'No preaching.

once. He never called for it. No

The Actress.

An actress, in one of the English

"Depth of mercy ! can there be

The tune was sweet and simple, but

by the woman of the house, who had

observed her standing at the door. She

procure the book which contained the

hymn. The more she read it, the more

despised Bible, and bowed herself in

Her profession she determined at

The manager of the theatre called

upon her one morning, and requested

her to sustain the principal character

in a new play which was to be perform-

ed the next week for his benefit. She

had frequently performed this charac-

ter to general admiration; but she now,

to appear as an actress again, at the

same time giving her reasons. At first

he attempted to overcome her scruples

by ridicule, but this was unavailing

he then represented the loss he should

incur by her refusal, and concluded his

arguments by promising, that if to oblige

him she would act on this occasion, it

should be the last request of the kind

he would ever make. Unable to resist

his solicitations, she promised to appear,

and on the appointed evening went to

the theatre. The character she assum-

ed required her, on her first entrance.

to sing a song; and when the curtain

was drawn up, the orchestra immedi-

she stood as if lost in thought, and as

one forgetting all around her, and her

own situation. The music ceased, but

she did not sing; and supposing her to

be overcome by embarrassment, the

band again commenced. A second time

they paused for her to begin, and still

she did not open her lips. A third time

the air was played, and then, with clasp-

ed hands, and eyes suffused with tears,

she sang, not the words of the song,

"Depth of mercy! can there be

Mercy still reserved for me?"

however, told him her resolution never

Mercy still reserved for me?"

RALEIGH, THURSDAY MARCH 26, 1857.

Buetrn.

From the New York Observer. " A Little While."

BY REV. J. E. RANKIN. A little while! my days go by,

As eagles plunge adown the sky; As arrows on their fatal flight; As ships, departing, fade from sight. A little while! and hearts that beat

Responsive to my coming feet. Will hush their faithful pulse in vain, To catch the wonted sound again. A little while! he still, my heart!

Canst thou unwillingly depart? Wilt thou not from earth away, To bathe thy soul in Heaven's own Day? A little while! I'll gird me well,

To baffle foes of earth and hell; That when I lay my armer down, I may exchange it for a crown. Oh little while! that serves to buy A home eternal in the sky!

My spirit of its little while!

A little while! O glorious thought! For though on earth a name I've not, My soul, released from sin, shall be At rest forever, Lord, with thee.

God grant, that earth may not beguile

.... The Song of the Old Folks.

Should said acquaintance be forgot And never brought to mind? Should auld acquaintance be forgot And the songs of auld lang syne? For auld lang syne we meet to-night For auld lang syne; To sing the songs our fathers sang, In days of auld lang syne.

Since youth's uncloude! day; Time's hand bath swept away : And voices that once joined with ours, In days of auld lang syne, Are silent now, and blend no more In songs of auld lang sone.

Illumed our darkest hours; And cheered us on life's toilsome way, And gemmed our path with flowers; The sacred songs our fathers sang, Dear songs of auld lang syne; The hallowed songs our fathers sang In days of auld lang syne.

Here we have met, here we may part, To meet on earth no more; And we may never sing again The cherished songs of yore ; The sacred songs our fathers sang In days of auld lang syne; We may not meet to sing again, The songs of auld lang syne.

But when we've crossed the sea of life, And reached the heav'nly shore, We'll sing the songs our fathers sang, Transcending those of yore; We'll meet to sing diviner strains,

Than those of auld lang syne: Immortal songs of praise unknown In days of auld lang syne.

Original.

