CHRISTIAN ADVOCATE.

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Poetry.

Thoughts of Heaven.

BY J. H. BRIGHT.

Should sorrow o'er thy brow
Its darkened shadow fling,
And hopes that cheer thee now
Die in their early spring;
Should pleasure, at its birth,
Fade like the hues of even,
Turn thou away from earth,—
There's rest for thee in heaven.

If ever life should seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day:
If, like the weary dove,
O'er shoreless ocean driven,
Raise thou thine eyes above—
There's rest for thee in Heaven.

But O, if thornless flowers
Throughout thy pathway bloom,
And gayly fleet the hours,
Unstained by earthly gloom;—
Still let not every thought
To this poor world be given,
Nor always be forgot
Thy better rest in Heaven.

Miscellaneous Articles.

For the N. C. Christian Advocate.

Future Punishment—the Bible.

Does the Bible teach universalism, or the final holiness and happiness of all men? Universalists say it does.—We think it does not. Then to the Bible we will appeal. Let us now examine some of the leading proof texts on which Universalism relies for support. We have not room in one article to go into a minute examination of these texts. We shall therefore classify them, and by presenting the true principle of interpretation, enable our readers to decide for themselves what is the true meaning and proper application of such passages.

Much reliance is placed by Universalists on that class of texts in which Christ is said to have "tasted death for every man;" to have died "for all;" to have "given himself a ransom for all;" to be "the propitiation for the sins of the whole world;" and to be the "Lamb of God, that taketh away the sins of the world." Heb., 2 ch. 9 verse; 2 Cor., 5 ch. 15 verse; 1 Tim., 2 ch. 6 verse; John 2 ch. 2 ver.; John, 1 ch 29 verse. Do these passages teach that Christ will save all men? They do not. Nor do they even so much as imply this. All they teach is, that by His suffering and death Christ has made atonement for sin, and thereby made salvation possible for all men. But the fact that a way has been provided, by which all men may be saved, is no proof that all will be saved. The way of salvation is one thing, and the walking in that way is another. Salvation provided is a very different thing from salvation enjoyed. The one is God's work, the other is man's. God has opened up the way; man must walk in it. God has provided the salvation; man must enjoy it. The invitation to the marriage-feast nor the rich provision made, did not avail those who refused to comply with the invitation; nor will the salvation provided by Christ benefit those who refuse to avail themselves of this rich provision. The atonement, though provided for all, does not of itself secure the salvation of any without their own agency and action. Its benefits are offered to us on certain conditions; and will never become our's but by a personal compliance with those conditions. All God's blessings, natural and gracious, are conditional. This must be so; for man is a free agent, and to save him without his co-operation would destroy his free agency, and violate a universal law of the divine government. That this general provision will not save man without his own action, is evident from the fact, that though it has been made, and provided, ever since man sinned, all are not cleansed yet.—But we see and feel that those who have complied with the conditions have been forgiven—have enjoyed this salvation. There is another class of texts on which Universalists rely to support their theory. It is said "God has no pleasure in the death of him that dieth;" "who will have all men to be saved." Ezek., 33 ch. 11; 2 Peter, 3 ch. 9; 1 Tim., 2 ch. 4. But we ask, is it here asserted that all men will be saved? Certainly not. These and similar passages only teach the general benevolence of God, and his readiness to pardon and save all who will ask for pardon and seek salvation. The argument which Universalists derive from such passages stands thus: Whatever God wills will come to pass. God wills the salvation of all men; therefore, this will come to pass." But let us try this argument. God says—I have no pleasure in the death of him that dieth; but man dies, notwithstanding. God, it is said, has no pleasure in iniquity; yet iniquity exists.—God now commends all men, everywhere, to repent; but all do not repent. It is declared to be His will that all should come to repentance and a knowledge of the truth. But we know that there are many impenitent, who are ignorant of the truth. It is evident, then, that many things do in fact take place contrary to the will of God. Is it said this will all be obeyed in the future world. Suppose it is; that will not alter the case. God commands it now—wills it now; and obedience in the future does not save God's will from opposition at the present. But it is not certain that the law which man violates now, he will obey in the future, or that he will yield hereafter to the will which he resists here. If his free agency is perpetuated beyond the limits of the present life, his future obedience becomes possible that is all. It remains very improbable. The texts thus relied on do not prove Universalism.

