

CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE NORTH CAROLINA CONFERENCE, M. E. CHURCH, SOUTH.—RUFUS T. HEFLIN, Editor.

VOL. 1.—NO. 9.

RALEIGH, N. C., FRIDAY, FEBRUARY 29, 1856.

\$1 50 A YEAR IN ADVANCE.

Poetry.

"What must I do to be saved?"
"The sacrifice of God are a broken spirit, a broken heart."
BY S. B. W.
Shall I pile the red in glittering heap,
On the sacred altar-stone?
Shall I seek the pure pearl from the warty
deep—
Bright gems from the vale where the hot
winds sleep—
Will those for my sins atone?
Not for this, not for this will not suffice,
All the riches of earth in sacrifice!

I will gather the lowliest flowers of Spring,
That our garden borders display;
I will seek them at dawn, ere the rude winds
blow,
The dew from their opening cups; I will
bring
Nature's increase to God, and pray!
'Tis all too poor—'twill not suffice,
All the fragrance of earth in sacrifice!

Oh! may I then come, as the publican came,
And give my heart to thee?
I will bow me down in penitent shame,
And plead the blood of Redeemer's name:
Have mercy, Lord, on me!
Enough: 'tis done—this will suffice—
A contrite heart in sacrifice!

Give! Give!

BY GEORGE H. CALVERT.

The Sun gives error to the Earth,
What it can give; so much 'tis worth.
The Ocean gives in many ways—
Gives paths, gives fishes, rivers, bays;
So, too, the Air, it gives us breath;
When it stops giving, comes in Death.
Give, give, be always giving;
Who gives not is not living.
The more we give,
The more we live.
God's love bath in us wealth unpaired;
Only by giving it is reaped.
The body waters, and the mind,
If kept in by a selfish hind,
Give strength, give thought, give deeds, give
self.
Give love, give tears, and give thyself.
Give love, be always giving;
Who gives not is not living.
The more we give,
The more we live.

Miscellaneous Articles.

A Specimen Letter.

The following letter was not intended for publication. The writer will pardon us the liberty we take in presenting it to our readers. We suppress his name. It is from a citizen and resident of the State, whose church relationship is within the limits of a sister Conference.
No attempt to vindicate the propriety of having established this paper has been deemed necessary in its columns; scores of letters from laymen in the church might be laid before the reader, which show that the existence and support of the North Carolina Christian Advocate is vindicated and assured by the common sentiment of our people. We only publish the following as a specimen, because it comes to hand just as we are preparing matter for the compositor.—Ed.
"REV. R. T. HEFLIN.
Dear Sir: I did not conclude to take your valuable paper until a few days ago, when I had the pleasure of reading a copy of it at the house of my friend W. in Petersburg. Since seeing your paper, I have concluded it is just what we Methodists so much need in North Carolina, and have so long wanted.
Enclosed I send you three dollars, for two copies of the N. C. Christian Advocate, and most cordially congratulate you on the success you have already met with in your good work. I will get you all the subscribers I can."
For the N. C. Christian Advocate.

"Circulate the Books."

Bro. HEFLIN: I was glad to see in the last number of the Advocate that you call attention to the subject of circulating the books which are being issued by our Publishing House with such rapidity and in such large quantities. Your reference to the subject caused me to revolve in my mind, and think over the most feasible plans for effecting this object, the importance of which all must acknowledge. The effect of my cogitations I will now give, and the "powers that be" can laugh or cry, just as they may think best, for I shall not charge anything for suggesting my plan, whether it is adopted or not. It did not require a great deal of mental effort on my part to reach the conclusion that, as a general rule, Methodist ministers are not any richer in this world's goods than they ought to be; consequently, they are, and ought to be, very cautious in their investments. In addition to this, it is no small matter to remove books from one circuit to another. Now, it seems to me that if our Agents were to adopt some plan by which they could furnish every preacher with a supply of books, and make him responsible only for what he sells, it would greatly facilitate their circulation. Thus the preacher would be saved all risk, and I believe the revenue to the Concern would be double what it is at present. If our preachers are honest, (and certainly they ought to be,) I can see no valid objection to my suggestion. Preachers are often deterred from buying books on account of incurring pecuniary responsibility; and hence it is that so many volumes are left to "waste their fragrance on the desert air." If I were disposed to discuss the subject at length, I should divide it as follows:
1. Every preacher thus furnished with books would feel morally bound to use every effort to dispose of them amongst the people.
2. As a necessary consequence, our books would be soon broadcast over the land.

