# Boefry.

### GOING HOME.

From desolated hearths, from beds of pain, From sorrow's bitter tears, and sin's dark stain, From lonely, aching hearts, and longings vain, We would go home.

From hidden griefs that in our bosoms dwell, From blasted hopes, from fears we cannot quell,

We would go home.

From crushing cares, from din and feverish strife, From scenes with death and devolution rife, From all the weariness of mortal life, We would go home.

Around the evening shadows gather fast, And in the distance sounds the night wind's blast; Our loved ones, too, far onward long have passed To their bright home.

And voices from the spirit-land we hear, As angel notes melodious, soft and clear, Bidding us haste to join our lost and dear, Who rest at home.

O well-beloved ones! we hail the light That breaks o'er the horizon of our night; Waking to all the ravishing delight Of our sweet home.

A few more terrs, and we shall, rapturous, stand Amidet the glorified and blood-washed hand, Pouring triumphan t songs at God's right hand,

## Miscellaueaus Articles.

From the C. Advocate and Journal.

A Vindication of Methodist Literature. I find some writers disposed to undervalue Methodist literature, and to echo the censure of Isaac Taylor, who seems to think that Wesley's Sermons, and his other docto be laid aside as useless, or, if found at Thus an attempt is made to depreciate Methodistic literature, not only as it is exhibited in the writings of Wesley, but also in the Methodist writings generally, such as those of Fletcher, Clarke, Benson, Watson, and others of more recent date. It may be that Methodistic literature is defective, yet I cannot help thinking that it surpass, that of any other denomination as well as critical, exegetical, experimental, and practical interpretations of the holy Scriptures. Who will compare with He falls seven degrees below Wesley in case, in classical elegance, in plainness and chaste simplicity, and in eloquence-true, genuine eloquence ; not that tinselled, diluted eloquence which weak and superficial

"Adorn'd most when unadorn'd,"

every page of his writings. I write !" should be substituted for them. runs." Such a day would be equally as ill-omened | Charles Wesley, it is thought, will pass as was the time when the Christian Church on to generations yet to come. I thank substituted the writings of the fathers of them most heartily for this. Yet they the second and third centuries for those seem to have forgotten that the poetry of of the evangelists and the apostolic epistles. Charles owes much of its excellence to the

of Wesley, by which a foreign writer prov- through his hands, and underwent the reed his critical taste, and the soundness of fining process of the fire of his poetic genhis judgment, by pronouncing them "tre- ius before it was published; and had he mendously eloquent," as well as his doc- given himself up to poetry, if we may judge trinal and other tracts, and particularly from the few specimens he has left upon his "Plain Account of Christian Perfec- record, he might have rivalled, if not outtion," be put into the hands of every shone, his brother Charles in the departmember of the Church, and every one ment of poetic literature. I have not made else who can read them, and let them re- this remark to detract aught from the real main as a standing proof of the deep piety excellence of Charles Wesley as a Christhe profound learning, the orthodox di- tian poet of the first character. As I have vinity, the genuine eloquence, and the said in another place, his poetry is used in chaste and classical taste of their venera- all our families, and sung in all our worted author. With all the improvements shipping assemblies, and by all the intelliof the age, and, among others, of prepar- gently pious, of correct taste and sound ing tracts for distribution among the peo- judgment, it is preferred before all others. ple at large, many of which are mere fic- Indeed, such is the excellence of his poctled "A Word to the Drunkard," "A numbers, its sterling sense, its deep ex-Word to the Profane Swearer," "A Word perimental piety, and its exquisite beauty to a Protestant," &c., &c., which he wrote, of composition, springing up so spontaneprinted and distributed gratuitously, a- ously from a heart overflowing with divine any tract society existed, either in Europe smoothly, that the Edinburgh Review, in or America. Nor will his Journals ever its notice of Taylor on Wesley and Methodcease to edify the reader so long as he ism, said, 'It almost sings itself;' and a heart overflowing with love to God and poetry he ever had written. Mr. John man, and in witnessing his cerseless ac- Wesley, referring to the above opinion of comfort the feeble minded, to encourage site funeral hymns, beginning, the halting, and to stimulate the sincere believer to seek after pure and perfect

