Vol. 1 .-- No. 39.

Poetry.

Thou wilt return no more.

turn no more.

No more the flute like tone

Shall mingle here its own

Sallie, thou wert so bright,

And then to droop and die,

And we no more to linger in the ray

Of that sweet, gentle eye,

A star amid the night,

shrined.

I hear it in the whispers of the wind-

RALEIGH, PRIDAY, SEPTEMBER 26, 1856.

variety of principles and facts, respecting of great calamities which befel them, and listener. No, you are not precisely

lifferent bearings. As, In Ocean's sullen roar— In the low breath of flowers—thou wilt re-

Of thy sweet voice, that seem'd in music a child of God, according to the then of life." Rev. ii: 10. conomy of salvation. I. Kings, iii: 5-14. Compared with II. Chron. i: 7-12. It is Soft melody of sound with echo's mocking true, this relates chiefly to his inward qualification to be a king; yet it is equally true that it comprehends also his moral and reigious character, as in these respects he So like a sunbeam on life's darken'd way, was to be as David his father-a man consecrated to the service of God, both as a Shining through clouds afar, a clear and steady light,

ix: 4. II. Chron. 17, 18. That ever seem'd to bring the holy heavens

more nigh. in a three-fold manner: And we again to meet In the same places she was wont to tread, Whispering in converse sweet; Yet hearing not her tone, nor her advancing and heathen, his heart became estranged

Oh! happier far than we-Happier than we, the pale unconscious dead; The spirit wing'd and free, Knows not the moaning sob of low breath'd

misery. I never ask'd if thou, Couldst to the mandate bow, That freezes up life's stream, and binds with ice the brow.

I clung to thee, as clings The shipwreck'd mariner to the last stay The angry water brings, "Till one dread wave draws nigh, and death's

Oh! mighty Death-in such We must not build our hopes-in forms of clay We treasure up too much, "For 'tis a fearful thing to love what thou

dull toesin rings.

To Little Sallie Haywood.

Fond recollections over me press, Of long fled days serenely bright; Though transient were those hours of bliss, Time cannot dim their holy light.

But from my heart thy voice still comes, In music like the April bird; Your words spring from my heart, their As fragrance from the rose vase stirr'd.

I would not quit one thought of thee, Nor let my dream of joy take wing; I would not from thy spell be free, For all the treasures earth can bring.

Original.

For the N. C. Christian Advocate.

The Possibility of Final Apostacy, demonstrated from the Holy Scriptures.

NUMBER XV . - Continued. IV .- I. AND H. SAMUEL. These books continue the history of the nass, to do according to all that I have Jewish people for the space of about 120 commanded thee, and wilt keep my statutes years. The history contained in these re- and my judgments, then I will establish cords is exceedingly important; as it gives the throne of thy kingdom upon Israel us a view of the Jewish church, under the forever, as I promised to David thy father, administration, first of priests, i. e. Eli saying, There shall not fail thee a man and Samuel, and afterwards by Kings, i. upon the throne of Israel. But if you e. Saul and David. There is very little in shall at all turn from following me, you or these documents which bears upon the your children, and will not keep my comsubject under discussion. The most ma- mandments and my statutes which I have terial incidents in this regard, are the con- set before you, but go and serve other gods, duct and end of the two sons of Eli, and worship them, then will I cut off Is-Hophni and Phinehas, who seem to have rael out of the land which I have given apostatized from the religion of their fa- them; and this house, which I have halthers, and were destroyed in their iniqui-lowed for my name, will I cast out of my ties. This appears from I. Sam. ii: 12- sight; and Israel shall be a proverb and a 17-25. Compared with (as to principle) by-word among all people; and at this Nun. xv: 30, 31. Jer. xviii: 15-17. house, which is high, every one that pass-The other prominent incident in proof hiss, and they shall say, Why hath the of this position is, the case of Saul, the Lord done thus unto this land, and to this