For the N. C. Christian Advocate. Conference Boundaries.

olina on Conference Boundaries, yet between them. there has been much talk upon the Have you not noticed of late, Mr. Edisubject, and as far as my acquaintance tor, the very flattering courtesy of the extends, a large majority of those in- world toward the Church? Sermons of terested wish to see the whole of North D. D.'s and other notables among the min-Carolina united in one Methodist Con- istry are becoming as common subjects of ference; not a Methodist Episcopal putting with the secular press as the ex-Church of N. C. with a Bishop of your ploits of an imported danseuse or the effi-Church of N. C. with a Bishop of your own choosing, as Enquirer pretends to imagine, but a North Carolina Conterence of the Methodist Episcopal Church, South, with the same Discipline used in the Holston Conference, and the puff-or and the puff-ee-the world holding the same doctrines, with and the Church-hob-nob jovially togethpreachers as much opposed to dram- er, the one dropping a little of its sneer drinking, balls, parties, &c., as Broth- at what it used to call a 'sanctimonious er Reagan can desire. A goodly num- hypocrisy,' the other abating considerably ber of those desiring the change, be- if its zeal against the vices and follies, &c., long to the class Brother Reagan seems &c.; in the meanwhile, 'the little old gento glory so much in. We hope, there. tleman in black laughs in his sleeve at the fore, the good Brother will spend his ing, is ventive genius on something more Are these things imaginary? Is there watthy, than evil surmising and mis- no danger in the growing friendship berepresenting his brethren. If he is tween the Church and the world? Do not opposed to the contemplated change, Church members, through courtesy, give we have no objection to his speaking silent approval to things, many times, that out : we care not how strongly he may true piety and a conscientious discharge of argue his point, for we are fond of in- christian duty demand should be promptly vestigation, but we dislike to see the discountenanced, rather than give offense place of argument supplied by mere to some good, liberal, friendly sinner? Big baseless and unkind conjecture.

Michael when contending with the devii, brought not a railing accusation against him; but Bro. Reagan charges Mountainer, without knowing any thing of his real character. Now, if evil speaking and evil surmising be sinful, we hope that our good brother will repent, so that when he gets to a love the evil speaker is abroad! who can tell? feast, or class meeting, he may be in a After an hours recital of slander and scanfeast, or class meeting, he may be in a proper frame of mind for a hearty speaker winds up by saying, "Don't speak

ken when he thinks that a desire to see is a fire, a world of iniquity: so is the the Methodists of N. C. united in one tongue among members, that it defileth the Conference, is confined to the Jeffer- whole body, and setteth on fire the course son circuit. Nor is he less mistaken, of nature; and it is set on fire of hell. when he thinks that the dissatisfaction Such is the course of evil speaking and its in Ashe, has entirely grown out of the diretal effects in society. Its course is circumstance of the circuit having been ruinous in the extreme; at the approach left without a preacher the present year. of its poisonous breath the happiness of We are somewhat acquainted with the Methodists of the Jefferson circuit, and believe them to be as much attached to the Holston Conference as any that nothing but the blood of the atone-

circuit in Western N. C. Such is the formation of the human heart and forced the briny tear from many mind, that man is better prepared for a sparkling eye; and after having comdevotion when all the circumstances pleted the ruin of its victim, in the esti-

with which he is surrounded are favor- | mation of the hearer, said, "Don't speak; able thereto. The children of Israel " would not sing one of the songs of Zion in a strange land." The citizens of N. C. feel that their temporal interests all tend to one point. Moreover, we, as Methodists, feel a warm attachment to the old North State, as the land of our nativity; and while we venerate those noble hearted, self-sacrificing brethren who first preached the gospel among our mountains, yet we look forward with pleasure to the time when N. C. Methodism shall be so united that all their spiritual energies may be strengthened by their State patriot-

If such an arrangement will bring together a people whose educational, and other State enterprises, may act as auxiliaries to their christian warfare; will not a number of the Holston preachers, equal to the number of appointments in N. C., belonging to the Holston Conference, permit themselves to be transferred to the North Carolina Conference?

For the N. C. Christian Advoate. Devices of the Enemy.