3. If they are good books, the cause of Methodism would be greatly benefited thereby.
4. The means of the Agents would be greatly augmented for winking books, by the increased sales of those already made. Now, Mr. Editor, I have furnished the points, and if any one wishes to argue them, he is at liberty to do so.

I would also suggest, that if this plan were adopted, the ministers might be made responsible to Conference, by having the inquiry propounded by the Bishop, "What have you done towards circulating our books?"

I make these suggestions on my own responsibility, and with the determination to use my best endeavors to "circulate the books," whether they are adopted or not.

Very truly,
Hyde, N. C. L. W. MARTIN.

From the New Orleans Presbyterian.

Forgiveness of Enemies.

To love our enemies is a duty enjoined by the Saviour of the world.—"Unless we forgive, we cannot hope to be forgiven. But the unchanged heart of man finds it hard to yield obedience to this divine precept. Many have been lost by refusing to obey. Many more may seal their destinies, by resisting the sweet spirit of the gospel, under the influence of a cherished enmity towards those who have injured them. They are in danger, and the danger is imminent. O that they may learn of Christ, who was meek and forgiving to his bitter enemies! We must be like him."

I lately witnessed a striking example, both of the evil, and its remedy.—It was at a protracted meeting, where I was assisting a worthy brother in his pastoral labors. The Holy Spirit was melting and moving many hearts to repentance. The religious exercises of the Sabbath were peculiarly solemn, and strongly marked with the evidences of God's presence among his people. A respectable, and venerable looking man, with his wife, who was a member of the church, came forward and presented their children for baptism. My attention was arrested by his serious and solemn deportment. On Monday morning he came to me, took me by the arm, and requested a private interview. As we walked aside, he said to me, "one thing, and only one prevents me from becoming a Christian. That has long prevented me, and I fear it always will. I must be lost. I cannot forgive my enemies." His whole look, and manner, as he said this, showed the depth of his conviction. "O, sir," I replied, "you need not be lost, Jesus Christ is able and willing to save you, as he is to save the very chief of sinners. Go to him, he will save. True, you must forgive your enemies, or you cannot be forgiven. For that is the statute law of heaven." "I know it, I know it," exclaimed he, with emphasis. "But I cannot do it. I have often tried, and I find I cannot if I am damned. Certain persons in another State combined to cheat me out of my property. And they have done it, and done it in such a mean and base manner, that I cannot forgive them, even to save my soul." I looked at him with amazement. It was indeed obvious, that it had been a subject of much reflection—that he hung his salvation on that point. It was indeed an awful crisis. "My dear sir," I replied, "remember, God in his providence permitted the wicked Jews to crucify the Saviour, that by means of his death, he might bless a lost world. How then do you know, but he has permitted these men to cheat you out of your property to save your soul?" He melted into tears, as if struck by a new thought. I continued, "You are not able to forgive them with your natural heart. That may indeed be impossible to you; pray God to give you a new heart, a heart filled with the spirit of Christ. An Indian chief, when told by a missionary, that Jesus Christ required a man to love his enemies, threw up his hand and walked the room in astonishment and displeasure. 'Impossible, impossible,' says he. But on reflection he turned, saying, 'If the Great Spirit will give me a new heart, it may be possible. He may love his enemies, but he cannot do it with his old one.' 'Now you, sir, must have a new heart; your old heart will ruin you.' At these searching words, he broke away from me, and went into the grove. That day was to him a day of darkness. At night, however, the terrific storm which agitated his bosom abated. The troubled ocean was at rest, his soul was at peace with God and man. I took him by the hand, and asked him, 'Can you now forgive your enemies?' 'Yes! Yes!' says he, 'I think I can.' He is now a member of the church. Reader, go thou and do likewise. G.

