Communicatious.

www.www.www.www.www.www. For the N. C. Christian Advocate.

Restitution.

It may be questioned whether or not sufficient importance is given to this subject by the ministry of the present day. The law of God speaks as emphatically as ever on this point; but it is a matter of doubt in my mind whether our ministers have given it that consideration which its importance demands. If injustice and wrong have been banished from the earth, then the law respecting restitution has become obsolete. But it needs no argument to prove that there is much evil yet done under the sun, and that

> " Man's inhumanity to man Makes countless thousands mourn."

Suppose one who has wronged and defrauded his fellow-man should be awakened by the Spirit, and become seriously concerned for the salvation of his soul? Can he be converted while this injury remains unrepaired? Speaking upon this point, Mr. Henry says : "Where wrong has been done, restitution must be made; and till it is made to the utmost of our power, or an equivalent accepted by the person wronged, we cannot have the comfort of the forgiveness of the sin; for the keeping of what is unjustly got avows the taking, and both together make but one continued act of unrighteousness. To repent is to undo what we have done amiss, which, (whatever we pretend,) we cannot be said to do till we restore what has been got by it, as Zaccheus, (Luke, 19: 8,) and make satisfaction for the wrong done." Again : "It is certain, that while that which is got by injustice is knowingly retained in the hands, the guilt of the injustice remains upon the conscience, and is not purged by sacrifice or offering, prayers or tears; for it is one and the same continued act of sin persisted in." If this teaching be correct-and it certainly presents the Bible view-then I would again ask if we, as ministers, have not been too remiss in enforcing it ? For myself, I must confess that I never heard a sermon in my life, in which this subject was referred to; or, if alluded to at all, it was in such a manner as to make no impressions whatever upon my mind. The silence of the pulpit with regard to this matter may account, to some extent, for the wrong and oppression which is done upon the earth. If there ever was a time when the desire more. to become rich ruled and governed every will cheat, defraud, deceive, and take any and every advantage of the ignorance or necessities of their fellow-men, in order that their goods may be increased. Let all such bear in mind that riches thus obtained must be restored with interest, or they forfeit all claim to Divine merey, and their soula must suffer the penalty of God's violated law forever, in the dark and dreary regions of the lost. One of the essentials of religion is to "do justly;" and if we fail to be governed by this rule, the Spirit speaketh to all such on this wise : "Go to now, ye rich men ; weep and howl for your miseries that shall come upon you. Your tiches are corrupted, and your garments are moth-caten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have resped are entered into the ears of the Lord of Sabaoth." Let no one, therefore, flatter himself that he can cheat and defrand his fellows, and at the same time get to Heaven, with the voice of the oppressed erying after him. God is just, and he requires justice between man and man. Those who disregard this rule, and persist in it when convinced to the contrary, do so at the peril of their souls; and before a man makes up his mind to such a course, he ought to determine that he will restore "fourfold" or that he will spend an eternity with the raging billows of undying despair. L. W. MARTIN. Hyde County, N. C.

this our day, if "they would consider their latter end," and endeavor to "serve the The Agent's Sketch of Colportage in Lord with a willing mind and a perfect heart." Izaiah seems to charge the people God has graciously brought me through

a manager of the second

of Israel with a want of consideration, the labors of another Colportage year, when he says, "Israel doth not know; my which makes 44 months and 15 days 1 people doth not consider." have now tried to serve in this department