To say that he lived merely for his own day, and that his writings are adapted to to all classes, the learned and unlearned; when compared to Wesley, he sinks many to all conditions of mind, to the hardened degrees below him in the outflowing of

sinner, the penient believer, the seeker, or the enjoyer of perfect love; to the weak and to the strong believer; to the tempted, doubting saint; to the philosopher, astronomer, logician, the historian; or to the learned in Hebrew, Greek, Latin, French, and English literature: nor will the scientific metaphysician fail to find something upon which to feed his subtle appetite.-He live and write for his day! Never! From wrongs that make our spirits writhe and He lived for all days! for all ages! And so long as sound literature, deep piety,

Scriptural orthodoxy, elegance of style the eloquence of truth, and indefatigable industry in every good word and work, shall be valued and duly appreciated, so long shall the name of John Wesley be revered as one of the most wise, holy, learned, and useful men the world ever saw. And so long as a refined taste for simple truth, expressed in energetic diction, sound doctrine, and experimental Christianity is preferred to a vitiated taste, a bloated eloquence, a diluted style, and a superficial knowledge of divine truth; in a word, so long as solidity shall be preferred to stolidity, so long will Wesley continue to be read, admired, and followed by the wise

and good. He soars, indeed, as far above the pigmies in literature and religion of the present day, who think to eclipse the glory of his character by their ephemeral publications, as the eagle does above the turkeybuzzard, and his masterly writings will continue to feed and strengthen the souls of believers, and to satiate the minds of the well informed in science and divinity, as long as pure Christianity shall be believed, admired, and exemplified in practice, while the latter will be forgotten a-

mong the things that were. trinal tracts, having answered their end, are learning, and genuine experience in the Let any man of sound judgment, deep all, only in the libraries of the clergy. - Clergy, and he will be at once convinced things of God, read his 'Address to the that its author possessed that breadth of mind which enabled him to survey the whole field of sacred literature, and that sweep of intellect and minuteness of perception which qualified him to gather up ter the fulness redeeming love : its fruits and spread them before the reader in that order and regularity which inwill compare favorably with, if not indeed his soul's content. Do we talk about learnvite him to come and partake of them to now existing, as deep, classical, theological, biographical, and historical literature, Wesley appreciated this powerfully auxiliaing as necessary for the ministry! Let ry to the minister of Jesus Christ, and which he himself possessed in an eminent degree. Indeed, there is no branch of Alas for the comparison ! Will Arminius? knowledge but what he recommends to the clergy, nor any qualification, either in experience in the deep things of religion, in prudence in behaviour, and economy in time and money, in the management of the voice, pronunciation and gesture, in minds substitute for that adornment which clergyman's office, and the high importhe discharge of the various duties of the tance of teaching by example, but what Wesley urges upon the elergy with all but that which arises from the depth of that clearness of expression, and earnestthe thought, the profoundness of the views, ness of manner which characterize all his the evangelical sentiments which are utter- writings. If we wish to know, therefore, ed, and the exactness between the ideas what sort of a ministry is suited to the

and the words with which they are express- time, to all times, in every age and geneed, as well as in that hearty earnestness so ration, let us study this "Address to the characteristic of the style of Wesley. Let Clergy," and we need look no further ;-Isaac Taylor say whatever he may in de- and it is worth a thousand times, more preciation of the sermons of Wesley, and than all the light, tinselled frippery that his other doctrinal tracts, they will ever re- can be thrown off by the comparatively main a monument of the profound learn- superficial thinkers of the present day, who ing, deep experience, genuine eloquence, may set themselves up as infallible judges chasteness of style, accuracy of thought of what is good and excellent among men, and the ardeney of zeal, so apparent in and attempt to ignore such men as Wesley, as having outlived their day. Outlived I should, indeed, greatly lament if the their day! I can hardly suppress my inday should ever come when the sermons of dignation at such an ignoble suggestion .-Wesley should be confined to clerical libra- But I shall say no more upon this head, ries, and the miserable, jejune trash thrown lest I should seem to trespass upon good out upon the community by shallow think- nature by a too lengthened eulogy upon ers, professedly adorned with their tinselled the excellence of his writings-writings drapery, and diluted with waters drained which need only be read to be admired, from merely human pools, the writers of loved, and highly appreciated-highly apwhich seem to be saying, "See how pretty preciated as long as grass grows and water

