Aorth Carolina Christian Advocate.

Communications.

Just here we are reminded of the great

Information from an Old Record; OR, METHODISM IN WASHINGTON, N. C.

good that not unfrequently grows out of camp-meetings. They may be a peculiarity, yea, an eccentricity, of Methodism; but the church has but few auxiliaries in which a more sanguine hope may be reposed. It is well enough to build fine churches for fine people to worship in, but to reach the multitude you must imitate, somewhat, the judicious plan of the Baptist-locate your efforts in the wilderness. Fine people will reflect before they "drive out" their religion where their carriagewheels will be inconvenienced, but the poor are apt to disregard trifles in the pursuit of wholesome benefits. To say nothing of the individual profit resulting from a prudent use of camp-meetings, the church draws most of its nourishment from their full store-houses: they are the concealed sources, so to speak, from which flow Zion's broadest, most fertilizing rivers: it is but seldom that they do not furnish additional props upon which may be entrusted some of the most pressing responsibilities. In 1806, Joseph B. Hinton and J. O. K. Williams, during a campmeeting at Conahoe, were converted, and returning to Washington, joined the society. The step thus taken by these young men is said to have favorably influenced others. We are not informed to what extent the latter was made useful, how long he continued steadfast in his professions, with what spiritual prospect he died. We well remember his personal appearance, and believe that his social position was such as to entitle him to respect. Joseph B. Hinton, however, entered into the aims and projects of the society, with a highly creditable earnestness, offering the hospitality of his roof to the preachers, and striving with great diligence and zeal to earn a good report for the membership. Perhaps no man of that time, (with the exception of Ralph Potts, and he was stooping under his years,) exercised a more beneficial influence, practically considered and with reference to the detail of business matters, upon the society, both in its present and perspective, than Joseph B. Hinton. For a season he was sole steward, and met the annual obligations imposed upon him with a readiness and enterprise truly commendable. He had learned his lessons of devotion to the cause of religion in a good school.

Between the years 1805 and 1812 many of the most pious members of the society rested from their labors; and if the reader will pause at this simple registry of their names, let him do so with a solemn awe; "let a prayer go up to heaven so solemnly the dead may feel no wrong." Died-the wife of Ralph Potts: she was a friend of the poor, and relieved the necessities of the needy and destitute : she was a mother in Israel, and her death was, like her life, truly serene and eminently glorious. Died -Thomas Robinson: he was one of the excellent of the land: he had stood by the church through seasons of storm and sunshine, but angels beckoned him away. Died-Elizabeth Hill, a blind woman : she loved her class meetings, and thanked God for the loss of her sight, because it had weaned her from earth and given her to the Saviour. Died-Benjamin Pyle, formerly a resident of Fayetteville: he was a pattern of humility, and went with shouting to his rest. Died-Rev. Covington Simkins: he was a man of strong faith and standard piety, of more than ordinary capacity of mind, and closed his mission with "Come, Lord Jesus, come quickly." Others may have accompanied these freed spirits to the better land; we do not know; but we think here is the withdrawal of a number sufficient to have weakened the society if it had grown up to its full stature. To be sure, there were a few coming from the neighboring towns and districts, and falling into the broken ranks; but there were vacancies that could not be filled. It is one thing to embellish the church-book with names, but another to secure valiant soldiers for Jesus Christ .-The inference may be drawn, however, that those who were the main depencies of the society by reason of official position, survived. These were, properly, the controlling prime agents in the giving of the important features to its advancing history. A small revival breaking out about this time, was also efficacious in restoring, somewhat, the wasted strength of the membership. John McWilliams and others were added, who doubtless rendered good service and secured the good opinion of their fellow-workers.