We are all travelling to the grave. of Christian toil; during which, I have Job said, "For I know that thou wilt sold 8,502 volumes, containing 2,612,500 "meek and humble followers of Christ," Visited, talked on religion or prayed with must all sleep in the stillness and silence 5,390 different families; of whom I found of death. "It is appointed unto men once 753 habitually neglecting church, 1,032 to die." When the voice of Him who destitute of all religious books or papers "stretcheth out the north over the empty except the Bible, and 412 without God's place, and hangeth the earth upon no- Word; 1,729 of these never had a relithing," spoke this world into existence, gious visit and prayer with their families the decree went forth, "Dust thou art, before. I have been informed of more and unto dust shalt thou return." Truly, than 100 persons who attribute their condays and full of trouble. He cometh forth and tracts I have distributed, besides a like a flower, and is cut down; he fleeth also as a shadow, and continueth not." The decree has gone forth, and none are other vices, from reading publications on exempt. All, of every age and hue, must these subjects. I have, in the rough cabin, mingle with their mother earth. The taught scores of children, and many paproud monarch, whose military prowess rents, the alphabet and to spell ; many of causes the nations to tremble at his approach, as he tramples on the rights of Bibie, and some of whom are now Sabbath his fellow-men, must yield to death, and School teachers. I have also aided in meet the victims of his restless ambition holding 474 public meetings, and received in another world. The aged "veteran of donations for the Tract Cause in North the cross," whose eye has become dim, Carolina amounting to \$2,639 90. Inand whose locks have grown gray in the view of these humble labors, I feel to give service of his Master, too must die. But, God all the glory for the success and bless-Mr. Editor, when the "ransomed of the ings given, and humbly ask His forgive-Lord shall return, and come to Zion with ness for all my unfaithfulness and errors. songs and everlasting joy upon their heads. During the year just closed, I have had and sorrow and sighing shall flee away," the aged "soldier of the cross" "shall courage me to persevere, in God's strength, doubtless come again with rejoicing, bring- until the hundreds in this my native State ing his sheaves with him." who are rapidly flying to God's bar and When I was a boy, death entered the sinking to ruin without a correct knowlfamily circle of an aged minister of my edge of Jesus as the Saviour of sinners. acquaintance, and snatched away two ami- shall be supplied with printed truth, and

North Carolina.

able daughters, within a few days of each persuaded, around their firesides, to come other, in all their spring-time loveliness. to Christ, that they may live for Him in As the briny tears traced his time-fur- this world and with him in Heaven. rowed cheeks, with a full and overflowing In doing the double work of a Colporheart he exclaimed, "Oh, death ' you will teur and Collecting Agent, I have, the not always do me so." Nay, verily ; for his tremulous voice has long been hushed number 1 met ministers and Christians of in death. The lovely rose may bloom and every denomination among us, and together the green grass may wave above his sleep- our hearts were made to burn within us, ing dust, and he hears it not. Sleep on, from feeling and speaking of the love of thou aged pilgrim ; sleep on. I trust, by Christ to sinners, and of the same heavenly the grace of God, we shall meet in a home for which we were striving through

other, it is the present; and hence, many did I think that I should write so many down to the poorest and most degr "passing thoughts" when first I com- subject; and with humble thankfulness menced Pardon me this time. Next to God I can say, that I left every one time I will try to "be short." with an increase of courage to toil on in BUNYAN. "the highways and hedges" of the Lord's Granville Institute.

North Carolina Christian Advocate. For the N. C. Christian Advocate. | satisfy them on the subject. I wake this |of the poet can culminate again." Boyty? How abhotent are such senti-For the N. C. Christian Advocate.