The following article respecting the prospects of the Dry Goods Trade, we copy from the New York Independent. It is written by one of the most prominent Dry Goods merchants of that city:

The Dry Goods Trade.

The business of New York promises to be so very large this spring, that our merchants will commence operations under the strongest temptation to overlook matters of great importance.—When the whole country is in a sound prosperous condition, good resolutions, adopted in hard times, are soon forgotten. In the hurry and excitement of trade, while every energy is taxed to the uttermost, while the mind is literally never at rest day nor night, while the whole current of business is like a grand race course, and every man with an outstretched arm is contending inch by inch with his neighbor for the prize, then all the dangers which betide the way seem to be forgotten.

The time has come when a more rigid credit system must be adopted, not only in New York, but all over the country. Probably nine-tenths of the failures which have ever occurred in large cities can be directly traced either to recklessness or bad management in giving credits. Many a concern has started with fair prospects for a prosperous career, but, determined to distinguish themselves at the outset, have plunged headlong the first year into a long credit business, amounting to more than twenty times the capital invested. We mean literally what we say. The mistake once made, can seldom ever be remedied. The concern is crippled, and its brilliant prospects have faded away.

It is seldom if ever safe for any House to do a credit business which shall exceed, in a single season, five times the capital invested. Whatever more therefore is done should be done for cash. A firm commencing trade, for instance, on the 1st day of January with a cash capital of fifty thousand dollars should not have due them, outstanding, on the first day of July, more than two hundred and fifty thousand dollars. This should be the outside limit if the risks are of the very first class. Another rule should be carefully observed, never give a credit exceeding in length the time obtained by yourself. If you buy goods on eight months' credit, don't sell them on ten or twelve, but on three, four or six.—You may do less business, but you will be more independent, and more successful in the end. In observing these rules yourself, select for your customers only those who act upon the same principles. Don't give credit to those, however responsible they may be reputed to be, who buy goods of you on six months, and then trust them out to "rich farmers," or "the most respectable families," on twelve. The trade of such men is not worth having. It will cost more than it will come to.

In giving credit, select only men of good moral character. Any other foundation to rest upon is weak, hay and stubble. If the man is rich, and yet is known to be vicious or without moral principle, let him alone. He is unworthy of credit. If he wants your goods let him pay cash for them.

Be frank at all times with your customers, and let them understand distinctly that you expect promptness in the fulfillment of their engagements.
There has been much said among our first class jobbing merchants within the past few years about requiring Bank Notes. Many of them have adopted a rule to make no sale upon any other terms. The number of such houses is rapidly increasing and we hope the day is near at hand when no man will think of asking for credit who is unwilling to give negotiable bank paper in settlement for his purchases. Those merchants in the interior of the country, who hesitate about conforming to such a rule, do not understand what is for their interest. The man who buys for cash can certainly, everybody admits, buy cheaper than the man who buys on a credit. So also, the man who buys for a Bank Note can buy cheaper than his neighbor who buys "on open account." There is no doubt on this point, and when once it is generally understood, the plan will be universally approved.

We commend the whole subject of credits to the consideration of our mercantile readers, and urge them to take such action as will fairly inaugurate a reform, indispensable to their prosperity, and healthful in its influence upon the country.
Do you doubt the importance of this subject? Then look over your balance sheet just completed, and see if what we say is not important. Look at your interest account, and you will doubtless obtain some light from that quarter.—Look over your bad debts, and by that time you will probably be satisfied.—Probe matters to the bottom, and see if carelessness and recklessness in giving credits have not done you more damage than all other influences combined. If you are convinced of the fact change your course in future, or never open your mouth with murmurings if your career is speedily run, and you fall in to the ranks of the Broken Merchants' Army.

Too Unsocialable.