No! no! indeed no! Let the sermons pruning of John, for most of it passed tions, there is no equal to Wesley's, enti- try, in its rhythm, the easy flow of its bout one hundred years since, long before love, and all gliding along so sweetly and takes pleasure in following their distin- Watts, himself a Christian poet of no comguished author through his fields of la- mon order, on reading Wesley's 'Wrestlbor, and in beholding the outgushings of ing Jacob, said that it was worth all the tivity in preaching, in visiting from house Dr. Watts, said, with apparent emotion. to house, in meeting classes, administering O what would Dr. Watts have said if he to the sick and needy, writing letters to had lived to see my brother's down exqui-

"How happy every child of grace, That knows his sins forgiven," &c.

"Come let us join our friends above, That have obtain'd the prize," &c. his own age and generation only, is to car- To this I answer, that he would not only icature his character, and the character of have confirmed his former opinion, but his writings. He lived a hundred years have strengthened it by adding, "These in advance of his time, and most of his surpass all that I have ever seen or read writings are adapted to all times, the past of a similar character." Watts was inand present; to all ages, the young and deed a Christian poet that sung sweetly old; to both sexes, the male and female; and smoothly on Scriptural subjects; but

pathos, in the energy of his diction, in the rythm of his verses, and the overflowings of divine love which breathe through all his sentences, and spreads a sanctified incense over all his most exquisite hymns. Considering the superlative character of these divine songs, I cannot but lament that so many contemptible ditties-"doggrel double-distilled," as J. Wesley would have called them, as he did those of a similar character which appeared in his day -should be introduced as substitutes for those excellent hymns of C. Wesley .mer vitiate the taste, and beget rant for piety, and degrade the understanding by a perpetual repetition of a senseless jargon of words, and of jejune style and senti-

Let us, therefore, banish them from our midst, and, if we must have, now and then, a hymn from Watts, Toplady, Montgomdisgrace their pages by low doggerel,) but Wesley's, by-way of contrast. While Wesley walks though the spacious fields of poesy, he marks, with the keen eye of a critic, the vines loaded with their ripened fruit, and, cutting the branches from their main stems, wreathes them into clusters of poetic beauty, and presents them to the reader as the choices fruits of Paradise .--He presses, indeed, from these precious grapes, which dangle upon the vines of Gospel promises, the purest vine of the kingdom of God, and offers it to us in all its unadulterated purity, that we may drink and live forever. Here, in this fruitful field, he is at home, while he strives to lead the believer on, step by step, until he arrives at the flowing fountain of perfect love. Hear him in one of his exquititely beautiful stanzas, in which he pours out the panting desire of his soul in words that breathe any burn with the most ardent prayer af-

'I thirst for a life-giving God, A God that on Calvary died; A fountain of water and blood, That gush'd from Immanuel's side! I gasp for the stream of thy love, The spirit of rapture unknown: And then to redrink it above,

Eternally fresh from the throne." In this prolific field he delighted to roam, "I have within the last two days purbecause it was filled with the trees of Par- chased a new bonnet, which is the prettiest above, where,

#### "A day without night. We feast in his sight,

And eternity seems as a day." Let, then, Charles Wesley live and go ed and crossed (EL at home point evangelical prose of the latter be beauti- cene color. Round the edges run small the former, and, while John surveys the and inside are puffs of white blonde (French) river of life, whose waters quench the net falls off the head, reclining languishgether sing.

"Plunged in the Godhead's deepest sea,

ing after immortality:

"With thanks we approve t e design of thy love, Which has join'd us in Jesus's name; So united in heart, that we never can part, Till we meet at the feast of the Lamb.