ULiversalism --- Future Punishment---

it would be unjust to punish man eter- right. Yours truly, nally for sins, which he could not help Flint Hill, N. C. FORSYTH. committing, and that man cannot help doing that which God foreknew that he For the N. C. Christian Advocate. The Ceaseless Prayer. upon condition he would receive it, And thou thinkest it but the dream of when God knew at the time he offered famaticism, or the delirium of the enthuit, it would be rejected, is but to mock siast, or worse, the mocking cant of hyman's suffering, and to aggravate his poerisy, that tells of "praying always;" guilt, by making him reject what it thou believest, in thy unbelief, that human was known he would not receive .- power can never easble a child of earth This objection would apply with the same weight to the Universalist doc-trine of limited punishment, and indeed to all punishment, as to our theory of endless numishment. For if man can "Man that is born of a woman is of few version to the blessing of God upon books endless punishment. For if man can- eravings of an aspiring soul, are lost to not help doing what God foreknew that that high sense of the real and the better he would do, it is unjust to punish him life the humble Christian feels. The very at all, or for any offence. The intem- meaning of prayer is a riddle to thee perate man should not be punished with what canst thou know, who have never pain, disease, rained health, wrecked had a thought higher than earth, of the constitution, with loss of property, loss pulsations of immortality, the censeless of character, loss of business; because heart-throb of him who is asking for a ho God knew from the foundation of the world he would be intemperate, and he, upon the principle assumed in this objection cannot bein it. Nor is it any objection, cannot help it. Nor is it any sink down in agony and pray; but the evidence of God's goodness to give such world breaks its links asunder, and again a man the blessings of life; for he knew he sins and again he prays. There are when he bestowed them they would be those who, almost Christians, are in earnest turned into a curse. Nor is it any ev- for salvation, who pray and cease, and pray idence that God desires the holiness again; and others who, content to know of the human family, when he gives the peace that follows sin forgiven, have them a law prohibiting crime, and de- little aspiration after more than salety; manding holiness in heart and life ; for these, and oh ! what mighty masses of such he knew that they would violate it he-fore it was given. If this objection has any force, the sinner should not be others, perchance unknown to thee, for punished with remorse of conscience, they do not jostle much the idiers and the fear, shame and unhallowed passions gossips and the careful traders in the marunsatiated; for they cannot help these ket places of the world; no, then mayst things, and punishment for them, or as not know them, "for their life is hid with a part of them, is unjust. The murder- Uhrist in God; their communion is with er, that takes human life, the thief that the Spirit and the Altar of the great spirtakes his neighbou's property, the slan- itual Temple." There are those who have derer, that blasts his neighbor's charac- loosed their love from earth; who have ter, should go unpunished, because they cannot help it, as God foreknew they would do it. Let the Universalist her would do it. Let the Universalist har- His cross, and by faith see His resurrecmonize this objection with his own the- tion, and the bright chariot of His ascenbrighter world, where parting will be no faith in the same blessed Jesus. And in ory of punishment, and with the facts sion; and they see Him take again the But, Bro. Heflin, I must close. Little this number I met with every class, from of human experience, and of God's prov-did I thick that I should write an interview of human experience, and then he may their interview of the state. idential government, and then he may they know Him as their intercessor and with some appearance of consistency their Saviour; and they have heard Ilis urge it against our theory. And if he promise of an abiding Comforter, their cannot do that, as it is evident he can guide, their strength, their confidence; not, we would give him the consolation and they wait until "the mortal puts on vineyard. Of these 1,253 I found 72 of knowing, that if his objection is fa- immortality." to go up to those blessed families who had not been to church from tal to our theory, it is death to his own. In his Father's house for them that love For the N. C. Christian Advocate. 1 to 33 years, and the average of their And if it is consistent with divine jus-Him." These have communion with .od; tice to punish actions, which he, from these, though on earth, abide in the antethe foundation of the world knew that chamber of Heaven. And what is prayer men would perform, with disease, death, to them : the formal array of solean words? men would perform, with disease, death, remorse, poverty, want and disgrace, then is it provable he can, consistently pulsive, fleeting supplication? No! 'is with his justice, punish such actions the common language of their heart, the Church in Berlin, nearly twenty years ussuch tion ? eternally. But the divine foreknowl- outbreaking desire of Christian expectaedge does not make the actions of men, tion; the mind stayed on God has prayer whether good or bad, necessary and una-voidable. We all believe in God's foreknowledge, but we also feel conscious that we act freely, that our actions are we are the breaking away of the earth shad-ows, the unclouded glory. "Praying alvoluntary, that when we have done ways," for the Spirit clings to spirit the wrong, we could have done differently. man to God.

inquiry, simply to let Eather Gripe know this as it may, the cultivated Christian in- ments in the presence of the teachings that his character is assailed on that partic tellect will ever wait upon the carnest of Divine love ! "For the promise is God's Foreknowledge. It is urged by the Universalist, that this character is assance on that partic ular point in this country, so that he may defend and set himseld, with the people, the high and holy strains of poesy that 39. At what age does this promise

