

Poetry.

THE LOVELY LAND.

From the New York Observer. There is a lovely land, Away beyond the sky...

Selections.

From Bishop Pierce's Address. Female Education.

That woman, as one of the important agents in the constitution of society, needs and deserves culture and development...

break the lance. 'The party which wins the victory grasps a barren sceptre. If there be inequality—the difference is not greater than among individuals of the same sex; and, in my judgment, the whole theory of accommodating education to either boys or girls, to the exclusion of every thing, for which there is a supposed aptitude, is impolitic if it were practicable, and impracticable if it were politic. Minds—all minds differ in many respects. Some are tardy—some are precocious in their development. Some reach their maximum of attainment and strength almost at a bound—others toil on, step by step, and are accumulating for a life-time. These peculiarities manifest themselves only in the progress of life and education. They can not be determined by the sagacity of the teacher, nor foretold by the science of the phrenologists. Besides, it is the business of education to aid nature—to remedy her defects—directing what is strong, and strengthening what is weak. The truth is, that voluntary, earnest, persevering, protracted mental action is the chief secret of becoming wise and great. By it, a feeble mind may be trained to energy and distinction. Without it, a mighty intellect will degenerate into imbecility.—The differences of aptitudes and exhibition among men and women, are not strictly constitutional; but referable mainly to their mental habits. Allowing, as I think is just and proper, a diversity of mental organization; yet I insist that all the elements of mind are common to both. The original combinations of these elements are endlessly diversified; but the characteristic results are not more marked as between men and women, than between men and men. The dissimilarity, which I concede, if not created by education,—the education of the fireside, the school-house, and the world of social life,—is essentially modified by woman's social relations, and the passions and affections, incident to those relations. The human mind is expanded or contracted—corrupted or refined—waxes into vigor or wanes into feebleness, according to the subjects of thought, with which it is most familiar; and if women are not capable of strong thought—of deep analysis—of prolonging research, it is rather from mental desuetude, than original incapacity. Compelled by the necessities of her allotment to think much of trifles—of the petty details of expectations of society, as now constituted, without effort; and perhaps disqualified by a defective education for high and sustained mental action; it is not marvellous, that so few women are distinguished for great acumen and vigor of intellect. Even among men, those are most distinguished for power of thought and facility of expression, whose professions and pursuits most constantly tax the thinking faculty, on the high themes of statesmanship, philosophy and religion. The deep thoughts—the mature judgment—the continuous reasonings, for which the great among men are celebrated, are not natural or spontaneous—the facile, untrained working of original powers.—They are acquisitions—habits, the results of hard study and long practice; and, after all our boasted pre-eminence, very few reach high distinction in the departments where we claim to excel. Profound thinkers are rare—the prodigies of their generation. The present age is woefully degenerate—the pride of great men is nearly extinct.—England has now no Pitts, or Peels, or Wellingtons; France, no Mirabeaus, Talleyrands, or Napoleons—or at most but one, and he is only "the nephew of his uncle." America has no more Calhouns, Clays and Websters. Even in the world of literature, the chief actors have acquired notoriety rather than fame,—like Dickens, by the quaint, outlandish titles of his books; like Thackeray—the strolling retailer of old court scandal—or like Carlyle and Emerson, by the most affected, arbitrary and unnatural use of their mother tongue, beguiling the world into the belief that they are deep, when they are only dark—profound, because they are unintelligible. In my humble opinion, there is more mind—more sound wisdom—more wise, practical ideas in Hannah More's Works, than in all the ponderous tomes of the boasted German philosophy. The truth is, very great minds are rare in either sex; but the inference that all the rest of mankind are constitutionally incapable of great improvement, would not be deemed a fair conclusion. Various solutions, natural, obvious, easy, can be found, to explain the fact, without charging all the rest of us with mental impotency. So I say in relation to women. Though not generally distinguished for intellect, beyond the circle of their families and friends; yet the sex is not without representatives in all the varied walks of literature. The reasons for this are to be found, first in the nature of their duties and the subjects with which they are most familiar,—subjects, which tend to fetter and dwarf the mind, and duties, which leave no time for attention to any thing beyond the graceful—the light—the imaginative. No wonder, therefore, that females figure most in those departments, most accordant with the delicacies of their physical and mental constitution; and to which they are restricted, partly, by the appoint-

