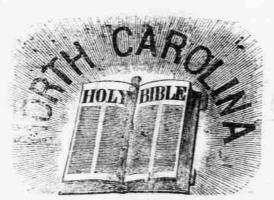
# CHRISTIA



# DVOCATE.

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Vol. II. -- No. 3.

A year ago! How mournfully,

How teaderly,

Poetry.

Long, long ago might sadder seem;

The present soon is all as surely gone

The hand we grasped but yesterday

Has ed, and we at best can keep Fall moss, that must soon so deeply s That all the past is long ago, the near

As truly as the distant, and we start

He stood beside me in his truth,

As in that happy time, a year ago.

The unbeloved new and strange

Change and ablivion, we forget,

In the time that is forever flown

Rut is only a year ago.

That seems long ages and ages gone.

'Tis a vessel under sail ;

Darting down upon its prey;

Mocking the pursuing sight; 'Tis a short-lived fading flower;

Tis an arrow in its flight,

'Tis a rainbow on a shower;

Smiling in a winter's day :

'Tis a torrent's rapid stream :

'Tis a shadow; 'tis a dream ;

Dying at the rising light;

'Tis a bubble: 'tis a sigh :

'Tis the closing watch of night,

Be prepar'd, O man, to die !"

Original.

Patent Medicines.

men on the towers of Zion?

For the N. C. Christian Advocate.

'Tis a momentary ray

Or image dinly, part by part,

Supplants the old we love and know;

And time fast speeding on, and faster yet

Time.

voice, and eye,

dearer.

Is now to us a shadow, far away :

But, life forever moving on,

RALEIGH, FRIDAY, JANUARY 16, 1857.

#### For the N. C. Christian Advocate. PLEASANT HOURS .- No. 8.

BY REV. JOHN BAYLEY. A Year Ago.

THE HOURS OF MEDITATION.

By all means, use sometimes to be alone, The words, as lo some solemn music, flow . Salute thyself: see what thy soul doth

Dare to look in thy chest, for 'tis thine own : And tumble up and down what thou find-As that far past we almost think a dream ; est there.

Who cannot rest till he good fellows find, He breaks up house, turns out of doors his The voice that thrill'd but now upon our ear mind.

This excellent advice was given by es, that must soon so deeply sleep. Herbert, an English poet about two hundred and forty years ago, and is To think how to our soon forgetting heart quoted in this place to call attention to 'Forever' sounds scarce lorger than 'a year a cheap and prolific source of pleasure. If the multitudes who pay so extrava-gantly for the privilege of getting into a crowd and getting away from them-selves, would learn the happiness that In all the glory of his youth, The friend whose like can never comfort me: may be found in these seasons of retire-For now between us rolls the unloving sea : And what though hearts be joined, band, ment from the world, we should see much less dissipation, and more of the No longer each to each make sweet reply, mind that was in Christ. No one who understands and feels the true spirit of religion will feel disposed to give way Ah! why must all things thus forever change! to the superstitions which have prompted thousands to seclude themselves from all society and to pine away and die in Then griefs of griefs! grows dearer and more dens and caves of the earth; the disci-Till love counts worthiest that which is most ples of one who "went about doing good" could not covet a place

"In those deep solitudes and awful cells Where heavenly pensive contemplation

dwells, What once stirred all the fountains of the And ever musing melancholy reigns;" nor, on the other hand can such a one be willing to be incessantly engaged in the active duties of life, and always exposed to the gaze of his fellow men .-The philosophic mind loves to be alone. And though it is a source of pure and "Time 's an hand's breadth; tis a tale; exalted pleasure to meet with kindred minds, and to engage in the active duties of life, some of the sweetest hours they ever spend are in the retirement of the closet or in the solitary ramble through the fields and forests. It is then, if we will listen, when the din of business is no longer ringing in our ears, and the clamour of the multitude has been hushed that we may have the still small voice, whispering to us in tones of love, and exerting a hallowing influence on our souls. By neglecting to avail ourselves of these hours of retirement we not only become strangers to ourselves but to God; and though the voice of God is often heard in the great gatherings of the people, such is the infirmity of our natures, that we are perpetually making mistakes in this It is a well known fact that nearly all matter. It is necessary, absolutely the patent nostrums of the day are got up necessary, if we would thoroughly know by ignorant and unprincipled empiries, or ourselves and hold uninterrupted comby avaricious druggists nearly as ignorant munion with God that we should seek

