# OTRISTA

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# Tarirn.

For the N. C. Christian A.Ivocate. LINES.

My must toy as r.d image keeps, Knot through its chambers, da k and lore, Thy conce like plaintive music creeps, Till I torget that thou art gove.

Strewn in the path of other years I see the fl were of trope he pule, Gemm'd our with memorins and tears,

Drifting along time s s tent gale. And when the sunset's purply tinge Is a coping on the quist sky, Me hinks I hear the angel wings,

Soft as the sephyr, sweeping by I see thee in the twilight dim-So beautiful, so cam and fair, With he wanter of he care we sin-

Thy smeet leps parted as in prayer. And then, again, when starlight gleams Have silver-streamed the blue sea's breast, I see thee, dear one in my dreums,

And hear thee whisper, "Lone one, rest." But when the morning van has thrown His radiance o'er the land of dreams, And thy bright image, love, has gone Like silver mist from mountain streams-

Kneeling. I weep and muse of thee, Save God, my lone heart's only shrine, Striving in vain, on bended knee, To call thy image back again.

### Communications.

For the N. C. Christian Advocate. Universalism - Future Punishment-God's Power, Purpose and Will.

It is said that God wills the salvation of and their "eali" unproven. all men; therefore, all must be saved, as We should never stumble over and rethe Divine will is computent and irresist ject a smoothly pil saed stone, lying alible. In reply to this, we would remark ready at the building, and go out hewing that God wills all men to be buly, but all at random in the rough quarries, to get If it be said and does will that men should originally an equal opportunity of " pur repent and be holy, but at no particular sung' his studies before him, should entime, then evidently ife does not will it list all our energies in his behalf? Or at all; for man can never be holy, nor re- was it because we reversed the old adage, per t, nuless he does it at some time. Is and supposed a bird in the bush was worth it said He does not will it now : then why two in the hand, and opened our hands to command it now? Why give men a law throw, with "might and mind," at a dishere that is not to be applied here? Why tant object? This appears to the writer publish to us precepts here that are only like sautting our eyes to the offerings God to be obeyed in eternity? If it be said has brought up beare us, that we may He wills man's holiness both for the pres- push then aside, to go out into the world ent and the future, for time and eternity: to hunt up others He has not brought so if His will for man's holiness now, fails to near. Wuy, sir, does the education we secure it now, may not His will for man's seek to put on one, cover up all the symholiness then, fail to secure it then? But pathetic leatures of the other, and render does not God will our salv than now? Is them obnoxious a ir energies any young it not now he commands us to be saved? man who deserves the sympathies of all Is not this the day of salvation? But all Christians, and, especially, Christian minare not saved now. If, then, God's will isters, he is the very one who is excluded to save all mea tails to save all now, may from the embrace of this Society He it not full to save all in the future? This has struggled with the galling clogs of argument assumes as its foundation what poverty daughing at his ect, through difis not true. God d es not will to save all healty a ter dimentry until he has beaten men without their consent and co opera- his way through a course of study, which tion. He could not make them free moral gives him an education, qualitying him agents, and then will to save the a in vio- for any station in life. He has looked for tions. If it is asked, Cannot God's will some pecuniary benefit, as a reward of his secure compliance with those conditions, toils, and to pay the expense of his longin the case of all men? we answer, it has continued enort. The time does come; not done it for nearly six thousand years, he ris s to stand; but as he begins to look and the probability is it never will; for if around upon the rich fields of fame and it has failed thus long to secure such co- fortune spread before him, the white haroperation, it is not certain it will ever be vest of the Gospel, with its few struggling more successful. If we may judge of rapers, waves up in the distance. And the future by the past, of what God's will while he stands beholding it in admira-