We heard an excellent story a few days since, respecting one of the most popular of our Mobile Steamer Captains, a gentleman, of independence, and universally respected, which illustrates the substance of a report that was made at the Conference of the Evangelical Alliance in Paris, some months since. Many interesting facts are stated, not only in relation to religion, but to the progress of the country generally. In 1850, the entire number of church edifices in the United States was no less than 38,183.—The total value was \$87,446,371.—The accommodations were ample for 14,270,139 persons. It is believed that the condition of affairs at the present time is equally favorable. But, according to Dr. Baird, the gospel is preached not only in church edifices, but also in many thousands of other places, such as court-houses, school-houses and private dwellings. Nay, it is often preached in summer in the forests of the far West. Thus, it may be fairly estimated that the principles of Christianity are disseminated, if not every week, yet from time to time in at least one hundred thousand places every year throughout the United States. The census of 1850 reports the number of regular Ministers of the Gospel to be 27,842. Professor DeBow supposes that if we were to add the number of those who preach occasionally, it would increase the number of those who preach the Gospel to 30,000. But this estimate is evidently too low.

The number of local ministers—that is, ordained ministers who had not charges of churches, but were occupied through the week in secular employments—in the several branches of the Methodist Church, and in other Churches which have such preachers, could not have been at that time less than 8,500, at the very lowest estimate making the number more than 35,000. According to the census just referred to, the Methodist Church, comprehending all its branches, had church edifices which were worth \$14,826,148. The Presbyterians of all branches had church edifices worth \$19,629,049, which accommodated 2,419,474 persons. The Baptist Church, or Denomination, had church edifices, that were worth \$11,091,127, and accommodated 3,248,580 persons. The Episcopal Church had church edifices of the value of \$11,384,210, and that accommodated 644,598 persons. The Congregational Denomination had church edifices that were worth \$7,970,196, and accommodated 801,836 persons. The Lutheran Church had church edifices to the amount of \$2,854,286, and that accommodated 535,180 persons. The Roman Catholics had church edifices that were worth \$9,256,758, and held 675,721 persons. The Unitarians, Universalists, Swedenborgians, and some other sects, had church edifices which were worth \$5,911,294, and accommodated 661,487 persons.

The happy man.—The happy man was born in the city of Repentance unto life. He was educated in the School of Obedience, and now lives in the village of Perseverance. Notwithstanding he possesses a large estate in the county of creation, yet he works at the trade of diligence, and frequently does jobs of self-denial. He breakfasts every morning and sups every evening on spiritual prayers. He has meat to eat the world knows not of, and drinks the sincere milk of the word.—Thus happy he lives, and happy he dies to obtain a hope in the skies. He scales mountains, crosses valleys, prays fervently, believes implicitly, waits patiently, works obediently, lives holy, dies daily, watches the heart, guards the senses, redeems the time, loves Christ, and longs for glory.

A goose that was a goose.—The following is from one of Willis' letters from "Idlewild":
"But I had a laugh at a goose, yesterday, with a lesson in it, too. Coming home towards evening, with my wagon full of children, the air over our heads was suddenly darkened by the wing of a very big bird—my neighbor's fattest waddler, who, chased by a dog, had concluded to use feathers, fly over the barn, and take refuge in the ever reliable and long tried bosom of the river. But it was the day after the first sharp frost, and the stream though as clear as a crystal, was of icy smoothness, and as impenetrable as a rock. Down came the goose, with full faith in it for long tried water—and the way she slid over, and brought up at the frozen bank opposite after that heavy bump on her astonished egg-basket, was boundless delight to the children. Besides the instruction in it, as to a winter trial of summer friends, it was a comfort with a pleasant spit in it to have one good laugh at a goose that waddles and screams after me every time I trot by my neighbor's house."

A Botch Trick of a Great Man.—One day at Yarmouth, (England), to the great astonishment of the inhabitants, the market-place was strewn with feathers!—Such of them as were of a timid disposition regarded it as an omen of some great calamity, while others, who were curious in natural history, sagely supposed that a gale of wind from the north had brought the feathers from the wild fowl on the island of St. Paul's. Both of them were wrong: they should have tried the simplest way of accounting for the matter first. The truth was, that a frolicsome boy, well known in after-life as Sir Astley Cooper, had taken two of his mother's pillows to the top of the church, and, after he had climbed up part of the spire, ripped them both open, and scattered the feathers to the winds!

Saws.—A wag of our acquaintance, sawing with a saw that was not the sharpest saw in the world, after vainly trying to saw with it, broke out at last as follows: "Of all the saws that ever I saw saw, I never saw a saw saw like that saw saws."

