

# CHRISTIAN ADVOCATE.

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\$1 50 A YEAR IN ADVANCE.

## Poetry.

For the N. C. Christian Advocate.

**Memory.**  
This is truth, the poet sings,  
That a crown of sorrow is remembering  
Happier things."  
TENNISON.

Upon the threshold of the past  
Memory appears;  
Full mournfully her gaze is cast  
On the departing years.

Her tresses, silvered o'er with age,  
Are floating in and fro;  
Her eye still rests upon the page,  
Time-worn and long ago.

Upon her pallid lips a smile,  
A solitary ray,  
Alights and lingers for a while,  
Then vanishes away.

Again, like brilliant butterflies  
Forgetful of the showers,  
Gave horses on golden wings arise,  
To frolic with the flowers.

As fades the dream, so fades the light  
That shone upon her lips;  
An April sky, no longer bright,  
Has wrought the sad eclipse.

Now Summer comes, with balmy Spring,  
Departing from her bowers,  
Still lingers near, on drooping wing,  
To mourn her fading flowers.

And Memory awhile regrets  
The myriads of Spring,  
And droops the drooping violets  
She has been gathering.

Again she dreams: sweet Summer seems  
Immortal youth to her;  
And where her silver sandals gleam  
She kneels a worshipper.

A Palestine, a Paradise,  
A wilderness of flowers,  
She sees as silently arise  
"The bag-gone summer hours."

There comes a change: the falling leaves  
Are withering and sore;  
A wind-swept path, autumn wears,  
A pall for winter's bore.

To Memory the dying leaves,  
(Interpreted by tears,  
Are emblems of the faded dreams  
Of long-forgotten years.

She hears not Winter's muffled tread  
Across the fallen snow;  
The winds are wailing for the dead  
An anthem sad and low.

For when October's dying breath  
Blew o'er the barren tree,  
She smiled again: the hand of death  
Had set the captive free.

She slumbers now in dreamless rest,  
Where you green hillcock swells;  
There they who knew and loved her best  
Have planted asphodels.

\* The asphodel is the flower of regret. It was used by the ancients at funerals.

For the N. C. Christian Advocate.

**Lines.**  
Behold, now is the accepted time;  
Behold, now is the day of salvation.  
Now is the time to make your choice;  
Now, while you hear his wailing voice;  
Now, while you have his loving heart,  
Oh! now for glory make a start.

Now, while you have good time and space,  
Now seek, my friends, the pardoning grace;  
Oh! now, while it is called to-day,  
Begin to watch, and seek, and pray.

Yes, now you may His pardon gain,  
And now be washed from every stain;  
You now from sin may be set free—  
Be blessed for all eternity.

And if you're faithful here below,  
In this world of sin and woe,  
When your days on earth are given,  
You will then reap the joys of Heaven.

ALPHIS.

## Communications.

For the N. C. Christian Advocate.

**The Beheading of John the Baptist.**

It was an ancient custom among Eastern kings to celebrate their birth-days with feasting and entertainment. Herod, the tetrarch, who lived contemporary with the Son of God, observed this custom. On his birth-day, he made a great supper, and invited "his lords, high captains, and chief estates of Galilee." The occasion was, doubtless, a very brilliant. A more magnificent display of gaudy equipage has seldom presented itself to the admiring gaze of men. Royalty was there, in its costly robes; military chieftains were there, with their imposing decorations; and the aristocracy of the land was there, in its splendor and pride. The most costly preparations had been made: the different apartments were illuminated with a brilliancy befitting the palace of a king; and the tables groined beneath a weight of luxuries, the most delicious and rare that could be obtained, from every land. The sweet strains of music rose with inspiring swells upon the night air, and died away in the softest cadences upon the distant breeze. At last, as the crowning hilarity, dancing was introduced.—Lovely damsels, decked in the richest tapestry, threaded in moving splendor the airy circles and giddy mazes of the dance. Damsels, dabbled, vied with damsels for the distinction. What lofty movements! what graceful blows! what fascinating smiles!!! But among them all, there was one whose dancing eclipsed the others' as far as the meridian sun eclipses the most distant star. It was truly overpowering. Herod, the king, was so completely subdued as to promise her, as a reward, anything she would ask, even to the half of his kingdom. Blatant with this splendid promise, the prospect of boundless wealth, she skipped away in ecstasy, to advise with her mother as to the boon she should request. At length she returned, and said, "Give me, by and by, in a charger, the head of John the Baptist!" "The king was exceeding sorry," He