BRO. HEFLIN: Two antagonistic principles have been exercising their influence upon the human family ever since Adam partook 'of that forbidden fruit, whose mortal taste brought death into the world, and all our woe;' and if the great adversary of man and enemy to holiness, the 'Ancient Nicholas,' has ever ceased his efforts to complete the work of man's utter destruction, I have never heard nor read of it. Various are the weapons and multi-We've passed through many varied scenes, form the agency he employs to effect this; sometimes operating upon a small scale, And friends, and hopes, and happy dreams, then again engaging in more extensive operations. No dou't he thought his success in the garden of Eden was a finishing stroke to the happiness of the new formed race; and a failure to the Almighty's purpose; but when he found that the seed of the woman was destined to bruise his head, and a future Redeemer promised to man, he set about laying his counterplots, determined to retard and annoy, if he could not defeat. Sometimes his efforts seem to have an individual aim; at others he operates more in the wholesale way. At one time he offers large reward to have the people of God cursed, as in the case of Balaam ; at another he baits his traps with a handsome woman bathing, as in the case of David. Now he foams and rages in all the dread fury of fire, the sword and the rack : anon he approaches in such a profusion of smiles and blandishments as almost to induce us to believe that he is not so black as he is painted,' after all. At one time, we read, he became so reckless and extravagant as to offer his entire possessions-"all the kingdoms of the earth and the glory thereof,' for a temporary acknowledgement of his supremacy. The last trick of his was upon the whole-

sale principle, and although he failed in the speculation he by no means gave up business, but is still operating, and perhaps upon as large a scale now as at any former period. If I have not mistaken the signs of the times, his present ruse, aside from individual transactions, seems to be to BRO. HEFLIN: Although but few Church and the world, and to obliterate as have written from Western North Car- much as possible the line of demarcation

preachers and little preachers; leading members and members more obscure, think More anon, of the matter. JACOBUS HARVETUS.

For the N. C. Christian Advocate. "Don't speak of it."

How often is this expression used when of it?" "The tongue is a little member, Brother Hicks is very much mista- and boasteth great things." "The tongue ment can extinguish. It has rung an-We believe in a christian patriotism. guish extreme from many an innocent

of it." It has filled neighborhoods with confusion, and severed the ties that bound fond hearts together; and by its happiness of communities, and the influence of christians; and, yet, strange to see, there are professors of the pure reliencourage others in doing so by listening friend in the Universe.

Incalculably great is the injury done to the cause of religion by its own avowed friends and supporters. Is it possible that any can plead ignorance on this subject when the rules are formed and supporters. Is it possible that they may see the exceeding sinfulness of striving against the rules are formed and supporters. the weakest memory may retain them. and thousand, and altogether levely. the weakest understanding may comprehend them. "Thou shalt love thy neighbor as thyself" is to be the prompting motive in speaking of one another. Either love for the person about whom we speak or love for some other person, or cause, against whom, or which, he has committed an offence, is to prompt us to speak of others. If we love an individual we will not retail scandal or evil against him, much

you do yourself a wrong, the person to kingdom. whom you speak an injury, and the person never been heard in his defence; and, he, perhaps, will often be in company with persons who condemn him, while he is entirely ignorant of any thing against his fair

For the N. C. Christian Advocate. Bishop Early in Washington.

OSSISSO.

BRO. HEFLIN: It is with more than ordinary pleasure, that I inform you and the readers of your ably conducted paper, of our having enjoyed a recent visit from our nity it is no small event.

as we thought while listening to his preacherful. The 11th, 12th and 13th days of any comfort from such members.

Yours, in Gospel Love, T. PAGE RICAUD.

word would grate terribly upon his sensitive

For the N. C. Christian Advocate. Speak Sweetly of Christ.