> "Why sloeps the fature, as a snake, enrolled. within will, at noun-tide? For the Woop Youlds, if with unpresumptions faith explored Power at whose touch this suggard stall and d His drowsy rings. Look forth t that stream beh That STREAM open whose become us have prese Finating at ense, while nations have effected Nations, and Desth has gathered to his fold Long lines of mighty kings- look forth, my son Nor in this viscon be show show in creat, The biving waters, here and here by guilt Stained and polluted, brighten as they coll Till they have reached the energial sity -built For the perfected spirits of the just!

> > From the N Y Observer.

nicated, with the permission of the of the Father? for the Son declares, writer, to the London Christian Times, wont of the mouths of haber and suckthe following extract of a letter from lings" he had perfected the praise of the Rev G. W. Lehmann, Baptist pas- Christ. But a truce to reasoning tor of Berlin, respecting the practice against the moustronities of such a case. of blessing of infants in his church .- Again we ask why this tendency, this of the Church.

"Finally, I come to the subject which tian heart responding to that voice in engaged our attention in our conversa a Christian ordinance. This scatiment ions at your hotel in Cologne-I mean is strongly for fiel in the sequences of the blessing of infinite ; or which you the practice stated above ; as God in sire me to make some statements -- a striking aromer owned and brought would say that when the question in the children which had been houghtbout the true and scriptural mode of Iv, though imperfectly dedicated to intism was mostly, among the many him. How stribing the position of I sensitions against Bopt statistical, this Christian men, when such is the atwas also a very important point-what transion of an ordinance which they should be done with infants, seeing that record are, that they dare not trust themwith the Jews there was a coromony at solves in its vicinity, and when nontheir birth, observed (i-deed only with tentional approximations) result in the males), and the Christian feeling secure sulvation of their children I ed to require a similar one in our time

and circumstances. The passage, Mark Surporting the Goerer - A contain x. 13-16, of course was urged to the small seet which shall be minutess writes uttermost ; but it would only prove a correspondent, are in the habit of heidhat the Saviour snake on that occasion ing a yearly association in our visinity

come like angel music from the sltar of the living spiritual temple. In order to draw attention to the first and best poet of the generation just gove by, let me give your Paul thought there was no other name given under heaven, by which men r-aders one more quitation : could be saved, but that of Christ .---But it seems that with thorough im-

mersionists there is, or may be, another! The great apostle mught that the remedy of the gospel extended as far as humanity inself. "Therefore, as by the offence of one julgment came upon all men unto douslemmation : even so by the righterusness of one, the free gift came upon all men unto justification of life."-Rom. v. 18 .--But he must be excused, we suppose, on the ground that he had not the Baptists Baptizing Infants - nimost. light of this last dispensation. But "Sir Culling E. Eardley has commu- what shall we say of that appointment The extract will be read with interest setting in of the Christian mind and both by Baptists and Pedobaptists .-- sentiment, even in those who determine The ceremony is near akin to that of to go another direction, towards this infant baptism, and its results are quite common dreaded centre-a tendency sim lar to those which follow the latter so obvious, so sensibly felt that these ordinance, when administered in its true. Christian parents dure not trust the mspirit, and accompanied by the discharge selves to pray over their children in the of parental duty and the watchful care house of God ? It is "copicalling an o deep-the voice of God in the Chris-

for the N. C. Christian Advocate. Passing Thoughts.