feared John, because he knew him to be a just and holy man. Many a time had he hung with delight upon his lips, as he expounded the doctrine of repentance, and pointed to the coming of the "Lamb of God, who taketh away the sin of the world." He was so well pleased with John's ministry as to practice many things he taught, and in all probability submitted to his baptism. Poor, deluded man!—"For his oath's sake, and for their sakes who sat with him, he would not reject her." Oh, how punitions! His conscience would not let him violate a wicked oath, and yet he did not scruple to butcher God's prophet! Many a man, for the sake of a rash promise, has jeopardized the salvation of his soul. Herod, however, might have saved the life of John, without violating his oath, for he had only promised the "half" of his kingdom, whereas the head of John the Baptist was worth more than his whole realm.

Friendly reader, do you see that man yonder, followed by a few servants, moving along through the darkness, with a lamp in one hand and an ax in the other? He is the executioner, and that ax is to sever the head of John the Baptist from his shoulders. If you wish to witness one of the most atrocious murders ever committed, follow him. There, just before him, is a building of massive stone, with iron doors; that is the prison-house in which John lies bound in heavy fetters. On entering its gloomy cells, we find in chains a large number of prisoners; one has committed robbery, another murder, &c.; but we pass by all these, till we come to a man clothed in "camel's hair," with "a leather girdle about his loins." This is the man who baptized the Son of God, and thousands of others who waited upon his ministry. This is the man whose only crime was the claudering of God's truth upon the ears of wicked royalty. This is the man who is to be martyred to gratify the whims of a wicked dancer. Poor, helpless, holy man! See how they cord his limbs; how they bear his head to the block; now the executioner's ax rises slowly above his head; the fatal blow is struck, and John the Baptist is no more! The head was placed in a charger, a large dish, and, swimming in blood, it was presented to the dancing damsel, who received it into her delicate hands, and bore it proudly to her mother. "Hard-hearted girl!" say you. Perhaps not unusually so. She who has been well drilled in dancing is generally so hardened, that, with a little effort and encouragement, she could toss the bloody head of a minister of God, who should dare to thunder the dancer's doom upon her ear. The mother, who is more solicitous about her daughter's dancing accomplishments than the interests of her daughter's soul, is equal to any enormity, and could receive from her daughter's hands a minister's head, stained with blood.

Dancing is still practiced with the most evil results. The above is only one case of a thousand, which has resulted in bloodshed. The press teems with announcements of difficulties engendered in the ball-room. This is only one species of its fearful fruit; and yet it is coveted by those who call themselves Christians. Eternity alone will unveil the long catalogue of crimes which owe their existence to the ball-room. Gentle reader, set your face against this evil, and strive for a more noble distinction.

APOLLOS.

For the N. C. Christian Advocate.