purpose to save all, and the Divine power whispering to himself, "Owe thou no man will infallibly secure the Divine purpose, anything but love." He cries back to h s We reply, it is not the Divine purpose to kind messenger, who calls him to labor, save man, independently of his own agen- "Wait a little, sir, till I go down youder cy; no more than it is the Divine purpose and dig awhile in the field of wealth; then to feed the hungry, clothe the naked, heal I may come." He turns to go to the field the sick, or supply the wants of the des- of wealth, but lo ! he sees written on every titute, without their co operation in the object, in dark and dismal letters, this awwork The Divine purpose can never be full sentence: "Woe is me if I preach not / opposed to itself. God could not, there- the Gospel." He stops; his messenger fore, purpose to make man free, and then cries again, " Let the dead bury their pu p ise to save him in opposit on to and dead; what thou doest, do thou quickly." is violation of his freedom. But it is What shall be do, Mr. Editor? Shall be said, as the Divine power has saved so e go on? Are you not afraid he will bemen in hars ony with their morel reedom, come a lawyer, or merchant, down there, may it not save all? We rep'y the i i- and finally become a cast way? We are. vine power has not saved all men, and the 17 any can be aided, why not relieve his strong probability is, it will not. As it mind at once, and let him enter the work has failed to save some here, is it not by our sides. We need him just now, probable it will tail to save some here. Our ranks are thin, and thews small; and a ter? If man resist : Il he influence of they will get no better by going away from Divine power and goodness tortifty, eighty us. But what better can be do, than go or a bundred years, is it not probable he on? According to our present regulations, will do it forever? The Divine power will if he comes to our Society for ; i i, though certainly not be more powerful at any time he be a young Bascom, our burly Treasuthan it is now; for that would imply an rer tels him, "St nd back sir ! you are increase, a growth in God's power; which educated already. We have got no money is absurd. We know the heart grows for y u." Perhaps some kind and solicitharder, the long r it continues in sia. our friend, seeing his difficulties, and know-If the Divin power has failed to perform any his intrinsic value, persuades him to a certain work in this world, how can it unite with us, and all will come right after perform the same work (grown more diffical while. If he enters, hope soon dies enit by delay) in the future state? But away. We have wise y told him, by a re- truth, his actions besome shackled. One their chief deity, a prince of the souls this argument from God's power is some-solution last Conference, "We deem it ti aes presented in anoth & form. Thus | highly improper and injurious' for him wit is said either God could save al man to enter into any worldly business which kind, but would not; or he would save all may involve him. He ands the interest but could not; or he can save all, and will of his debt taking all of his scanty allowsave all." If you assume the first, you ance; his clothes, b o s, and the horse he deny God's goodness; if the second, you bought, let. And as he is a man who deny His power; if the third, you em feels orcibly the moral obligation of debt brace universalism. To this we would re resting on him bitter anxiety begins to ply: Either God could save all men from eat out all his enjoyment and cripple his te aporal evil, but would not; or He would energy. He goes sadly around his circuit, save all men from temporal evils, but could or fills his station. He presents the claims not; or He can save all men from tempo of mission-, superannuated preachers, orral evil, and does. Choose the first, and phans and widows, &c., while self is kept you call in question God's goodness- behind He comes to Con erence with cho se the second, and you deny his one his mite, and here we are, stancing with nipo ence; cho se the third, and you assert our hands open to receive his dolar, "to

from all temporal evil. J W. TUCKER. Newbern, N. C., Feb 1826.

#### For the N. C. Christian Advocate. Our Education Society. Supposing, Mr. Editor, our paper has

or its aim the general good of both people and perches of the N C Conference To the Memory of my Sister Elizabeth. we over a sew humble thoughts for consider from, with regard to our darling enterprise-the Education Society-which has for its object " the assistance of young men in pursuing their studies, preparatory to entering the itinerancy of our Conference. This Society has been in existence five years, and, we trust, has done a good work. But we are far from thinking it is so per feeted as not to be enabled, by some afterations, to do more, and do it be ter. And if we should differ with some, who cherish with contentment its present limited aim and direction, we hope we shall not call down upon our head their pious anathe mas, but that they will callady show us the "whys' and "where ores" we are wrong. As this Society now exists, it only lends a helping hand to those who are "pursuing their studies; ' while a large class of young men, having equal, if not superior claims upon our sympathics, are lest entirely out, viz: those who have already prosecuted their studies at their own expense, and are still indebted for the same; while they feel it their duty to enter our itinerancy.