J. W. TUCKER.

Newberne, April 16, 1856.

For the N. C. Christian Advocate.

Class Meetings.

As Methodists, we know the value of Class-meetings; but there are many people, and some whose piety we never question, who do not know the value of such meetings. I cannot, however, expect to reach persons without the pale of our own communion; so that an effort to convince others of the untold value of class-meetings, would be time and labor lost. Still it is proper to stir up the pure minds of our own people upon this subject, and keep it prominently before them. The object of this article is to show that class-meetings are nurseries of piety.

1. Associations are profitable.—Every one will acknowledge the truth of this proposition. In scientific associations, thoughts and views are freely interchanged, and news and important discoveries are developed. Besides this, they have a new stimulant to go forward in their inquiries and improvements. The results of such commingling of members of the same craft, of such stimulant, and exertion, are now before the astonished gaze of the world in valuable improvements, in almost all the Arts and Sciences. There are also literary associations accomplishing a great amount of good to the world, by the earnest, delight, and sacrificing exertions of their members. If scientific and literary associations are so advantageous to persons of the same pursuit, we may readily conclude that religious meetings will result in like effects. We are constituted for society; society brightens the hearts of men; there is a magnetism of contact in the class-meeting, full of energy and of Heir fire and divine life—

[illegible] selves, but in contact—clash them together—and warmth and brightness dazzle upon the sight. In proportion as we meet and labor in a common cause, will we love and esteem each other, and feel an interest in each other's welfare. This is the natural effect of contact of mind upon mind—feeling upon feeling.

2. By meeting frequently with persons of a congenial spirit, and engaging freely in conversation with them on subjects we love, our attachments for the persons are increased, as well as our love for the subject of conversation. This is one of the established laws of our constitution. In the class-meeting, we meet with persons of a congenial spirit; they drink from the same sacred fountain; they find consolation in the same atoning blood; they are contending against the same opposing powers; they have the same phalanx of enemies assailing them in the same direction; they rely upon the same Divine Power for success and victory; they have the same hope of rest, grounded upon the same foundation; and they must use the same means, and the same success will crown their efforts. Therefore, in the class-meeting there are congenial spirits. Their object is the same; they meet to talk of Jesus, the Cross, the love of God, the Heaven of glory which they are seeking, the rich feasts of redeeming grace, the radiant prospect that lies spread out before the bright visions of faith. Here are congenial spirits and congenial subjects: the very object of class-meetings is to cultivate this spirit, this principle. Each one comes to speak, to hear of the joys of God's great salvation, and have his spirit refreshed, his prospect brightened, his strength re-

[illegible] Holy [illegible] re-baptized with the [illegible] therefore be regarded [illegible] less than a nursery of piety? The ennobling powers of the soul are here developed and cultivated; love for God and each other is stimulated; and being frequently associated with each other in class-meeting, the bonds of brotherly love are greatly strengthened, so that when abroad in the world we feel the more kindness one towards another.

Reader, are these things true?—Thousands of you can answer from experience. When you are diligent in your attendance on class-meeting, does it not afford you more pleasure, more happiness to be with Christians, than to be associated with the wicked; and visit fashionable resorts of wickedness, or parties devoted entirely to sensual gratification? There can be no happiness where there is no companionship, and no association can be pleasing where there is no congeniality of spirit: and no spirit can be more congenial than the pure spirit of christianity; and no means is better adapted to the culture of the spirit of christianity than class-meetings.

Rest, N. C. OSSISSO.

For the N. C. Christian Advocate.

Preachers' Wives.

BRO. HEFLIN: In the last Advocate I read with sorrow the announcement of the death of another one of our preachers' wives. Four of our beloved sisters have been taken from the labors of earth to a reward in the skies, since, we met at our last Conference. Thinking of the great loss of our bereaved brethren, with whom we all sympathize most sincerely, the question has been presented to my mind, has not the Church suffered loss also in their death? I am persuaded that the influence of the ministers' wives upon the church and the world is not sufficiently understood or appreciated. Too little is said about them—too little attention paid them. I am not sure that they should not be held up as the most self-denying, and consequently the most deserving of love and honor, of the servants of Christ. The world does not know how much it is indebted to them for the self-sacrificing spirit of those who preach the word of life.