and equally as unprincipled. These nostrums professing to cure diseases for which wait, watch, meditate, and examine ourthey are worthless or injurious, are intentional frauds on the public-frauds too of selves. an aggravated character, as they involve But solitude, even for an hour, is an the loss of far more than the mere money awful thing to the guilty. To them it value of the box, bottle or package pur- may be said, in the language of the These facts are understood and recog- meditate terror!" In this we see the nized by most persons, but the ignorant reason why the wicked rush from one and eredulous fall easy victims to the amusement to another, and why they frands of the patent medicine men. Ad- incessantly drown reflection in their vertising in the periodical press is the daily revels. They dare not think .chief means by which these nostrums are This also explains the course of many brought into notice. Conductors of mere- who profess and call themselves Chris-

ly secular papers, among whom the rule is to throw open their columns to all advertisements closhed in decorous language, and in accordance with the laws of the land, justify themselves under this rule in alone, unless the hours are beguiled by admitting such advertisements with their the charms of music or literature. But accompaniament of puffs and lieing certi- the true Christian, like the true philosficates-for a consideration. But with opher loves to be alone. It is then that conductors of religious papers, how stands he has the unspeakable happiness of the case? They adopt a different and looking at the past with pleasure, his higher rule, excluding all advertisements sins having been pardoned—at the of an irreligious or immoral character; for instance, such as relate to the turf, the cock-pit, or the theatre. On what principle then do they admit these nostrum adall his troubles will have an end and all his troubles will have an end and vertisements to their columns, when it is all his troubles will have an end, and

obvious, on reflection, that a large majority of them, not only by stating palpable false. Many examples are given in the boods with regard to their curative pow- word of God to stimulate all who read ers, violate the commandment "Thou shalt it to the performance of this duty and not lie," but also by the fraud contempla- the enjoyment of this pleasure. "David ted, are attempts to violate the command- in the first Psalm, describes the happiment "thou shalt not steal," in a manner ness of the man who meditates in the which sometimes involves the violation of law of the Lord day and night, and another commandment, "thou shalt not thus impresses his mind and heart with kill?" Religious newspapers, from their the truth of God, which is the proper very character, are calculated to do more harm than secular papers by such publieations, as hundreds read them who look how little of religious meditation on them as guarantees at least of the hon-est intentions of advertisers, in the opinion we shall not be surprised at the low of the editors in whose judgment and in- state of religion among them. They tegrity they, the readers, have, deservedly will read many books and papers, hear perhaps, the highest confidence. In oth- many sermons from a great variety of er words, are not religious newspapers. by preachers; but for this work of reflect-admitting such advertisements, lending ing on what they hear or read, for this the weight of their character as Christian work of self-examination, and self-ap-Journals to a fraud calculated to destroy health, and in some cases even life? Is it consistent with their character as watch-men on the towers of Zion? These reflections are thrown out with ness, read anything that comes to hand.

the kindest feelings towards the edit rs of or spend their time in any company that religious newspapers, individually and col. they may meet. The only way in which lectively, as there is probably no one among it is probable that they will be brought their number in the United States, who to spend much time in meditation will taking the view of this matter set forth be, by being confined to a chamber of abeve, would mimit a potent medicine ad- affliction; and if this should ever take vertisement in his columns unless he was place, their sickness will be a real bleswilling to endorse for the value of the sing to them, for it may save them from medicine. There are doubtless a few, a the fate of the unreflecting soul who is very few among the vast number of patent lost because he did not like to think. medicines, which professing to cure one disease, may be of value; but considering the small number of these, would it not being lashed to it by afflictions, to imbe a safe rule to xelu-e all from the col. prove in mind and heart, to become users of the religious press, except such more holy, useful and happy, and to as the ed tor of the paper conducting it make sure work for a place at God's

HAYNE. | sometimes at least, of the pleasures o

might be willing incividually to enderse right hand, let that one deny himself

own heart and be still."