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How to Commence Business.

One of the wealthiest merchants of New York City tells us how he commenced business. He says:
I entered a store and asked if a clerk was not wanted.
"No," in a rough tone, was the answer, all being too busy to bother with me when I reflected that if they did not want a clerk they might want a laborer; but I was dressed too fine for that.
I went to my lodgings, put on a rough garb, and the next day, went in to the same store, and demanded if they did not want a porter, and again, "No, sir!" was the response, when I exclaimed, in despair almost:
"A laborer, sir? I will work at any wages. Wages is not my object; I must have employment, and I want to be useful in business."
These last remarks attracted their attention; and in the end I was hired as a laborer in the basement and sub-cellar at a very low pay, scarcely enough to keep body and soul together. In the basement and sub-cellar I soon attracted the attention of the counting-house and chief clerk. I saved enough for my employers in little things wasted to pay my wages ten times over and they soon found it out. I did not let anybody about me commit petty larcenies without remonstrance and threats of exposure; if remonstrance would not do I did not ask for any ten-hour law. If I was wanted at three A. M., I never growled, but told everybody to go home, "and I will see everything right." I loaded off at daybreak packages for the morning boats, or carried them myself.

In short, I soon became indispensable to my employers, and I rise, and rose, until I became head of the house, with money enough, as you see, to give me any luxury or any position a mercantile man may desire for himself and children in this great city.—Hunt's Magazine.

Young Men.—ALWAYS HAVE AN OBJECT IN VIEW. The highest object you can have is to glorify God and enjoy him forever. The next highest is, to honor thy father and thy mother;
The next, is to love thy neighbor as thyself.
The next, to serve thy country honestly and faithfully, in whatever station thou art called to.

And next to choose thee a wife in thy youth.
But be careful in your choice. Do not marry a fool; unless you wish to beget for yourself trouble. Remember young men ought always to have an object in view; and let your aim in life be elevated. This is the safeguard of character, the mainspring of excellence.

SOUL INSURANCE.—Follow-traveller to eternity—is thy soul insured? In vain if it were possible would I try to insure here thy life for a thousand years, if at the end thy soul were not safe. Christian reader! is there not some friend whom thou canst arouse, whose soul is not insured? If there be one, stay not till he has heard of Christ who still waits. Can you go by his or her side to the brink of this world, only to hear the cry for mercy, or to behold one over whom you might have exerted a good influence, plunge into the dark abyss! Oh, was not for some favored season to return, in which God will arouse careless souls, but go now and entreat that friend, as you value your eternal happiness, to seek his soul's insurance.

TRIALS OF A SCHOOLMASTER.—Master: "Boys—Noah had three sons: Shem, Ham, Japheth. Now who was the father of Noah's three sons?" (The boys of the "third class" pause, look dubious at their teacher, but there is no reply.)
Master: "What! can't you tell?"
Let me illustrate. Here is Mr. Smith, our next neighbor; he has three sons, John, James, and Joseph Smith. Now who is the father of John, James, and Joseph Smith?" (The boys, all together, in eager, emulous strife) "Mr. Smith."
Master: "Certainly! that's correct. Well, now let us turn to the first question. Noah had three sons, Shem, Ham, and Japheth. Now who was the father of Noah's three sons?"
Boys: (Unanimously, after a little hesitation) "Mr. Smith!"

POPULAR APPLAUSE.—At a public meeting in Marlboro', Boston, a week or two ago, while a dull speaker was addressing the meeting, frequent applause was heard to proceed from the seat where sat the kind-hearted Dr.—, and though somewhat against their grain, the audience joined in, thereby encouraging the man to continue talking at a most tedious rate, until, out of patience, a friend of the physician went to him, and good naturedly remonstrated with him. The doctor assured him that it was not him, and on investigation, it proved to be a *dog scratching out fleas!* The constant rapping of his paw had led the applause throughout the evening.

It is often better to pray for those who are mistaken, than to dispute with them.

A Warning to Women.

