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PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE NORTH CAROLINA CON FERENCE, M. E. CHURCH, SOUTH .- RUFUS T. HEFLIN, EDITOR.

RALEIGH, THURSDAY APRIL 30, 1857.

for his departure soon, and yet, the sad WOLK.

Brother Fulton was one of the most conscientious and devoted of men and Burke-1792, Hartford-1793, Savanministers. We believe he has left this nah—1794, this year I know not where impression upon all who have made his he was appointed, a leaf of the minutes out of it.

habit he had become fastidious and the Latin, and other branches of litera scrapulous to an extreme in little things, ture were taught. He had natural gifts. scraphing to an earther disagreeable acquired knowledge, and being born of sometimes as a companion, and espective spirit, and called of God to preach ially, as, from his great bodily weak-ness, his manner of address was often and went out into the highways and monotonous and irksome. Yet no one hedges and urged the people to repent, ever questioned the sincerity and depth and to hear the voice of the Son of of his piety. And now that he has God, and live. And through his ingone, we feel that a holy and good man strumentality a large number did hear, has left us, and we do and must long took upon them the yoke of Christ, feel the loss. Brother Fulton was em- learned of him, and washed their robes pharically a working man. In a word and made them white in the blood of he was, notwithstanding his great in- the Lamb. We learn from the minutes firmity, a Methodist traveling preacher that he traveled in Virginia in the year according to rule, and has left his 1787, and I was informed preached

Bro. Bateman, of the California Con-religion under his ministry, and two or ference, containg the account of his three of them became Presbyterian death. Bro. Bateman will please accept preachers, and having their minds deepour thanks for his courtesy, and for his ly imbued with that holy unction from

kindness to the dead: his courage to the last, and faithfully and caused him to shake the powers of attended to all his work. On the Sab. darknesss. bath before his death, he preached at | Natural gifts, and acquired knowlthe Monte. From that time until edge are of much value to a minister of

perfect man and behold the upright, for the end of that man is peace." A. L. S. BATEMAN.

Jesus. Bro. Barker preached his fun- My thoughts on awful subjects roll,

Original. For the N. C. Christian Advocate, Memor es of Old Times.

BY JAS. PATTERSON.

eral sermon from the text, 'Mark the

I wo or three of my venerable ministerial brethren requested me to write some account of the piety, gifts, and success of some of our first preachers, who traveled in Georgia, South Caroli-

na, North Carolina and Virginia. This pleased, thought him very rough, and they desired me to do inasmuch as I asserted that he himself composed the had an early knowledge of them, as hymn. Hence it would seem that they suring me that it would be a gratifica- were unacquainted with Dr. Watts' fine tion to them, and they believed would hymns and psalms, and perhaps equally be interesting and beneficial to mem- so with regard to the Bible. But lo! it bers of our church to know something so happened that the preacher whom of those pioneers who planted Metho- they selected was one of those students dist Churches where there were none of whom God made Mr. Hull the inbefore. It is a source of pleasure to strument of his conversion. Mr. Hull me, naving discovered, that our present was possessed of natural and christian ministry feel veneration for those sacred fortitude, which enabled him while fore-runners who made a way through preaching the gospel to pass calmly the moral waste for their successors to through rugged and unpleasant scenes. travel, and preach the gospel with more But his only object in preaching the ease than they dal. Like my beloved gospel was the salvation of souls, therebrethren. I am conscious that some- fore souls were saved, societies formed, thing of this sort ought to be done, but meeting houses built' and many were with regard to myself. I feel incompe- so changed, that instead of using protent to perform such a work, inasmuch fane oaths and singing obscene songs, as it requires much knowledge, and the old things were passed away, and the art of writing well in order to make it silent wastes became vocal with songs interesting and useful; therefore I of praise to God, sung by new born undertake the work with much diffi- souls, red-emed by the blood of the dence, and would not attempt it, were Lumb. But our faithful fore-runner it not from the consideration that there has long since gone to that place where are now, perhaps, very few living who saints and angels meet, where Sabbaths remember those pioneers, and their have no end, and where the wicked cease labors as well as I do, and hence I am from troubling; and where the weary induced to write something respecting be at rest. them, although I have very few docu! Iredell co., N. C. April 18th, 1857.