It appears inconsistent for us to aid one to become what we refuse others, who are already in the same, if not more favorable condition. The young men of this class are already educated, and are before us, that we may judge for ourselves whether they are proper persons for the ministry or not; while the others, we must admit, are uneducated, and frequently untried.

are not holy; He wills that all men should one no better, if not inferior. Can you those divines who have written upon the Bible, and studied it, and have been aided Favo repent, but all do not repent; He wills tell me. Mr. Editor why it is that this that all men should come to the knowledge respectable class has been overlooked enof the touth, but all have not come to a tirely? Was it because the time and talbe what we of the teach. If the will be ents of an educated young man, called to regard to man's holiness, repentance and preach the "everlasting Gospel," were knowledge has failed, may not His will in dee ned objects may orthy our considera-When I met the above extract in one of regard to the salvation of all men fal? tion; while those of one uneducated, with Dr. Cumming s lectures, I could not well suppress an involuntary exclamation of delight. Though it may subject me to the charge of irreverence, yet I must confess that a long array of quotations from the fathers always sankes my confidence in lation of the laws of their moral nature, ward with anxiety for the time to come He has made salvation conditional, and when he could losen his cold, binding has willed to save all men on those condi-shackles, to rise and stand alone, to reap may do by what it has done, we certainly tion, he hears, while others sing the "harhave no satis actory evidence that it will vest home," a sil small voice, coming, about as easy to prove one thing by these he ordered his men to the final strugever secure the universal prevalence of forth from among the gathered sheaves, authorities as it is another. Tertullian, gle. saying, " Leave all, and follow me." He But it is urged that it is the Divine recollects some kind triend is back yonder,

proparatory to entering our itinerancy."

Hyde County, N. C.

thority by Methodist proachers.

tension of aim What do you say?

Yours, affectionately,

For the N. C. Christian Advocate.

The Christian Fathers.

It is a perfect perversion of things to call

Myrtleton, N. C.

Paul, in giving some important advice to the Ephesians, as to how they might to by of the self-sacrificed warrior—litbe able to "stand," first directs them to erally hewn to pieces ---- buried it in have their "loins gire about with truth." the centre of their town with great This expression is highly figurative. It sacrifices, and in the use of ceremonies w s customary in the East to wear loose, by which they pretended to bind to flowing garments, which, when any brisk him, in perpetual slavery, the souls of its movements. Having the "loins girt" h s grave. A house was then built over was a figure denoting readiness for act on; the warrior's resing place, in which as applied to the mind, untramelled by all his war uten is, with the drums, fifes, vascillating feelings and distracting views.
To put the mind in this plight, the girdle

for honest, straightforward action.

of the great importance of truth. No none questions it. Still, some may think Bompey trile are determined to unterthat in certain extreme cases, a falsehood by root out the name of the parties comis justifiable. To these a word. The bined in that war .- Cor. American teachings of Scripture plainly show that Missionary. it is the Divine will that we should speak the truth. Neither, so far as I know, is The Southampton Tragedy,-The Petersthere any attinuation of an exception to long Express contains the testimony of witthis rule. It is unlike the law of the wases taking before Justices of the Peace. Sabbath. That may be suspended, in or. a the exteniustion of Calhonn Burrett, charged der to perform works of necessity or mer with holling Capt, Newson. According to a falsehood; for find does not save men allo young men in pursuing their studies, cy; massauch as the Sabhath was mad an door. Mr. Barrett pursued the only for man, and not man for the Sabbath ourse that was left him, as an honorable s it not a shame, Mr. Editor? No doubt

then helped in. But it looks to us like a sted before his creation, before any pordrowning man throwing lite preservers to tion of the univer e was formed; it is some one floating leisurely around him. sternal No circumstance, or time, or while he hi uself sinks numraticed, unwept, place, can change it. Man was made for and uncared-for. It matters not how many d. His moral constitution was relapted to seals this young man may have to his min- it, and he cannot violate it without doing istry; he is destined to fall, or eatch an violence to his moral nature. His conthe broken remains of some academy or science, unless hardened by sin, shrinks institution of learning. He after a while from falsehood. No re. son, therefore, can tuens his head, in despoir, towards the be drawn from the nature of the law or gloomy land of location, and bids us, with the nature of man, for a justific tion, unour misdirected sympathies, a final fare der any circumstances, of a violation of well. And who can persuade him to stay. the truth. It not unfrequently happens, or sneer at his sincerity? Why, sir, it however, that a person, by his own imthe claims of these young men were pre- prudence or otherwise, is placed under sented to the people, the Church would strong temptation to swerve from the truth. single them out as special objects of their To adhere to it would place him in odious charitable donations. We call for an ex- light before his triends, would bumiliate him, or be in some way exceedingly disa-greeable, while he could see no possible harm that would result to any one, if, by means of a little "white sir," he should rid himself at once of the disagrecable incumbrance. Why not, then, tell one little story that will do no injury at all? "What progress has been made in the Do no injury! Who says it will not? understanding of the Bible, from the days Has the Omniscient said it? Who else of Ignatius to those of Augustine-from is competent to say it? Let no ignorant