In 1811 the first stationed preacher was sent to Washington, Rev. William Wright; and it became thenceforth generally a station. Bro. Wright maintained, it is stated, the dignity of his office and the respectability of his charge with a right good will; that is to say, that while he knew and regarded the high respect due to his ministerial character, he prudently avoided giving offence by converting the pulpit into a throne and placing a chilling distance between him and his people; he more willingly and judiciously sought to bind up the interests of the preacher and his flock into one bundle. This is what we call maintaining the dignity of the holy office, as well as the respectability of a charge. The society, on its part, came up like good men and true to the help of the Appointing Power. Every preparation that circumstances would justify was made, that the preacher might have a good reception and his situation prove a pleasant one. The meeting house which had before been very uncomfortably arranged was refitted, the expense thereof being defrayed without a mark of discontent—a pulpit and altar were built, backs put to the seats, the interior of the house painted and a belfry erected. Not only so, but at the expiration of the year the necessary amount to cover the current debt was raised without a thought of failure. For the improvement of those who stop their ears against the ring of money in a church, as well as those who start at the size of the annual demand of these days, we would state that at a time when they were compelled to worship God in little better than a barn and were but few, the Methodists of Washington raised \$620, and thought it no

From the point at which we became a

station, up to this present, we believe the | that most probably be attained? By placsociety has kept untarnished the elevated ing before man the most powerful motive character which it obtained in the begin- to secure his obedience and prevent the ning. That its sensibilities have been violation of the divine law. Is not threapreserved keenly awake, that its spiritual tened eternal punishment that motive?sky has been strewn with clouds of por- If this fails to secure universal holiness, tentous meaning but too frequently, may and happiness, it is certain that no be readily admitted; but in every circum- motive, which God could address to man stance and quality peculiar to a firm and would succeed. The penalty of transgresfaithful religious association, in every ques- sion was not published, that men might tion of law and order that may grow out sin and endure it, but to prevent men of the difficult machinery of a station, it from committing sin, that clearly indicates has stood by its colors in the utmost ex- the divine goodness. It certainly is not tremity. We dare say, the memory does inconsistent with goodness to warn man of draw to him instinctively. not exist that can recall a single instance his danger that he may fly from, and esin which it has departed from the plain cape it. path of duty. In guarding the sealed As it is in accordance with wisdom and treasury of its rights and privileges from goodness to suit mans circumstances, resithe pollution of dastard hands, in contrib- dence and society to his nature, habits and uting its portion in due season to the aug- taste; the goodness of God, is seen in mentation of religious influence, in inter- sending the sinner to perdition : for with posing the broad face of its shield for the his depraved nature, he would be more defence and support of the Christian min- miserable in heaven with the pure and istry, the Washington station has approved holy, than in perdition with those of like itself worthy of Methodism. In return, moral character and taste. Suffering is a we trust and believe that it has ever re- necessity of his nature. ceived the cordial acknowledgments of the body of the preachers We do not pretend to say that other stations cannot show

as bright a character; we are only speak-

ing for ourselves, in behalf of the unceas-

ing labors of our fathers who are dead.

In 1812, John Giles, a minister of considerable talents, was sent to the station, reading a letter brought by the post last but the War leading to his removal, James | night? He seems to be a man of purpose, Avent was appointed to fill his place. energy and nerve; that forehead, mouth Bro. Avent subsequently located, and has been living among us ever since. He is ry man. But now he seems deeply disthe one link connecting us with that point tressed, agony is literally pictured on his in the history of the church. Having face; his writhing is like that of the shiv lived to see all the familiar faces which eredoak, powerful and fearful. But now were accustomed to greet him at the sacra- again his gaze is towards heaven, he is mental board pass away, the very building pleading in the name of Jesus for the balm in which he officiated razed to the ground, of Gilead; now he seems composed and his associates in the councils of the church tosses the letter into the fire, and has comcarly Methodism washed out by the chang- happened.

Washington, N. C.

For the N. C. Christian Advocate.

erty, want, disease and death here; how forth into the world, few secmed to be aware do we know he will not do it in eternity? of his existence. If any suffering for an hour, is consistent with God's goodness-how do we know, but what it is consistent with his good-

ness to let men suffer eternally. But the goodness of God, to the righteous, requires the punishment of the wick-

goodness to sinners, demands eternal pun- ters use all proper means to win the friend ishment. Goodness desires the happiness less and the poor to Jesus. He is their of men universally, regarding men as mor-only hope. You have seen the neat little al, accountable beings. How was univer- boy, whom a pious mother has taught; in sal happiness to be secured? Only by se- a few years after he has been left an or curing universal holiness. How could phan, and you have found him rude, wick.