A good man on the morning of the power has transformed those who were day in which he was suddenly called warm friends into enemies. The evil into eternity, said to a friend, 'I love speaker is his satanic majesty's most successful agent in blasting and raining the President Edwards, he always speaks

gion of our Lord Jesus Christ, who, them- He is the Lamb of God. He has done selves either indulge in evil speaking, or every thing for us. He is our best

attentively to their slander. Is it not We should speak sweetly of Christ. strange that such persons do not reflect Christians should always have some that they are doing a most serious injury to christianity? The world will judge, in some sort of religion by the character of them to whose care it is committed. Now, if members of the same Church—who bow at the same sacred altar—and profess to large the L love the Lord Jesus in sincerity, and his followers, as, themselves, now if they bite their friend and their father's friend. and devour and ruin each other by evil All the beautiful traits of his character speaking, will not the world see and know should be presented to their appreciait? And if so, will they not prefer a ting hearts. Caristians should speak course of sin that forbids evil speaking sweetly of Christ to sinners, as their when the rules are few and so plain that Him, who is the fairest among ten

Selections.

From the New York Observer.

A Minister's Comfort. In many respects a minister's comless fabricate such either in part or whole. fort depends upon the same things If no one is to be benefitted we have no which other persons' comfort depends right to speak evil of any person. But upon. A good house contributes as that the law might be complete, Jesus much to his comfort as to the comfort said. Therefore all things, whatsoever ye of the lawyer or the mechanic. An inwould that men should do to you, do ye come sufficient to deliver him from even so to them." By setting this rule want and embarrassment is quite as by the side of the other ("Thou shalt love comfortable to him as it would be if he thy neighbor as thyself") you may easily were not a minister. Congenial socieand definitely determine whether you are ty does quite as much for him as for prompted by the proper motive, and whethany other man. Besides these, he may rule. Would you tell the evil if you wers have sources of comfort peculiar to his er your action harmonizes with the golden the person to be injured by it? or if you office. Paul speaks of some who were supposed it would do you as much harm fellow-laborers in promoting the kingas you desire it should do the person dom of God, and says they had been a against whom you speak? Or would you confort unto him. It is a great comhave your neighbor, under the same cir- fort to a minister when he has those in cumstances, speak in the same way of you? his church who are fellow-laborers with "I) n't speak of it," should never be him in promoting the great ends of his used when talking about others. Because ministry, the upbuilding of Christ's

There are some in almost every of whom you speak an injustice: You do yourself a wrong in accustoming yourself to speak of persons behind their backs what minister. There are some who show you would not before their faces. The per- no signs of spiritual life. They are son spoken to is injured because you have members of the church, and nothing bound him to keep a secret that makes him can be said against them. They come distrust another, who might if he could tell to church regularly, and contribute to it to him remove all difficulty from his mind. the support of the gospel. They make You do the person spoken of an injustice no disturbance in the church, or in the because you compel him to lie under the community; but they give no signs of the sentence of condemnation and he has spiritual life. The minister is constrained to think that the only difference between them and some others who make no pretensions to religion is, that they are members of the church. He is constrained to feel that their prospects for salvation are not as good as they would be, if they were not members of the shurch. They are no comfort to

him: very far from it. There are some members of the church who have a peculiar capacity for finding fault. The minister's serbeloved Bishop Early, and we assure you mons are too long, or they are too short. that with us, as a church and a commu- He does not visit enough, or he does not spend time enough in his study .-He preached for us several times with great | He pays too much attention to the rich, power and success, to large and deeply in- or he is not sufficiently genteel. He terested audiences, and from present inditakes too much upon himself, or he cations, and the generally expressed sentillacks moral courage. Their marvelments of the people of this community, we lous ingenuity in fault-finding never feel that his visit has not only been a great fails to find some materials in the charbenefit to the church, but to a large por- acter and conduct of the minister .-

As a proof of the deep interest felt, and Such members are no comfort to him. the general anxiety to hear him, the Church,—notwithstanding the very inclement weather-was crowded night after selves than they ought to think. Owing night, to a perfect jam, by an audience to their wealth, family connexion, or to who listened with profound attention to some inexplicable reason, they think the words of 'truth and soberness' as they their influence ought to be superior .fell from his lips-lips which seemed to be They assume a patronizing air towards fired with a live coal from the Heavenly the minister. They are offended if he Altar. The fact is, we have had the does not consult them on all occasions, pleasure of hearing the Bishop several and still more offended if he does not times before, but never have we seen him, follow their advice. They are not a ing this time-so fully imbued with the comfort to him. Paul himself, with all spirit of his mission, so vigorous and pow- his talent and piety, could not extract