The cause of Christ demands constant, habitual self-denial; especially is this true with regard to those who go forth to sow, as the Methodist itinerant does, "beside all waters." Unaided by Christian sympathy and the sweet encouragements of love, how few are "sufficent for these things."

The minister must find some one to help him bear the burden of his cares and responsibilities, and to smooth down the roughness of the stern realities, of a life devoted to the salvation of men. This he finds in the person and Christian character, of a pious companion in all his joys and sorrows—his wife.

The human heart was formed for love and communion with those of kindred sentiments and feelings, and when under the influence of the religion of Jesus, it is capable of more pure, chaste and holy affection than before. The minister, amid the admiration and flattery of the world, or even the Christian love of his brethren, feels the lack of a pure heart gushing forth as a fountain the streams of affection and fidelity. Is not this the reason why, with hardly an exception, our preachers, as soon as practicable, find themselves a friend, a confidant, a companion in one, whose love is purer than all others, and is not subject to the changes of seasons; observations have led me to believe that the generality of our preacher's wives are pure, holy, pious women;—the notices of their deaths, published in our church papers every year, testify the same. Most of them have been reared in ease and plenty; many in circumstances of affluance. Have there been, to them, no struggles between a stern, imperative sense of duty, and the pleasanter drawings of inclination to ease and worldly comfort, and have there been no sacrifices, no glorious triumphs of faith? and when they die—as most of them do—in youth, among strangers, and far from father and mother and home, are they not martyrs to the cause of Christ?—Among the glorious army of martyrs above, I imagine many a minister's wife will be found, who shall be honored by the Father, while those who despised her, or looked upon her with coldness, because "*she was only a preacher's wife*," shall find their hopes forever blasted. Who knows, but God and her husband, what an influence for good she is exerting? Often, when disappointed in his labors, has he poured his fears and griefs into the attentive ear of his wife, and has received sweet words of encouragement and comfort from her lips. When the world turns coldly from him, he knows where a warm heart waits to receive him.—You may not know it, sir, but I venture the assertion that many of our most useful ministers would long since have forsaken the itinerant field, but for the faith and holy encouragements of their wives. Your correspondent, two years ago, heard one of our preachers say that he had often been tempted to locate, but "Mary," said he, "would tell me that the Lord would not bless me if I did." His Mary is now gone to the skies, and doubtless is a guardian spirit of his most sad in life. What marpit have been from the suggestions or a pious wife?

How many of our Sabbath School children are indebted to the preacher's wives for instructions which will make them happy in eternity. If faith, a cross-bearing and self sacrificing spirit, and a holy, humble life, make up a lovely Christian character, and if happy dying demonstrates it, then our preachers wives are lovely Christian women. Depriving themselves voluntarily of many of the comforts of life and of that sweetest spot on earth, however humble, *a home*; they become wanderers on earth, subject to more inconveniences, sorrows, troubles and fears, than other women—looking only to the "city which hath foundations" for a home and enduring substance.—Surely we cannot doubt that "the love of Christ constraineth" them, and that they shall reap an abundant harvest of honor, joy and peace in the skies. What was once said by one of our venerable Bishops of our preachers, will apply to their wives: "*They live hard and work hard, but always die well.*"

ROANOKE.

April 25, 1856.

Now.—What is it? That point in duration which links the two eternities; that fitting moment which, as it emerges into the present, vanishes into the past. A beat of the pulse measures it; a heart-throb—a breath. While one utters the word, it comes—is gone.

What of it? Especially this: It is the accepted time—the day of salvation. As it flies, God waits to be gracious. Listen! Divine love speaks. "Unto you, O men, I call. The great expiation has been made. The fountain is open. That blood is sufficient. Whosoever will may live; from death in sin rise to glory. I am a just God and yet a Saviour. But delay not. Now; not to-morrow. Time rushes. Life ebbs. Death hastens. What men are at that last now, they are forever. Its moral hue colors the illimitable ages."