Newbern, N. C.

For the N. C. Christian Advocate. The Orphan Man.

Do you see that man in his office so early

gone home, and every footprint almost of menced writing calmly as if nothing had ing tide, he yet bears the sword of battle That man is a noble christian, is in acin his hand. No one, for the last forty- tive and profitable business, has a pleasant four years, has struggled harder for the home and a nice little family, that loves prosperity of Zion than Bro. Avent .- and cherishes him. But he was an orphan, Warmly attached to the "old paths," and and inherited all the shame and disgrace, proudly alive to the highest interests of that the sins of others could confer; in the Society, he has watched with jealous early life he was left alone in the world, vigilance every test it has undergone, and not even a mother soothed and guided his laying "righteousness to the line and judg-ment to the plummet," manfully contend-wretched and miserable. He was scoffed ed for the attainment of its appropriato position. Through the severest ordeals to which Methodism in Washington has been spurned from respectable society by all .-subjected, in youth and old age he has His sorrows none knew but God, his opfaithfully remained at his post. We know pressions are written only in the Book of we speak the sentiments of all when we Remembrance. But if he was in low sodeclare that it will be a sad day that takes ciety, he was not of them, he indulged nohim from us. So accustomed are we to bler hopes, and labored for a nobler reworship with him at the house of God, so ward. At an early age God converted his impressed at all times with the ardent faith | soul, and from that time forward he did that buoys up the old man's pilgrimage, so the works of the righteous. By the most deeply convinced of the extent of our de- intolerable labors, privations and difficulpendency upon his counsels, that such a ties, he wrote his name among the very calamity would wrap our very hearts in best scholars at a literary ir stitution. But mourning. It would indeed be said that be could get no honors. There were no our master had been taken from our head rich relations to please, no great family to day. God in Heaven lengthen out the connexions to flatter, no great political wintry hours just this side the tomb, and grade to maintain. But certainly he made give thy servant an abundant consolation. himself friends at College! Yes, but not - G. among his competitors, nor even many others when they saw he aspired to the highest distinction. The high-born and the rich could not permit an orphan, a ----. a poor nameless nobody to take distinction. Universalism-Future punishment-Gods The poor young man got a diploma, and the Faculty privately told him he would yet be something. Yet! pray when! Often Is God infinite in goodness? The Bi- already had his bitter prayer been-"Oh, ble teaches he is, and we believe its teach- Lord how long !" How long till I can be ing. Is endless punishment true? The appreciated and loved, till I may be receiv Bible so teaches. But it is said by the ed into such society as is congenial to my universalist, that a God of infinite good- heart! At Commencement, noble friends ness, cannot suffer any of his creatures to greeted the other gradutes, fair ones smiled endure endless punishment. To this, we graciously upon them, splendid equipages would reply, that God's goodness suffers attested their distinction, but the orphan men to be afflicted with pain, sorrow, pov- was greeted by none, none welcomed him

The newspapers attested that such a one (the orphan graduate) proposed to discharge the duties of a certain profession. "Who is he?" Never heard of him before. Any akin to these and the others. I know him ed, just as the good of society requires that some ability also, but is of bad extraction, offenders be imprisoned and put to death.