### For the N. C. Christian Advocate. Giving doth not Impoverish!

colleges and scientific institutions.

donations and bequests which are recous to send them among us, let us reoned by thousand and hundreds of ceive them as our ministers, and let thousands of dollars, flowing out of the them preach for us the best they can, abundance of accumulated fortunes .- and that is all we ask of them. Men of ample means begin to feel the luxury of doing good. They see that a wise endowment for the diffusion of preacher should be recived. If he is a knowledge, the discovery of the laws of young man, whose manner of public nature, the application of the princi- speaking is not yet fixed by habit, he ples of science to the useful arts, the will kindly receive, and profitably use conservation of good morals, and the any advice which may be given in the sciences, the spread of religious truths, right way by his friends, for his imis in the best sense of the term, a good provement. To him, tell his faults, if investment, an investment productive you must tell them at all; to others, of the greatest amount of the highest speak only of his excellencies. Give good, both to the donor and his poster- to the young preachers, the benefit of ity. To the increased liberality of men your prayers, your ceunsel, and your of large means, either in this associated encouragement. or individual action, must we look for the multiplication and still greater development of our literary and scientific

We cannot look to the government to promote the numerous local institu- Rev. Peter Cartwright's Autobiography. tions of this character, which this age, and country require. And even if we had a government fitted and disposed to establish such institutions, the evils

and educational foundations. In noticing the most munificent benman life, but strained with all the no matter what it was, take it up. dominion of their bounty beyond the limits of nature, and to perpetuate themselves as blessings through gener-

a place in the orator's theme, and be caught up by the poets song to find a place in the hearts of a gateful people. THALIA.

## For the N. C. Christian Advocate. For All.

We find that there is almost a universal it might. preference manifested in the minds of the people of our country, both politic- deeply affected. Mr. Lee exhorted al and religious, as to the man whom them and prayed for them as long as he they wish to be placed in authority consistently could, and, having another

our duty to look both to the welfare of got a little refreshment, saddled his our church and State. But are . horse, mounted, and started for his eveafter we have elected and sent for ning appointment. After riding some men to rule both our church and S ate. distance, he saw, a little ahead of him,

alone. Let him "commune with his try, you shall make such and such Mr. Lee. He very naturally supposed laws? Or to the preacher who has the circuit, you must preach so fast, so loud and long, or we will not have you? If this be the case, I can see no use of sending men to the Legislature to make heavy. In scanning the History of Educa- laws for our country, or preachers on tion, Literature, and Science, in this their circuits to preach to the people. country, we have been pleased to see Do we not see this spirit often manifesso many valuable donations, which ted, especially in the church? Such a have been already made by individ- spirit is deadning, both to religion and to uals, in different States, to maintain the feelings of preachers, in particular the young preachers, because we think Independent of the annual appropri- the cross of the ministry as much as ation of a portion of the public revenues the young preacher can bear, aided by in some of the States to educational our prayers and encouraging advice.—
purposes, mostly of a popular character, "Do the very best you can and the and the gorge of endowments of Uni- Lord will bless you." There is the versities, in the new States, by the do-nations of broad tracts of the public up the cross of the ministry, he is sent domain for these purposes, by the Gov- into a foreign land among strange peoernment, and for the right use of which ple, he has left father and mother, posterity will hold the present genera- brother and sister, to try to preach to tion of Legislators in these States to a that people for their good; and after solemn reckoning-the great work of trying to preach to them a few times, building up institutions for the increase hears that there are objections urged as of knowledge, in the higher, and more to his manner of speaking. He speaks practical departments, has I cen done too fast, too loud or too long, or his by indviduals. It is a fortunate omen ideas are too scattering, he is not eloof a still brighter future, that from quent enough, and various objections small beginnings in the days of our are urged, which are calculated to dispoverty-from the gifts of a few sticks hearten, embarrass and deaden the feelof timber-a few books, a few acres of ings of the young preacher. Now if land, and a few dollars, we now read of the Conference has thought enough of

# Selections.

LUDICROUS OCCURRENCE.