those of Augustine to those of Calvin- mortal presume to say it. from those of Calvin to the present moment! But if I adhere to the truth, I see ment! They have not discovered new harm will result to a certain one. May I truths in the Bible; but they have placed not conceal this truth, if by no oth r the old truths in new lights, in new bear. means, yet by uttering an untruth? No. ings, in new relationships, and with a bril. verily. Suppose harm does result to that liancy and clearness of outline, such as one; can you, with your little knowledge, those that preceded them could not per- say that a greater harm will not come to ceive. It is this very idea of progress some ne else, if you violate the truth? that makes us conclude that the true fa- Indeed, I think Omniscience alone is comthers of the Christian Church are the best petent to pronounce a falsehood, under Biblical scholars of the nineteenth century. any circumstances, justifiable.

Ignatius, and Augustine, and Jerome, and DEAR BRO. HEFLIN: Will you please Chrysostom, the fathers of the church. - inform me what is meant by making Bish-The fact is, these excellent men were but op Pierce a life-member of the church the children of the church, and were very which he recently assisted in dedicating—much mixed up with childish things; and a notice of which appeared in your last

by the Spirit of God, in the nim teenth Fayetteville, March 8, 1856, century, are the true fathers, the only ancients of the Christian Church."—Dr. John be—made s—a-life-member. And that is about all we understand of the matter.

## R'iscellaucons Articles.

Horrors of African Superstition.

A number of years ago, Bompey, the soundness of any argument, or the the chief town in this country, was surabout as much reason in appealing to the which several tribes were joined. Du- the Cromwell family : fathers to support any doctrine, as there ring many months the parties fought mous concerning the degree of esteem their town and country. The noble some profoundly ignorant men are, in this himself to the highest pitch of enthusort of ancient lore. The fact is, it is siasm by making coo-too, (a war dance)

who flourished about 200 years after Christ, Accepting death, he was determined opposed infant baptism on the ground that to sell his life at the highest price. He this sucrament was edicacious in taking rushed upon the fence of the enemy, away all previous sins, and ought, there- and cutting it away, plunged into the fore, to be delayed to the article of death, crowd of bat le, slaying many before Origen, who flourished about 230 years he himself fell. His followers animaafter Christ, was a Universalist. Such is a specimen of THE fathers so often appealed to by his devotion, and equally superto, especially by those who would like for stitious, believed victory was certainly us to "Hear THE Church" I wish to en- theirs, fought like leopards, spreading ter my protest against any use of such au. dismay into the heart of the foe, who began to give way before them. "They L. W. MARTIN. fly, they fly." was soon the shout of victory which rang through the town. The young and fleet were soon in hot For the N. C. Christian Advocate. pursuit, and laid low in the dust many a weary war ir. The own was saved the people rejoiced. They took the action of the body was necessary, must be all slain during the siege, as well as girded up, to give freedom and ease to the captives caught and beheaded on sacred to lis memo y. From that time The moment a man devi tes from the to the present he has been regarded as talsehood requires another to conceal it, of departed warriors. Since his death and so on, indefinitely. Thus he deprives the town of Bompey has been taken bimself in a great degree, of freedom by war but once, which was done five of thanks, and signified his intention Wilson, of the British Wesleyan Confering in a great degree, of freedom by war but once, which was done five and independence of action. Hence, the years ago by a combined war from the man who practices falsehood is never ready adjoining tribes interior, at which time But nothing need be said to con ince were destroyed. On this account the

are loves to help them, and loves to see But truth was not made for man. It ex man and in defence of his own life.

sition. A century ago two persons for an explanation; from which it aprior opulence, and had become the envy as magistrates, but as individuals. and wonder of their poorer neighbors. Their wealth consisted of a flock of part with his moiety, to the other, and erally poor, but destitute of all the after a long and angry negotiation, the shelter in the fatal trench; while the gling brethren must have our books. other contended that the wool remaining upon one side had caused the weth- Town AND COUNTRY .- It has been er to lose its equilibraim, and that thus mentioned as remarkable, disclosed the melancholy catastrophe was occa- by the recent Census of the State of sioned. The parties went to law di- New York, that what increase there rectly, and the expenses of the suit ac. has been in the population of that tually devoured the produce of the en- great State during the last five years, in the fourth place I am energed in a work tire stock, and reduced both to a state is found in the cities and towns, not in of infinitely greater importance; give and of beggary. Their descendents are the country. This may be attributed any subject to preach so, of more conpointed out to this day as being the to a growing disinclination in manking