If the society of earth cannot be protected without the punishment of the wicked, without the punishment of the wicked, how can the society of heaven? But it is asked, what would we think of the Father, who would punish one of his children for the good of others—of a government that would punish a part of her subjects for the good of the rest, or of God, who would inflict punishment on a number of his creatures to secure the happiness of the remainder? To this we reply, that there is no well ordered domestic or natural govno well ordered domestic or natural government, that is not administered on the very principle objected to. Why are unruly children punished? Certainly not for their own good alone. Is it not as much for the good of the family, as for the good. for the good of the family, as for the good honors, for they are awarded to merit and of the child? Why are vicious and law-less members of society imprisoned for life to serve he will get them, and never before. or put to death? Certainly not for their He was just now reading a letter, in which own good, for it is impossible to see how they are benefited by it. It is for the good of society, for the protection of the homes Upon distinction. Wonder if that Henorable distinction. and lives of its peaceful citizens. Upon what principle does God suffer our earth to struggling or phan man? "Why he wants what principle does God suffer our earth to be visited by storms, earthquakes, pesti-lance and famine, by which so many them. lence and famine, by which so many thousands have suffered? Evidently for the seeking in a noble and manly way to break general good. And upon the same principle will he shut up the impenitent and unbelieving in the dark prison-house of the world. His birth and poverty have cursed him, and he knows that nothing but riches or honors can remove The perfect goodness of God does not the bar. He wants society, friends, asso consist in treating all alike. For it is cer- ciates, and seeks in a high-minded way to tainly not in accordance with our ideas of win them. "But let him wait." How perfect goodness to treat all men just alike, long? Look into his noble, warm, affecto make no distinction between the righte- tionate heart, and perhaps you will say, he ous and the wicked, the vicious and the has waited long enough. But this man is virtuous, the guilty and the innocent. - a christian, he believes God's Word, Jesus We would certainly not regard him as a has just now spoken peace to his aching good Father, who would treat his good and soul. To christianity he owes all he is, bad, obedient and disobedient children in and hopes to be; but for it, he would have the same way, in making no distinction been a ruined, worthless being. This man whatever in the administration of the gov- says the greatest gift to an orphan, is reliernment of his family. Nor would it be gion; never select an ungodly man for a regarded as indicating perfect goodness in guardian; let dying parents take care to any earthly government, if in the forma- whom they entrust their children; when tion and administration of the laws, there making wills, provide for religious training; were no distinction made between the law- do not spend thousands for the poor unless abiding and the lawless, the innocent and you provide for their religious instruction; the guilty. What would be wrong in do not take little orphans into count and Man, can not be right in God. God's bind them to wicked men; let the Minis-

Religion is the orphan's greatest treasure. feel bound to pay anything more if it's The particular one of whom we have had stock, and claim my dividend if it Primitive Usages-Rules-Discipline. Light is the element in which it will written, started at the very bottom of possi- pays. Very truly, yours in love, bility; early religion turned him in the right direction; he has property sufficient, a profitable business; he has done much

good, and is certain to make his mark upon the world. He feels that the bar is not yet off, but is toiling on with ardent hope. He

not do something to help them? SYMPATHY.

For the N. C. Christian Advocate. Editor N. C. Advocate. DEAR BROTHER: I am much obliged Simpson, yet it is, in reality, the offspring to you for publishing my reply to the as- of several ladies, whose names, though sault on my character; but is your story modestly withheld, are closely identified in the editorial applicable to the case? I with many enterprises through which only am rather surprised that you should think the arm of the Lord could have safely led it could by any possibility be made to them. Among the rest was the successful mean me.' Did not the man who made attempt to renovate a world-renowned haunt the attack acknowledge that I gave five of crime and terror, (the "Five Points," dollars; that the brother in the story never in New York City.) Through their tiregave a cent; so you see how you mistake less efforts, many a dark corner has become the point and misapply the case. You resplendent with heavenly light; many a ask me to send fifty dollars to the "Publishing Fund" of your paper. Before I many a dying penitent has rejoiced that do that, I want to ask you one or two questions; and I do so because we are commanded to "provide for our own household," or words to that effect; you may | Thus, unheralded by the "world's broad remember how it reads. It becomes me, tongue," have they glided softly along, then, to find out what you are going to do with noiseless tread, upon their errands of with my money, before I send it. In or- love and mercy. Thus may the "leaven" der that I may be enlightened, please an- of our Holy Gospel extend, "until the swer the following questions: Do you think whole be leavened. it will pay? If it will, about what per Upon a sublime mission is this new and cent.? If it will not yield over six per attractive volume prayerfally sent. The cent., I had better keep my money invest- Lord grant it success. Natural flowers ed "in good notes." Don't you think I may quickly fade; the lily, the tulip and can buy the stock below par if I wait six the rose soon exhale their sweets and die.

