

CHRISTIAN ADVOCATE.



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Poetry.

For the Christian N. C. Advocate.
The Indian Summer.

BY MARY TILLAH.

'Tis now the Indian Summer; each leaf of varied hue,
Is wearing every changing bower, a color bright and new;—
Tall maple with their crimson leaves, the oak of regal red,
The poplar, with its yellow plume, waves loyally its head.

And pines with dark and changeless green, their aid in contrast lending shade;

And scattered leaves from other trees, their brilliant colors blend:

So thickly and so bright they lie, all scattered by the way,

It seems as though 'twas spring again, and these its flowers gay.

The maple and the oak leaves seem, as roses fresh in bloom.

And here appears a Tulip bright, but they give no perfume;

And some in hollows, deep and dark, lie withered dried and sear.

Sad emblem of our fading life, the closing of the year.

Inglewood Oct. 27, 1856.

The above lines echo the music of the autumnal breeze from the deep dark woods. We hope our readers may hear from "Mary Tillah" again.—EDITOR.

Miscellaneous.

Make the best of Everything.

We once knew a man whom neither care nor sorrow seemed to affect; who at sixty had the digestion and flow of spirits of twenty-one; who had acquired a large fortune apparently without effort; who in short, was the happiest of men, and the envy of all who knew him. "How is it?" We said to him, "that you are so fortunate? What talisman secures to you all these advantages?" He smiled as he answered, "I have no talisman, unless it is to make the best of everything."

To make the best of everything!—Like a key to a problem, the answer unlocked for us, at once, the whole of the great mystery. Life is too short and happiness too precious to consume the one or throw away the other, in idle, unavailing regrets. Even ill-fortune swells into a flood, threatening to undermine the very ground on which we stand, is it not wiser to strive to bridge the torrent than to wait, bewailing our fate, till the waters swallow us?

The weak and unstable succumb to destiny, and are washed into oblivion.—The wise and brave, accepting circumstances as they present themselves, plunge boldly, like Horatius of old, into the stream, win the further shore in safety, and earn immortal guerdon and renown.

Few men, if any, ever succeed in life who have not learned to make the best of everything; and generally, their success is in exact proportion to their adherence to the rule. Does a debtor fail? Every merchant knows that it is the best course, if the debtor is honest, to accept his first offer of composition, and not squander money in useless litigation. Have you become insolvent yourself? The worst thing you can do is to give up to despair, and say that it is folly trying to redeem yourself. Has a friend misjudged you, or an enemy done you secret harm? Don't lose precious moments in sentimental grief over ingratitude, or passionate threats at your wrong-doer, but go to work on the instant, to shame your friend or dismiss your foe. Had Astor, when he was a poor German emigrant, made up his mind that the attempt to be a millionaire was absurd, he might have died a beggar in the almshouse. Had Washington, when Cornwallis pursued him across New Jersey with thirty thousand troops, said that it was hopeless to save America with his fragment of an army, his three thousand tattered continentals, we might all this day have been in slavery to Great Britain; but he said, "If the British cross the Delaware I will retire to the Alleghanies, and if they are victorious there I will fly to the wilderness beyond;" and this resolution never to give up, but always to make the best of everything, led to the victory of Trenton and the freedom of the Republic.

We are all familiar with people who whine continually at fate. To believe them, never was lot so hard as theirs; yet those who know their history will generally tell you that their life has been but one long tale of opportunities disregarded, or misfortunes otherwise deserved. Perhaps they were born poor. In this case they hate the rich, and have always hated them, but without ever having emulated their prudence or energy. Perhaps they have seen their rivals more favored by accident. In this event they forgot how many have been less lucky than themselves; so they squander their little, because, as they say, they cannot save as much as others. Irritated at life, they grow old prematurely. Dissatisfied with everything, they never permit themselves to be happy. Because they are not born at the top of the wheel of fortune, they refuse to take hold of the spokes as the latter come around, but lie stubborn in the dirt, crying like spoiled children, neither doing anything themselves, nor permitting others to do it for them.

Make the best of everything! At home, if wife or husband is cross, if servants are careless, if children are irritable, don't fly into a passion, for that will do no good, but make the best of the circumstances, fulfil your duty, and wait for happier times. Abroad, if things look unpromising, preserve a stout heart, keep cool, and play your hand to the best of your ability. Even if fate has the first move, which is not always the case, you have the second; and the game may still be yours, if you play skillfully and hopefully.—*Baltimore Sun.*

A Very Polite Judge.

Governor Ford, of Illinois, tells a very rich anecdote of one of the early judges of that State, but the Governor does not put upon record the name of the sensitive and considerate magistrate.

At the court over which this judge presided, a man by the name of Green was convicted of murder, and the judge was obliged to pass sentence of death upon the culprit. Calling on the prisoner to rise, the judge said to him—

"Mr. Green, the jury say you are guilty of murder, and I want all your friends down on Indian Creek to know that it is not I who condemn you; it is the jury and the law. Mr. Green, at what time, sir, would you like to be hung, the law allows you time for preparation?