Chomwell's Speech .- The following are the very words spoken by Oliver Cromwell to the Long Parliament. are depopulating the rural districts of The document was found among some their hardy, and hearty, and upright, Scripturalness of any doctrine. There is rounded by a very strong "war," in old documents which had belonged to laboring people, and filling the cities

of "Mully and Malone."

anything on earth supreacely ridiculous, it cil to unite themselves in one grand ef-We are told that they were the first and that if he would give himself up to the there one vice which ye do not possess? Some represent them as the most excellent bimself of his armor of charms, and the good of the commonwealth? Ye guides, while others place them in the divided them, together with his wea- sordid prostitutes! have ye not devery lowest rank of moral writers, and pons of war, between his two sons, re- filed this sacred place, and turned the treat their precepts and decisions as per- serving to himself a heavy cutlass.— Lord's temple into a den of thieves? more dense?—Fay. Observer. feetly insipid, and in many respects per- He then turned himself to the chiefs By your immortal principles and wick-Yet these are the authorities and warriors around him, and gave ed practices, ye are grown intolerably appealed to in support of confirmation, in- them an affectionate farewell, commit- odious to the whole nation. You, who Poet or Not Poet. - Professor Britmersion, and that greatest of all great absurdities, apostolical succession It is amusing to see how profoundly learned believed to the chiefs. Then raising any profoundly learned believed to the bishest nitch of outline. Total whole hands to the whole hands. Total were deputed here by the people to lett, of the Western Reserve College, get their grievances redressed, are has lately delivered a very able Lecture of the bishest nitch of outline.

me to cleanse the Augean stables by who have not: putting a final period to your iniqui- "We can all feel, and deeply, too: tous proceedings in this House, and many of us can well express our thoughts,

An English gentleman applied to the | best estate.' East India Company for an office for a friend of his in India, and succeeded than a pot of sweetmeats.

you not as magistrates, but as Indian viour.

A WHIMSICAL ILLUSTRATION OF | devi's." The clerk besitated and look-CHARACTER -It is asserted that the ed carefully, and said, "Yes, he adinhabitants of Inniskea, (Scotland) are dresses you as Indian devils." The pron to litigation; and a curious leg- wrath of the honorable body was aend of a law suit is told, upon the main roused, they passed a vote of censure, illustrative of this quarrelsome dispo- and wrote to the reverend gentleman w re remarkable here for their supe- peared, that he did not address them

TRACT CAUSE .- In making their consheep, when, unfortunately, some tri-fling dispute occurring between them, a dissolution of partnership was resolved upon. To divide the flock, one would mind that our object is not only to raise suppose, was not difficult, and they brongerty acproceeded to partition the property ac-cordingly. They possessed one hun-dred and one sheep; fifty fell to each proprietor, but the odd one—how was it to be disposed of? Neither would means of religious improvement, and sheep was left in common proper v between them. Although the season had of this description of country is as real. not come round when sheep are usually shorn, one of the proprietors, re-lave regarded it as such to a proper na. And yet none of the churches quiring wool for a pair of stockings, proposed the fleece should be taken off. This was resisted by his co-partner, and dian Mission Conference, and they both need and desire it. We have promised the point was finally settled by shearing one side of the animal. Only a few days after the sheep was found dead in a ditch; one party ascribed the accident to the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the cold feelings of the animal having urged him to seek a shelter in the cold feelings of the cold feelings of

poorest of the community, and litigants to perform manual labor, and to a conare frequently warned to avoid the fate sequent resort to trade, to the profes sions, to literature, and to one's wits, as supposed easier, if not so happy, or healthy, or independent, or godly, modes of gaining a living. The love of money and the hope of its rapid accumulation Spoken by Cromwell, when he put and paupers, with neither the sinew nor with sharpers, dandies, millionaires, is in referring to old broken down politiand worried each other, until at length an end to the Long Parliament, 1653. The soul which they or their parents the soul which they or their parents.

She thought it was beautiful in the book, cians, to sustain any particular theory on the warriors of Bompey held a counin the rural districts. The change is is to see every little tyro in theology parties to the enemy around them.

In the fort to destroy the enemy around them.