N. Bangs. Sunday week. When the reverend gen-fluence. tlemen assended the pulpit he searched his The humble christian leaves the vanities sermon book. What was to be done? He and bustle of the outward life, and bidding rushed down stairs, and calling one of his adieu for a short time to worldly cares and home for his sermon. The man did not in its quiet, holy seclusion communion both seem to understand the reverend gentle- with God and man; and, to find that unman, and resumed his seat. Upon this interrupted repose of spirit that admits of Mr. Tooze hastened home, a distance of no approach of sin to despoil its short-livnearly half a mile, to fetch the missing book. ed Eden here below. Meanwhile the choir had sung the appropri- How sweetly thus, when time on speedy -Banner of the Cross.

by the name of Broom, was advanced to a gift, craved by the low petitioner of earth; Captaincy, and naturally enough liked to and then see the copious showers descend hear himself addressed as Captain Broom. upon the waiting soul, that overflows with One of his friends persisted in calling him its unbounded joy and gratitude, and, sharplain Broom, much to his annoyance, and ed by each brother and sister's soul, runs one day having done so for the fortieth in a gentle, bounteous stream unstayed, time. Broom said:

"You will please remember, sir, that I as its heaven-born fruit. have a handle to my name."

-well Broom-handle, how are ye?"

### From the Nashville Christian Advocate. Kansas Mission Conference.

By authority, the Kansas Mission Conference of the Methodst Episcopal Church, South, was set off in October last, and divided into two districts, including a number of Important Missions among the Indian tribes. And after going on the ground and looking as far as possible, the presiding elders, with others advise me that such is the emigration to that Territory, and such their previous wants, that from While the latter, breathing, as they do, in each of their districts; and it is imfour to six additional preachers are needed the taste, deepen the piety, and ripen the judgment of those who use them, the forinduced to appeal to the preachers for volunteers for that field of labor, and for Santa Fe, in the same Conference. Single men, or men with small families, and men of one work are wanted; and I make this announcement now, that such as are willing and can go soon may communicate ery, and some others, they may serve not only as variety; (for they never descend to will be present, and when transfers can be with me at Nashville, or see me there by also to set off the superior excellences of field of labor; and where many ministers and other members will be present to advise with as to the applicants, and the prob-

ability of having their places supplied. "Come over and help us," in this rich and beautiful country, is the call from Kansas Conference, extending to New

Men with strong mental and physical constitutions are wanted for this field of labor; and who that understands the Spanish language, or from other acquirements and studious habits could soon learn to preach to the Mexicans, can and will go on the mission to Santa Fe? This mission ought to be supplied speedily. There are a goodly number of our local preachers who I am sure would remove to these interesting fields if they only knew how much good they could do there-how much their services are needed, and what benefits might be secured to their wives and children. Church papers please publish.

JNO. EARLY. March 1st, 1856.

"A LOVE OF A BONNET." -A lady gives, in the pages of "Punch," the annexed graphic sketch of a new bonnet which she has just got from Paris:

adise, all loaded with ripened fruit, and all little duck of a thing that was ever seen. good to make us wise unto salvation—sal- It was bought of Mme. Clara Nonveate, de vation from all sin, properly speaking, that Paris, and cost £4 15s. if it cost a farthing, thus we may be prepared for the Paradise as the receipt I have at home in my desk can testify. I may as well state that it's a love of a crown bonnet, or, in other words, a little capote d'hiver. The crown, which is of the richest plum-colored satin, is crossdown to posterity with his elder and more the jam tarts) with tiny bandeaux of velaccomplished brother John, and let the vet (the very best Genoa) of a warm damasfied and fired with the angelical poetry of plumes of feathers of a nice jelly nuance, vast fields of learning, science and relig- that look for all the world like a cluster of ion, with the compass of eternal truth, snow-balls in danger of being melted by the with its needle always touched with the warmth of the colors above. The ribbons loadstone of divine love, pointing to the are chocolate au lait. To sum up, the bonthirst of weary, fainting souls, let Charles ingly on the shoulders, as though it were carry the chain of sacred poetry, according too weak, poor thing, to hold itself up, and to John's directions, and thus, together, was going off in a kind of fashionable swoon. let them measure, as far as they are able, In one word, it is so light, so pretty, so rathe "length and breadth, the height and vissant, and such a perfect dear, that Eudepth" of that ocean of redeeming, par- genie herself could not help being jealous doning, and sanctifying love, to which if she were to see it. However, I shall they were both indebted for all the good wear it next Sunday in church, so that all they either had or did. They thus to- my friends will have a charming opportunity of judging of the effect, which is as delightful as it is distingue.'