or twelve months? The reason I ask this But when fervent piety assists, with her question is this: most new projects do not richest petfumes, the graceful harmony of run below par. You remember the rail- blossom, which shall abide the chilling roads we have had built through the State. frosts of time. So may this fragrant bo-To come within the bounds of "our Zion," quet from the green "hill-side." May it you remember the College; we had trou- lade many a breeze with its odor. ble to sustain it for several years, but now Published by Carlton & Phillips, at the you know it pays about 12 per cent.; at Methodist Book Concern, New York. east. I have heard so. I ought to have had more stock in that, if it is a stock company. I suppose you stockholders are under some obligation to the little gentleman who used to be President there, for making that pay. Where is that little preacher now? I went to hear him once; In the "Proceedings of the Ninety-I never believed half that was said about Church at Antioch, Orange County, N. those people, I concluded to go and hear C., October 5-8, 1856," I find the folhim. Well, he came in looking very bold, lowing preamble and resolutions, which went into the pulpit, and knelt down. I were adopted unanimously by that body: thought, while he was kneeling, " Now, Whereas, the Rev. J. R. Graves, editor

whisper with which so many of the preachers commence, but he spoke right out with Resolved, This Association take the re-

began to read some long figures he had by the ministers of the same. He said there were about 400,000,000 generally.' third, or 70,000,000, made any profession of religion, even in name; and of these only about one-tenth, or 7,000,000, were really and truly followers of Jesus. He said that in China, with her vast population, there were so few preachers, that the and the brethren around felt so sorry for would soon be crowded with students. gave to the missionary cause, last year, State. eried, he made such a feeling thing of it; but you know, dear brother, there are a great many objects of charity near home.

ed and vulgar. Did not your heart bleed? will pay. But it is understood I do not | From the Christian Advanta and Journal 1857. | There is nothing about Methodism

For the N. C. Christian Advocate,

"Hill-side Flowers."

DEAR BRO. HEFLIN: Permit me to inhas a great large heart that never desponds; vite the attention of your readers to a new the sad and sorrowing gather around him, publication, whose intrinsic merits and nothey love him; little orphans appear to ble mission entitle it to a cordial and Christian reception. It bears the figurative but Reader, did you ever see this man? beau iful title of "Hill side Flower-," Think over your nequaintances. Perhaps which readily bespeaks its character. I he is the very man against whom you have is intended as a gift book, and consists of acted, and in whom you try to find great a choice collection of poetical gems, both faults. Do you know any little orphans? original and selected from the higher-toned Are they properly cared for? Can you periodical literature of the day. The accruing profits are secured to a little temple of worship on the east bank of the Hudson. (For what nobler, belier object did the Muses ever sing?) Its claims to the public regard are amply demonstrated in a grateful introduction by the Rev. Bishop

> "Whilst the lamp holds out to burn, The vilest sinner may return."

pay the first year, and the stock is apt to numbers, "poetic flowers" may buil and

Black Rock, N. C., Jan. 1856.

For the N. C. Christian Advocate.

Very Remarkable.

hey told me he was going to preach about seventh Annual Session of the Sandy the missionaries and the heathen; and as Creek Baptist Association, held with the when he gets up and sees we old men, who of the 'Tennessee Baptist,' and author of have been in the church so long and never the 'Great Iron Wheel,' who is a minister believed in these missionaries, he will feel of our denomination in good standing, has abashed;" but when he got up he took the been publicly slandered and misrepresentold Bible, opened and laid it on the desk, ed within the bounds of this Association, got right up and stood straight, looking to the injury of the Baptist denomination, right at me, and says he-not in that low it becomes us to disabuse the public mind