**The Sacredness of the Ministry.**

The work of the minister is not to build up a reputation for himself, but to promote the cause of Christ; not to labor for the honors of men; but to gain what comes from God; not to gain wealth, but to save souls. On entering the work, he consecrates himself to Christ, promises before God and men to give himself wholly to the work to which he believes God has called him. In this act of consecration, he becomes the property of Christ. His person, talents, time and reputation, all are Christ's. Whatever success attends his labors is the gift of God, and whatever praise is due for such success, is due to God. The minister has nothing whereof to glory, only that he belongs to Christ. Every minister does, and should, feel some concern about his personal safety, and his reputation; but he should not forget that his greatest safety is in duty's path, and in an abiding trust in Christ. Will not the Lord take care of His own? Is He not able? Is He not willing? Surely He is. He may permit His minister to pass through severe trials; may suffer him to be injured in person or reputation; but will esteem it all as done to Himself, while a reward shall be given to the faithful sufferer. Let the minister of the Gospel give himself no unnecessary concern about these things. Let him be careful to keep himself pure in the sight of God, and fear not what man can do unto him.—Whenever this fear of men drives the minister to the use of carnal weapons for his safety, his great Master and Protector leaves him to fight his own battles, and he realizes the truth of the saying of Christ, "All they that take the sword shall perish with the sword." The minister can do more with his enemies on his knees, in devout prayer to God, than he can in any other way. That prayer draws into his service the power of God, which can work in thousands of ways in his behalf, and that power must prevail. Now, if the minister belongs to Christ, what an awful responsibility is assumed by the man that endeavors by any means to injure him in person or character. His blow may be aimed at the minister's person, but it falls upon the person of Christ. It may be directed towards the minister's reputation, but it is felt by the cause of the Saviour. And every such blow will recoil upon the head of him that directed it, at the final judgment, when Jesus shall declare, "Ye did it unto me." It behooves us, then, to be careful how we treat the messengers of Christ. By speaking lightly or harsh-

ly of the minister, we may inflict a wound we may never be able to heal. By an unguarded expression in regard to his character, we may inflict an injury upon the cause of Christ that will be felt forever. If any are tempted to speak harsh things of the ambassadors of Christ, let them pause and think, yes, think seriously, what they are doing! Let them remember the fight is between them and Christ. Let them remember that the minister is not to suffer alone. Christ is to feel it; and the Church is to feel it; and souls are to suffer by it, perhaps, forever. And let them remember, that the greatest evil will fall on their own head, and spare the minister.

C.

For the N. C. Christian Advocate.

**Universalism—Future punishment—God's Impartiality.**

God is impartial in goodness—no respecter of persons; and, as such, it is argued he can never make such distinctions between men, as to confer on one endless happiness, and inflict on the other eternal misery and unending punishment. We would ask, does not God, notwithstanding his impartial goodness, make distinctions between man and man now? Are not some men rich and others poor—some miserable and others happy—some masters and others slaves—some wise and others ignorant? If such distinctions are compatible with God's impartial goodness, now, why may not such be the case forever? Is God partial here? Is he unjust here? Is he a respecter of persons here? If the answer be no, then all these distinctions may be continued hereafter, in perfect harmony with his impartial goodness. If you answer that he is unjust—is partial—is a respecter of persons, then he may forever continue so. This objection assumes what is not true, that is, that the distinction between good and bad men is arbitrary—a distinction without a difference. Such is not the case.—There is a wide difference between the righteous and the wicked, the holy and the unholy, the believer and the infidel; and upon this difference in moral character will God proceed, in awarding to the good eternal life and to the bad eternal death. This difference between the righteous and the wicked, the virtuous and the vicious, is an intuitive conviction of man's moral nature, an unchangeable law of his rational being. The mind, by its necessity of its nature, recognizes an eternal, immutable difference between virtue and vice, sin and holiness, and, in its action invariably regards the one as deserving punishment, and the other as deserving reward.—All human laws grow out of, and all human governments in the administration of law proceed upon, the universally admitted fact, that there is a difference, and there should be a distinction between the righteous and the wicked, the virtuous and the vicious. If such is not the case, why are some men punished and others rewarded? Is this right in human governments, and under the administration of human laws? If so, how does it become wrong under the divine government and the administration of divine laws? If all men had the same moral character and performed the same moral actions, an impartial law-giver and judge would treat them all alike—bestow upon all the same reward, or inflict upon all the same punishment. But if men have different moral characters, and live under very diverse moral principles, an impartial sovereign would, in the administration of his government, treat them differently. Impartial justice and goodness demands that men be dealt with according to their moral character and conduct; and this is just what God does in the administration of the government of the world. God has, by the gift of his Son, made salvation possible to all. Now, if all do not embrace it, is it his fault? Certainly not. The provision is impartial, the publication is impartial, the promise is impartial, and the application is impartial to all who will avail themselves of the provision. If any refuse to do this, and go blundered, unpardoned and unsaved, it indicates no partiality in God, but great folly and wickedness in man.