From the lac fie Methodist. | ments to furnish me with information, | Death of Rev J M Fulton of the Pacific consequently will have to depend much

upon my memory.

This devoted minister has gene to his those pioneers, who according to the The Rev. Hope Hull was one of rest. His health had been declining minutes was admitted on trial, January for several years, and we were looking 1785 and appointed to Salisbury. The minutes merely say Salisbury, and do news found us unprepared. This is the not say whether it was a circuit or stasecond minister of the Pacific Confer. tion, but I presume it was a circuit. ence who has fallen in the Los Angeles His other appointments are as follows: 1786 Pee Dec-1787, Amelia-1788,

Burke-1790, Savannah Town 1791, acquaintance, both in the church and being torn out. 1795 he married and We presume that from his dyspeptic school in which the English grammer. located in Georgia. There he erect da brethren a worthy example. His ead somewhere near Hampden Sidney Colwas such as might have been expected. lege, and some seven or eight of the We give below the letter from Rev. students of that institution embraced above, they preached the gospel with

Los Angeles, March 7th, 1857. energy and sacred power. Whatever BRO. FISHER-DEAR SIR :- I write natural or acquired qualificatious a minby request to inform you of the death ister of the gospel may have, yet if he of the Rev. Jas. M. Fulton, of the M. is without a new heart, and without fire E. Church, South. Brother Fulton from the altar of God, his sermons will died on the 5th of March, at the resi- be without life, and dead as a fallen dence of Dr. Whistler at the Monte. leaf in autumn. A writer, which I read From the time he arrived on this work some years ago said, It was a high deuntil his end drew near, his friends could gree of genuine religion which made see that he was sinking, yet he kept up Mr. Whitfield so great a pulpit orator,

Wednesday, he spent his time mostly the gospel, but they cannot be made in visiting. On that day finding his substitutes for pure religion. Now, I strength failing and having an im- presume it may not be out of place to pression that his work was done, he state a case which was related to me, spent the day at Dr. Wheeler's, and in and which I believe to be strictly true. company with the Rev. James Barker, A very wicked man died, and his friends formerty of the Sr Louis Conference, held a consultation in order to deter-he gave directions as to his worldly mine when provided spleet matters and bucial, and then requested to preach his funeral sermon. They Beo Berker to write to his brothren of had some notion of getting a Methodist the North Carolina and Pacific Confer- preacher, but finally concluded that ence, that he died at his post. He then perhaps he might be rough, therefore said to Bro. Barker, write just as it is they chose a Presbyterian preacher, with me if my evidence is clear, write who on the occasion took the following it, but if I die under a cloud, write it. words for his text : And whosoever was Bro. Barker then asked, how it was not found written in the book of life was with him then? Said he, all is well! cast into the lake of fire, Rev. 20, 15. That evening he had prayers as usual From these words he availed himself of with the family, and after praying fer- the privilege of pointing out the direful vently, he then made a request, that if effects of an ungodly and wicked life. it was the will of the Lord he might die That such a life had a baneful effect as when one lieth down to sleep. On upon the individual himself, and upon Thursday morning he are seearly before all over whom he had any influence, the family, dressed himself and appar- and in the world to come would cause ently kneeled down to pray. Dr. him, and perhaps many others to be cast Whistler coming into the room found into the lake of fire. Many such plain him speechless. He had fallen partly and pointed observations as these he over on the floor. He was placed upon made in the course of his sermon. But a ed and efforts made to revive him, says he, some of you say there is no but in vain, and as he had prayed like fire in hell, but the word of God says as when one goeth to sleep, in two hours there is, and you cannot prove to the he gently breathed his life away .- contrary. When he concluded, he sung Without a struggle he feil asleep in the following hymn:

> Dampation and the dead ; What horrors seize the guilty soul Upon a dying hed? Lingering about these mortal shores, She makes a long delay ; Till like a food with rapid force, Death sweeps the wretch away. Then swift and drea Iful, she descends Down to the fiery coast, Among abominable fiends, Herself a frighted ghost. There endless crowds of sinners lie, And darkness makes their chains: Tortured with keen despair they cry, Yet wait for fiercer pains. Not all their anguish and their blood. For their old guilt atones; Nor the compassion of a God Shall hearken to their groans.