March, 1857, will form no small dates in There are some members of the the list my of Methodism in Washington, church whose zeal is very inconsistent, N C., for the church and people will asso- and whose consistency is not as great ciate them with the heart moving and soul as is desirable. Now they are deeply inspiring preaching of the Bishop. Long interested in the work of the Lord may be be spared to the church and to the world. The people here, say, 'he is a Bishop that is a Bishop.' In this connection, it is due that I should state that he they are willing to work diligently. was accompanied by our esteemed brother But their zeal soon abates. Their and colaborer in the vineyard of the Lord exertion soon comes to an end .-Rev. A. Weaver, Pastor of Contenary The minister whose efforts they just Church, New Berne, N. C., and who also now so diligently seconded, is left to preached several times with great accep- labor alone. Those who were so warm tability and whose labors, did not, by any and zealous have become cold and negmeans constitute a small portion of the in- ligent, and their inconsistency gives te esting services held day and night at occasion for religion to be ill-spoken of. Such members may be a comfort to the minister for a time: then they are a cause of discouragement and sorrow. DEAL thou gently with that tender It is a matter of great thankfulness

youth suffering under the pauge of his that there are some in almost every first love." His heart is soft and a harsh church who are a great comfort to the soul. Above all don't drench the your fellow minister. All those who walk humbly with strong medicine, lest the rash strike in with God, who pray for him and symand the boy strike out from parental authority. First love and the whooping cough have to be had soon or late, and nurse says one time is good as another, only the earlier the humblest member of the church may better thus be a great comfort to his minister.

"Its Only a Trifle."

Everybody has heard people, when Track 3. Close akin to last: Puts about to be guilty of some extravagance, off stated collections till near or quite excuse themselves by saying "Its only the close of the year, and then if he a trifle." A wife is buying a new dress has not gone his last round already, the for herself, and tempted by beautiful people have, or a rainy day fills the silk, pays more for a pattern than she appointment. ought, but quiets her conscience and Track 4. Has a few stands among endeavors to satisfy her husband by the rich to stop at: has the impression reiterating that the difference was "only that the rich are always glad to see a trifle." A husband increases the him and never thinks he ought to go style of his living a little in everything anywhere else-because they do not in house, in furniture, in table, in tell him otherwise? Now it is strange dress; and as each by itself seems a that men who made all their boy tracks small affair, he overlooks the aggregate, around a poor man's log house, can so which, alas! is no 'trifle.' A mechanic soon lose smypathy for cabins and poor squanders twenty five cents daily in people. Possibly supposing they have beer, spirits or cigars, forgetting that had their share of such doings at home, in a year it comes to seventy-five dol- they wish to bring up the rear. lars, or the interest of twelve hun- Track 5. Is a negative track galledred and fifty dollars; and he goes on doing this for a life time, keeping him-not a scratch of pen by him-not one self impoverished all the while, saying 'it is only a trifle.' Only a trifle! Fortunes are made up of just such trifles. "Take care of the pennies," says Richard, "and the pounds will ears standing with present faithful take care of themselves.' Men who members with no notice of any unereconomise in trifling expenses are the ence. How dan he get the numbers men who oftenest become millionaies. correctly? Guess at it. He has not The housewife who saves the trifles seen the class-book. Yes he saw it rarely wants bread and butter.