Sin and misery, holiness and happiness, are inseparable concomitants.—Sin will, by an immutable law, produce or cause misery to the sinner; holiness, by a like immutable law, will be attended with happiness. Such are the eternal principles of right; such is man's nature; such is the moral order of the universe; such is the immutable and eternal difference between the righteous and the wicked, the good and the bad, the virtuous and the vicious; all men have felt and acknowledge this difference. It is in view of this difference of moral character, which has been the result of man's voluntary action, that God, in the administration of his government, will make the distinction against which this objection is urged. Men have different moral natures, made so by their own conduct, as voluntary, though responsible subjects of God's moral government; and He separates the persons of those whose natures were before separated, by a great moral gulf that is impassable, without the help of God's omnipotent spirit. The proffered help of that

spirit has been rejected by the sinner, and his doom of hopeless misery fixed by his own voluntary action.  
J. W. TUCKER.  
Newbern, Feb. 27th, 1856.

For the N. C. Christian Advocate.

**Working on the Sabbath Unprofitable.**

Working on the sabbath day. O! how many men are there in the world, who, to gain the time of Sunday, as they are often heard to say, employ their horse and wagon on the public highways on the Sabbath day, in carrying and bringing articles of produce, which should be left alone till Monday. How often is such the case with men, among whom many are intelligent and in circumstances which will not allow them any excuse for performing such labors on the Sabbath day, much less a covering for the same. Let us examine, then, the bad principle of which may entail upon their offspring. With sorrow may it be said, such labor is not unprofitably performed, not directly but indirectly, but some even professing the religion of Christ, and to palliate their offences will get a neighborman to step in between themselves and the world, and take their horse and wagon, and go off ten or fifteen miles on a Sabbath day, after a load of seed wheat or something else which they had purchased a month or two before; in all probability a joint purchase between them and no better time to get it home; as by using the Sabbath to accomplish the job, a day's work would in this view be gained. Such men are certainly forgetful that God is ever present, taking cognizance of all their designs and motives, and that when they undertake to deceive their brethren and the world, they are only deceiving their immortal souls. Oh! how much is such to be deplored on the part of many professors in the world. Many times, when travelling on the public highways, have we seen carts and waggons loaded with produce on their way to market on the Sabbath day. How long will men, especially those professing the religion of our blessed Redeemer, continue to pursue such forbidden paths? Will they not turn soon to the narrow way, by remembering the Sabbath day to keep holy.

To illustrate the fruits of Sabbath labor, I once knew a man who made it a rule to gain every Sabbath by doing his little odd jobs as he called them. He would have many little things undone during the week days, in order to fill up the Sabbath with odd jobs; and his servants at low wages to work on the Sabbath, that he might get gain.—He was like many in the world who love money and money's worth; his desire was to accumulate, his ambition to get all and keep all.

For a season his hopes bid fair, prosperity seemed to crown his efforts on every hand. He grew rich rapidly for a few years. But at the time when he anticipated most, when he thought no doubt, as did the rich man, he will soon have plenty, I will then feast upon the rich viands of my earthly store. Alas! at this juncture he sickened—he became alarmed—he saw and knew he must soon quit the shore of time—death's anchor began to grapple in the mighty chasm of eternity. Oh! what emotions of soul. He was far from his home; he had no family; his almighty dollars, his Sabbath earnings, he must give up. They were bequeathed; they are now squandered, and he in early life hurried into an awful eternity, unprepared, to reap the reward of his labor.

Wakefield, N. C., March 9th, '56.

For the N. C. Christian Advocate.