To show the ignorance the early connected with their management by Methodist preachers had to contend officials, appointed more from conside- within the Western wilds, I will relate rations of party success and service, an incident or two that occurred to Wilthan personal fitness, would cripple the son Lee in Kentucky. He was one of good these institutions would otherwise the early pioneer Methodist preachers accomplish. Whatever these State in- sent to the West. He was a very solstitutions can do, had better be done emn and grave minister. At one of his by incorporated associations, aided by appointments, at a private house on a individual subscriptions, to be held re- certain day, they had a motherless pet sponsible, by periodical inspection and lamb. The boys of the family had reports, to the State and to public opinion. mischievously learned the lamb to butt.

They would go near it, and make mo-The heart of philanthropy and christions with their heads, and the lamb tianity willhonor in everyfiting way, men would back and then dart forward at who appropriate a portion of their them, and they would jump out of the wealth to the endowment of charitable way, so that the sheep would miss them.

A man came into the congregation efactors of science, and describing the who had been drinking and frolicking condition of the institutions which their all the night before. He came in late well-timed acts of liberality have erea- and took his seat on the end of a bench ted and endowed, we shall not lose nearly in the door, and having slept sight of such men as Abbott Lawrence, none the night before, presently he be-John Harvard, James Smithson, John gan to nod; and as he nodded and bent Jacob Astor, Peter Cooper, John Low- forward, the pet lamb came along by el, jr. James Wadsworth and Ed. the door, and seeing this man nodding Dwight. By these acts, they have rev- and bending forward, he took it as a ered the sentiment of Shakspeare, and banter, and straightway backed and the evils they did are buried with their then sprang forward, and gave the bones-their good deeds live after them, sleeper a severe jolt right on the head, These acts are more to be coveted and and over he tilted him, to the no small are more honorble than the highest political stations in our country, secured all burst out into laughter; and grave as they often are by time-serving .- as the preacher, Mr. Lee, was, it so ex-They impress on us, and unborn mill- cited his risibilities that he almost lost ions, the great truth, that our talents his balance. But recovering himself a are trusts committed to us for use, and little, he went on in a most solemn and to be accounted for when the Master impressive strain His subject was calls. These acts will enrich their de- the words of our Lord : 'Except a man scendants in a way mere money never deny himself, and take up his cross, he can do. They were not contented with cannot be my disciple. He urged on reigning in the dispensation of happi- his congregation, with melting voice ness, during the contracted term of hu- and tearful eyes, to take up the cross grasping of virtuous minds, to extend the AN EXHORTATION LITERALLY OBEYED.

There were in the congregation a very wicked Dutchman and his wife, both of whom were profoundly igno-Such men, will be honored while rant of the Scriptures and the plan of living, and held in sacred remember- salvation. His wife was a notorious ance when dead. Their names will find scold, and so much was she given to this practice, that she made her husband unhappy, and kept him almost always in a perfect fret, so that he led a most miserable and uncomfortable life. It pleased God that day to cause the preaching of Mr. Lee to reach great deep of their hearts. They wept Mr. Editor: Having had a desire aloud, seeing their lost condition, and for some time to lay before the Church, they, then and there, resolved to do a few ideas for their consideration, I better, and from that time forward to now avail myself of the apportunity .- take up the cross ane bear it, be it what

appointment some distance off that eve-This we think all to be right. It is ning, he dismissed the congregation, then to rise up and say to the man a man trudging along, carrying a woman

social intercourse, and spend some time | whom we have elected to rnle our coun- | on his back. This greatly surprised | that the woman was a cripple, or had hurt herself in some way, so that she broadside aimed at some of the capital could not walk. The traveler was a sins of man and womankind, which small man, and the woman large and amounts to nothing less than a medical

