shall notice the causes sons and daughters in the good old North contributing to the decline of singing at the

For the Children.

The use of the Bible.

A little boy had often amused himself by looking over the pictures of a large Ma. EDITOR: Receive my hearty con- Bible; and his mother one day said to gratulations on your debut. I must not him, "John, do you know the use of flatter you, as you are a young Editor, but the Bible ?" He said, "No, mother," ean't help saying I feel proud of our paper. "Then, John, be sure you ask your fath-Is there a Methodist preacher within the er," was the advice his mother gave bounds of the North Carolina Conference him. Soon afterward, when his father who will not, on every fitting opportunity, bring its claims before the public within came home, John ran up to him, and his jurisdiction? I hope not. Is there said, "I should like to know, father, a Methodist family in the State that will what is the use of the Bible ?" His not look with eager anxiety for its regular father said. "I'll tell you another time, weekly visits to their circle? I hope not. John." The boy appeared disappoin-And yet, there may be some who are not ted, and walked away, wondering why able to take it. What! not able to take a his father did not answer the question

If there is a family within my range really suffered a great deal of pain; but hoped too poor to take the "Advocate," I will that she was resigned to the will of God. But I will continue this subject another er, who loves me; and I am sure that time. I set out for the purpose of expressing my regret that the different circuits in our Conference should make such for my good." He then said. "How is enits in our Conference should make such indifferent provision for their preachers, and then should let them go away very often unpaid. I intend to write a series good? She replied. "My sufferings of articles on this subject, and I reckon are good for my soul; they make me about as good a text as I could have would more humble-more patient: they make be that of the "Mississippi Hardshell": me feel the value of the Saviour more "And he played upon a harp of a thousand -and they make me pray more; and strings; sperets of just men made per- I am sure all this is good for me."-

\$1 50 A YEAR IN ADVANCE.

then said to the woman, "My good woman, can you tell me what is the use of the Bible ?" In an instant John cast his eyes toward the woman, while his face showed that he was extreme eager to hear her answer. The woman, with a stronger voice than before said, "O, sir, the Bible has been my comfort in my affliction ." "There, John," said his father, "now you know the use of Bible; it can give us comfort when we stand most in need of it." -- Observer,

A Child's Prayer.

Gentle Shepherd, pity me. While in faith I look to thee! Weak and powerless I am, Save-oh! save thy little lamb! Keep me safe from every harm. With thy Almighty arm.

When the storms of life arise, When the flock in terror flies, Gentle Shephard then be near-Keep me from those I fear; Then, while powerless I am. Save oh I save thy little lamb.

When the tempter we behold-When he socks the penceful falli-Ere by sin I be distressed; Lead me to some place of rest! Thus, oh Lord, where'er I am. Love and save thy little lamb!

From the Sundry School Visitor. Children. "NO ; I WAS SLEEPY, BUT I WOULDN'T MANEY."

So said a little boy of six years as he was returning from the first Sabbath school concert he had ever attended, in reply to the question whether he had not slept during the meeting. Some little children would have said, "I was so sleepy, I couldn't keep awake."-What kept little John awake ? He "wouldn't sleep," that was the reason. Just so we all do right because we will do right, or do wrong because we will do wrong. Did you ever think, children, when you were angry, fretful, or disobedient, that it was all because you chose to indulge wicked feeling? Did ou ever think, too, that the reason why you do not love Jesus Christ is because you "will not?" He himself says so, "Ye will not come unto me, (i. e. love me) that ye may have life." How ungrateful! "Will not" love that blessed Saviour, who has so tenderly loved you as to die for you on the cross. Dear children, when do you intend to love him? Ever? Ah, I know when you will wish you had done it! When you are about to step down into the "dark grave"-to go into eternity alone -without any Saviour-without any friend. Then, too, you are cast into that dreadful "lake of fire and brimstone," how will you then regret that you had not loved him with all your heart. And your most bitter thought will be, "I might have loved him, but I would not." O that I could persuade you to love the Saviour now, and thus save yourself that keen reflection. He is infinitely lovely and graciously waits to be loved by you; waits to renew your wicked hearts and to prepare them for heaven-the "home of the holy." Dear children, once more let me say, repent of your sins, love and obey the Redeemer while you live, and heaven shall be your home, and Jesus your undving friend.

Affectionately yours, Y. R. R.

From the Child's Paper.

Egyptian Lighthouse.

Have you ever read, dear children, about the beautiful light-house, built of white marble, that stood many centuries ago at Pharos, in Egypt? It was erected at great expense, and on the summit of the tower, which was several hundred feet above the ground, was a great fire kept burning every night .-So, as the sailors passed over the Mediterranean sea, and came near the city of Alexandria, they saw far away in the distance the beacon-light, by which to steer their course.

Now, the Bible is the same to you as the lighthouse is to the sailor. It is "a lamp unto your feet, a light unto

How earnestly does the pilot gaze to catch a glimpse, if possible, of the bright beacon-light that shall guide him safely over the dark sea. So should you make the Holy Bible your guiding-star, giving heed, "as to a light that shineth in a dark place."

"It sweetly cheers our drooping hearts In this dark vale of tears : Bright no a lamp its doctrines: To guide our souls to heaven.

> From the Child's Paper. Remember.

A little boy was amusing himself with his playthings upon the Sabbath. "Edward," said his mother, "it is

the Sabbath day." "O, is it?" said he. "I did not re-

"That is the very command which God has given us, said his mother: Remember the Sabbath-day, to keep

Children often excuse themselves by saying. " I did not think," " I forgot, "I did not remember," but such excuses are not acceptable to God.

We may plead ignorance as an excuse for the neglect of duty, but not

A man who don't take a newspaper is