**Youth and Age.**

It has been questioned whether happiness increases with knowledge, and whether age has not been wisely fraught with increased cares and sorrows, to alienate us from time and prepare us for eternity.—The young man is buoyant and full of hope; the old man says, "Age will bring you no other such golden moments of pleasure. Now each one gives you a smile, takes you by the hand, and invites you on to honor and success. But when you are set up in the world for yourself, each one will consider you as his competitor, and give you a shake, to see whether you will stand or fall. Then you will see many hours dark as the moonless night." Thus life may be fraught, but not necessarily. The way-bill which God has left us points out a pathway of increasing brightness. I know that the youth is often enured; I know, too, he is as often mortified because he cannot be counted worthy of the trust reposed in age. He has many pleasures, but they are transient, and he knows not how to prolong them. The air-castles of boyhood are so often blown down by the winds of inexperience, that they are gladly changed for the stone towers of riper years, though these must encounter the raging storms of persecution. Heaven has given us directions how to live in the present, and implanted in us a longing desire for the future. If we take stock in the present according to these directions, the future will pay both principal and interest. Then father not, young man; let your aims be high and your resolves noble; live in the present, lament not over the past, nor dread the future.

IVEL SENIOR.

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**A Parent's Address.**

A prodigal youth, who had formerly disregarded all the pious instructions of his parents, on one occasion went with them to church. The subject of discourse was, "The heavenly state." The minister described, in glowing colors, the nature of the happiness, employment, and company of the spirits of just men made perfect. On their return home, the youth expressed great admiration of the speaker's talents. "But," said he, turning to his mother, "I am surprised that while approval was visible on the countenance of all around me, you and my father appear to me to be gloomy and sad, and even weep in tears." "I am surprised," continued the youth, "because I supposed that if any could claim an interest in the subject, you and my father could. Yes, you were, in my judgment, the happy persons."  
"Ah, my son," replied the anxious mother, "I did weep, but not because I feared my own personal interest in the subject, nor that of your pious father. I wept for that you, my son, the son of my vows, would be banished at last from the full glories of the celestial Paradise, which caused my bleeding, breaking heart to seek relief in tears." "I supposed," said the father, turning to his wife, "those were your reflections. The thought of the spiritual condition of our son forcibly impressed my own heart, and made me weep too." The father and mother now sleep side by side, in sweet anticipation of a blissful immortality, where and when they will meet that once prodigal son, who is now a watchman upon Zion's beautiful walls. A WANDERER.

After our paper had gone to press last week, we received by Northern exchanges the news by the Arabia. Knowing the interest felt by our readers in European news at this time, we append the reports by the Arabia, in full.

ARRIVAL OF THE STEAMER ARABIA.

One week later from Europe.

HALIFAX, March 12.—The Cunard steamer Arabia arrived here last night at a late hour, with Liverpool dates to Saturday, the 1st inst., being one week later than previous advices.

The steamer Quaker City had not arrived.

The steamer Edinburgh had arrived at Glasgow, and reports passing on the 7th ult., to lat. 40 deg. 36 min., lon. 49 deg. 40 min., a quantity of ice, on which was seen some broken cabin furniture with white door handles; also a ladies' work box.

The Paris Peace Conference had held three meetings, but nothing definite in regard to the proceedings had been suffered.

Mumors favorable and unfavorable in circulation. The general impression, however, is that matters have thus far proceeded favorably.

It was reported, but perhaps is doubtful, that Russia concedes to the required limitations, but will not abandon the protectorate over the Greek Christians. The opinion increases that immediately after a European peace is signed, a general Congress will meet, ready to adjust the balance of power.

An armistice to the end of March, but not affecting the existing blockade, has been announced.

The excitement respecting the American difficulty seems to be totally extinct. The Mayor of London gave a banquet to Mr. Buchanan, but he was summoned to dine with the Queen, so he could not attend.

The armistice had been announced to the armies in the Crimea.

Omar Pacha had resigned, and his resignation was accepted.

Russia and the Allies, as well as Sweden, continue to make active warlike preparations.

MARKETS.

Liverpool, March 1.—Cotton.—The market opened active, but closed dull, at prices wholly unchanged.