2. By his apostacy from the true faith S. !

rears. The books of Chronicles comprehend the same facts (in the main,) that did David his father.' the books of Kings do, and are therefore, to be considered in close connection with duced, and afterwards perpetuated in the these latter. No portion of the history of nation, God destroyed the nation, so that the Israelites is of greater importance than it has become "a by-word among all nathis. It should be, therefore, carefully tions" unto this day. I. ix: 7. Deut. studied, as the knowledge of that people xxviii: 37. Compared with II. Kings, we may derive from these documents must | xvii: 1-23. be (to a student of the Bible,) of immense Such, then, was the influence of Solo value. I propose to consult carefully these mon's example upon both himself, the lively oracles, that I may gather from them kings of Israel after him, and the people, many of the rays of divine truth that are that the ten tribes were carried into final scattered profusely through every portion captivity, so that their national existence of these divine monuments of the hosts is totally and forever terminated. An aw-

f God's elect.

These records demonstrate the doctrine ful lesson this, to the churches of our Lord Jesus Christ!!! This influence also exof the possibility of final apostacy, by a tended to Judah, and was the fruitful cause

the Israel of God. A few of these will For the N. C. Christian Advocate.

it fall in exactly with my plan.

I The case of Solomon. The case of Addressed to Dr. Haywood and Lady, ON THE DEATH OF LITTLE SALLIE. in the history of apostacy. This will be apparent from the consideration of it in its 'It is a fearful thing to love what death must touch.'

portant facts:

(1.) His acknowledged acceptability with God. This demonstrates him to have been king and a righteous man. See I. Kings,

(2.) His apostacy. This was not only an apostacy from inward and practical rightcousness, but an apostacy from the eligion of Jehovah. This was evinced

1. By his heart being turned away from the religion of his fathers. By his marrying into families which were idolatrous from God and His holy religion. I. Kings, xi: 1-11.

2. By his encouragement of idolatry, by building "an high place for Chemosh, the abomination of Moab"-and another "for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives which burnt incense, Clinging so fondly to my heart strings here, and sacrificed unto their gods." I. Kings,

xi: 7, 8.
3. By following and worshipping the idols of the nations with whom he became identified by marriage. He not only encouraged idolatry by accommodating his wives and others, by building idol temples, but he did this more effectually by worshipping those idols himself. I. Kings.

(3.) His punishment. God threatened to punish him because of these things, by rending from him the kingdom of Israel, which he executed after his death, by giving ten tribes to "Jeroboam, the son of Nebat." I. Kings, xi: 11, 13; xii: 1-20. Compared with I. Kings, xi: 31-40.

(4.) His end. There is not the least evidence in the Bible that Solomon ever repented of his departure from God, and monstrous idolatries. As he lived, so he

But the case of Solomon demonstrates the doctrine of apostacy, on account of its

2. Upon the nation. The conduct of Solomon did not only affect him as has been shown, but it also was a fruitful source of, and actively promoted,

(1.) Idolatry in the nation. This is clearly demonstrated in the address of Jehovah to Solomon at the time He appeared to him and informed him that He had accepted his prayers-"And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprighteth by it shall be astonished, and shall first King of Israel. His case demon- house? And they shall answer, Because strates this truth in the following particu- they forsook not the Lord their God, who brought forth their fathers out of the land 1. By the change he experienced, which of Egypt, and have taken hold upon other arned him into another man. This shows gods, and have worshipped them, and that he experienced a renewal of his na- served them : therefore hath the Lord ture, by which he was constituted a child brought upon them all this evil." I. Kings, of God. I. Sam. x: 5, 6, 9, 13; xix: ix: 3-9. Compared with II. Chron. vii: 12-22. Deut. xxix: 24-28. Jer. xxii:

and religion of his fathers. This was the That this example of Solomon had a reason why the spirit of the Lord departed great influence upon the nation of the from him. I. Sam. xiii: 8-14. Compared Jews, to lead them into idolatrous pracwith I. Sam. xv: 8-23; xvi: 14; xviii: tices, is clearly indicated in the view presented by the inspired historian, I. Kings, 3. By the final incidents of his life, in xi: 1-11, and especially verses 31-33. which he manifested his want of confi- "And he said to Jeroboam, Take thee ten dence in God, and under the influence of pieces; for thus saith the Lord God of pride committed suicide. I. Sam. i; xxxi: Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give These are clear cases of apostacy from ten tribes to thee .- Because that they have the then true religion, and fully sustain forsaken us, and have worshipped Ashtothe views contended for in these sheets. reth, the goddess of the Zidonians, Che-V .- I. AND II. KINGS AND I. AND II. mosh, the goddess of the Moabites, and Milcom, the god of the children of Am-These books contain the history of the mon, and have not walked in my ways, to Jewish church for the period of about 427 do that which is right in mine eyes, and to keep my statutes and my jude