What is true of money is true also of class-meeting by him and soon none by the least trifle. A father comes home the leader. at night, worn out by a day's labor and Track 6. 'Plan of the circuit'-which irritable in consequence; his children he hands over to his successor. It is a unintentionally, annoy him, and he thumb paper looking affair. In many speaks angrily to them. The tears come instances it is a thing-quite in order into the little one's eyes and their lips with the antecedents. Forbear any quiver as they turn away; but he dis- criticism, for it is invulnerable. Ought misses his remorse, saying to himself. it not to be used as wadding for a gun "it is only a trifle." Alas! many a and shot out in some direction not very child has been alienated from a parent far from him? Where is he? Call -many a father has lost his influence his name, and let it be answered 'Nothover his offspring-by trifles like these. ing against Or a husband, peevish with his wife little by little wears out her affection. Or a wife selfishly thinking of her own cares only, and making no allowance for the irritability of her husband, tried provincial or country theatres, was, one and jaded by a day's exhausting toil, day, passing through the streets of the answers sharply at the first impatient town in which she then resided, when word, and so either drives him to the her attention was attracted by the sound tavern, or causes a matrimonial quar- of voices, which she heard in a poor rel. Or friends, in moments of spleen, cottage before her. Curiosity promplisten to malicious tale-bearers, and ted her to look in at an open door, when think each other false. Or jealous lov- she saw a few poor people sitting toers, offended by "trifles light as air," gether, one of whom, at the moment of break off their engagements in a pet. her observation, was giving out the fol-In truth, it is oftener small things that lowing hymn, which the others joined breed dissensions than great. In a in singing :matter of affection there is no such

We hear casuists talking sometimes of great and minor morals. It is a distinction without a difference. There are no eted her attention, and she stood mosuch things in ethics. The most atrotionless, until she was invited to enter cious crimes come from small beginnings, and it is only slowly and gradually that the character is undermined. The man who perpetrates a murder to- er, which was offered up by one of the day would have said ten years ago, "is little company; and uncouth as the thy servant a dog, that he should do this thing?" Every babe that smiles they carried with them a conviction of in its mother's arms is innocent alike. sincerity on the part of the person then Sometimes it is intemperance that employed. She quitted the cottage, makes the savage assassin; sometimes but the words of the hymn followed it is lust; sometimes it is greed of mon- her; she could not banish them from ey; sometimes it is some other subtle, her mind, and at last she resolved to persistent, soul-destroying vice. Sometimes the deed is done in a fit of sudden passion; and then the crime has its origin remotely in an ill-regulated She attended the ministry of the Gostemper. Sometimes it is planned depel, read her hitherto neglected and liberately, and executed coolly and diabolically. In this case the conscience humility and contrition of heart before has been laid to sleep by long years of him whose mercy she felt she needed, secret wickedness. Trifles in morals! whose sacrifices are those of a broken There are but two roads which the soul heart and a contrite spirit, and who has can take-one right, the other wrongdeclared that therewith he is well pleasand a movement in either direction projects a line which runs on, diverging eternally. The good become more once, and for ever, to renounce; and virtuous continually, the bad more vifor some little time excused herself from out an immediate reformation; for old appearing on the stage, without, however, disclosing her change of sentihabits are too strong, and have gradually to be conquered. Oh! there is no finally to leave it. ments, or making known her resolution such thing as a trifle.—Balt. Sun.

Footprints of an Itinerant.

Put your foot in the track and see

whether it fits. Every preacher makes tracks of some sort in his field. Unless he is very light, in going round ten or twenty times, with the complement of radii and diameters, he will make many steps. But some do not make a track every time they take a step. Lest you might 'lose trail,' I shall not confuse you by pointing out every size, depth, direction, and length of stride, which appears on the field, but let us take this. Which? Why this one-I will not say more than point you to his tracks, and ask you to follow. If his tracks should be lost in othe: s of a larger size and these in others, keep on and you may find a 'gang.' If they should give an anti-fogy-progressive age growl, when you come up with ately began the accompaniment; but em, you may be certain you have not ost trail. But look out or you may be beaten off-peradventure they have not already 'passed' the bounds for this year and are making tracks of the same sort in another field. But from figures to facts: Track 1. Didn't 'reach his work in

good time.' But he did. Then this is not his track. Track 2. Left his work some weeks

before Conference, which was the cause butof several wrong ones, as, failure in collecting missionary, conference collec31 50 a Year, in Advance.