Some of his hearers were much dis-

ference Boundaries, until we saw inti- sent. the boundary question may increase a larger number?

the secession spirit. 1. As to those in Western N. C, who wish to cut off that portion of our beleved State, and have it attached to and prosperity of our State, than such are stated in the following language: honesty and generosity of our citizens, cess." This, unconnected with any political humbug, would fix a leaven in the hearts ject matter or theme of the preachers

Hicks will think not of course. North Carolina, Holston and South ficulties will vanish and R and the reabecome more closely united.

conferences that may otherwise be a phas or Apollos; nor can Apollos

conclusion with himself.

lenburg was hailed with enthusiasm by conclusion. every patriot of North Carolina. Soon I may add, that to find fault with has occupied an independent position one touching this point. as a State, with a constitution and laws A 'learned critical style of treating

and breadth of the State. And not- If it be but a pretense, however, it congenial to the prosperity of our please the mind of no one.

erary institutions where our sons and sermon; as in the sermons of Wesley, daughters could be educated without Chalmers, Olin, and a thousand more. mies of our church with an unbroken phalanx, and with increased confidence wave our victorious banner in the midst of the camps of the enemy. Are these any reasons why our boundaries should The objection therefore lies, not so be changed? Brother Hicks can say much against the preaching as the lang person; let all have the consideration be be changed? Brownlows Iron Wh'l, be changed? Brownlows Iron Wh'l,

For the N. C. Christian Advocate. We had intended answering some of Secession, Conference Boundaries, &c. Brother Hicks' arguments and exceptions to a change of boundaries, but Mr. EDITOR: We did not intend to our article is already too long, and have written any thing more on Con- hence we must omit that for the pre-

mations in the Herld of Truth, that | We close by asking the Methodists there were some persons in western N. of western N. C. if we ought not to C. who wished to secede, and be at sacrifice our preference for the Holston tached to South Carolina or Tennessee; Conference, (dear as it is to us,) if we with a suggestion that an agitation of can thereby accomplish greater good to

For the N. C. Christian Advocate. "Methodist Preaching."

South Carolina or Tennessee, we know In the issue of the Advocate of the not who they are, nor do we wish an 9th inst, there is an article on 'Methoacquaintance. Can it be that any are dist Preaching,' over the signature R, North Carolinians? Is it not more which, as it may make a wrong impresprobable that they are emigrants from sion, deserves a passing notice. With the South Carolina or Tennessee, who na- views of the writer, in the main, I turally feel an attachment to the land agree. But R has either stated some of their nativity? If this is so, it is of his positions somewhat confusedly, or some apology for such sentiments; but he takes ground to which I cannot subif they are native born sons of North scribe, because, I think, it is untenable Carolina, their position is an unenvia- and not historically true. I would not, ble one. Be this as it may, it affords however, intimate, much less assert, another reason why North Carolina that he has not a clear mind and that Methodism should be united. We know he does not usually state his views disof nothing that would be more likely to tinctly. In this article he may have break down those sectional prejudices written hastily or with an easy indifferwhich threaten to disturb the peace ence. The positions to which I allude

a union of the Methodist Church. That Methodist preachers exert some influence in forming public sentiment, we please the mind of a scientific, literary suppose none will pretend to deny. hearer, but the familiar, practical me-Let this change be made, and the thod is the way to reach the heart. preachers from the eastern part of the Daniel Webster said that when he went State travel our western circuits, where to the house of Gol, he did not want to they will be permitted to mingle with hear philosophy, science, &c., these he our rully mountaineers, enjoy their hos- had in his library -- he wanted the paspitalities, become acquainted with their tor to remind him of his mortality and liberality, and probably marry some of impress him with his accountability to our mountain girls, (for western N C. his final judge. This used to be the cannot be surpassed for pretty girls,) old Methodist style of preaching. In and thus relieve the uneasiness of Bros. this age of progress and reform it is lev, a Watson, a Soule, a Morris, an ference, appointed Conference Agent of Reagan and Hicks on that subject. On well for us to recur, occasionally, at returning to the east, those preachers least, to the character of the preaching would frequently speak of our grand of our fathers, especially as their efforts and beautiful mountain scenery, of the were marked with such signal suc-