is a fearful exhibition of God's justice in the dog. - Dr. Chamberlayne. the administration of His government, Solomon, king of Israel, is a sad incident punishing the fallen and impenitent chil-

dren of His people.

The extinction of the Jews as a nation, and the transfer of the church-state to the May be known by the following marks: 1. Upon himself. Solomon's history, as Gentiles, is a clear demonstration of this struction of Christ: "Be thou faithful gation by a late arrival.

> More anon. Yours affectionately, PETER DOUB. Normal College, 1856.

Miscellaueous.

Evil Speaking.

will probably say :

at all. You only enact the part of keeping his place in the seat.

Solomon's madman, or fool—I forget 5. Is always attentive to strangers, they did for near two miles in length, stop till we get some bread.' which-throw around your fire-brands, and gives up his seat to such; seeking and one in breadth. Thus I left it this So they began, and the miser, crouch arrows, and death, and, wiping your another for himself. mouth, demand: 'Am I not in sport?' 6. Never thinks of defiling the house Sodom, or the last day." Thus it con- they paused, expecting in their childtongue." If so, you will be very apt that nauseous weed in church.

stand you. You must sin, because you manner is an apology for the act. love holiness, so violently, that you before the commencement of service. have no more of it; if what you have 9. Does not whisper, or laugh, or eat impels you to break one of his plainest fruit in the house of God, or lounge in commandments, it follows, that if you that holy place. had more of it, you would be constrain- 10. Does not rush out of the church ments called dykes. Many years ago it?' continued the younger. you are living in this scandalous and house of God. guilty practice to this day.

3. But objections come thick, and must be disposed of by a shorter me-

detraction.

the arms of the wicked one.' 'Come knows that no member of the church out from among them, and be ye sepa- who neglects the prayer-meeting ever

their garments.

Ob .- 'Who is free from it?' Ans.—' Every truly honest man.'

where is there a true christian?' are exemplified.

shows a very strait way to heaven.' Ans .- 'Strait is the gate.'

to but very few.' the ministers and church members, who walk with some circumspection, or he habitually speak evil one of another?' cannot without a sense of inconsistency

you wish to wear it?' Tale-bearer, God delights to dwell. noble, the better bred, and especially sciences against their rebukes.

you to the kennel. tion of his absence, when you speak depends. certing effect of finding, as you have the devil, it is especially our duty not

the utter destruction that came upon many indifferent as to whether he, whom be brought to view in this investigation. of them in their captivities which they you ridicale or censure, hear you or To introduce all is not necessary; nor does suffered. The present state of the Jews not. You are a coward, and emulate

> From the Christian Advocate and Journal, The Gentleman at Church

here given, establishes the following im- awful doctrine. The certain ground of 1. Comes in good season, so as neithfinal safety is the observance of the in- er to interrupt the pastor or the congre-

unto death, and I will give thee a crown 2. Does not stop upon the steps or in the portico, either to gape at the ladies, salute friends, or display his colloquial powers.

3. Opens and shuts the door gently, and walks deliberately and lightly up the aisle or gallery stairs, and geta his seat as quietly, and by making as few people remove as possible.