It is almost needless to add, that the tions, &c., leaving an awful chasm of performance was suddenly ended; many ridiculed, though some were induced from that memorable night to "consider their ways," and to reflect on the wonderful power of that religion which could so influence the heart and change the life of one hitherto so vain, and so evidently pursuing the road which lead-

> eth to destruction. It would be satisfactory to the reader to know, that the change in Miss --was as permanent as it was singular; she walked consistently with her profession of religion for many years, and at length became the wife of a minister of the Gospel of our Lord Jesus Christ.

Church Music.

The fashionable style of singing in church sometimes makes nonsense of the best hymns. The following amusing illustration of this fact is from the N. W. Christian Advocate.

Dr. Stevens' articles on church music are exciting very general attention. Reformation on this subject is must come. Choire hay be a legal in many instances, but they not I never be a monopoly. Congregational singe

ing, lead by a good choir, is the true modus operandi. To suppose that half a dozen young persons, often irreligious, perched in orchestra galleries, may perform the singing for a whole ongregation, is simply ridiculous .-What is most needed in order to bring about congregational singing, is a return to the grand old tunes of former imes. Our ameteur choir-singers are too fond of 'executing' difficult pieces, and confounding common people with the reverberating resonances fugue tunes. The rector of St. Bardolph's takes off this style most laughably, in describing the singing of the following

'True love is like that precious oil, Which, poured on Aaron's head, Ran down his beard, and o'er his robes

Its costly moisture shed.' In the prodigious effort of this performance, the ear-splitting combination of the several voices hardly bore a resemblance to that oily current poured on Aaron's head, and which

'Ran down his beard and o'er his head-Ran down his beard-

And o'er his robes-Ran down his beard---ran down his His robes, his robes, ran down his head o'er his robes

Ran down his beard -h-i-s- bea-r-d Its costly moist-Ran down his heard-

-ure-beard-his-beard-his-shed Run down his beard-his-down His robes-its costly moist-his beard -ure shed-his cost-his robes-ure

Its co-s-t-l-i-e mois-ture-shed!' The late Bishop Seabury, being asked his opinion of this performance, replied that he had paid no attention to the music, but that his sympathies were so much excited for poor Aaron that he was afraid that he would not have a hair left! Such performances may be 'artistic,' but can never answer the purpose for which singing God's praise was designed.

Anecdote of Napoleon and the Ladies.

Dr. Baird. in a late lecture at St.

Louis, related an amusing anecdote of Napoleon le Grand and the ladies who attended his first grand reception ball, at the Tuilleries. The old nobility had departed, and everything was new .-The invited guests were mostly military officers and their wives. Some two thousand ladies were present. When supper time came they of course took precedence of the gentlemen. A question arose who had the right to go first. The great dining room hall was thrown open, admitting them, and the doors were then closed, and the officers of the palace found it impossible to open them. The dispute among the ladies grew warm. One lady said the right was hers, as her husband was a great general; but she soon found that others maintained, on one ground or the other, that their claims were greater .-Meanwhile the officers could not get the doors open, and in consternation one of them hastened to the First Consul, and asked him how they should settle the question of precedence. 'Oh,' says Bonaparte, 'nothing is easier; tell them the eldest is to go first!' The officer reported to the ladies the first Consuls decision, and instantly they all fell back! This gave the officers an opportunity to get the doors open, when, to their astonishment, none of the ladies were willing to go first. After standing in that ridiculous position for a moment, they began to laugh heartily at their own folly, and all marched into the dining room without delay. This, said Dr. Baird, is one of the thousand and one stories they tell in Paris, of the 'Great Napoleon,' to illustrate the readiness of his wit.

SAD CASCALTY .- The Southern Journal. published at Monticello, Miss., chronicles

the following sad affair: A man and his wife named Odom, lately married, were removing from Covington county to Copiah. When within about ten miles of Monticello they encamped for the night.
The lady was lying upon a pile of straw,
which took fire and rapidly conveyed the
flames to her dress, and before she could throw herself into a pool near by, the raging element had done its work of death