[How many of our lady readers want Never were two brothers more fitted to just such another "love of a bonnet?"each other than were John and Charles How many would like to wear it to church, Wesley, in heart and soul, and they com- just to give their friends "a charming opbined their strength together to build up portunity of judging of the effect, which the temple of the Lord, each contributing is as delightful as it is distingue?" How his share in laying the foundation, and many, with such "a love of a bonnet" erecting the superstructure, and in finish- flaunting upon their pretty little craniums, ing and beautifying its walls and ceilings, would remind sensible people of city adand erecting its altars. They could, there- vertisements, which read somewhat as folfore, unite most heartily and cordially in lows: "Unfurnished apartments to let withsinging the following sweet and pleasant in"? And finally, how many are ready to words, which Charles puts into the mouths enlist in the devil's light infantry, provided of all true lovers of Jesus, who are pant. only that the regimental uniform include a "love of a bonnet?" Ladies, here endeth our catechism on bonnets.]-Editor.

### From the Mathodist Protestant. The Class-Room.

### How holy and serene the very air that floats around the sacred walls, and through An Argument for Extempore Preach- the class-room; so soft are its breathings ing.—The Rev. H. J. Tooze, curate of Pay-hembury, disappointed his congregation of unite with its hovering angels, to claim the their accustomed afternoon's sermon, on congregated souls with its gentle, holy in-

hearers to him, requested him to look sharp anxieties, enters this solemn place, to seek

ate anthem of "I waited patiently," &c. wing brings around the Sabbath, to leave The parson did not come, and a psalm was the outward scenes of life, and gather withsung. Just after this the reverend gentle- in the church's sacred walls, to meet the man appeared, steaming with perspiration children of the Lord bowed in holy awe and out of breath. He ascended the pulpit; and prayer before Him, the allwise, merciful but was only able to exclaim, "I really can't and good. There through faith's unflickpreach to-day; you must please to excuse ering beam to behold the heartfelt and me. Now to God the Father," &c., &c. sincere petition, on the white spirit wings The congregation thereupon left the church. of prayer, borne aloft and lain before the throne of God; then see the ever blessed Titles.—A Lieutenant in the service, nor resting till dying love has gained the and with it joy, and peace, and love brings

Oh! to the poor sad heart, bowed down "Ah," said his tormentor, "so you have in deep dejection and sorrow, how inspiring such a scene to know, to feel that this faith be their's unwaveringly; and to the youthful pilgrims-just standing upon the In making my first Quarterly Report, go boldly on, nor dream of danger, till and the unusual severity of the weather, I Satan entraps their unwary feet in his se- have not very many facts from which to ductive snares, (ever close upon the youth- form an interesting statement. ment for his class-room, depressed with trembling, but at the same time, with a

penitent to the foot of the cross. church be neglected, or its duties be for have sold books to the amount of \$77.74. gotten and unperformed. Be it both the I have distributed gratuitously, books and to reach that clime where

"Congregations ne'er break up, And Sabbaths have no end." Hartford, March, 1856. LILY.

## Our Whole Country.

Who would sever Freedom's shrine! Who would draw the invidious line? Though by birth one spot be mine, Dear is all the rest.

Dear to me the South's fair land-Dear the central mountain band-Dear New England's rocky strand-Dear the glorious West!

By our altars pure and free; By our laws deep rooted tree; By the Past's dread memory ; By our Washington!

By our common parent tongue By our hopes-bright, buoyant, young, By the tie of country strong-We will still be one.