Will you waste it? What this breath into which such interests crowd; on which hangs eternity! Waste it! Are you mad? Must truth be unheeded? love rejected? heaven lost? Waste it! Ease, pleasure, gold, fame—throw them all away, if need be; not moments. Seize them—hold them! That undying soul is to be saved, if ever, now!

[Presbyterian.

From the Memphis Ca. Advocate.

A Sermon upon the Human Trinity.

DEAR AUDIENCE—My text you will find by consulting the first verse of the first chapter of the book of human depravity, which reads as follows: I, Me, and Myself. The text naturally divides itself into three parts: First, *I*. This is the first person in the human trinity. *I* told him so; *I* knew how it would be; it is as *I* said; he would not do as *I* desired him; *I* first suggested the plan; did you know our good Bro. A.? *I* joined him into the Church; *I* baptized him; *I* closed his eyes; *I* preached his funeral. You know Prof. B.? *I* taught him when he was a boy. You have heard of Parson C.? *I* knew him when a poor boy, *I* first brought that young man out, *I* told him then he would make a great man. You have seen Doctor D.; *I* presume *I* gave him his first start; *I* gave lawyer E. his first case, had something to do in making every great and good man.

Secondly, *Me*. This, my audience, is the second person in the human trinity. After hearing of *me*, he came to see *me*; and told *me* he could not succeed without *me*; for his confidence in *me* caused him to consult *me*; and his reverence for *me* made him esteem *me*. What did she say about *me*? Do you reckon she loves *me*? He came to see *me*, and what do you think he said to *me*?

Thirdly, *Myself*. This is the third person in the human trinity. Your remark reminds me of *my* start in the world.—This is a good-looking child, he favors *my* son. She is a very handsome lady—she reminds one so much of *my* wife. I do good work in *my* shop; I will give good bargains at *my* store; did you hear *my* speech? how did you like *my* sermon?—come to *my* Church—*we* have the most fashionable church in town.

APPLICATION.—You, my dear egotistical auditory, who worship at the shrine of human divinity, readily perceive from the foregoing remarks that *I* is wonderful in works, *me* great in counsel, and *my* supreme in possessions.

WIT CONTEST BETWEEN FATHER AND SON.—R. B. Sheridan had a great distaste to anything like metaphysical discussions, whereas Tom had a liking for them. Tom one day tried to discusss with his father the doctrine of Necessity. "Pray, my good father," said he, "did you ever do anything in a state of perfect indifference; without motive, I mean, of some kind or other?" Sheridan, who saw what was coming, and by no means relished such subjects, even from Tom, or any one else, said, "Yes, certainly." "Indeed, sir, in-Tom, is it?" "Yes, total, entire, thorough indifference." "Well, then, my dear father, tell me what is it you can do with (mind) total, entire, thorough indifference?" "Why, listen to you, Tom," said Sheridan. The rebuff, as Tom told me, so disconcerted him, that he had never forgotten it nor had ever again troubled his father with any metaphysics.

Another amusing incident is the following, in which Prof. Smyth, the tutor of Tom, is concerned:

An incident occurred just as I parted with Mr. S., not a little descriptive of him. "I wrote you a letter lately," I said, "it was an angry one; you will be so good as to think no more of it." "Oh, certainly not, my dear Smyth," he said; "I shall never think of what you have said in it, be assured," putting his hand in his pocket. "Let it is," he cried, offering it to me. I was glad enough to get hold of it, and, looking at it as I was going to throw it in the fire, lo, and behold, it that it had never been opened.

From the Central Presbyterian.

Thoughts from Dr. Cumming.

1st. Whatever the Bible repudiates is heresy: whatever it rebukes is sin; whatever it is silent on, is not essential to our salvation.

2nd. *In* Christ is our safety; *for* Christ is our duty; *with* Christ is our everlasting happiness.

3rd. I look upon a Sabbath School teacher as contributing substantially more to our country's greatness, than even the most accomplished orator in the House of Commons.