Breadstuffs.—Prices have considerably declined. Wheat has declined 3d, Flour 1s., and Corn 1s., with market quiet. Ohio flour 37s. 6d.

Provisions.—The market is unchanged and prices closed steady. Pork is in improved demand. Lard is quiet.

Money Market, London, Feb. 24.—Consols are unchanged, closing at 91½/91½.

THE PEACE CONFERENCE.

The Plenipotentiaries of the five Great Powers held their first meeting on the 25th ult., at Paris. Count Nesselrode presided, opening the session with a speech, and after examining credentials, a written guarantee was signed not to divulge the proceedings until the conference should be closed. An armistice was then decided until the last of March; not, however, to affect the blockade of the Baltic.

The Austrian propositions were then formally paraphrased as the basis of negotiations, and the meeting adjourned. No meeting was held on Tuesday. On Wednesday the second meeting was held, but nothing had transpired relative thereto.—Among the rumors abounding it is asserted that Russia, while assenting to the destruction of Sebastopol, Bonaparte and Nicoladoff, refuses to relinquish her protectorate over the Greek Christians.

A Vienna letter asserts that Prince Metternich has proposed to the Emperor that he should consider the convocation of a general European Congress immediately after a treaty of peace is signed, as the best means of settling all the questions at issue. France and Austria favor the idea, but England objects.

The evident cordiality existing between France and Austria begins to excite uneasiness in England, and a triple league between France, Austria and Russia is surmised as being not an improbable incident in the future.

Orders had been forwarded to the allied generals respecting the armistice.

It is stated that the Emperor Napoleon intended to the generals and admirals in Paris that they probably need not return to their commands. Leave of absence is now freely given to officers in the Crimea.

FROM THE CRIMEA.

The allies were about to destroy the sunken ships in the harbor of Sebastopol, by dropping heavy shells to explode under the water.

VIENNA ADVICES state that Ishmed Pacha succeeds Omar in the command of the Turkish troops in Asia. Omar Pacha it appears recently demanded from the Porte the appointment of minister of war, and on its being refused he resigned.

DEFENSE OF CROONSTADT.

A force of three thousand Russians were employed day and night constructing a triple row of piles across the gulf of England, six miles from Croonstadt, behind which is stationed the Russian steam fleet of 18 ships, 14 corvettes and 70 gun boats.

RUSSIA.

The government of Russia has ordered the immediate issue of treasury notes to the value of 21,000,000 rubles. Large amounts of specie have been forwarded across the Russian frontiers to St. Petersburg.

Great energy is manifested in Russia in the construction of railroads.

The relations between Russia and Prussia.

There is some talk of an early dissolution of Parliament or a change in the government. This rumor affected the funds.

DINNER TENDERED MR. BUCHANAN.

The lord-mayor made a speech at the banquet given in honor of the American minister, in which he expressed his regret at the absence of Mr. Buchanan, as the reception he would have there met with from the representatives of the leading interests in England would have proved to him the absence of all unfriendly feelings with regard to America, and the interests of commerce, peace, civilization and humanity were too powerful to permit a collision between the two countries.

Similar feelings were expressed by other speakers, including Mr. Cobden and Earl Elgin.

In the House of Commons, Sir De laeey Evans gave notice of a resolution disapproving of the course of the government in refusing offers of troops from Canada, while at the same time making abortive attempts to enlist men from the adjoining neutral territory of the United States.

SWEDEN.

Stockholm is to be fortified by land and sea, including the valley of Maalar.

DENMARK.

The trial of the ex-ministers has resulted in their acquittal.

INDIA AND CHINA.

Telegraphic advices from Trieste give advices from Bombay to February 24 and Calcutta January 12th. The Kingdom of Oude has been formally annexed to British India.

THE LATEST.

A dispatch in the London Morning Advertiser says: "It is deemed improbable that the result of the moves of the artful diplomatists of Russia may cause the immediate breaking up of the Conference. A very grave hitch has already occurred—though the fifth point is the last, it was agreed to take it up first, and accordingly, at the second meeting of the Conference, it was submitted for consideration. Counts Orloff and Brunow objected and proposed to refer it to a Congress of all the Crowned Heads of Europe, pledging themselves in the name of the Czar to abide by whatever decision that Congress might reach."