of those people that would be almost are brought to view here, and a comcertain to bring about feelings more parison instituted between the style reciprocal between the two sections of and matter of preachers-Methodist our State. Is this any reason at all preachers of the present day-"this age why the change should be made? Bro. of progress and reform," and the style and matter of "our fathers," unfavora-2. We believe, moreover, that the ble to the former-the sons of the contemplated change would finally re- "fathers." Let us examine these points sult in a better state of feeling with the with a little care, and, perhaps, all dif-

currences show that all those confer- writer in the views he wish to submit. ences have been slightly troubled with I quite agree with R that "the fathat very unpleasant sensation, jeal. miliar, practical method is the way to ousy. Were those changes effected ac- reach the heart." The more familiar, cording to the proposition, by the ma- the more practical the more natural tual consent of all concerned, the cause the better; but different minds naturalof such jealousy would be removed, and by and by education differ in their those conferences viewing themselves styles. Paul and Cephas and Appolas belonging to the same family, might los are types of different classes. Each may, ought to be, familiar and practi-3. Furthermore, such an arrange- cally methodic in his own style. But ment would settle a question with those Paul cannot preach in the style of Ce-

source of agitation for years to come, preach in the style of Paul or Cephas. You have adduced arguments and To maintain that he should do so is reasons, Mr. Editor, which seemed to simply absurd. David could not fight us to be conclusive, that such a change in Sauls armor; and Saul, I suppose, would greatly facilitate the progress of would never have tlain Goliah with a christianity and Methodism. But Bro. simple sling and a smooth stone. Each Hicks can see no reason only your de- mind must present the truth in its own sire for the change. I wish the good way, as to language and manner-can-Brother would give your arguments and, not successfully present it in any other reasons a place in his paper, and see if way. To bring Chalmer down to Bishhis readers would come to the same op Morris' style (each is good after its kind) or to compel Bishop Morris to

4. When our country was invaded preach in Bascom's style, would be to if full of the Holy Ghost, running over to devote themselves wholly to the work, I in 1775, the patriotic sons of N. C. rob them of their strength. After a were the first to make a public Declar- dozen years and more of thought, ation of Independence. This voice of sometimes anxious thought, on this imthe noble hearted citizens of old Meck- portant subject, I can reach no other

thereafter a Congress, composed of del- any style which is good after its kind, egates from the different counties, con- because it is not another style, is hypervened at Halifax, and formed a State critical. I do not understand R to do Constitution. Since that time N. C. this, but some do. We are doubtless

which guarantee to every citizen the a subject,' if the style be such in fact, privilege of worshipping God accord- its learning being an intimate, thorough ing to the dictates of his own con- knowledge of the subject treated of, and the criticism being just and clear, Methodism thus favored hath grown not only 'pleases the mind of a scientific and flourished throughout the length literary hearer, but the minds of all.

withstanding we have been divided by will not 'please the mind of the scientifconference boundaries, yet as North ic, literary hearer,' nor any one else. Carolinians, we feel grateful for laws so Superficial skimming and bombast may

on his language.

it does some of the indispensable instru-

mentalities of the salvation of the soul.

Olin Hgh School-Rev. B Clagg.

For the N C. Christian Alvocare.

church. While we are united in a po- The subject matter, the theme of litical compact with laws and institu- preaching is, 'The Word.' 'Teach the tions in which we are all interested, is Word.' But we cannot preach all the it any thing but natural that we, as word in one sermon, nor in a dozen, Methodists, should desire to be united nor in a thousand: The theme is exin a christian conference, by which haustless, the range as boundless as our strength would be increased, and learning, philosophy and science. A our prosperity as a church much facili- philosophy and science are integral tated? parts of the Word, and must have a Thus united, we could soon rear lit- place in, not to say adorr, every good

going to other States. Some of the influences that are now exerted to induce our young men to leave their na- the philosophy of the Schools, and the tive State for an education would be science, purely, only of this world .cut off. We could then meet the ene- That any minister of Jesus Christ

stream will not be muldy. Pour the desire here to give utterance to my own Holy Ghost upon the heart of the pro- sentiments in agard to o e for whom I phet and the science of salvation-the have ever chershed the highest opinion whole duty of man, this beings end and | Rev B xter Cl gg is a ripe scholar. He aim'-the why, the what, the how, will ago, when the learned and holy Dr. Olin be presented in power and demonstration, more or less, in every sermon. the grade of scholarship in that Institution