cross and follow de Saviour, or dat we citizen, could not be saved or go to heaven, and | Hallo ! you rollicking, hiccoughing. I does desire to go to heaven so much stupid and spewing spalpeen of a drunkas any pody; and dish vife is so pad, ard; lie down in that gutter and hear she scold and scold all de time, and patiently our fervid virulence. What dish woman is de createst cross I have in the name of decency and manhood, in de whole world, and I must save my are you about putting that Beelzebub

posed for once, but after a few moments | Here, take this; it is one of our emethis horse. He directed them to sit tea and some of our Capsicum Catsup. down on a log by the roadside. He We know what's good for you. Hand held the reins of his horse's bridle and over your money, and set your mudsat down by them, took out his Bible, dled brain (if you have any left) to read to them several passages of Scrip- work on its pages, and go any where ture, and explained and expounded to that we send you-Blackwell's Island. them the way of the Lord more per- if we say so; but go at once and have feetly. He opened to them the nature our prohibitory liquor law enforced at of the cross of Christ, what it is, how it the point of The Scalpel. Give up the is to be taken up, and how they were liquor, or give up your carcass for disto bear that cross ; and after teaching section. Let conscience or the crown and advising them some time, he pray- be satisfied. ed for them by the roadside, left them You take snuff, do you? Well, if rode on to his evening appointment.

### From the Christian Advocate & Journal. Baptist Troubles.

Our Baptist brethren have lately had serious troubles about their Sectarian Bible Society. Their noble missionary work seems now threatened with calamity. The policy of the Boston Board of Management and their 'Deputation' have provoked intense hostility throughout the Home Churches, and were we to judge from their own papers, the cause itself is seriously periled. The your nose under the hydrant until win-Channists of this ring inger

' It is with profound regret that we missionary operations, a cause around lie, to ignore the fact of their existence. and you be lame for life. Our conviction is, and it is apainful con- You can cultivate and improve your other, the sooner the better.'

its letters on the subject are alarming. rations. Pray you avoid it! It quotes from eminent sources:

conquer? We shall see.'

impair much the moral bearing of the fill the Crystal Palace alone soon !denomination before the American pub- Why you'd positively have to undress lic. Infidels and scorners especially, in the entry, if you came to see us, for Protestanism generally has a deep interest in the Baptist Missions; they have been a source of national Christheir guilty souls and break up the tian honor to us. The names of Judson and their other heroes are our common work cannot fail to be felt as a com- saying: Let us alone; what have we mon affliction to us all. Let our Bap- to do with thee, thou Jesus of Nazareth? tist brethren see to it, then, that a mag- Art thou come to destroy us? I know nanimous spirit of Christian moderation thee, who thou art; the Holy one of and forbearance shall preside over the God. Luke vi. 33, 34. dispute. Almost any sacrifice short of Notice.-I. Persons were possessed moral principle itself, had better be in- of devils. Of this we have many evicurred than the rupture predicted by dences in Holy Writ. the Chronicle.

> Learn to forgive, lest you break the oridge over which you must pass; a thou- attended the 'synagogue.' sand errors of your own may plead for for

Declaration of War from an M. D.

The Scalpel, for November, has a declaration of war. Hear him:

Before he overtook them Mr. Lee | Come here, thou filthy, stinking, nasbegan to cast about in his mind how he ty, contemptible tobacco chewer, whose could render them assistance. When breath would poison our sewer, and he came up to them, lo and behold, who whose slabbered lips would frighten should it be but the Dutchman and his away a night scavenger! -here, take wife that had been so affected under the Scalpel in thy trembling hand, and his sermon at meeting. Mr. Lee rode read thy doom! Wilt thou make reup and spoke to them, and inquired of spectable muck? Throw away thy tothe man what had happened, or what bacco! Get into a big spittoon and let was the matter, that he was carrying the water run over and through thee his wife. The Dutchman turned to Mr. Lee a vinegar vat, and undergo a thorough and said. "Besure you did tell us in pickling, and by the fourth of March your sarmon dat we must take up de next mayest thou become a decent