#### Death of the Church Herald. DIAGONIS OF THE CASE.

The High Church organ of the Diocese of Mississippi pays us its last visit, with the following sentence of death, surrounded by mourning lines :

"The Church Herald will, after this number, be suspended !! If our subscribers will not pay, we cannot earry it on .--We have endeavered to do our duty. The paper was established by the Convention. If the Church will not support what the Convention recommended, that recommensuch of our subscribers as have paid, one- Episcopal Church, for thirty years or more,

from unsound views, and running with us now of rare occurrence.

to and fro, increasing knowledge.

proceed to make a diagonsis. Le of Mississippi has been in a bad way, joyment of an interesting Festival of the but hopes have been entertained. Missis- Church. sippians are too sensible and matter-of- Among those who were so indiscreet,

with this pretension and arrogance. subscribers will not pay." Ah! it is not erring ones will do so no more. lack of subscribers of which nine-tenths We take the liberty of saying that no is vital as breath.

son to heart? It is very convenient to regret at the transaction. pay our agents or send us drafts on their | And now some one will say, "turned acommission merchants, or, in the absence bout" ha! Sonny, if you will watch us very

basis for the reformation of the Sardinian beloved Methodism. - Wil. Com. Church to be brought forward in the next session of the Parliament at Turin:

1. The Roman Catholic Church of Sardinia declares its independence of Rome. 2. The King of Sardinia is the Sover-

3. The priesthood to be paid by the 4. The canon law and the decisions of the Council of Trent to be abrogated.

5. Tradition, as a source of dogmas, to be declared of no force. 6. The reading of the Holy Scriptures to be satisfied with that? to the conscience of each Christian.

7. The Lord's Supper to be received under both forms. 8. The celibacy of the Church to be no longer compulsory.

9. The Latin Language to be no more used in the Church service, and the num- not be accepted? ber of the Church festivals to be diminish-

when they think danger is nigh, and adds from all sin." - We know of a man who fell from a 7. Is it because I am afraid that I shall bridge across a certain river, and just as not "hold out." have mercy on me- and quick, too!' [Christ."

# same stream may ever flow within them, if | Colporteur's Report for Cumberland

narrow road, with unsuspecting step they owing to my inexperience in the work,

shame and sorrow, and hearken to the aged reliance upon God's grace to make my efand experienced tell how often they encoun- forts result in good. Since the 10th of tered similar temptations, and that amid December, I have visited 303 families them all, Christ was their only deliver and prayed or conversed with 293 on the subpreserver, and it will invigorate them with ject of personal religion, and found 82 fresh hope-stronger faith, and lead them families babitu: lly neglecting the worship to be more watchful for the future. of God. Some of them have been to How many have been saved from back- Church once in twelve months, and others sliding by this very means, redeemed from from five to twenty years; and they all impending ruin! Ah, yes my feet have live in one or one and a half miles of ofttimes gone astray, and through the bless- Churches where there are services every ing of God, I can say, with many others Sabbath. I found 24 families destitute doubtless, that the gentle influences of the of the Bible, 66 destitute of all religious class-room have been the means of staying books except the Bible. These families my feet from turning back to sin and world- I have furnished with books and tracts; ly pleasures, and brought me humble and and I hope with the blessings of God, enitent to the foot of the cross. they may accomplish much good. I have Then let not this faithful nursery of the addressed three public meetings; and

thought of ministers and members, and tracts to the amount of \$35 80, making in may it be the means of aiding many souls all \$113 54 which have been circulated in printed religious tracts, amounting in all to some 30,000 pages. My labors have been principally about Fayetteville, with the exception of two of the Cotton Factory Villages. By the assistance of others I have established two Sanday Schools numbering 150 pupils. I have visited one of the Schools since they were opened and found about one hundred persons, in-

cluding Teachers, engaged therein. There has been a donation of \$25 to the Society by one gentleman, who also presented the humble Colporteur with the same amount, which was than fully received, for "a friend in need is a friend indeed." There have been two other donations to the Society, one of \$5 and one of \$2, making in all given to the Society,

the people are willing it should be done. I have been treated with respect and kind ness wherever I have been; and there is an undoubted awakening of interest in the community on the subject. The books, and especially the tracts, are received with anxiety by the poor; and my heart has been made glad by a knowledge of the fact, that tears, some for sorrow and some for joy, have been shed while

The work is blessed of God and must JAMES CAIN. Colporteur for Cumberland County. Fayetteville, March 15, 1856.