The comparison between the preach | wasvery high. He pessed brough the re ers. Methodist preachers of the age of gular college course with credit to himself, progress and reform, and our fathers, and with a mind trained and well stored, I think, is unjust, though not so de- he entered upon the areas of eventful life. signed, I suppose, by R, and involves | Rev. Baxter Clegg is an admirable inan historical error. Are not Methodist structor. Few men are so well acquainted preachers in this age-weighing circum- with the springs of human action; few. stances and numbers—as successful as very few know so fully how to govern young men; few are so comp tent to exert a good, 'our fathers?' Beyond all doubt, In the last twenty five years as many mits d to their charge. His students almost

Carist, by Methodist preachers, in pro- prominent feature in his mode of discipline, portion to numbers, as were gathered I have often been struck with the feeling in by our fathers the first twenty five of affection and reveres e entertained for years of our existence as a church - him, by those who had enjoyed the advan-This being true, then 'our' style of tage of his instruction. preaching is the same, or about the same, as that of our fathers,' or is better than theirs; the allusion to the progress and reform of the age to the contrary notwithstanding. But what does R mean by 'progess and reform?' I have heard of no reform in Methodist.

With such a President to sup-rintend its affairs, we may confidently expect to see Oin rise to an elevated p sirion. I could say much more in b half, both of the man and the location. What I have written, has been prompted by no selfish consideration. Several years ago I was one of his have heard of no reform in Methodist stulents. We are now separate 1 far from preaching and know of no attempt at each other, but I will ever cherish his progress in the sense in lie sted in R's name and memory among the degrest recuse of the term. I have Wesley's, offlections of the past. I have ever regarded Watson's, Morris' sermons, Bascom's, him as one of the first men in the country, &c., and I see no difference as to mat. in point of intellect, learning, a pacity to ter, method, &c. There is no reform, govern, and all these imperant quantics or if any, it is for the better. Wesley's which enable him to conduct a literary Instisermons have many Latin quotations in them; Morris' none. I have heard to the young men of North Carolina! L T.R. Bishop Soule preach, and others of the fithers; and Bishops, and D. D's, and For the N C. Carician Advocate. P. E.'s, and stationed prenchers, and P. C.'s of the present age, and among Tracts and Broks. them R. I think, and as to matter, I

have been gathered into the fold of with ut exception live aim. This is one

graduated at Ran tolph Mason, many years

presided over its destiny. In those days

have discovered no reform, no progress To the Members of the N C. Conference nor any attempt at either. That every DEAR BRETHREN: I was as you are preacher, learned or ignorant, is a Wes. aware, at the last session of the N C. Con-' R' in matter and method, or style I the Tract Socie y. A-som after receiving do not believe; nor even the chelps, the fithers, all Wesleys. Those were adverse influences, have been able at almost great men then; there are great men every appointment we re I have preached, now. There were common men then; to raise very respectable, and in some plathere are common men now. True cos, large collections I am sorry that learning then, and a correct criticism, through a went of interest, on the part of enabled the preacher rightly to decide some, our books, of which we have now a the word of truth and to give each man large supply, have just reached us. In his portion in due season. They will consequence of this delay, the agent has do the same now. The more we have not been able of il some orders as prompt of them the better. Dr. Clarke, one y as he could have wished; and b ing deof the fathers' says, 'A Methodist preacher should know everything.' No, the learning and criticism are not him. no, learning and criticism are not hinderances, but the want of them. Some As your Agent, I need not say, I expect

have feared that we have mode progress your hearty cooperation; without it I can in an opposite direction—tive trol hape a lobus in I; with the I we steps backwards, that indolence in study, sing of God, I can be made. Why I you that ind fference to learning, growing no order Books and Tracts? Unl as cirout of the fact that the momentums re- culited, they can do but little or a good.

sponsibilities of the sacred office of the | To meet and remove the difficulty on the ministry have not been fully realized, min is of some of our brethren on the sub-have produced this kind of sermons to which R alludes. Give me the man of learning and criticism, other things belearning and criticism, other things being equal. A minister of good sense der, holding them re-p - ilde only f r hose and full of the Holy Ghost may do sold, and reporting this remaining a hand gool, will do good, because he will to the Agent at the Session of the Conferstudy night and day to become appro- ence. In this way I had hoped to secure ved, to be a workman acceptable to the co-operation of at least a majority, if men and to God-study to get learn. not all the members of the Conference.

ing, to acquire knowledge to preach the From the annexed Catalogue you will Word, the whole council of God. But see that it is no long r necessary to order if the same man have the learning, the your books from Nashville, Charleston, or criticism of Wesley, of Clark, is it not Richmond, but from the Agent at Frankfar better? Here is the gist of this matter, the turning point in the controverse. It is too frequently enter for Another feature in the plan proposed, and O uniscient and All-powerful Being industries and O uniscient and All-powerful Being industries.