BRO. HEFLIN : After my long and winmas, I attended the "house of prayer" today. And although the day was inclement, I felt that it was "good and pleasant for brethren to dwell together in unity." I am now sitting all alone, thinking of the shortness of life-of the many with whom I used to associate, who are now sleeping in their silent graves ; of the certainty of death; and of a future judgment. And winds, it seems as if "old Neptune," dancing upon the summit of the foaming, cloud-capped waves, is about to assert his sway over sea and land. When "the winter is past, and the time of the singing of birds is come, and the voice of the turtle is heard in our land," doubtless many a pious Christian will adopt, with heartfelt gratitude, the language of the Psalmist, " I was glad when they said unto me, Let us go into the house of the Lord." But, Mr. Editor, I said I was all alone, with no one to disturb " the meditation of my heart." Would it not be far better for us to spend our Sabbath evenings more in retirement and "meditation" than we do? It was said of David, "I have found David, the son of Jesse, a man after mine own heart." What was his opinion of a righteous wan? Hear him: "His delight is in the law of the Lerd, and in His law doth he meditate day and night." "O, Lord, consider my meditation; for unto thee will 1 pray." How beautiful the prayer of the "sweet singer in Israel," as he thinks of the goodness and "loving kindness" of the Lord, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." Isaac, we are told, " went out to meditate in the field, at even-tide." With reference to the "Book of the Law," the Lord spake unto Joshua, saying, "Thou shalt meditate therein day and night." And in after years he tells the children of Israel to " feur the Lord and serve Him in sincerity and in truth;" to "choose whom they would serve ;" "but," said he, "as for me and my house, we will serve the Lord." And happy would it be for thousands, in

MR. EDITOR : It is a source of mortifi- going to church was once in 41 years; 317 cation to those who desire (as we think had never had a religious visit or prayer all men of sense desire) to see the Female around their firesides before. To every mind highly cultivated, that the educated poor, destitute family, I gave books, which, women of the nineteenth century do not in the year, has amounted to 892 85. possess, in as high a degree as did those have met and addressed more than 2,400 of the sixteenth century, those accom- children in Sabbath Schools and factories. plishments which strengthen and adorn Although I have been greatly hindered in the mind. When they read of the acqui- my work by the severe affliction of myself sitions of such women as Lady Jane Gray, and family, and other uncontrollable cir-Queen Elizabeth, and her companion, Miss cumstances, yet the amount of donations Cecil, who could speak Greek as fluently I have received is \$250 90 greater than as English, they are apt to regard the in- during the preceding year; and still we tellectual development of the present race fall behind supporting our own work, beof women as comparatively small, and to cause, first, of the great destitution we lament the poverty of their attainments. have to supply gratuitously, and, secondly, Who, like Old Roger Ascham, when he because there are hundreds of liberal perturned in, on a journey, to call on a friend, sons that we have not been able to reachhas found a blooming and beautiful damsel whom I earnestly solicit to forward me of sixteen reading Greek in her study, here, by mail, such amounts as they may while the rest of the family were off, on feel anxious to give, to carry Gospel truth an excursion of pleasure? Whoever will to the houses and hearts of our own poor inform himself as to the state of literature all over North Carolina. It is cheering then and at the present time, and the pau- to learn that God has revived His work city of English books then written, will on almost every field where our Colporteurs have less reason to be dissatisfied, and will have scattered the precious truths of Baxbe convinced that it was essentially neces- ter, Doddridge, James, Hall, and others. sary for a person to be classically educated A more deep and general revival of reliin the reign of Henry the Eighth and Ed- gion has not been known in this State for ward the Sixth, or not be educated at all. many years. In this one County, more The Athenian and Roman authors con- than 600 were hopefully converted last tained almost all the treasures of literature year. Not a little has Colportage aided in of those times. The library of a lady, this, but how much eternity only can reunlearned in the languages of these, would veal. An experienced minister said to me,

have been confined to Chaucer, Gower, "I regard your everywhere-going and prayand three or four more. Shakspeare had ing Colporteurs as my best 'helps,' under not yet enriched the English language God, to bring our scattered people to church with his plays, nor had Pope's muse chant- and to Christ, and I intend to pray God to try solitude, for the first time since Christ- ed forth the melody of her harmonious give me such a man to labor with me whernumbers. Bacon had not expanded and ever I go to preach.