ment of nature, but mainly, by the decree of popular opinion. Reasons for referring Sprinkling to Immersion. 1. Christ's blood is called the blood of sprinkling. Heb. xiii. 24. In the book of Isaiah it is predicted, He shall sprinkle many nations. Isaiah lii. 15. 2. Sprinkling is more congenial with the spirit of the Christian dispensation. Beyond all controversy, it is more simple and convenient in its form of administration; it stands opposed to all pomp and parade; it requires no change of dress; it imposes no necessity of leaving the house of God, where the word of life is dispensed, and the holy supper administered, for a lake or pond, a river or brook. 3. Its decency, or its peculiar adaptation to the laws of strict decorum and propriety. 4. Its perfect correspondence in its external import with the Holy Spirit's application of the blood of sprinkling in regeneration. And this fact is the very thing designed to be represented by it. 5. The universality of its application to sick persons as well as to people in health—to people at sea as well as on land—to persons of every condition and circumstance, equally in all countries and in all seasons of the year, gives it a decided superiority over immersion. 6. It is worthy of remark, that in baptism by sprinkling, the water is applied to the subject—not the subject to the water, as in the case of immersion. This is just as it should be. We never say that people are dipped into the Holy Ghost, or that a lost sinner is applied to the Holy Ghost. The sinner does not first come to Christ, but Christ first comes to the sinner. In the language of the converted Indian, the words stand thus—"I did not first find Jesus, but Jesus first found me." 7. Sprinkling is to be preferred to exclusive immersion because it presents a no mighty obstacle—no insuperable barrier in the way of a believer's approach to the Lord's table. Exclusive immersion does. 8. Christian readers, let it be distinctly understood that sprinkling shuts none away from the Lord's table who have been subjects of baptism in any of its forms. The gloomy doctrine of close communion is not grafted upon it. 9. The advocates for exclusive immersion say that, if not nine-tenths of the professed followers of Christ, who have been redeemed with the same precious blood with themselves—who have been sanctified by the same Holy Spirit with themselves, and who are bound to the same kingdom of eternal glory with themselves. It will doubtless be understood that I am here speaking of the true followers of Christ. 10. The Lord Jesus Christ, at his table, communes with all his true friends and real followers by his blessed Spirit. In accents of love he declares to each of them, that as oft as they eat this bread and drink this cup, they do show forth the Lord's death until he come. Is it not right and safe to commune where Christ communes? 11. No serious, candid believer in the Divine inspiration of the Scriptures can have the hardihood to deny, that a most perfect union exists between Christ and the Holy Spirit. Admitting this to be a fact, it clearly results, that wherever Christ communes with his own people, at his own table, by his own Spirit, there he would commune in person were he actually present! And is there a true Christian on the earth, in good standing in his own Church, who would refuse communion in such a case? Then, why refuse to commune where the Lord Jesus Christ readily communes by his blessed Spirit? 12. Christ not only prays for the union of his people, but expresses the delightful truth under the similitude of a dove: "my dove, my undefiled, is but one." Not two, but one, is here recognized. Can that one be divided, and not bleed? The same idea is communicated by the expression, "Ye are one body, one bread, and members one of another." The Lord Jesus Christ has but one Church in the universe. "The Church below, and Church above, But one communion make; All join in Christ, their living Head, And of his grace partake." And where, I pray, on this side heaven, is there a brighter, and lovelier display of this union and communion than at the Lord's table? 13. An inspired apostle in his charge to the heralds of the cross, convened at Miletus, as recorded in Acts xx, 28—directs them "to feed the Church of God, which he hath purchased with his own blood." Here, I ask, what an outrage would it be on the common sense of mankind, on reason, and on Scripture, to see this blood-bought company refuse to partake of the memorial of this precious blood together; which, with adoring gratitude and praise, they unitedly acknowledge to be infinite in its sacred value and Divine efficacy; with which the whole Church is bought, and washed, and renewed, and sealed to the day of redemption, merely because there is a shade of difference in opinion about some of the outward forms and circumstantialities of their religion! What! do I hear one of these redeemed sinners exclaiming, I cannot celebrate