4. Takes his place either in the back part of the seat, or steps out into the But, if you are an evil-speaker, you aisle when any one wishes to pass in. and never thinks of such a thing as that at last one was not able to approach send us bread ?' 1. 'O, I mean no harm!' No harm making people crowd past him while it; so that they were forced to stand 'I guess so-let's pray, 'Our Fa-

But, perhaps, you are he that 'seemeth of God with tobacco spittle, or annoyto be religious, and bridleth not his ing those who sit near him by hewing day or two, and then it was found to festation, a human feeling stole into his

7. Never, unless in case of illness, 2. 'I cannot bear such abominable gets up or goes out during the time of practices—such vile creatures—and I service. But if necessity compel him must speak my own mind. I under to do so, goes so quietly that his very | 13,200 dwelling-houses, and upwards little children spoke louder to him than love God so well. You hate sin, and 8. Does not engage in conversation

ed to break them all. Be no longer like a trampling horse the moment the it was perceived that one part of the 'Yes, I mean to love God forever, deceived. There is no necessity for it. benediction is pronounced, but retires
The case is plain. It is not because slowly in a noiseless, quiet manner.

embankment was defective, for the water had begun to ooze through, although Him.'

you hate sin, and love holiness, that 11. Does all he can, by precept and you are an evil-speaker. Directly the example, to promote decorum in others, reverse; it is because you love sin, and is ever ready to lend his aid to and are unwilling to be sanctified, that discountenance all indecorum in the

From the New York Observer. Pleasing the Devil.

Objection .- 'If we must say noth- It pleases the devil to have men of ing of the absent but good, we shall talent and influence stay away from the find ourselves under very uncomforta- prayer-meeting. It makes the imprese restraints.' sion that the prayer-meeting is the place Answer.—And so you ought, till for women and weak-mixed men, and you learn to be easy and happy with- that attendance on the services of the out dabbling in the muddy waters of church on the Sabbath is all that is necessary for an intelligent and influ-Ob .- 'The whole world is in the ential man. The devil knows that the prayer-meeting is the place where men Ans .- The whole world lieth in get strength to resist his assaults. He becomes eminent in piety. He knows Ob .- 'But the church is in the same that his kingdom has little to fear except from those who are eminently spi-Ans .- 'All are not Israel that are ritual. Hence he feels a deep interest of Israel.' The charge is too indis- in keeping men away from the prayercriminate. 'Thou hast a few names, meeting-especially men of standing even in Sardis, who have not defiled and influence. And it must be acknowledged that he is very successful. Go through the churches, and how often will you find the wealthy and educated Ob .- 'According to this doctrine, members of the church absent from the prayer-meeting! They need its influ-Ans .- Wherever the principles laid ence even more than their humbler down in the 13th chapter of 1 Cor. neighbors, but from some cause, they very generally absent themselves. Ob .- This view of the subject It pleases the devil to have family

worship omitted in Christian families, or observed only on Sabbath mornings. Ob .- 'It opens the portals of life The daily reading of the Bible, and social prayer, tends to make a man Ans .- 'Few there be that find it.' conscientious during the day. The Ob .- 'But what is to become of all father who officiates is constrained to

Ans. - We can tell better when we call his household to prayer. The chilknow whether they finally repent or dren are apt to grow up serious and sober-minded, when they see that their The practice is most disgraceful. parents regard God's protection and What else can you make of the vari- blessing as more important than anyous appellations, which the Bible and thing else. God's blessing rests on common consent apply to him who is those families that truly call upon his guilty of it ? Evil-speaker is the name, and the devil has small prospect least opprobrious of these titles. 'Do of ruining any souls in a house in which

that means you. Tattler, is that dig- None of these obstructions are in his nified! Busybody, will you bear that? | way in those professedly Christian fami-Backbiter, is that human? 'is that lies that call not on the name of the human?" Let us see. Backbiter is a Lord. The children hear the duty of figure, derived from the dog, and very family prayer enforced from the pulpit. properly applied to the human subject, They see their parents neglect it. They for the reason that the human, like the therefore have an excuse for neglecting canine biter, selects the moment of at- the duty of repentance, enforced from tack when your face was turned the the same pulpit. If those parents reother way. Justice, however, is due prove them for their sins, the fact that even to dogs. All of them do not de- they do not pray in their family enaserve a place in this comparison. The bles the children to steel their con-

he that is conscious of his own strength, It pleases the devil when the memif determined to have a mouthful out bers of a church are jealous of their of you, takes it manfully, compared dignity, and associate only with such with the backbiting varieties, canine members as have certain qualifications and human; for, after a warning growl, of wealth and gentility. It tends to instead of fastening upon your back, call in question the truth of Christ's he throws himself directly in your face. assertion, ye are brethren-members The backbiter, then, who affects hu- one of another. Next to open strife, manity, acts not only the part of a nothing pleases the devil more than to dog, but of a mean one, and a despica- have a portion of the church exclusive, ble coward at that. Backbiter !-- I so that they shall not even know the speak to the biped-Backbiter! have names of those who sit in the adjoining done with those doggish tricks, or take pews, and partake with them of the emblems of a Saviour's common love. 'But I am not a coward. I had as In such a church there is little union-

sometimes found him, an unexpected to please him.