This unexpected course, it is added, produced consternation at Paris, causing a fall in French funds. It has also surprised and alarmed our own government, and Lord Cowley is expected at London to take instructions from the government on the subject.

The London Times notices rumors to the same effect as the above, which caused a fall in the English funds of 1 per cent.—A rally, however, occurred at the close of the market in consequence of the rumors remaining uncontradicted.

AMERICAN BIBLE SOCIETY.—At the stated meeting of the Board of Managers held in New York on Thursday, March 6, nine new auxiliary societies were recognized, of which two are in Florida, and one in each of the States of North Carolina, Georgia, Arkansas, Tennessee, Illinois, Wisconsin and Iowa.

Protestantism in France.

The fact that Brant the late admiral of the French navy was a Protestant, and that General Pelissier, the hero of Sebastopol, is also said to be a Protestant, has led Dr. Baird to present a brief view of Protestantism in France. Though in two centuries and a half, ending in 1856, oppressions and persecutions caused the death of over two millions, and the expulsion from the country of a half a million more, yet there are now a million and a half of French Protestants in France, besides half a million in the part which Bonaparte took from Germany. Many of her most distinguished citizens have been and still are Protestants.

In the last years of the reign of Louis Philippe, when the Jesuits had gained great power, the Journal des Debats published an article in which it was stated that not like the state of things, "they might emigrate as their ancestors did at the revocation of the edict of Nantes," in 1685. The next day Gabriel Deslessert came out in the same journal over his own name, and as a deputy of France, and told the editors and all France, that the Protestants of that country were one million and a half in number; that they had done as much and were ever ready to do as much as any other equal portion of the population to uphold the honor and advance the interests of the kingdom; that they knew their rights, and would maintain them. The effect was immense. Not another syllable was published in that journal about the emigration of Protestants.

"When Admiral von Huell, a Protestant, of whom Bonaparte entertained the highest opinion, went over to London, a few years after the battle of Waterloo, to represent the Protestant Bible Society of France at the annual meeting of the British and Foreign Bible Society, he and Admiral Gambier took on the platform. The last time they had met was in deadly battle on the ocean. They met as enemies, amid the roar of cannon and all the accompaniments of bloody contest. But now they met as friends, as brethren in the faith of a common Saviour, and to advocate and promote His glorious reign—a reign of righteousness, peace, and joy in the Holy Ghost." The scene was deeply affecting. They rushed into each other's arms, and wept greatly, and that in the presence of an immense concourse of people.—Amer. Miss.

EXAMPLE OF BREVITY.—Abridgement of a sermon which took up an "MAN IS BORN TO TROUBLE."

My friends, the subject falls naturally to be divided into four heads:

1. Man's entrance into the world.
2. His progress through the world.
3. His exit from the world; and
4. Practical reflections from what may be said. First, then:

1. Man came into the world naked and bare.
2. His progress through it is trouble and care.
3. His exit from it none can tell where.
4. But if he does well here he'll be well there.

Now, I can say no more, my brethren dear.

Should I preach on this subject from this time to next year. Amen.

London Notice and Queries.

RELIGIOUS COLLEGES.—In Newark Hall, Princeton, N. J., there are 327 students, of whom 67 are professors of religion, 50 candidates for the ministry, and 28 sons of ministers. In Washington College, Va., there are 71 students, of whom 26 are professors of religion, and 20 studying for the ministry.—Washington College, Pa., has 90 students, of whom 37 are professors, and 20 candidates for the ministry. In Davidson College, N. C., are 74 students, of whom 21 are professors, and 32 candidates. In the Oglethorpe University, Ga., are 84 students, of whom 20 are professors, and 11 candidates.—Westminster College, Mo., has nearly 100 students, of whom over 30 are professors, and 15 candidates for the ministry.

PROSPECTUS.

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