4th. Many pray who never say prayers, and many say prayers who never pray at all. It is the heart that prays. If it pray not you might as well make an automaton pray, or do as the Chinese do, pray by wind-mills and machinery.

5th. THE PHARISEE.—Such a one has a creed and conduct all beautiful on Sunday, but reversed and contradicted by every action on the Monday. He is every thing that is dishonest and dishonorable in the transactions of life. He prays *beautifully* in the sanctuary; he acts *badly* on the Exchange. He sings the most beautiful Psalms, and leads the most unholy, sensual and unrighteous life. He is anxious only that he should have the glory of the devout Pharisee, not that he should have the grandeur of the true Christian and consistent man.

6th. Be better than you look, rather than look better than you are.

7th. CHRISTIANITY.—Many persons have an idea that Christianity is a thing for canonical times and consecrated places; that it is a very good thing for the Sabbath, and very proper for the house of God; that consecrated hands should only touch consecrated things. What a misconception is this! Christianity is for every-day life, for the Exchange, the parliament, the palace, the shop, the closet and the drawing-room. Christianity is meant to be in perpetual spring. It is not a thing for Sunday, that ceases upon Monday; it is a perpetual influence.

8th. Not a year passes that leaves not fresh snow upon our heads, and weight and responsibility upon our hearts.

P. B.

Account Books.

Tare and Tret;
Of every grade;
Wholesale, retail—will you trade?

Goods for sale,
Roll or bale,
Ell or quarter, yard or nail;
Every dye—
Will you buy?
None can sell as cheap as I!

Thus each day
Wears away,
And his hair is turning gray!
He nightly looks
O'er his books,
Counts his gains and bolts his locks.

Bye and bye
He must die—
But the ledger-book on high,
Will unfold
How he sold,
How he got and used his gold.

The Lord's Prayer.

A friend tells us an anecdote of Booth, the great tragedian, which we do not recollect to have seen in print. It occurred in the palmy days of his fame, before the sparkle of his great black eye had been dimmed by that bane of genius, strong drink. Mr. Booth and several friends had been invited to dine with an old gentlemen in Baltimore, of distinguished kindness, urbanity and piety. The host, though disapproving of the theatres and theatre-going, had heard so much of Booth's remarkable powers, that curiosity to see the man had in this instance, overcome all his scruples and prejudice. After the entertainment was over, lamps lighted, and the company reseated in the drawing-room, some one requested Booth, as a particular favor, and one which all present would doubtless appreciate, to read aloud the Lord's Prayer.

[illegible] this gratification, and all eyes were turned expectantly upon him. Booth rose slowly and reverently from his chair. It was wonderful to watch the play of emotions that convulsed his countenance. He became deathly pale, and his eyes, turned tremblingly upward, were wet with tears. As yet he had not spoken. The silence could be felt. It became absolutely painful until at last the spell was broken as if by an electric shock, as his rich toned voice, from white lips, syllabled forth, "Our Father, who art in Heaven," &c., with a pathos and fervid solemnity that thrilled all hearts. He finished. The silence continued. Not a voice was heard or muscle moved in his wrapt audience, until from a remote corner of the room a subdued sob was heard, and the old gentleman (their host) stepped forward with streaming eyes and tottering frame, and seized Booth by the hand.

"Sir," said he, in broken accents, "you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man, and every day from boyhoood to the present time I thought I had repeated the Lord's Prayer, but I have never heard it before, *never!*"

"You are right," replied Booth; "to read that Prayer as it *should* be read, has cost me the severest study and labor for therty years, and I am far from being yet satisfied with my rendering of that wonderful production. Hardly one person in ten thousand comprehends how much beauty, tenderness and grandeur, can be condensed in a space so small and words so simple.—That prayer of itself sufficiently illustrates the truth of the Bible, and thus stamps upon it the seal of Divinity."

So great was the effect produced, (says our informant, who was present,) that conversation was continued but a short time longer in monosyllables, and almost entirely ceased; and soon after, at an early hour, the company broke up and retired to their several homes with sad faces and full hearts.

Chicago Tribune.

Often—Seldom.