the Lord's supper with any who have not been baptized by immersion? Why? Because baptism is the door into the Church. Who, my friend, has told you so? Certainly not the Lord Jesus Christ, the great Head of the Church. He has said no such thing. What, then, has he said? He proclaims to me—to you—to all—I am the way;—and Christ is the door into the true militant Church upon earth; yes, and blessed be his name, Christ is the way, and Christ is the door into the Church triumphant in heaven. There is no other way, there is, blessed be God, no other door. 14. Close communion, which results from exclusive immersion, has been the occasion of great discord in the Church of the living God, and of immense evil in the world. It has been the occasion of checking revivals of religion in their progress—of bringing them to a speedy termination, to the no small grief of the people of God. And may I not add, in perfect accordance with this melancholy fact, that it has been the means of prejudicing the minds of thousands, and tens of thousands, against experimental religion, against true godliness, and of ripening them for everlasting ruin! 15. As exclusive immersion is the prolific source of these great evils, would not its advocates do well to stop and inquire, with more seriousness and earnestness, whether the "one baptism" may not truly and properly be administered in different modes?—Old Paper. Henry's Wish. "I wish I was afraid of one thing," said Henry, as he was standing by the window in his mother's room. "What is that one thing?" she inquired. "I wish I was afraid to do wrong," he answered. "I am afraid to do wrong," said his little brother Charles, who was standing by his side. "Why are you afraid?" asked his mother. "I am afraid you will find it out," he replied. "Are you never afraid of that?" inquired Mrs. Howard of Henry. "Sometimes I am; but generally, when I have done wrong, I make up my mind to confess it."

He that confesseth and forsaketh his sins, the Bible tells us, shall find mercy. "I generally tell you too," said Charles. "I hope you always will, for if you tell me when you have done wrong, you will be much less liable to do so again." Mrs. Howard remembered that Charles often came to her, and in a whisper, or low tone of voice, told her of some iniquity, almost always closing with the remark, "I thought I had better tell you." She always encouraged this confidence, for she knew it would do much to keep her dear boys from impure influences, and her most earnest desire for her children was, that they might be pure in heart, fearing nothing so much as sin. Children may proceed in hiding their sins from the knowledge of their parents, but they cannot hide them from the eye of God, nor from their own consciences. They should be afraid of sin, because they know it is wrong, and if unrepented, will ruin their souls.—Dear child, are you afraid to sin? The Iron Wheel. The following we clip from the correspondence of the Texas Christian Advocate. "I am satisfied that the Baptists are sick of the 'Iron Wheel,' which seems to have ceased to be 'great.' Graves has made money out of it, I reckon, and in that respect they may feel identified. I have conversed with intelligent Baptists who unqualifiedly condemn it—think it a disgrace to their Church. I have seen a copy—the pictures of Calloun, of Cass, of Webster, which I recognized immediately, but no one would have supposed that they were intended as likenesses. So with the 'Iron Wheel.' The idea is gotten from the late eloquent Cookman, and this deprives Graves of the credit of originality. To think of a minister of Jesus Christ setting down, and taxing his brain, to make such a perversion! Resorting to the low, filthy trick of caricaturing a denomination of Christ's followers, who have done as much to Christianize this land as any other two denominations—of abusing a class of ministers who have reaped less of the esse and profit of this world than any other! Now I have been a Methodist layman, and never felt oppressed in the slightest. I've been an itinerant preacher nearly four years, and have never felt oppressed. I have had pastoral charge most of that time, and have never yet seen the opening through which I could put my foot on the membership. Hence I know the whole case to be false. The fact is, what Graves has produced and called a portrait of the Methodist Church, is nothing but a filthy something which