Small Beginnings. Terrible Endings.

stands. In its commencement it was which man and beast were alike powbut a little fire, and every one who saw criess. was of a fiery aspect like the top of a could not move for the storm. burning oven. God grant my eyes may 'I am hungry, Nettie.' never behold the like, now seeing above 'So am I; I've hunted for a potato 10,000 houses all in one flame, -the paring, and I can't find any." noise and cracking thunder of the im- 'What an awful storm !' petuous flames-the shricking of wo- 'Yes, the old tree has blown down. men and children-the hurry of people I guess God took care that it didn't -the fall of towers, houses and church- blow on the house. See, it certainly es-was like an hideous storm, and the would have killed us." air was all about so hot and inflamed, 'If he could do that, couldn't he still, and let the flames burn on, which ther, and when we come to that part. matter a little fire kindleth."

lower than the sea which surrounds it, ed little ones. inhabitants of the immediate neighbor- Why, I never thought God was so hood was called to take into considera- good, did you?" tion the means of remedving the defect. 'Yes, I always thought so, but I The meeting adjourned without decid- never quite knew it before." small; and some future time would do home. A little flower had sprung up out any further warning whatever, the felt a sweet and solemn emotion, when sea burst through the embankment, in their matinal devotions they came which had been gradually weakened by to those trustful words, 'Give us this the apparently insignificant evil, de-day our daily bread. - Examiner. stroyed several considerable towns, twenty villages, an immense number of cattle, and more than 100,000 inhabi-

A single glass may prove the seed of of Christ. drunkenness. An impure look may be "Addressing myself first to those of the prelude of a ruined character! The the Lowchurch school, I would most for out of it are the issues of life.'

thur's late work "The Tongue of Fire" Here is one of them:

would make no impression. They say, No; but look at the cannon. Well, more. But look at the powder. Well, baptism of fire!

the "small rain from Heaven."

mates in the institutions at Ward's Is- are more worthy of a sect than of a land and Marine Hospital 1,422. | church. Indeed, the Church which | will be expended in premiums.

"Give us this Day our Daily Bread"

About ten o'clock on Saturdy even- In a miserable cottage at the bottom ing, September 2d, 1666, a fire broke of a hill, two children hovered over a out in a baker's shop, near to the spot smouldering fire. A tempest raged on which the Monument of London now without, a fearful tempest, against

it said it would very soon be extinguish. A poor old miser, much poorer than ed. Notwithstanding these favorable these shivering children, though he predictions it continued to spread. Ad- had heaps of money at home, drew his oining houses were soon enveloped in ragged cloak about him as he crouched the devouring flames, and by moon on down at the threshold of the miserable the next day, John Evelyn, who was a door. He dared not enter, for fear spectator of it, writes :- "Atl the say they would ask pay for shelter, and he

afternoon burning, a resemblance of ing and shivering, listened. When tinued its awful progress for another ish faith to ee some miraculous manihave destroyed eighty-nine churches, heart; God sent some angel to soften the city gates, Guilding-hall, several it. He had bought a loaf at the vil-

hospitals, schools, and public libraries; lage, thinking it would last him a great a very great number of stately edifices, many days, but the silence of the two of 400 streets. "Behold how great a the voice of many waters. He opened the door softly, threw in the loaf, and Holland, as is well known, is a coun- then listened to the wild, eager cry of try a considerable portion of which is delight that came from the half-famish-

and which is kept out by large embank- 'It dropped right from heaven, didn't

in small quantity. A meeting of the 'We'll ask him every day, won't we?