clevated the human mind, with his pro-gressive philosophy, nor Addison " taught rolina, of late, has been astonishingly great. the froliesome and the gay to unite merri- The census of 1840 shows that there were, ment to innocence." Hence, they that at all our Schools, only 19,493 scholars, would cultivate a taste for the drama must and now there are at least 120,000 stugive their days and nights to Sophoeles and dents attending them-an increase of more Traence; and so of philosophy, eloquence, than 600 per cent And there can be no &c. Farther, the Latin was to the nations doubt but that Colportage has rendered while I am thas shut in by the chilling of Europe, in the sixteenth century, more great aid to our Common School system in than the French was in the eighteenth. producing this happy change. I could It was the language of diplomacy; of po- give many striking facts on this point. litics and of science; the language in which In re-visiting 9 families, I found that the learned communicated their discove- two had commenced family worship from ries, the church defended her doctrines, reading "Neveus' Practical Thoughts." and repeated her prayers. A person that A lady had been converted from reading was unlearned in this was shut out, not "Importance of Consideration," by Bishop only from the graver productions of states- Mclivaine ; and a grog-seller gave up his men and theologians, but even from pam- traffic by reading "Edwards' Temperance phlets and popular light literature gene- Manual." Not long since, a man came to rally. Though Homer and Virgil retain me in the market, and shook my hand all the beauties and excellencies that have with both of his, and said, "I am so glad preserved them through so many centu- to see you again, to tell you how much ries, amid the vicissitudes of society, and good I have got by that 'Temperance they are still contemplated with admiration Manual' I bought of you a year ago, after and read with emotions of rapture by the you talked to me kindly about Jesus and lone scholar, and will never cease to call my sins, when I was almost drunk. While forth the warmest praises of the learned, reading it, I determined to give up liquor, while monuments of genius are appre- and about 6 months ago 1 found Jesus ciated, yet they continue to fall daily in precious to me; and now myself and wife relative value, inasmuch as they contain are trying to get to Heaven and teach our now only a small portion of what they children and servants the way. Here, too, are \$5 for your work, which I pray may once were all.

As a knowledge of ancient languages be the means of helping some poor drunkwas indispensable to an accomplished lady ands and sinners to forsake Satan and for when Lady Jane and Queen Elizabeth low Jesus." The Lord knows whose dowere educated, and have ceased to be so nation printed that Manual! To God be now, it cannot be set down as a sign of the glory, and may He help every one of inferiority that our wives and sisters are us to do something that may be blessed in not so well skilled in them as our great- bringing poor, dying sinners to Jesus and grandmothers were ; and, indeed, I think to Heaven. Yours, truly, WM. J. W. CROWDER, if we examine the claims of each closely Agent Am. Tr. Soc. for N. C. and impartially, we shall award the prize of superiority to the former. Raleigh, March 1, 1856. I hope to beguile my solitude by pursuing this subject farther before long, for "Some of the domestic evils of drunkenit is delightful to dwell on the charms of ness," says Franklin, "are houses without woman, when refined by education and ex- windows, gardens without fences, fields alted by religion. without tillage, barns without roofs, chil-PETER THE PEDAGOGUE. Granville Institute, Feb. 1856. or manners."

does not deceive us in all other things, 1. We have Schools and Colleges of our one of those. However, there was seek to benefit others ; and that is doand on all other subjects upon which it owe.

testifies. But men generally believe in 2. We have papers of our own. the Divine foreknowledge, and they as 3. We have a publishing house of our fore a danger of falling into our own

generally believe in human freedom own. and accountability. Hence human gov- 4. We have a Missionary Society of our

ernments are instituted, and human own. laws enacted to prohibit and to punish 5. We have a Tract Society of our own. Now, let me exhort you, by the love crime, and no one ever thought that you bear to your children, by the love you God's foreknowledge of men's actions profess to the church, by the interest you rendered such prohibitions foolish, or feel in Methodism, and by the love of such punishment unjust. Now, if our souls, to patronize your own schools and common sense ideas of right and justice colleges, your own papers, your own behave thus deceived and mislead us nevolent societies. Other denominations on this subject, how do we know they are waging war upon our church ; and will have not on all other subjects. But if you give them "aid and comfort" in any have not on all other subjects. But if we have not been mislead, and the pun-ishment of crime by human govern-ments is compatible with justice and équity, notwithstanding God's fore-