a good, full voice—"The first morning lesson is the 8th chapter of 2d Corinthiaus." is a Baptist minister of good moral char-I thought to myself, "There's more in acter. That he has the confidence of the that young man than appears." He did denomination, is evident from the fact not take any particular text as I can re- that his paper has a circulation of about member, but seemed to slide all about in ten thousand copies. We further state, the Bible; and wherever he happened to that the slanders and insinuations that apstop he found a text to help him along in peared some time since in a religious jourhis argument for the support of missions. nal are now being retailed within the bounds Presently he got somewhat excited, and of this body, and should be promptly met

put down on a slip of paper. I cannot "Resolved, That we recommend the Great remember them all, but will give a few, Iron Wheel' and Orchard's History' to the and I want you to say whether these are attention of our churches and the public

people on the earth; that at least 200,- "Mr. Editor, does not this Association 000,000 of these had never heard of Christ, "take" an alarming "responsibility ? At and of those who had heard, not even one- what point is blind prejudice bounded?

For the N. C. Christian Advocate.

Male School at Ridgway.

Mr. Editor: I was pleased to see in same proportion would only give about your last issue, attention called to this three to the whole United States. Then School. Wm. H. Bass, A. M., Principal he said something about one Jenkins, or and Proprietor, is worthy the highest re-Taylor, or some such name, who went out commendation you can give him. My refrom among us, who was there in the sidence is not one-fourth of a mile from midst of all this heathendom; and "he his. His dwelling is large, commodious, was preaching then to help Jenkins, or and well adapted to the accommodation of Taylor." Just then, he began to feel how boarders. I am sure, could the public behard work it was to defend the missionary come personally acquainted with himself cause, and the big tears began to start out, and his estimable lady, that his School

him they began to cry, and the sisters This School is located just a suitable sobbed for the pain he was in, acting, I distance from the R. & G. R. Road, about suppose, from Christian sympathy, which 40 miles above Weldon, in one of the most commands us to "bear one another's burdens." Presently he straightened himself up, and raising both hands above his head he cried out : " And with all this destitu- cation, to induce patronage from the wealthy tion, with the Macedonian cry ringing in and great agricultural county of Edgecomb, your ear, help! help! Ezel Church only and from all the lower counties of this

thirty-five cents." How big he looked just Just tell your readers to give Mr. Bass' then. I thought the church was hardly School a trial, and I am sure they will be large enough to hold him. I like to have pleased. Respectfully,

and "charity begins at home." When LIGHT AND COLORS-CHRISTIAN PERthe hat came round, I decided to make a FECTION. - A NEW FIGURE - It is well missionary contribution, just to see how it known in the science of optics, that a my felt. Right in front of me was Bro. G. of light passing through a prism, or trian-Freely; he had been shouting for some gular piece of glass, in a window shutter, time, and was entirely beside himself. into a dark room, produces on the opposite Would you think it? he pulled out ten wall, in great brilliancy and distinctness, dollars and threw it away on the missiona- the seven primary colors of red, orange, ries. All the small change I carried with yellow, green, blue, indigo and violet .me I put in; that was ten cents; I hope it When these rays, thus separ ted, are again will prove a blessing. I must postpone collected into a focus by means of a lens, subscribing that fifty dollars until I can or riece of glass with a double convex surhear more of the particulars. I like your face, the effect on the wall will be a spot paper very much. The numbers I bor- of beantiful unmixed white. So when a rowed were tolerable in matter, but the ray of saving light, emanating from the paper of the first wore out before all my Sun of rightconsuess, passes through the family had read it through, and I couldn't prism of the human understanding, it paints find anybody who would lend me another. upon the christian's heart, in the inner I am determined the church shall do her part of the temple, the varied hoes of the duty by you here, that is, if you defend Spirit's primary graces, faith, hope, love, my character; and so I have got you some humility, patience, peace, and joy. And subscribers, and enclose you fifteen dollars. when these graces are then collected into a I charge you ten per cent. for collecting, single point, through the lens of Christian and you can subscribe that to the Publish- perfection, they produce the white spot of ing Fund for me; that is, if you think it unsullied holiness.