## Disturbance in Churches.

half will be returned or paid to Domestic at different times and seasons, as we have, Missions. Where not otherwise directed, knows that in respect of disturbance and the amount will be handed to the Treas- a little fun for the little gentlemen, our urer of the Society for diffusing Christian church has always been considered fair Knowledge in the Diocese of Missis- game. We do not complain of this-we have got used to it. Justice requires us This is not the way we would prefer to say, however, that there has been a seeing our desires upon our enemies. We great improvement within the last few would rather see them live, and converted years, and disturbances or aunoyanees are

We are sorry to hear that there was a With this sheeted corpse of the Herald good deal of thoughtfulness exhibited in on the table, let us, as the doctors say, the Roman Catholic Church on Sunday last, and that the membership were exceed-The remote cause seems to have been ingly annoyed and disturbed, not only by h-Ives-ism; a subdued type of a malignant the conduct of children, but by that of malady known in England as Puseyism .- those riper years. These things ought not It struck in. The disease carried off (to to be at any time, and more especially when Rome, the late Bishon of North Carolina. the worshippers were engaged in the en-

fact, too much endeared and indebted are the connexions of our personal friends, to Methodist, Presbyterian and Baptist and we are sorry to say it. The names of Churches, to uphold their contemptuous these persons will never pass our lips-they denouncers. They have no sympathy will go with us to the grave. To make anything of this sort public, as to person-The proximate cause of the demise of alities, would be doing wrong, without the the organ was lack of breath. "If our hope of good. Our heart tells us that the

of religious papers die, but because sub- Roman Catholie has said a word to us on scribers will not pay. To each one of them this subject, We gained the information the sum is insignificant—to the paper it from reports of persons of different protestant denomination, who were present on Will our own subscribers take this les- the occasion, and who expressed sorrow and

of both, to enclose \$5, current, with dir- closely you shall see how we "turn," and so ection, "credit my account with this a- on. At the appointed seasons you will see mount."-N. O. Christian Advocate. us "turn" towards the Front Street M. E. Church, and peradventure we may "turn," towards the M. E. Fifth Street Church, to REFORMATION IN SARDINIA.—The fel- hear over again the truths of Christianity lowing are the nine articles proposed as a from the Preachers in connection with our

# Why am I not a Christian?

1. Is it because I am afraid of ridicule, and of what others may say of me? "Whosoever shall be ashamed of me, eign Protector of the Church of this king- and of my words, of him shall the Son of Man be ashamed."

2. Is it because of the inconsistencies of professing Christians? "Every man shall give account of himself to God."

3. Is it because I am thinking that I will do as well as I can, and that God ought to be allowed, and their explanation left "Whosoever shall keep the law, and yet

offend in one point, he is guilty of all."

4. Is it because I am not willing to give up all to Christ? "What shall it profit a man if he shall gain the whole world and lose his own soul?"

5. Is it because I am afraid that I shall

"Him that cometh to me. I will in no wise east out." 6. Is it because I fear that I am too

An exchange paper says there are hun- great a sinner? dreds of people who become very religious "The blood of Jesus Christ cleanseth

he found he must go, and no help for it, "He that hath begun a good work in bawled out at the top of his voice, "Lord you, will perform it until the day of Jesus \$1 50 a Year, in Advance.