ing upon anything, because it was con- 'Let's ask Him to give father work sidered such a very little evil. Nothing to do all the time, so we never need be would hurt, they said, as the quantity hungry again; He'll do it, I'm sure. of water that came through was so The storm passed—the miser went

very well to devise means to remedy in his heart; it was no longer barren. the evil. Not very many weeks after In a few weeks he died, but not before that meeting, one beautiful Sabbath he had given the cottage which was evening, when a more than usual calm his, to the poor laboring man. serenity rested upon every thing-with- And the little children ever after

Unchristian Exclusiveness.

tants. A small beginning, but a ter- Rev. Dr. Mullenburg, in a pamphlet on the present state of the Episcopa Reader, beware of the small begin- Church, makes the following bold rening of sin, for even a sinful thought marks on the attitude of that church indulged may have a terrible ending, toward other branches of the Church

acquisition of a penny by questionable respectfully submit to their candid means may be the first step towards judgment, whether they ought to be Sadleir's crimes and end! Being a satisfied with the isolated position which mere spectator at horse-racing may be in common with all of us, they hold the beginning of a course like Palmer's, towards the clergy of the surrounding Wherefore, crush your sins in the bud, Evangelical denominations-those of and "keep thy heart with all diligence, whose soundness in the faith they have no doubt. On what ground, I would beg to ask, do you refuse fellowship FORCIBLE ILLUSTRATION .- Mr. Ar. with these your brother ministers in Christ? Not on the ground of their contains many stirring paragraphs .- lacking Episcopal ordination, for such ordination you do not maintain to be Suppose we saw an army sitting down essential to the ministry. You adhere before a granite fort, and they told us to Episcopacy as ancient and primitive they intended to batter it down, we or as advantageous and expedient, and might ask them, How; They point to a so wisely retained among us; but you cannon ball. Well, but there is no do not assert its necessity in the conpower in that; it is heavy, but not more stitution of the Church, following in than half a hundred, or perhaps a hun- this the opinion of the majority of the dred weight; but if all the men in the divines of the Church of England since army hurled it against the fort, they the Reformation-a majority so great that it may be said to be the opinion of that Church. But, while you take a there is no power in that. A child may moderate view of Episcopacy, you ride upon it, a bird may perch in its abide by it as exclusively as if you mouth-it is a machine, and nothing believed it of indispensable obligation. and allow it to erect a barrier of nonthere is no power in that; a child may intercourse between you and your brethspill it, a sparrow may peck it. Yet ren, whom you acknowledge to be as this powerless powder and powerless blessed of God in their ministrations ball are put into the powerless cannon; as yourselves. Is that right? * * * one spark of fire enters it; and then, 'Is union among the laborers in the in the twinkling of an eye, that power vineyard of the great Master of such is a flash of lightning, and that ball a doubtful worth that it may be sacrifithunder bolt, which smites as if it had ced for aught less than some unalterbeen sent from heaven. So is it with able ordainment of his own? Pardon our church machinery of this day-we me if I say that you cannot withhold have all the instruments necessary for your hand from your, dissenting pulling down strongholds, and O for the brethren offering theirs, unless you believe there is some greater defect in

their ministerial commission than your threatened to shoot; so she dressed in theory allows. * * * Can you be boy's clothes, and travelled all the way God's Bible is the book for all, just content with your present church re- alone to Monticello, Mississippi, where like the wind of Heaven, and God's lations towards all the rest of Protessunlight and his pure water, free for all. tant Christendom? It is only confor-Good for the prince—good for the peasant. It goes higher than human degradation descends. It is an ocean for an Edwards or a Chalmers to swim in, mast therefore keep them. Yes; but and to the poor ignorant cottager it is if those rules interfere with the supreme laws of unity in Christ, they need, at least reconsideration. If they stop EMIGRATION STATISTICS .- The num- the interchange of brotherly offices ber of emigrants that arrived at New among brethren, and so offend against day was able to attend to his business. lief he would hear it as not.' No, you union of feeling, or prayer, and of efhad not. Witness your uniform selections of which the efficiency of a church are lief he would hear it as not.' No, you union of feeling, or prayer, and of efhad not. Witness your uniform selections of the lief he would hear it as not.' No, you union of feeling, or prayer, and of efhad not. Witness your uniform selections of the lief he would hear it as not.' No, you union of feeling, or prayer, and of efhad not. Witness your uniform selections of the lief had not witness your uniform selections. The lief had not witness your uniform selections of the lief had not witness your uniform selections. The lief had not witness your uniform selections of the lief had not your witness your uniform selections of the lie the year 92,050. To the same date the One ministry, or hinder its manievil of him. Witness, too, the discon- If it is our duty to give no place to last year, 96,985. The number of in- festations, they are uncatholic, and

insists upon them thereby proves herself a sect. If, as you maintain, the Church holds to Episcopacy only as a