he has vomited out of his own black heart, and finds its adumbration nowhere else than in those of a like hatred to us. May God pardon him and them, and pardon me for spending this time, and paper, and ink on such a subject! JOSEPH B. COTTRELL, Spring Hill, Marengo Co., Ala., July 8. Baptist New Version. Some specimens of the new version given by Dr. Judd, are a literary curiosity, and will cause a general opening of theological scholars, e. g. 2 Tim. 4: 2. "Announce the word; be on hand conveniently and inconspicuously." 2 Cor. 13: 14. "The partnership of the Holy Spirit be with you all." Col. 3: 10. "You have put on the young man." Gal. 6: 8. "He who sows into the flesh shall out of the flesh reap corruption." 1 Tim. 3: 16. "And, without controversy, the secret of deity is great." Matt. 20: 27. "Whoever will be chief among you let him be your bondsman." John 3: 12. "If I said to you the earthlies, and you did not believe, how if I say to you the heavenlies, will you believe?" Phil. 2: 10. "That in the name of Jesus every knee should bend of heavenlies, and earthlies, and of infernals." Eph. 2: 6. "Sit together among the heavenlies." Eph. 6: 12. "Struggle not against blood and flesh, but with the worldly forces of the darkness of this age, with the spirituals of the badness in the heavenlies." Acts 4: 24. "Master, thou art the God who made the heaven and the land." Ignorance and Crime in England. At a late education meeting in Gloucester, England, at which Lord John Russell presided, that nobleman gave a sad picture of popular ignorance. He spoke of multitudes who knew nothing of the history or condition of their own country, and of some who were ignorant even of the name of God and of Christ. Dr. Taylor, an eminent physician, gives a still more sombre account. In a letter concerning the famous trial of Palmer for killing by strychnine, Dr. Taylor says: "I would observe that during a quarter of a century, which I have especially devoted to inquiries concerning poisons, I have never met any cases like these suspected cases of poisoning at Rugby. The mode in which they were ignorant compared with their probable influence on society. I have no hesitation in saying that the future security of life in this country will mainly depend on the judge, the jury, and the counsel, who may have to dispose of the charges of murder which have arisen out of these investigations." What must be the condition of society in which the only security of human life from the whole poisoning and murder is the rope!—Richmond Dispatch. Communicatives. For the N. C. Christian Advocate. Marrying Preachers. In former days, it was thought to be necessary for a Methodist preacher to locate as soon as he was married.—Knowing the difficulties and privations attendant on the itinerant life, the self-sacrificing pioneers of Methodism found it best to be untrammelled with families. Besides, there was an unwillingness on the part of the Church to give any thing to the support of preachers' families. But times have altered, and both preachers and people are inclined to go to the other extreme. Our young preachers can scarcely stand a probation of two years before they are seeking a wife; and however difficult they find it getting along as single men, they think it very unreasonable if any one should object to their marrying. On the other hand, the people have found these "courtship characters" to be less useful than married men; hence they prefer the latter. They are also willing to support the family of an acceptable minister, provided he has married discreetly. But there are many instances in which the labors of valuable ministers have been rendered useless by the counteracting influence of their wives. This fact induces us to offer some reflections for the consideration of those who contemplate marrying preachers, and those especially who regard it as a life of ease and self-indulgence. It seems strange to one who knows any thing about it, that there should be any such mistaken creatures. But it is nevertheless true. There are some young ladies who fancy that it would be perfectly delightful to be travelling from place to place, forming new acquaintances, who will do all in their power to render them happy. They have no idea of meeting with any other than a welcome reception wherever they go. Indeed, they expect to be sought after and greatly esteemed by an eager crowd, who shall esteem it a favor to have their company—each pressing their claims to a visit from their preacher and his interesting lady. Should these unfortunate creatures have it in their power to try the reality of such a life, they will find it exceed-