The time has come when more than half the women of the land could not be bribed to ask any one to partake of intoxicating Liquor. And of the many elegant and beautiful ladies who, because they knew not what they do, still pass the wine cup, a vast majority of them, if they understood the perilous nature of its contents, would dash it rather into a thousand pieces. Would that the following incident could be impressed upon the hearts of every wife and daughter in the nation. It is a statement made lately in a lecture on the "Drinking Usages of Society," by Rt. Rev. Dr. Potter, Bishop of Pennsylvania:—
"A young man, of no ordinary promise, unskillfully contracted habits of intemperance. His excess proved anguish and shame through a large and most respectable circle. The earnest kind remonstrances of his friends, however, at length led him to desist; and feeling that for him to drink was to die, he came to a solemn resolution, that he would abstain entirely for the rest of his days. Not long after, he was invited to dine, with other young persons, at the house of a friend. *Friend!* did I say? pardon me; he could hardly be a friend who would deliberately place on the table before one lately so lost, now so marvelously redeemed, the treacherous instrument of his downfall. But—was it the wine was in his feasts. He withstood the fascination, however, until a young lady, whom he desired to please, challenged him to drink. He refused. With honors and virgins who soon cheated him out of all his noble purposes, and her challenge was accepted. He no sooner drank than he felt the demon was still there, and that from temporary sleep he was now waking with tenfold strength. 'Now,' said he to friend who sat next to him, 'now I have tasted again, and I drink till I die.' The awful pledge was kept. Not ten days had passed before that ill-fated youth fell under the horrors of delirium tremens, and was borne to a grave of shame and dark despair. Who would envy the emotions with which that young lady, if not wholly dead to duty and to pity, recalled her part in a scene of guilty, which sailed only to betray?"

A WORD TO THE WISE.—Keep doing good, always doing! and whatsoever you do, do it with all your heart, soul, and strength. Wishing, dreaming, intending, murmuring, talking, sighing, and repining are all idle and profitless employments. The only manly occupation is to keep doing, and it will be found the most beautiful.

For the Children.

Little Mary's Story.
BY FANNY PERK.

"Mary!" said the younger of two little girls, as they nestled under a coarse coverlet, one cold night in December, "tell me about Christmas before papa went to heaven. I am cold and hungry, and I can't go to sleep. I want something nice to think about."
"Hush!" said the elder child, "don't let dar mamma hear you; come nearer to me," and they laid their cheeks together.
"I fancy papa was rich. We lived in a very nice house. I know there were pretty pictures on the walls, and there were nice velvet chairs, and the carpet was thick and soft, like the green moss-paths in the woods; and we had pretty gold fish on the side table, and Tony, my black nurse, used to feed them. And papa, (you can't remember papa, Letty,) he was tall and grand, like a prince, and when he smiled he made think me of angels. He brought me toys and sweetmeats, and carried me out to the stable, and set me on Romeo's live back, and laughed because I was afraid! And I used to watch to see him come up the street, and then run to the door and jump into his arms—he was a dear, kind papa."

"Don't cry," said the little one, "tell me some more."
"Well, on Christmas we were so happy; we sat around such a large table—with so many people—santa and uncles and cousins.—(I can't think why they never come to see us now, Letty,)—and Betty made such sweet pies, and we had such a big turkey—big turkey; and papa would have me sit next to him, and give me the wine-bow and all the plans out of his pudding; and after dinner he would take me on his lap, and tell me 'Red Riding Hood,' and call me 'pet,' and 'fairy.' Oh! Letty, I can't tell any more; I believe I'm going to cry."
"I'm very cold," said Letty. "Does papa know up in heaven that we are poor and hungry now?"

"Yes—now I can't tell," answered Mary, wiping away her tears, unable to reconcile her ideas of heaven with such a thought. "Hush! mammas will hear!"
Mamma had heard. The coarse garment, upon which she had relied since sunrise, dropped from her hands, and tears were forcing themselves thick and fast through her closed eyelids. The simple recital found but too sad an echo in that widowed heart.

Dear reader! as you sit at your luxuriant, well stored table, and see no vacant chair, or number no missing one from your flock—as you lean still on the dear arm to which you trust, remember those who, with chilled limbs and bleeding hearts, know of no treasure on earth, save in the churchyard."