I am an itinerant Methodist preacher, and have for more than a score of years been one. *Often* during that time have I seen great revivals of religion. *Seldom* during their continuance have I heard any minister preach Calvinism, and *never* during such seasons heard one attempt it but that it put out the fire. *Often* have I heard the minister from the sacred desk declare—"If ye *do* these things ye shall never fall" to great profit to his hearers; but *seldom* have I known the ministers of very feeble talents made by God's blessing the means of the salvation of many souls. *Seldom* have I known the children of professedly pious parents saved through the instrumentality of any man's ministry so long as the parents found fault with or spoke lightly of the ministers in the presence of their children. *Often* have I been greatly astonished to find whole families of children very wicked, who were brought up by parents that were esteemed pious members of the Church. *Seldom* have I been at a loss to account for it when I had opportunity of becoming well acquainted with such families. *Often* have I known men embrace religion and join the Church that were before drunkards. *Seldom* have I ever known such to do any good or to save their souls who did not entirely abandon the use of all intoxicating drinks, [illegible] twigged '*groggery*' after he joined the Church. *Often* have I known a man of very moderate talents make a good class-leader; but *seldom* have I ever known a man with any kind of talents make a good class-leader who was frequently running to the preacher to "beg off." *Often* have I known a good exhorter in our Church spoiled by making him a preacher; but *seldom* did I ever know a good preacher spoiled by making him an exhorter.

How the Irishman Converted the Jew.

A 'rale hard sinner,' a native of the Emerald Isle, went to confession the other day, to his parish priest, and so shocked the clergyman with a recital of his sins that he exclaimed—'My son, did you ever do a good deed in your life?' 'I did,' said Pat; 'I converted a Jew once.' 'How was that?' inquired the confessor. 'You see,' said Pat, 'that long-nosed-pork-hating-murthering blaggard fell overboard, and I put after his carcase in a bote. 'I seized him by the top-knot just as he was going down the second time, and pulled his head above the surface, and says I, 'if I save you will you be a christian?' 'I won't,' says he; and with that I deposited his head about threee feet unther again; pulled him up once more, and put the question anew—'Will you be a Christian? to which he again replied 'No,' gruffly. I gave him another dip and brought him up puffing like a porpoise. 'Will you be a Christian now?' says I. 'Y-e-s,' says he, and his teeth were chattering for all the world like a monkey that had burned his toes. 'Well,' says I, 'you are now converted, and you'd bet-[illegible] die in the faith: and so saving, I departed.'

'TECHY!'—The following is *verbatim* a conversation which occurred between two middle aged men, at the corner of Sycamore and Back streets, Saturday morning, at eight o'clock:

'How do you do, Mr. Smith?'
'Do *what?*'
'Why, how do you find yourself?'
'I never *lose* myself.'
'Well, how have you been?'
'Been!—been where?
'Pshaw!—how do you feel?'
'Feel of me, and see.'
'Good morning, Mr. Smith.'
'It is'nt a good morning, either.'

Pet. Express.

From the Western Chronicle.

"What Now," is a small work recently published, written by the Rev. Dr. Deems, of N. C.; and of it the writer can truly say, it embodies gems of thought and sentiment worthy of the consideration of every Christian lady. It is dedicated to Miss Lucy E. Biggs, and the other young ladies of the Graduating Class at Greensboro' Female College in 1852, and can be procured for a trifle at any of the Book-stores of Virginia or North Carolina.

B.

FOR MOTHERS' EYES.—Mothers who encourage their daughters in superficial accomplishments and bold display, are often preparing for them a lifetime of chagrin and misery. On the other hand, when they are trained at home, by precept and example, in retiring, industrious, studious, virtuous habits, they are prepared to be useful and happy throughout life.

Great Suffering in the West—U. S. Soldier: Eating their Own Companions.

The following is an extract from a private letter received in this city by the editor of the Military Argus:—

FORT PIERRE, N. T., March 15, 1856.