Class Meetings

I am a lover of Methodism. I es- live and flourish most, work of holiness. Never having known give a reason to every inquirer for the from personal observation, how much whole faith that is in him. credit ought to be allowed to the dim- It is especially incumbent upon the mutive comparisons which some are rising generation to inform themselves continually insinuating between Meth- accurately, respecting those precepts odism at present, and as it was in for- and practices of their fathers which mer times; I have had not a few rea- God has so signally owned. I think sons to believe that they owed their it should be regarded an indispensible origin, in some degree, to a certain fault- prerequisite to Church membership finding disposition, which grows on that persons should fully understand friends. The talk about being "a fal-len Church," "no piety among us," and "Let us go on to perfection," should

tian spirit or to produce good effects, or keeping them for conscience' sake. this changing world, it is neither im- conscience can that be which treats probable nor strange that there should them with neglect ? have been some deviations from "the Mr. Editor, to learn is the part of old paths," some falling off from the your humble correspondent. He, there-"straitness" of the well-tried ways of fore, submits these remarks with diffi-

dom to disacknowledge such derelic excellence, if his views are incorrect. tions if they have actually occurred, nor to apologize for them instead of May 11, 1837. setting them right.

I was impressed with the propriety of inquiring into this subject on hearing, by way of a friend, that twenty or thirty years ago it was customary for persons, and particularly preachers when meeting classes, to put such questions as these to every member :-

ten! Do you read our Discipline? Do you understand our rules? Do you love them? Do you observe fasting!" penctrates and pervades the whole sys-&c. I was constrained to acknowledge tem like the fumes of burning charthat although I had endeavored to ac- coal, which lulls the body to repose and quaint myself with the usages both of invites to that slumber that knows no preachers and people, in diverse sec- waking. The air, it says, is full of it tions of the country; although I had -its fruit is seen in the wild fanaticism unvaried set of questions relating to all. It proceeds: "enjoyment" tends to a tedious mono- - "We would like to see the social life tony. If enjoyment is wanting, noth- of Boston laid bare with all the fairing is so necessary as interrogations of ness that marks the pages of "Uncle sufficient point to probe the heart and Tom's Cabin." The citizens of that extract the larking poison, If enjoy- moral Athens would find cause to hide ment abounds, it ought to be known their heads in shame. Cases can be whether there is sufficient principle and found, and that not isolated, that will religious action to form for it a basis match any cases or persons created by

ter ii, sect. 2, 1 find it plainly to en- candle, and brutal husbands, infidel join upon each leader a careful inquiry wives, "Topseys," without number, dehow "every soul in his class prospers; serted children, weary and overtasked not only how each person observes the maidens, and woman fleeing from home outward rules" (as though that was ob- oppression, tyranny and want to prosviously indispensable,) "but how he titution, could be produced. Let that grows in the knowledge and love of form a basis for a novel of "Life among

that the latter can never exist without part of Boston, "the Shawmut avenue," the former. A person may observe and the conduct of the Daltons and many outward rules without loving God; the Coburns with their wives, become but no one can love God without keep-ing his commandments. the standard for the domestic life of New England. Let the tyrranny of ing his commandments.

quisite that they be known and under- blush for any story written by povertystood. In view of this fact, doubtless, stricken adventurers. We should like the discipline directs that the rules of to see the novel written. Let it be our societies be read to persons admitcalled "Peter Pious" Cottage, er, Life ted on trial, the first time they meet in class. This I never knew to be done. Farther, it is made the duty of preachers in charge to see these rules read Mammoth Love Letter .- A New statedly in every society and in every England gentleman in California, who congregation. I have attended the corresponds with a young lady of Fall Methodist Church, as a learner, in at River, sent to his friends a letter, which least six of the United States, and for arrived in the mails of the George Law more than a year continuously in each on the 28th ult., and which comprises of very prominent locations, and have one hundred and forty-six pages of never, but in a single instance, heard paper ! our rules read either to a society or to a congregation. It is fully evident A SLIGHT MISUNDERSTANDING .- A there is either too much delicacy or too pious minister, after lecturing a Sunday much indifference prevailing with res- school class in a most edifying manner, pect to this subject among those on proposed to close the exercises by singwhom the duty devolves.

believing that there is throughout the The worthy man was herrified by hearsocieties a great amount of ignorance ing the whole school immediately strike respecting the rules and discipline of up, "Jordan am a hard road to travel,
our Church I believe."