ingly difficult to submit to the disappointments they are destined to meet. Suppose we follow them in taking a round on the circuit. The young wife feels that she cannot be left at home a week or two by her husband; she must go with him. The necessary arrangements being made, they start to church, expecting a good congregation of anxious hearers. But they only meet a few, and they are careless and indifferent. Instead of many invitations to go home with them, they are coolly told, "If you can put up with such fare as we have, you are welcome," by some good old brother who always invites the preacher home. Some others intended to have invited the preacher, but finding he had his wife with him, they failed to come forward. They have always heard that the preachers' wives are "very particular and hard to please," hence they had not made the necessary preparation, and did not want them. She goes on to the next appointment, hoping to be better pleased. The congregation meets, and it is soon known that the preacher's wife is present. All are at liberty to criticize her dress and general appearance, and some willing listener will gather and report their remarks to her. She feels indignant that people should concern themselves with her private affairs, and wishes they would attend to their own business. Thus they go on from one appointment to another, meeting with all sorts of people, all of whom think the preacher's wife ought to think as they do, however widely they differ, about dress and other matters. This pleasure-seeking lady, who started out with high expectations of happiness, finds that this does not suit her. The husband must locate, or she gives him no rest. Being disappointed in all her expectations, she is disgusted with the itinerant life, not once supposing that the chief difficulty lies in her own want of qualifications. She had not counted the cost until it was too late. She need not do it now.—They are almost compelled to locate, for they are unwilling to occupy the parsonage, and no one is willing to board them. The minister who seeks for a wife some giddy, thoughtless, gay young lady, is not only laying a snare to entrap her in misery, but is placing a halter around his own neck, which will not only prevent him from "going about his business," but will also prevent him from being a blessing to the world. He should beware of a fortune-hunting Jewess. Think not that their high vocation exempts ministers from temptation. It is a lamentable fact, that the church is sometimes cursed with these "wolves in sheep's clothing," who use the garb of Christ only to accomplish their wicked designs. And no class of persons are so apt to be caught in their snares as the lady of wealth. But it is not my purpose to deter pious young ladies from marrying preachers of the right stamp. The pleasure-seeking devotee of fashion is likely to meet with all such difficulties as I have enumerated; but a pious, discreet lady, who is willing to undergo the privations necessarily connected with the itinerancy, may and will find happiness in discharging her duty. If she is such as Paul the Apostle recommended a deacon to marry, she will greatly assist her husband's usefulness. If she loves the Discipline of the Church, and abides by its rules, she does more to enforce them than any minister can whose wife is decked in "gold, pearls, and costly array." If all ministers were to marry prudently, there would no longer exist a prejudice against preachers' wives.—But as it is, the greatest difficulties they encounter arise from unfavorable impressions made by those who never were designed to fill this responsible station. Then let those who from pure motives and a sense of duty would marry preachers, weigh these things and "count the cost," before they accede to any such propositions. WHO? For the N. C. Christian Advocate. Controversy—Unity. Are we not one common brotherhood? Are we not of the same household of faith? Are we not journeying to that better country? Are we not in pursuit of that rest that remains to the people of God? Are we not brethren of one common cause, battling with the wicked one? Now, when we consider these things, in connection with the principles by which God rules and governs the world, the diversity of nature, and the capacity with which man is endowed, is it any wonder that there should exist a difference of opinion with regard to church polity? Does it not, in fact, lead us at once to see the great importance and necessity for the multiplied branches of the Christian church? It is true, had all men been endowed with the capacity of seeing, feeling, and thinking alike, they would have been able to perform alike all the requisitions of the moral and divine law, and there would not have been any necessity for but one system of religious worship, in order to achieve the great end of salvation. But as it was the will of God to classify the world of mankind according to the diversity of