A most horrible affair happened between here and Sioux City in December last, which is almost too hideous to relate. Three soldiers, named Rigers, Wicker and Cornell, deserted from Companies D and H, Second Dragoons, about the first of December, and started down the river. On their way they overtook four persons from this place, who were proceeding in the same direction, and as self-preservation suggested the idea of strength in numbers, they mutually agreed to travel in company. Up to this time, and for some ten or twelve days after their juncture, the weather had been remarkably mild and pleasant. A few days after, however, heavy snows, accompanied with intense cold, set in, which continued with but little intermission for thirty or forty days, during which time but little progress was made. At length their scanty stock of provision gave out, and starvation seemed inevitable, for they were at least two hundred miles in a direct line from the nearest settlement.

For six days, without a particle of food, they continued their course down the river but made very little progress towards their destination. Under these accumulated sufferings the soldier named Cornell died, and [illegible] appease their hunger, cut off [illegible] at his flesh. The following [illegible] civilians died, but as the [illegible] shortly after, the living [illegible] necessity of making any further [illegible] upon the dead bodies of their companions.

They were found by a part of Major Howe's command, and when first discovered they were regaling themselves upon the arms and legs of their unfortunate companions. The survivors were taken to Major Howe's camp, and under proper care and attention have all recovered.

ACQUITTAL.—The trial of Spencer Sawyer, for the murder of Mr. William Charles in Pasquotank County N. C., about a year ago, came on at the last term of the Superior Court, [illegible] trial an extraordinary [illegible] case was taken up on Wednesday last, and after a patient and searching trial, resulted in the acquittal of the prisoner. The Hon. Geo. E. Badger and H. W. Miller, Esq. were employed to defend the accused.

Philadelphia, May 1.—A terribly destructive fire broke out last night in this City about 12 o'clock. It commenced in Jessup and Moore's paper warehouse on North street, below Sixth, and extended rapidly into Commerce street, in consequence of a sharp North-west wind; thence the flames spread over Market street, consuming all the buildings on the Eastern side of 6th to Market st.

The loss has mostly fallen on the insurance companies. The York and New Haven railway Depot, on Centre street, was partially burnt. In the morning the immense structure of conflagration covered four blocks, containing innumerable tenants, who suffer a very great loss.

During the fire, a fireman's fight occurred, and in the affray one fireman was stabbed dangerously.

FOREIGN NEWS.

NEW YORK, April 26. The steamer Persia arrived at an early hour this morning.

The Paris conference closed on Wednesday, the 17th, and the treaty ratifications will be promulgated at the end of the month.

Mr. Dallas had a civic banquet in London, when Lord Panmure declared that the troops sent to Canada are not hostile to the United States, but to supply those withdrawn during the war.

The Moniteur announces that the Peace Conference closed its sittings on Thursday, and that the ratifications will be exchanged by the end of the month. Immediately after the promulgation of the general treaty the protocols will be published, and will make known the labors of the Congress in detail.

The questions considered at the last sitting were: the free navigation of the Danube; the interior regime of the Principalities and the arrangement of the frontiers; and the situation of the Christians in Turkey. For these purposes three commissioners were appointed.

It was reported in Paris that diplomatic movements of importance are on foot respecting Italy.

An American ambassador is to go immediately to Rome on a special mission. It was rumored that this mission refers to the concordat, but the Italian journals say it relates to the general state of Italy.

Count Orloff goes to Naples immediately after the exchange of ratifications, to see his son who was wounded in the Crimea.

The Lord Mayor of London entertained Mr. Dallas on Thursday at the Mansion House, in honor of his arrival as Minister from the U. States. There were some two hundred guests present. The Mayor toasted Mr. Dallas, prefacing it with a speech full of generous sentiments towards America, regretting that any question should arise between the two countries that should threaten the dreadful alternative of war.

In the House of Lords, Lord Panmure, in reply to the Earl of Elgin's question touching the reports of large bodies of troops and quantities of ammunition about being despatched to Canada, said it was true that the Government contemplated doing so, but the impression that they were sent for purposes of aggression was without foundation.

The Government intended only replacing the troops, stores and munitions of war which had previously been withdrawn for the purposes of the Crimean war.

A splendid fete was given in Paris, in honor of the Plenipotentiaries.

Breadstuffs have further [illegible] continental markets. P[illegible] ue to decline, owing to the [illegible]