Another feature in the plan proposed, may appear.

granted that the preacher of learning has as yet, failed to some that co-operahas no piety, is not imbued with the tion on the part of the prachers which I Holy Ghost; and that the ignorant most sincerely desired I stated that being preacher, or the one who has but little. without the means to carpley Colporteurs with the spirit of his master. The would obligate myself to pay such of our learned man may not have the indwel. ministers as might not have as much work ling spirit; then, he is as sounding as they could do, and filt disposed to enbrass or tinckling cymbal. The igno- by sale or otherwise, a reasonable compenrant man may not have the indwelling sation for their additional labors. A few spirit; and what is he like? Impart to only have acceded to this proposition and each a like measure of the Holy Ghost are doing well, both for themselves and the and which will be the better preacher? enterprise. I feel no hesitation in saying The more successful? Nor is there that every other interest of the church any thing in learning and criticism in- would be greatly promoted by a more excompatible with the fullest measure of tended circulation of our books and Tracts. divine grace, with the richest effusion The Conference year is rapidly passing of the Holy Ghost. Nor is ignorance, away, and unless the brothen take hold of nor a little learning, nor an affected this great interest of the church as they simplicity, the mother of devotion, nor have not yet done, I fear the report of the the instrument of success. R does not more fying to you and home If. Agent at the next Conference will be alike

so intimate, but some who vaunt against The annexed catalogue of books on hand, learning may put this construction up- will be sold to preachers and others in quantities, upon the sam terms as at the I have thus hastily thrown off a few Depositories, with the advantage of more thoughts, not so much in reply to d, convenient aggest to the various sections and certainly not in a controversial of our Conference. I confidently rely up

is one of infinite moment involving as our people. Addr ss R. C. MAYNARD, Tract Agent, Franklinton, N. C.

April 18th, 1857. Advice to Classes, Andrew's (Miscellany) A sessinian Boy, Anadogy (Burler's) Alexander (Life of,) Advice to Young Can Act of Printing, With much pleasure, I read, in the las | verts. A cays Seriotures, number of the Advicate, that Rev. B Almone's, Clegg had accepted the Presidency of O in Analysis, (Henkles) Analysis of Me, to lism, This is just what I have long wished to see. He will there be in his appropriate sphere—the very position for which he Burrs Lidex. Build we live on, Burrs Lidex. was designed No min has done as much Batter Link. Besters Call. for Methodism in the western portion of Brotism. (II heart) B ble in many tongues, our Conference as this same unpretending, "Sabject & M. de, Bown, Joseph modest, generous, noble heart d Baxter "Summers, Buls and Blassoms,

· Be a well Pirents.

B + k Smith (V Page)

31 50 aYear, in Advance,

Commentaries, Clarks, Catacombs, Bensons Charlemagre Barkerts Creed of all Men, Claude's Essay, Cyrus, Class Leider Manual, Coal Pitt, Caucen Polity. Collins, Capers Sermons, Christian Pattern, Chapmans Defence,

Purity. Manual, Ch. Liberality, Cald's Life, Carvosso, C'lv'nistic Controv'rsy, Clarks Theology, Civels Dictionary, Cross of Christ. Cookmans Speeches, Church, Greek and Ea-Converts Guide, Conc'd'nee, (Cruden's) Christianity, (Old) Cule

Dicks Works, Desert. Divine Union, Day Spring, Dving Hours, Defence of the Fathers, Divine Assessment, Diaryman's Daughter, Death Bed Scenes. D'Aubigne, His Devont Exercises. Daft Wood, David Stoner. Disciplines, Dialogue on Papery, Exposition, Watsons End of Ap. Succession, Essay on Duneing, Elmburg. (Medern) Experimental Relig'n, Elmmsons Sermons, Ecclesiastical Constitu-Elementry Divinity, tion, Eternal Son Shi,,

Finley. (Life) El over Girl, Foster's O jections, Fietchers Life, Rield and Fold, Appeal Family Government, Checks Fither Rieves, Gate of Prayer, Gistons Collections, Grand Pr. Gregory, Great Supper. Gathered Finwers. Heart Blossoms.