What is known seems to be in a great be in the hands of every Methodist,— any trains on Sundays: Galena and A little inquiry will satisfy any one Chicago Unior, Illinois and Central, that this is far from being the case. If Air Line from Chicago to St. Louis, law with his own eyes, instead of being a law unto himself.

which shines brighter in the dark .-

teem every peculiarity of the Wesleyan | Every member of the Church ought system which tends to advance the to be thoroughly instructed so as to

every soil, and produces an abundance our doctrines, otherwise they cannot of whims to vex its possessors and their believe them; also our rules, otherwise

a long list of similar assertions, never be our motto continually. We are fitly seemed to me to originate in a Chris- cautioned against mending our rules, Nevertheless, amid the changes of But what kind either of policy or of

dence, hoping to be enlightened on the It will never prove the path of wis- subject of primitive usages and their

From the Petersburg Express. Pernicious Literature.

Upon this subject the New York News observes that a class of books is popular at the North, which is as insiduous in its mischief as a rat-hole in

"Do you pray in secret? How of the dyke of Holland-which affects the tone and thought of public life like the miasma of the tropics-and which

maintained a conscientious attendance upon class meetings, from my spiritual of one section, and in the impracticainfancy,—in none that I had ever attended did I remember to have heard United States, and the compacts of the these questions. Their excellence is beyond discussion. In the hands of a "Black Republicans." It alludes to skillful interrogator; one who would the "literature of philanthropy," as it not suffer reproof by them himself, is called, or as it may be better descrithey would impart new interest to one bed the "Uncle Tom's Cabin literature" of the most useful religious exercises. of the present time. While, it says, To commend the duties to which they the Abolition press has done something refer in general terms is insufficient. - towards creating the fanaticism and An affectionate inquiry into the indi- disunionism of day, and the Northern vidual's personal habits, made to illus- pulpit has done mere-yet the fictitious trate the present state of the heart and and mendacions tales of Southern life of religious progression, would be of and customs, emanating from pensicalmore service than a whole homily of led pious, and from publishing houses precepts. The common and almost called respectable, have done more than

Mrs. Stowe. Let the streets and al-On referring to the Discipline, chap- leys of Boston be searched, without a the American Athenians." Let the re-New common experience has proved cent developments in that fashionable Hence it is often the most direct the husband-which makes many a way to ascertain a Christian's standing to inquire into his observance of duties, and his pleasure in them. The rule that she was born—a tyrrany more preceding the one quoted, under the general in New England than any part same reference, seems also worthy of of this land-be unfolded. Let the all commendation, but has probably oppression of the grinding down of been overlooked from not being associa- sewing women and working girls-the ted with the "duties of preacher in system of corruption and crime, that charge." "Let each leader be dilli- underneath a smooth cloak of religious gently examined concerning his meth- zeal and a warm regard for suffering od of meeting a class. Let this be humanity in the distance, marks the done with all possible exactness at least social system of the North-let these once a quarter. In order to this take blaze out in a novel as a tale of real life; let the novel be followed with a If rules are to be kept, it is very re- the South would have little reason to

among the Philanthropists."

ing "Jordan;" meaning the hymn, There is quite too much reason for "On Jordans stormy banks I stand.

"SUNDAYS EXCEPTED."-The folmeasure traditionary. Next to the "SUNDAYS EXCEPTED."—The fol-Bible our Book of Discipline ought to lowing railroad companies do not run its precepts were rigidly enforced it New Albany and Salem, Chicago and would be expected that every individu- Rock Island, Chicago, St. Paul and al would feel an interest in seeing the Foud du Isac, Chicago and Milwankee. Michigan Central, and the Great Western of Canada.