\$1 50 a Year, in Advance.

matter of deference to antiquity, and at the same time makes rules and regulations grounded upon it, which forbid all communication with those who do not hold to it, and simply on that account she unwarrantably cuts herself off from her neighbors in Christ, she cannot clear herself of the charge of unchristian exclusiveness, and that is the charge which her neighbors do prefer against her. How it is to be answered on your theory does not appear.

Putnam as a Spy.

Among the officers of the Revalutionary army, none, probably, possessed more originality than General Putners. who was eccentric and fearless, blunt in his manners; the daring soldier without the polish of the gentleman. He might well be called the Marion of the North, though he disliked disguise. probably from the fact of his lisping, which was very apt to overthrow any

trickery which he might have in view. At this time a stronghold called Horseneck, some miles from New York, was in the hands of the British. I'ut nam, with a few sturdy patriots, was lurking in the vicinity, bent on driving them from the place. Tired of larking in ambush, the men began to be impatient and importuned the General with a question as to when they were going to have a bout with the foe. One morning he made a speech something to the following effect, which convinced

them there was something in the wind, "Fellows, you have been idle too long, and so have I. I'm going to Bush's at Horseneck, in an hour, with an ox team and a bag of corn. If I come back I will let you know the par-

it, by hookey,' He shortly afterwards mounted his ex cart, dressed as one of the commonest order of Yankee farmers, and was at Bush's tavern, which was in possession of the British troops. No sooner did the officers espy him than they began to question him as to his whereabouts, and finding bim a common simpleton as they thought, they began to quiz him, and threatened to seize the

corn and fodder. "How much do you ask for your "For mercy's sake, gentlemen," replied the mock clodhopper, with the most deplorable look of entreaty; "only let me off, and you shall have my hull team and load for nothing, and if that wont dew, "I'll give you my word I'll return to morrow, and pay you heartily for your kindness and condes-

"Well," said they, "we'll take you at your word. Leave the team and provender with us, and we won't require bail for your appearance."

Putnam gave up the team, and sauntered about for an hour or so, gaining all the information he wished. He then returned to his men and told them of the foe, and his plan of attack. The morning came, and with it sal-

were handled with rough hands; and when they surrendered to General Potnam, the clodhopper, he sarcastically "Gentlemen, I have kept my word. I have told you I would call and pay

you for your kindness and condescen-

lied out the gallant band. The British

A Good Wife. - In the eighty fourth year of his age, Dr. Calvin Chapin wrote of his wife: "My domestic enoyments have been, perhaps, as near perfection as the human condition permits. She made my home the pleasantest spot on earth to me. And now that she is gone, my worldly loss is per-

How many a poor fellow would be saved from suicide, from the penitentiary and the gallows every year, had he been blessed with such a wife.

"She made home the pleasantest spot to me on earth.'

What a grand tribute to that woman's love, and piety, and common sense! Rather different was the textimony of an old man some three years ago, just before he was hung in the Tomb's yard of this city: "I didn't intend to kill my wife, but she was a very aggravating woman."-Hall's Journal of Health.

A NOVEL IN A FEW LINES .- Miss Margaret L. Cooper, of Covington, La., had a lover whom her friends

BIT BY A RATTLESNAKE. - The Wakulla (Fla.) Times learns that Mr. Konnedy, a worthy citizen of that county, was bitten some days since by a rattlesnake. He applied the white of an egg and some salt to the wound, and drank freely of spirituous liquor, and the next

The first annual fair of the South Carolina State Agricultural Society, will be held at Columbia, from the 11th to the 14th November, inclusive. The handsome sum of \$4000