In the first parties of the fetch of the fetch that the ry. Before t connected preachman of war to consult the spins of the every vice. The change is every way for the worse—morally, that the ry. Before t connected preachman of war to consult the spins of the elike, of producing food for the susing, Dr. Adam Clarae gave me this ad- the dead. He pretended to discover mercenary wretches, and would, like tenance of mankind, the late tiller of vice: "Be careful how you quite the fa- that the spirits of their distinguished dead | Esau, sell your country for a mess of the soil has become a useless drone, thers, for on most subjects they bow both were jealous of the fame of their chief pottage; and like Judas, betray your consuming the products of others' lahot and cold." But was are the fathers? and were bent on his destruction; and God for a few pieces of money! Is bor. Everything to eat has, conse-We are told that they were the first and that if he would give houself up to the most eniment writers of the Christian enemy to be killed, the residue could, Ye have no more religion than my the rich feel this, what must it be to Church. The term "tather" was applied by the aid of the spirits of their fathto them as a mark of honor. "Learned by the aid of the spirits of their fathmen," says Mr. Watson, "are not usani- ers, easily vanquish the foe and save you have not bartered away your con- in this young and vigorous country, on science for bribes ? Is there a man a- its virgin soil, and among a comparawhich is due to these ancient fathers, but superstitious man arose, stripped mong you that hath the least care for tively sparse population, distinguished above all others for energy, what may we not apprehend of deterioration as the country grows older and its population

> yourselves become their greatest griev- ture to the Students, upon the Logic of Poetry. He this draws the line be-"Your country, therefore, calls upon tween those who have the gift and those

which, by God's help and the strength but few of us our feelings. Our emohe hath given me, I am come to do. I tions shut our mouths. How often command ye, therefore, upon the peril would we utter our sorrow or our symof your lives, to depart out of this pathy, our love, our admiration; but, place! Go! get you out! Ye venial alas, our tongues are tied, or we are and women with this "I did'ut think" slaves, begone! Poh! Take away ashamed of the cold, lifeless words | habit really formed. What bland is you that shining bauble there, and lock up which seem a mockery. Our hearts would make, What errors and sine would are full, but cannot break the seal up- mar your cha seter! That I ung be aon our lips. These workings of the Accuracy.—It should be a promi- soul, so simple and intensely spiritual nent object with the teacher to do what | -how shall I body them for h in mahe can to form in his pupils, habits of terial shape, in vocal sounds? By accuracy and distinctness in all their what instinct seize those dim analogies performances. If scholars are require of material things, which are the symed to write but a single sentence, in- bols of my inner state; those native hisist that they do it plainly and neatly, eroglyphics that utter and record the and insert every required mark of punc- sacred secrets of the heart? The poet | he might have read and tomest. And a tuation. Many persons will write let- has this power of expression. With ters without the slightest observance of sensibilities as lively, or even livelier. the rules of punctuation, and often he has the gift of utterance. He shall with a painful degree of illegibility .- stand by my side, and speak aloud the We find the following anecdotes illus. feeling that he thus inarticulate within trating, ludicrously enough, the effects my breast; or even the voice of his of indistinctness, in the "Teacher keener sensibilities shall first develop Taught," an interesting manual publish- or awake in me the like condition. He ed many years ago by Emerson Davis, shall find language for parental tenderness, for conjugal or filial love, in its

in obtaining an appointment. His Christian Advocate and Journal says : Ou exactly suit this hinte bay, and he push it to send an equivalent. The English- ence, died at Bradford, Yorkshire, at a man could make nothing of the word very advanced age-nearly 96. He was but elephant ; and being pleased with one of the oldest preachers in the Wesleythe idea of receiving such a noble ani. an Connexion, having joined the Confermal, he was at the expense of erecting a suitable building for his accommodation. In a few weeks the equivalent came, which was nothing more nor less than a pot of sweetness. itinerancy in 1786, and the latter in 1788. A clergyman in Massachusetts, more Up to a comparatively recent period Mr. than a contury ago, addressed a letter Wilson, notwithstanding his great age. to the General Court on some subject was able to attend public worship; but of interest that was under discussion. after baving been for some months past The clerk read the letter, in which was the subject of a gradual decay, he at length this remarkable sentence : "I address gently passed to the presence of his Sa-

\$1 50 A YEAR IN ADVANCE.