Giving, (a Duty) Hyona Books assd., Humphy, (Oid) Harveys Meditation, Hass John, Horne's Introduction, Uniness, by Sammers Home Circle. Homely Hints. Harbangu's Works. Hitden Life,

H brew Missionary, Inf't ch. Mmember-Inquisition, I Lorented. ship, Ininecant, Wife. Itineraney, Judgaism. (Modern)Journal of M. E. ch. Indians, North Amer. Life of Wesley, Leelews S S. Laws Call, " Len. a Newton, Lest Witness, " II Williams, Lite of Lather, Little Books of knowl-Library, Uncle Toby's Letters to parents, Lecture for children, London Mad. List day of the week, "Ancient. Miscellary, (Revival)

M sheim, Mathodis a in Earnest, M rris' Sermons, Milk an Honey, Mob curred. Moral Lessons, Melo lies (Select) Methodist E Manual, Money Methodism (Polity of Make Hally, Morris' Miscellanies, "Old Magazine, (Nath.) Mammon, Methodism, Sketches Massilon, Pisgah Views, Poetical Works. Pan blets for the Peo-Prayer Meeting. Power on Universals ple. Popes, (Lives of)

P an of Salvation, R asons for being a Revivil Miscellany. Methodist, Sketches and Inci-Spencer, (Thomas) deats, Short Mech Unit Deist Solf knowledge. Stories for SchoolScripture Views, Songs of Zion.

Sket hes for Youth, S S L brary, Same sful Man. Tracise on Prayer, The s. Compen I. True of Witnesses, Tongues of Fire, Truers asst'd. Variation of Popery, Vulage of S. S.

Wesley's Perfection, Institutes Sermons Weyman's Discourses, Coveliffe. Watson's conversation Watson's Apology. Young's Saggespons, Younday Uncestianity,

> For the N. C. Christian Advocate-MAN.

You may wander throughout the vege table world, and you will see the glory and wisdou of an All-wise Creator, win leeful ly displayed. You will see the image of an Onniscient and All-powerful Being in-

You may contemplate the animal creation, and you will every where see displayed mark of design, that tend to dethrone the simple and unfounded arguments of Atheism, and burl them headlong to the ground; you see all the machinery of the animal frame, acting and counter-acting, to produce the desired effect, and sustain life. All the inferior animals execute the mand tes, and obey the commands of God without hesitation or reluctance; and man alme, the most p-reet of God's er ation, is found to be refractory to the will of his Maker he being the only being that is end wel with sufficient intellectual powers to deny his au hority Man was undoubtedly intended for a great and noble purp se, the glory and exattation of his Maker; but he is found to depart wide y from the designs of his creation, and almost entirely to contradict the object of God in creating him an intellectual being : he is the only being to waich God has given laws, and consequently, the only being endowed with reason sufficient to discriminate between what is pre-cribe! as right, and which he must obey, and what is prohibited as wrong, in the committal of which he will incur the displeasure of Him, whose power it is spirit, as to submit these views to the on the orders of brethren and unon a great to put an end to his earthly existence, and readers of the Advocate. The subject increase in the circulation of books among cast his immortal soul income raging billows of hell.

Man, it seems, is the only being that God intended, under him, to rule the world and the inferior beings which inhabit it; and this, it seems, is another reason that he was created an intedectual being, capahie, in a measure, of operating and croperating in conjunction with his own plans. Min then, in an intellectual point, far surpasses the rest of the unimal erection, and is placed next his Creator. But man is not only endowed with sufficient intellect to discriminate between good and evil; but he is promised a crewn and throne in heaven, as a recomp ase for his obedience to the law of right. But should be fail to ovey these commands, and to conform to the law of God, he will be east out from his presence to dwell in the regions of dirkness and wee, never more to enjoy the blessed light of day-never more to hear the warning voice of God.

B. M. C. York Collegiate Institute.