compound of alcohol, aquafortis and You may be sure that Mr. Lee was alum into your alimentary stew-pan? reflection he told the Dutchman to put ics. Swallow it down and vomit it up, his wife down, and he dismounted from and let us swab you out with wormwood

deeply affected, mounted his horse, and your nose is of no more worth than to make a dust-hole of, let's make your mouth a garbage barrel! Here, open it, and let us put these withered cucumbers and rotten apples and cabbage in! Hold! there are some stinking scraps of scrofulous cow beef, and some cigar ends that have been twice smoked and sucked! Stay!-there's a few rotten onions, and the contents of a spittoon from the grocery store, where you go to buy your dinner. Don't be angry. It's just as nice as any of your urinated, excremented, dried and ground snuff! We shall have to put ter, and then begin to apply oil and turpentine until spring.

My dear Miss Letitia! why do you record the growing tendencies to diver- wear tight boots and high heels? Your gence and alienation in our foreign fascinating foot will be spoiled. The pressure will make the toes swell. You which have clustered for so many years, will have most agonizing pains from the most hallowed teelings of our de- corns, and swellings from bunions. The nomination, in which so many valued beauty of your feet will be lost, the lives have been piously sacrificed, so springing gracefulness of your tread much treasure expended, and such brill- will be gone; the legs will be stiff and iant success achieved. We would allay painful, and you cannot dance the fasrather than exasperate these tenden- cinating schottishe; you will have to cies; tho' it would be dangerous to the shuffle and amble like a spavined nag, cause, as well as treacherous to the pub- and perhaps your ankles may give out,

viction, that without receding from natural possessions and gifts of body their extreme positions and making and mind, but you cannot alter or peace with the disaffected missionaries, change them for the better. Your foot the executive and officers cannot lon- is just the right size. Take care of it, ger act as the organ of our united wash it, rub it, keep it clean and warm, Northern Churches The deputation and cultivate every toe and joint, and movement in itself, and still more in its make it an elegant and reliable carriage consequences, was a great error, and for the body. If you put it into bonds must be receded from in some way or and imprisonment, expect an ugly and troublesome enemy. A compressed This paper proceeds to state that foot is one of the most awful of bothe-

O madman! I tell you it is thor-Both are conciliatory, but, like the oughly outrageons! I was speaking to heaving mass which keeps down volca- you, Lady Veroncio Perfect! Well, nic fires, they reveal the strength of the sir, pray what is "thoroughly outraunderlying feeling, and show, as clear geous? Your dress, my lady. And as demonstration, that an explosion pray, sir, what is my dress to you? An must sooner or later ensue. Nothing abomination, madam. And your Scalcan prevent this result but a discreet pel to me is an impertinent bore. I provision in executive policy to give shall dress as I please, sir. I wish you the struggling, heaving element a safe would, madam. At present you dress to mode of escape. Have our friends at please that vulgar mob of fools called Boston the wisdom to meet this crisis? "The Fashion." You who have such Have they any share of that consum- good taste and cultivated understandmate tact in British statesmanship ing, to put yourself in a shape of a which consists in leading a popular paruchute, and be hooped up like a movement which it cannot coerce and hogshead of sugar, with tackling enough about you for a packet ship! You, ought We regret these trials of our sister to be ashamed of it! With a shell on Church. All evangelical Christianity your head and a dry goods store about in the land must share in their effects. | your heels. Are not you a foolish wo-In connection with the late Bible trans- man to make yourself a slave to the dry lation difficulties, they cannot fail to goods seller and dress maker? You'll will not fail to make disastrous con- you could'nt get into the doorway of an structions and inferences. American ordinary parlor as you are. What will become of you at the equinox?

# A Skeleton-On Devils.

'And in the Synagogue there was a property and pride; and any serious man which had a spirit of an unclean disturbance of this noble missionary devil, and crying out with a loud voice

1. A devil is an adversary; a mali-

cious and evil spirit. 2 Such devils possessed persons who

3. Persons are yet possessed of evil d malicious spirits.

\$1 50 Year, in Advance.