The prisoner replied, "May it please your honor, I am ready at any time; those who kill the body have no power to kill the soul. My preparation is made, and you can fix the time to suit yourself; it is all the same to me sir."

"Mr. Green," returned the judge, "it is a very serious matter to be hung; it can't happen to a man but once in his life, unless the rope should break before his neck is broke, and you had better take all the time you can get."

Mr. Clerk, since it makes no difference to Mr. Green when he is hung, just look into the almanac, and see whether this day four weeks comes on Sunday."

The clerk looked as he was directed, and reported that that day four weeks came on Thursday.

"Then," said the judge, "Mr. Green, four weeks at twelve o'clock."

The attorney-general, James Turney, Esq., here interposed and said,

"May it please the court, on occasions of this sort, it is usual for courts to pronounce a formal sentence, to remind the prisoner of his perilous condition, to reprove him for his guilt, and to warn him against the judgment in the world to come."

"Oh, Mr. Turney," said the judge,

"Mr. Green understands the whole matter; he knows he has got to be hung. You understand it, Mr. Green, don't you?"

"Certainly," said the prisoner.

"Mr. Sheriff, adjourn the court."

Four weeks from that day Mr. Green was hung, but not so much to his own satisfaction as his appearance promised on the day of his conviction.

Pretty Prayers.

A modern book describing a clergyman of no small note in our day, prays the man, not only for his wonderful store of thought and power of illustration in popular address, but also for his great gifts in public prayer. That the readers may be enabled to judge for themselves, the writer gives some specimens. A few of these we quote:

"We thank Thee for all those budding promises which are yet to burst into flower."

"How long shall those promises stand as sentinels upon the borders, and not march as armies of the living God?"

"We grieve that our days are so inharmonious; our hearts are continually going in and out of eclipse; yesterday jostle today, and to-morrow will carry both ways captive."

"As when in summer, we go forth in the pastures, and there is nothing that we may not pluck of flowers or of fruit, or of beauty, so in all the richness of the royal nature there is nothing that we may not take; all is ours, and we are God's."

"Bless all those whom we love; gather them into the charmed circle of thine own heart, and love them into joy and purity."

Can any one conceive anything more strained and stilted than this, or more unsuited to the simplicity, chaste ness, gravity and profound reverence which becomes a devotional exercise? It is singular how many sensible men forget that mere prettiness, which in a sermon might please, or at least, not seriously offend, in a prayer becomes intolerable.

Christian Intelligencer.

SENSIBLE BOY.—A "Farmer's Boy," in Bourbon county, Ky., advertises for a wife. He says:

He wants to know if she can milk, And make his bread and butter; And go to meeting without silk, To make a "show and flutter."

He'd like to know if it would hurt. His hands to take up stiches; Or sew the buttons on his shirt, Or make a pair of breeches.

The Sabbath—Its Restraint More and More Weakened.

Resolutions on Class Meetings.

We have thought that the sanctity and authority of the Christian Sabbath, that God sends to man, were becoming more and more weakened on the public conscience. The command to keep that day holy, is either not understood, or it is misconstrued to mean that a great many license may be taken with it, which, at other and better times, were regarded as criminal and wicked. Professing Christians, for instance, will now travel on the Sabbath, read books and papers, converse on and discuss political questions, visit with their friends, attend on places of worldly amusement, receive their mail from the post office, and run into many other indulgences which do not comport with the sanctity of holy and consecrated time. The wicked, too, witnessing the low state of morals on the part of those from whom better examples should be expected, have proportionately cut away from the restraints which formerly bound them, and now sin with a more daring effrontery than ever before. It needs no prophet's foresight to determine on the results of this weakening of the conscience concerning the proper and becoming observance of the Lord's day. A nation of Sabbath-breakers is a nation cursed of God.

L. P. Barnes, Sec'y.

Iredell Circuit, N. C. Conference.

The writer of these lines has been in charge of Iredell Circuit for the two years past, and is therefore at the end of the law—will have to vacate the field, and give place to a successor.

The circuit as it now is, is compact and convenient in form. Generally, the distance from one appointment to another is short, and the roads tolerably good. The travel is, therefore, not very laborious, and may be performed conveniently, either on horse-back or in a travelling carriage.

There are now twelve regular appointments on the circuit, with some chance of occupying new ground. Two more appointments may be added to the above number. Most of the houses of worship are tolerably good, though some of them repair.

The Sabbath School cause is doing some good on this circuit, and it is to be hoped that Methodists will benefit by it. But this noble cause, has not the sympathy and influence of the church as it deserves to have. A good deal is being done, but not near as much as should be done. All should be the firm friends of this noble enterprise: but all have not yet been waked up to this noble work, nor are they ready to do their duty on this subject. There are seven schools on the circuit, and most of them furnished with good Libraries. Only ten dollars have been expended for the benefit of Sunday Schools this year.