light and reason with which He had endowed them, it is equally important, in order that all nations might enjoy the benefits of Christianity, that a multiplied system of church polity should be instituted under the supervision of the Great Head of the Church. Then why all this disputation about church organization? Are the results of such a course beneficial? Are they not wholly pernicious? Now, these things should no longer exist in the church of Christ. We should lay aside our contests about those minor points of difference, such as baptism, laying on of hands, and the manner in which we pray, &c., and earnestly contend for the faith once delivered to the saints. Are we born of God? Do we love Christ supremely? Are we wholly consecrated to His service? Without these, all our disputations about who is of Christ and who is not, will avail us nothing. Neither baptism, nor the eucharist, nor the laying on of hands, will save us. We must be born of the Spirit of God—we must be holy in heart and life—nothing short of this will take us across the Jordan of death, and moor us into the harbor of heavenly repose. Home Villa, N. C. For the N. C. Christian Advocate. Girls should Learn to Keep House. Parents, read this: it contains a practical lesson of great value.—Ed. No young lady can be too well instructed in anything that will affect the comfort of a family. Whatever position in society she may occupy, she needs a practical knowledge of the duties of a housekeeper. She may be placed in such circumstances that it will be unnecessary for her to perform much domestic labor; but on this account she needs no less knowledge than if she were obliged to preside personally over the cooking-stove and pantry. Indeed, I have often thought it was more difficult to direct others, and requires more experience, than to do the same work with our own hands. Mothers are frequently so nice in their domestic arrangements, that they do not like to give up any part of this care to their children. This is a great mistake; for they are often burdened with labor and need relief. Children should be early taught to make themselves useful—to assist their parents in every private or domestic duty. It is a not realize the importance of a thorough knowledge of housewifery. Children should be early indulged in their disposition to make an experiment in cooking in various ways. It is often but troublesome help they afford; still, it is a great advantage to them. I know a little girl about ten or twelve years old, who can make as nice a loaf of bread as any mother. Her mother taught her how much yeast and flour to use, and she became an expert baker. Whenever she is disposed to try her skill in making simple cakes and pies, she is permitted to do so. She is thus, while amusing herself, learning an important lesson. Her mother calls her "my little housekeeper," and she often permits her to get what is necessary for the table. She hangs the keys by her side, and very musical is their jingling to her ears. I think before she is out of her teens, upon which she has not entered, that she will have some idea how to cook. Some mothers give their daughters the care of housekeeping, each a week by turns. It seems to me a good arrangement and a most useful part of their education. Domestic labor is by no means incompatible with the highest degree of refinement and mental culture.—Many of the elegant and accomplished women I have known have looked well to their household duties, and have honored themselves and their husbands by so doing. God intended all women to be beautiful, as much as he did the roses and the morning glories; and what He intended was, that they should obey His laws, and cast off indolence and coquet strings, and indulge in freedom and fresh air. For a girl to expect to be handsome with the action of her lungs dependent on the expensive nature of a cent's worth of tape, is as absurd as to look for tulips in a snow-bank or a full-grown oak in a flower-pot. J. W. M. THE SHAKERS.—The number of Shaker societies now in this country is eighteen, located in seven different States. There are some in any foreign country. The denomination was founded through the instrumentality of a female, Ann Lee, who was born in 1736. She was introduced, as she believed, into the spirit world, and received communications from Christ and Moses, from whom she received instruction in regard to the principles of the dispensations which they ushered in. The Shakers hold that there have been four dispensations of God to man—the first beginning with Adam, and extending to Abraham; the second extending from Abraham to Jesus; the third from Jesus to Ann Lee; and the fourth from Ann Lee onward. The first Society was established in 1792, near Albany, N. Y. Tribune.