RAILROAD ACCIDENTS. We are compelled almost daily to chronicle some catastrophe by railroad, more or less horrible. How long are these to continue? In what respect is the travelling community of these times more safe than in the first settlement of the colonies, when it was impossible to ful christian's path) and holds them a mo- I commenced my work with fear and make a journey outside the settlements without danger of the tomahawk, scalping knife and rife hall of the Indian ? The man who sets out on a railroad trip has no reasonable certainty that he will live to reach his journey's end. Is there no remedy! There is, but everything now-a-days is sacrificed to speed. Upon the altar of that Moloch called "Go Ahead," the bodies of men, women and children, are piled up in bloody heaps every week in the year. A distinguished engineer has recently declared that sixteen miles an hour is the fastest rate at which railroads can be traveled with safety. But the publie would hoot at such traveling, and unanimously pronounce the present cost of life and happiness a cheap price for the advantage of arriving a few hours sooner at their journey's end .- Richmond Dispatch.

How to RECEIVE YOUR PASTOR. - When your minister calls to make you a friendly visit, receive him without ceremony. His time is precious, and he cannot well afford to wait for you to dress, perform your toilet, and put things to rights. He calls to see you, not your fine clothes. And do not weary him with your apologies. He would much prefer to hear you speak of your moral concernments.

And if you invite him to sit at your table, give him precisely such food as your family would have if he were not visiting you. And improve your time while he is with you, in conversation upon such subjects as tend to increase your knowledge and your happiness. Preachers are men, and they know that people have their affairs to see to; and if your minister is a man of common sense, and finds that you put yourself out on his account, he will not be likely to come again, lest by so do-I know there is a great work to be ing he should put you to some inconvedone in this community; and I believe nience. Be kind enough to see him as you are, when he calls, and he will like you all the better for it.

THE ROANOKE VALLEY R. R. COMPA-NY .- The annual meeting of the Stockholders of this Company was held in Clarksville on the 19th inst. There was a large attendance and many matters of vital interest were disposed of.

The following gentlemen were elected officers and managers of the Company : President-James Williamson.

State Directors-Henry Wood, Jas. E. Haskins, Robt. C. Nelson. Appointed by the Stockholders-A. M. McPheeters, James L. Bullock, Silas H.

Treasurer and Clerk-E. A. Williams. ny will be held in the city of Norfolk on the second Thursday in November next.

# For the Children.

A lady who loves children, requests us to publish the following, by Mrs. Childs, for the children to read. We wish all the little boys and girls to read it; and we do hope not one of them will rob a single bird's nest this spring. It is cruel and wrong, and good children should not do so. If you set thus while young you will do worse, when you are older. -- EDITOR.

### The Complaint of poor little Yellow Breast.

Tu whit! Tu whit! Tu whee! Will you listen to me? Who stole the pretty nest Of poor little Yellow-breast? Bot-a-link! Bob a-link Now what do you think Who stole my nest away From the Plum-tree to-day !

Not I, said the Cow, Moo-oo!

Such a thing I'd never do.

I gave her a wisp of hay, But did not take her nest away. Not I, said the Cow, Moo-oo Such a thing I'd never do? Not I, said the Dog, Bow wow! I'd not be so mean, I vow; I gave hair the nest to make,

But the nest I did not take:

I'd not be so mean, I vow! Con-con! Con-con! Con-con! Let me speak a few words too: Who stole that pretty nest From poor little Yellow breast?

Not I, said the Bog, Bow wow !

Not I, said the Lamb, O! no? I'd not serve a poor bird so ! I gave wool the nest to line, But the nest was none of mine. Ban! an! said the Lamb, O! no!

I'd not serve a poor bird so! Cluck! cluck! said the Hen! Don't ask me again! Why I have not a chick That would do such a trick : We each gave her a feather, And she wore them together; But I'd scorn to intrude Upon her and her brood! ('luck! cluck! said the Hen,

Don't ask me again; Caw! caw! said the Crow, I should like to know, Who stole a nest away From the Plum-tree to-day!

Chir a-whirr ! Chir-a-whirr! Let's make a great stir-And find out his name, And all cry " For shame !"

I think I never heard Of anything so mean ; To rob a little bird! Said pretty Mary Green.

I wonder if he knew How sad the bird would feel ? The like I'd never do, Said little Alice Neale.

A little Boy hung down his head, And went and hid behind the bed; And he felt so full of shame, I do not like to tell his name.