INVOCATION .- The following exquisite utterance is from the heart of Mrs. Linabeth Barrett Browning:

Speak low to ree, my Servicer, her and sweet, From ortific beliefeles by overet and true, Lot I should four and fall, and may Thereby, Who are not never by any that enteret. Speak to me as to Mary at by feet-And if no previous years my bonds horse, Let my tears true like outler, while I go a In reach of Thy divinest value, complete. In humanost affection—then, in anoth.
To less the season liming! As untild,
Whose song tird make the soul for an energy Is sung to, in its stood, by mother's mouth, Till, sinking on her breast, has recomiled, He sleeps the factor that he maps before.

SAVING TIME -A of raymon who had a large farm, as was generally the case in our forefathers' days, went out to see one of his laborers who was plangling the field, and he f und him sitting upon the plough resting his team. "John," said he, "would it not be a good plan for you to have a stub scythe herogand be hubbing a few bushes while the oxen are resting?" J. hu, with a countenance that might well here become the elergyman himself, instantly replied, "would it not be well, sir, for you to have a swingling board in the pulpit, and when they are singing, to swingle a little flax ? The reverend gentleman turned on his heel and left him.

GOOD REASONS FOR NOT PREACHING Politics.-Dr. Byles, a mied wit, and somewhat of a wag alward Boston, during the times of the Revolution, on home evided for not introducing political topics and discussions into his pulpi, made the fallowing admirable defence of himself;

"I have thrown up four broadward. behind which I have entree had myself. neither of which can be forced. In the first place, I do not maderstand p brock; in the second place, you all do, every too. and mother's son of you; in the deal place, you have politica all the week, per-Let use day in seven hardevened parellying; will preach on it the next S thath.

## Far the Children.

Little Children, Love One Another,

A little eigh, wolk a hopey look, And its weight was more than the child so ald held: Yet dearly she tored to person it o'er, And every day the priced it more, Forst e mid - and she he had at her smiling m. It said, " Little children, leve one amother."

And the locan home to lorr be et alie took; And a dove-like book to her mode yourse thee, Which said, just as plain as words can say, For 'Little children must been son smother.'

I'm sorry he's naughty and will not play But I'll love him will, for I think the w To make him goe to and kind to me I strive to do what I think is right; And thus, when I kneed in penyor toin left will clasp my arms around my brother, And say, "Lattle children, love one another.

The little girl did as her Bilde tamplet, And pleasant indeed was the change o wrought, For the boy booked up in glad suspress. To meet the light of her loving eyes; But he presend a kies as his sister's cheek; And God look'd down on the happy as other Whose "little children loved one another."

#### From the Childre Paper. I Did at Think.

" I dod'no think," said a little boy to his mother, as she reproved bin for using a had word, for which she bud corrected him before. Hundreds of little boys and girls, perhaps, bave mid the same thing. "I dol'at think. But it is no trifle to do things without thinking; it is evidence of heedlessness, especially when childr n repear the nets for which they have been rebuked. Just think of it; your father or mother forbids you to do a ear sin set, and yet you do it without thinking ! Salitche regard for your purents' conuscle that you even forget their reproofs.

Suppose you grow up and bosons monkeeper in Boston, who prokered his carplayer's money, "did at think" of the consequences to bimself and family. He "did'nt think" about the mame and allgrace for life that would believe one all we the gloomy prisen, and heart- then will a and aged parents going down with our to the grive. If he had been mongheful cuorgh to have weighed the cut-quenpecially might this have been the case. I he had thought of God, and the future judgment, where his sin would surely for himout, if it did not before. But also, in thought too late. No doubt he was our of the "I did at think" he ye in his you! , and this habit of thought senoes rule ! him in munhood, and brought him to prick

> From the Child's Paper. I'll try to be Good.

Little Charley is generally a very please ant boy, but no is sometimes, inclined to Death of an Aged Minister. The pout Own more no has breakful did not answer, but continued to be sullen and displeased. This made his father and mother very animppy, to see their livie son exhibit so h a naughry spirit. They were about to soud him away from the table into his own room, when Charley took his spoon in his band and looked up with a smile, and said, "I'll try to be good." -He began to eat his breakfast, and was not only hoppy hims if, but r stored happiness to all at the table Nothing cause, put the so much sorrow as to see their chil disobelient and ill-matural. Drany where little boys and girls ever fiel cross and out of humor? If so, remember to the area smiling face, and like little Coares, I. S. S. to be good."