knowledge of the erime, then the pun- though the "American Tract Society' is ishment of crime by the Divine govern- not strictly denominational, yet it is not ment, is compatible with justice, not- our own. We have ours here in the South. withstanding God's foreknowledge of I appeal to the Methodists of North Carowithstanding God's foreknowledge of actions. That which is just in man can not be unjust in God. That foreknowledge of actions is compatible with freedban, is evident from the fact that God foreknows his own future actions, and they are free. If foreknowledge is consistent with Divine, it is with edge is consistent with Divine, it is with the fore the N. C. Christian Advante. Five Things I Like. man's actions. That which is just in lina ! Contribute to your own Tract So- that a goodly number of our members-

human freedom.

J. W. TUCKER. Newbern, Feb. 1856.

> For the N. C. Christian Advocate. Father Gripe.

DEAR BRO. EDITOR : I see a communieation from Father Gripe in the Advocate of the 15th inst., stating that he had been to a class-meeting since his last communication, and had subscribed fifty cents a church. week. We are glad to hear that he has 4. I don't like controversy. ventured to attend the class-meetings. So much for the privilege of reading the Ad. Sunday morning. vocate. And we think, if he would take

a copy of it himself that he would take more interest in the matters of the church ;

is, there your heart will be also." It is net of Wordsworth, that, with a slight true that a dollar and fifty cents would be change, suits us and our times well. It a small part of his treasure; but that, and was addressed to Milton ; change it for

a blessing on those children. It aps generally in a piece of woods not to a a blessing on those children. It appeared to us, then, in yielding to Bap-tist views, that such an act, (of laying hoar of the meeting and those in the neighboron of hands on children and praying of course, to by in a good supply of the over them and speaking a blessing on creature courf-its and mong them, as the them.") though not directly instituted most important, a pleaty of whick y. A hy the Saviour, yet could not be against short time ago, such a place having been is intentions, seeing he himself had selected, the trether a near by were busy putting up tendles, and making the place acted in this rule.

ago, it was introduced, and many doubts wwhy. I've laid in a barrel of flour or

and scruptes, especially of twelve so, and a gallon of whick y

mothers, were thus calmed. We in- Brother Saith expressed great contempt deed enjoy much blessing on such occa- at this preparation.

sions, and I am happy to say, that at ["A gallon of whiskey for a big meetin; the present revival among our children why, I we laid in a whole bar I; and you to which the Lord vouchsafes to give us, just as well able, brother Gothin, as I am most of the now converted and baptiz- to support the Gorpe' !"

fatie band of twelve or some twenty to

This is a matter of personal conscious-ness with every individual, and if it is untrue, what evidence have we that it Something for every Methodist to R.ad. B. Hed children are such as were in that why consecrated to the Lord-indeed, the very first which was converted was prevailing also with us a facing of a ing good. It makes others gentle and want of explicit institution, and there- benigmant ; and that is doing good.

> devices, which feeling was with various Force may subdue, but love gains ; of us so strong that they abstained from and he that forgives first, wins the the medtioned practice. Grubually laurel, the growth of our church from a very

OBITUARIES.

three or four hundred, mode the pers For the S. C. Christian Advocate

formance in a church-meeting incon- Det, in Wate (backy, on the 28ch of venient and much likely to reinstitute Feb. Mrs. Ann. Peck. in her 78th year infant haptism. Thurefore we venture. In the death of this work plots and reed to perform the act of blessing our pectable hady, seen ty has but one of its infants not any longer in our meeting- anotest ornaments. She was preserved of infants not any longer in our meeting-place, but in the bosom of the family. There, generally, the babe lies on his mother's lap, and a number of relatives in any non-ner discressed. So was observable for the poor ; to the meeterlies and members surround her. I then my a mother, and we all a such as for notduce the father to pray first, give an Mes. P -k-ards in (f untitled the princiaddress on an appropriate Scripture per of the Christian religion, one wood passage, and laying on of hands. I monoher of the M hurdet I peroper Church pray myself, and close with the bene-opwards of M 5 years. She has left toudiction. But I ought to state again, marganeter a to be near her depen-