4. These spirits may possess persons now, who are church members.

II. The character of this spirit, 'an unclean devil.'

1. This implies that there also were some clean devils. 2. These spirits are different in their

characters; but the same is their nature. All devils.

3. There are the spirits of Fashion, of dancing, etc., etc., which may be de nominated clean devils. But the spirits of drunkenness and of murder etc., etc., may be called unclean devils. III. The conduct of this spirit.

'He cried with a loud voice.' 1. This spirit calls through the means of the Press; and is heard through the length and breadth of the land, in the demoralizing literature, which books, pamphlets, and even

sometimes daily papers scatter abroad. 2. What he says. 'Let us alone!' This is his language. 'Let us alone, mind your own business; but don't meddle with ours. Our concerts, dances, exhibitions, and midnight revelries,

3. It asks: 'Art thou come to destroy us?' Wilt thou deprive us of our pleasures? We know thee, and thy intentions. Go thy way; what have we to do with thee? or what hast thou to do with us? 'Religion is good in its place; but,' etc., etc.,

Conclude. 1. By holding this glass from your instrument before his vision, and let him see what shape he is in, the company he keeps' and the cause he advocates.

2. Tell him where, and when religion is in its place : namely in the heart, and how that heart will be changed by its influence, so as not to delight in tippings of 'the light fantastic toe' any onger; how its possession will clear a persons vision, enlarge his heart, and make the simple wise .- Dayton Religious Telescope.

# An Impressive Scene at a Conference

The Tuskegee (Ala.) True Union, in noticing the closing of the late Methodist Conference, publishes a scene attending the return of Hon. H. W. Hilliard, for many years member of Congress from that State, to the ministry. The Union says:

Mr. Hilliard had been alluded to in connection with a proposition which was before the Conference, to establish a Methodist newspaper in the city of Montgomery, as its probable editor, and the prospect of auquiring him as a member of the Conference, was urged as a reason for the establishment of the paper. The argument was responded to by the Rev. T. O. Summers. in a seeming spirit of levity. Mr. Hilliard arose and announced to the Bishop of the Conference, and the whole audience, a long-life purpose to return to the work of the ministry; and, turning to Bishop Pearce said, with deep emotion, solemn, moving, and pathetic

'I give you my hand, my brother in this great work! Henceforth our paths of life shall not diverge! I come, in the maturity of my manhood, deliberately to lay my heart, intellect, and whatever of trophies I may have won in other walks of life, professional or political, humbly at the foot of the Cross with motives which befit the services of my Master.

'Let it be distinctly understood, that no vote which this Conference may take upon the pending proposition, can affect my resolution to give myself to this work. At home and abroad-in my solitary journeyings-or standing in the palaces of Kings, I have seen the beginning and the end of earthly great-

'Intimately associated with some of the first living statesmen of this age and country, I have seen them pass away from this earth! Sir, I kuow the vanity of earthly things! I come humbly; but I come preserving that self-respect, without which I should not be meet for the Master's service.

'I ask nothing from this Conference on my personal account! Let the vote have no reference to me. No, no sir! I have never lowered my crest when facing political parties in the day of battle. I preserve my self-respect, but I desire to achieve somewhat that shall enable me, when the world burnsup, to be recognized by the Great Head of the Church as a friend of Christ and to take my place, however humble, among the Martyrs and Saints who loved and served Him on earth!"

EARLY PRICES .- Abraham bought a piece of land for a burying place. He paid 400 shekels of silver. The lowest sum at which a shekel is estimated is about fifty-six cents. This would make about \$200 for the burying place. In Solomon's time it is mentioned that the price of a chariot from Egypt was 500 shekels of silver, (I Kings x, 27.) This would be about \$250. The price of a horse was 150 shekels, or some \$72 .-The best horeses of that age were found in Egypt. The Egyptians trained them well, and they were capable of important services. King Solomon, in a valuable chariot, drawn by two or four of these horses, made as showy and as dignified an apperance, perhaps, as any princes have since.