I will close by annexing the following comforting words:

"What can calm the rising sigh,

"Wipe away the tear of sadness,

"Bid the mists of trouble fly,

"And the soul be filled with gladness!

"When from friends we're forced to part,

"Stricken by death, or pained by disease;

"What can bind the broken heart?

"Send the shaking strength assistance?

"'Tis Religion! sooths thy kind—

"Richest gift that God has given,

"Can restore the drooping mind,

"Make this earth a little Heaven!

"In religion put thy trust,

"From each mundane prospect sever,

"And though humbly formed of dust

"Sisters, we may live for ever!"

Your Sister.

For the N. C. Christian Advocate.

A Question Wanting an Answer.

strike. Men may differ and argue their differences, it would seem to me, without indulging in improper tempers. If such controversy as this was to occupy a large space in our religious newspapers would it not be both pleasant and profitable to the reader?

Let me ask why should all our strength, be given to the five points of Calvinism and the stale question of immersion? Are we so complete in knowledge of things pertaining to the real, every-day, practice of religion, that we have nothing to learn? I have wondered that so few writers for journals kindred to your own, present so few questions of this character. How often in our Bible reading does a text occur "hard to understand;" would it invite research, excite thought and bring out relative argument full of interest, to present the difficulty as an enquiry in the Advocate? To give an example suppose I start a question now—

In the last Chapter of the Bible, the inspired writer describing the state of all beyond the last judgment says—

"He that is unjust, let him be unjust still, he that is filthy, let him be filthy still, he that is righteous, let him be righteous still; he that is holy, let him be holy still."

Does not this class of the bad and two classes of the good?

No one will contend, that this is mere repetition, to enforce the matter on the understanding or the memory.

Besides, the terms used present distinct ideas. A man may be unjust and yet not filthy; or he may be righteous and yet far from being holy. It evidently shows two classes of persons saved, distinct in character, one class better, purer, higher than the other; and yet we read "Without holiness no man shall see the Lord." Still it seems as if it must be so, for St. Paul speaks of men who instead of building "Gold, Silver, or precious stones," build of "wood hay and stubble," and of whom he affirms that while their works shall be destroyed yet they themselves shall be saved, yet though as by fire. Here again we find a similar distinction, and both saved. But did not the Master say "If any man will come after me let him deny himself and take up his cross and follow me." "Strive," commanded he, "to enter in at the straight gate; many will seek to enter in and shall not be able." Now I ask, how little religion does it take to escape hell—how much to please God and enjoy heaven? What a field of enquiry is here?

Mr. Wesley said—"From long experience and observation I am inclined to think, that whoever finds redemption in the blood of Jesus, whoever is justified, has then the choice of walking in the higher or the lower path. I believe the Holy Spirit at that time sets before him 'the more excellent way' and incites him to walk therein; to choose the narrowest path of the narrow way; to aspire after the heights and depths of holiness,—after the entire image of God. But if he does not accept this of

all our pursuits, affections and enjoyments. To this end, permit a friend and sister, with true sincerity of heart to exert you to attend upon the means of grace, such as prayer, meditation, hearing the gospel. O let us cultivate a high state of religious feeling, and although we may be stigmatized as fanatics, (as has often been the case with our Church) let us fear not—Why should men of the world be excited on such subjects as trade, politics, temporal business, &c., and in matters of religion, the most important of all subjects, a high state of religious feeling should be considered an absurdity! If it be an absurdity let us glory in it ourselves, and try to promote it in others. Many things may be said to wound our feelings, but the grace of God is sufficient. They that will live godly in Christ, shall suffer these things. And as our sister in Christ admonishes us to be prudent and circumspect, we should add, if we can do no good, let us do no harm; if we cannot forward our dear husbands in their work of saving souls, pray let us not hinder them.

he, insensibly declines into the lower rank of Christians. He still goes on in what may be called a good way, serving God in his degree, and finds mercy in the close of life through the blood of the Covenant.

Are there two ways to the kingdom of heaven?

SIGMA.

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The subject of education in general is receiving a good deal of attention, though not as much as it deserves. Good schools are not very numerous among us, though, perhaps, more so in this part of the State than in any other. At the head of the institutions of learning among us, is Olin High School.

This we regard as one of the best schools of the State. This school is not patronized as it should be. Numerically, it is respectable, but does not number up as it should, or is worthy of doing. To young men who intend to educate themselves, this school offers as fine an opportunity as any in the land; and in some respects, perhaps more so, than most of others. The building is large and convenient, could be built of good students, but would not another school of a single scholar.

This institution is not raised to the dignity of a college as yet, and perhaps never will be—at least, not soon. But while this may be so, the writer would nevertheless rejoice to see it occupy a proud and enviable position among the best colleges of the land.

This school will be one of the advantages the minister on this circuit will enjoy over his brethren, on many of the circuits in the Conference, as he will be able to educate his sons at a good school without the expense of boarding them from home; and that is no small item in the account.