What a concession is here made to of his death ; has been a member of the the demands of a Christian conscious- N. E. Courth for ab at 10 years, and a ness, and a felt want of pous parents ! local previler on Meckeville Circuit for 4. I like deep solemnity in Divine wor-nip. How naturally did the pions, though the bis S0 years. He as stricken down miguided, zeal of these Christians and my, on the 21-t, while transacting lead them, though in opposition to their some important soular business, which he 5. I like genuine revivals of religion.
Five Things I don't Like.
1. I don't like an empty purse.
2. I don't like fuss in the church.
3. I don't like to see empty sents in hurch.
4. I don't like to see empty sents in hurch.
5. I don't like to see empty sents in hurch.
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9. I don't like to see empty sents in hurchurch.
9. I don't like to see empt the spirit of the gospel, prevents any each to the spirit-hald,

5. I don't like visits to my study on body from seeing the import of the an- As I full been but a short time on this nonneement that the promise is equal- Circuit, I did not see this aged servant of 1y to us and to our children ? God God antifuffer he was sireken down 1 never incorporated into the gospel a arrive at his resident about an how after principle so unterly violate of an idea his mtack, but death had seized him as its which lays so deep in the essence of Christianity, and all Christian conscious-ness, and rules all minds not under the spirit to God who give it.

1. I like large congregations.

2. I like prayerful, attentive hearers. 3. I like good, religious newspapers

A PASTOR.

for the Bible says : " Where your treasure MR. EDITON : There is a beautiful son-

5. I like genuine revivals of religion,

For the N. C. Christian Advocate.

what he has already contributed to the Wesley, and put our own country in place Publishing Fund, also his weekly sub- of England, and does it not speak truth to scription, and the missionary money that us, it were well to heed ? he has given, will constitute a big treasure "Whater thou shouldst be living at this hour : for his heart. But the people up in our part of the country have understood that Father Gripe has been in the habit of Have lost the old ancestral dower subscribing something to the church be-fore; and from some cause or other, his subscription stand unraid from the this and give us manners, virtue, freedom, power, subscription stood unpaid from year to Thy soul was like a star, and dwelt aper year, and never was paid. This seems to Thou hadst a voice whose sound was like the sear me to be adding injury to insult. The So didst thou travel on thy useful way Good Book says : " Vow and pay unto In cheerful godline-s; and yet thy heart the Lord thy God." I hope he will set The lowliest duties on herself did lay." d.en without clothing, principles, morals the people right in this matter; for I have It has been said that "the star of the no doubt that he has reasons sufficient to engineer must be on the wane before that

influence of a most unnatural perver- Although be was unable to speak, and sion of the animus of the system of was thus denied the privilege of baving his grace. Hence the revolting and anti- dying testimony for the comfort of his Christian positions to which it leads towardy and friends, yet he gave testinony those who adopt and follow it to its re- by spending a long life decoted to the sersults. Says Mr. Carson, the Magnus vice of his Lord and the Church of his Apollo of English Baptists, "Infants choice. And surely, that Jesus whem he who enter heaven must be regenerated. had preached to others would not forsake but not by the gospel. Infants must be canctified for heaven, but not through the truth revealed to man." And again. of G d, for that inde-rikaby leant fol "we know nothing of the means by suite which showe upon his ta C had more which God receives infants ; nor have of heaven's success and parity than we any business with it." Wherein sught on carth. S. D. ALANS. does such language differ from infideli- Mocksville Circuit, Feb. 27, '56.