RALEIGH. THURSDAY MAY 14, 1857.

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

Good enough. Read a chapter in the Bi-

ble morning (and you ought to at uoon

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Original.

For the N. C. Christian Advocate.

tempting to develop, and guard the inter-

""Southern Educational Journal." The Educational Institute of the M. E. Church South, at its late session in the city of Nashville, resolved to establish an Educational Journal. The whole subject was derstood the one and miscalculated the thoroughly examined; the very best minds from different points and pursuits gave their opinions and experience, practical editors and publishers furnished statistics, and estimates; and the conclusion was universal, that the interests of our Church demands such a publication, that it is practicable, and ought to be established. Such a source of information and professional commu nion will be sought by all zealous educa tors; anxious parents seek light wh rever it may be found, in developing and forming the character of their children, and chastian citizens feel that the expanding life of this great nation is endangered by carcless, ill-directed and often immoral r'es of education Our children, our church and our country demand that we should speak and hear on this subject. It is not a question of dollars and cents; it is a duty demonstrated by the intellect, and felt by the heart; it is an interest that calculates the value and sanctive of home, the character and tone of public opinion, and the perp tuity and usefulness of our the unity and prosperity of the church. reli ions posity. The M thodist Church, Let us, while endeavoring to keep our loved by millions gone, present and yet to hold upon the wealthy, see to it that the be, has no educational organ, no means by which the father may speak to the young, despair. The former are most amply prothus tempering zeal by prulence and ex- vided for. Shall we not turn our attention We have a Quarterly Review, Home

J. HENRY BRENT. ests now under consideration Our existing Roxboro', May 1, 1857.

demand, and so intense the desire for educational information, that northern educational journals, filled with their politico-

dice and sectional hatred, still find twenty or thirty thousand subscribers in the South. DEAR BRO. HEFLIN: It would, at first Let this inconsistency be ended. We have thought, seem almost a superfluity to put wise men among us, we would hear their such an inquiry as is put in the caption voice and commune with them at an alter above-" Do the people of the Lord God consecrated to special services. Let none keep His Holy Sabbath?" It is certainly say we cannot sustain so many publications. a very important inquiry; and if an an-By the blessing of God, we can do our whole duty whatever that may be, and it a conviction of sin in the premises, assurcertainly must be our duty to do whatever edly it will prove to be a sin of no small

A grave body of christian men, pretty fair-cussion of the subject—tell of the origin, lyrepresenting Methodism from Maryland to enforcement, &c., of the precept. The Mexico, thought we ought to have an edu-writer does not fee' called to do this now. cational journal; they thought our people Enough for our present purpose to have could very easily support it, and that its uttered in the sight of the reader a repeti-

nett of Georgia, were appointed a commit- a holy day. It is sacred; it is a day sanctee to speak to Southern Methodism tified by God himself, set apart from all on the subject; plan, and arrange the other days, and for religious purposes. On periodical, and as soon as practicable com- that day every thing seems to participate mence the publication. The precise form in its very sanctity. The winds, the clouds, is not yet determined, that will depend upon the response in subscribers and donations: it will, however, be either a weekly the sacredness of the day sanctified by the in quarto, containing as much matter as Lord God, and consecrated especially to a any ordinary newspaper, or a monthly, holy rest. Sin becomes unusually heinous something like the Home Circle; the price on that day; especially the sin of Sabbath is \$2. There will be in connection with this breaking. We mean to say, that if posan agency for the accommodation of those sible, God notices with uncommon severity

What say the members and friends of peet each Conference to furnish a thousand

sonally responsible for the subscription tent, unless it were for a religious or char-Let all teachers, preachers and friends of e-heatien generally take held of the in the Jewish economy, and after their enmatter, and success will be immediate trance into Canaan, enjoined its observance and splendid. The committee will visit such points as their other duties will per- the man servant and maid servant, the catmir, and will endeavor to carry out the in- the and the stranger within the gate, but tentions of that great body of educators

Methodism should have an Em CATIONAL JOERNAL. Prof. Sassnett, Oxford, Ga., or the undersigned at Normal College, N. C. We very Abraham and the covenant. One of the respectfully ask all our Church papers to heaviest curses ever pronounced against

Normal College, May 4, 1857.

will commence at Nashville.

EDUCATION.

BRO. HELLIN: The necessity of urging when ye dwelt upon it." Now, the quesparents to educate their children, dare not tion is, does the land of the Christians of now exist. When the Methodist Church this day "rest" in the Sabbatas when we the sacred associations of heaven, of which Rest, N. C. in America was organized, so little interest | dwell upon it? "Yes," says one good of the Church made it the duty of each "Yes, for a man would be punished by the Pastor to preach a sermon on education to civil law of the land were he to do as the each congregation in his charge; but now Jews did; were he to sow his land on the a Minister would be thought guilty of a Sabbath day." That is plain enough.— want of time and discourtesy to his hear. But we enquire, how is it in the sight of ers, who would assume that a necessity now God? Will this investigation leave the existed for preaching on the subject. But Christian clear? You, reader, do not sow is the assumption well founded? Is there your lands on the Sabbath day; you do now no urgent reasons for enforcing this not plow and hoe; you do not reap and duty upon the masses? Are all the chil- gather into your garners on that day; but, dren of the church educated according to do you not do what, in the sight of God. the demands of the age in which we live? is even worse than all these : worse, be-

To number our colleges by the dozen, will not satisfactorily answer the question. A college, either male or female, is a great and heaven-blessed institution: its useful ness in any department of society cannot be computed. But do our colleges meet the wants of our people? Viewing society and calculating its edu-ational wants from this stand-point, have we not misunother? And because of our ignorance, have we not been neglectful of our duty to the masses? It is the glory of the Methodist Church to preach the Gospel to the poor; but can we claim could praise for watching over their intellect? and afording them facilities for mental culture qual to their gosp-1 privileges? That his is our duty, I think cannot be denied, and therefore need not be proved. This solleges never have and never can effect. By the light they shed, they show the wants of the common people, but afford no relief. Through the medium of our coleges, we have inspired an ardent desire or extensive education; but alas! a single perusal of he expenses of the meanest of these schools, quenches every aspiration, and blasts every hope of being benefitted by them; and mark it, this reglect upon our part and hopelessness of a thorough education up in the part of a large majority of the rising generation, must poor are not driven from us in dis ust or to the latter? Can the masses be elucated through the instrumentality of the Circle and Church papers, they each have church? By Gol's blessing, they can. I an appropriate sphere of operations, and either of them would be injured by atmy next article.

res urces caunot do more than they have on this subject, and yet so ample is the For the N. C. Christian Advocate,

The Holy Sabbath-The Sabbath of the religious fanaticism, and black with preju- DO THE PEOPLE OF THE LORD GOD KEEP IT?

will very specially promote enlightened magnitude. degree. Pres. Elliort of Nashville, B. items of duty in the case.

Craven of North Carolina, and Prof. Sass- First, then, the Sabbath of the Lord is who wish to teach, and those who desire to of manner, sins committed against Him on

employ teachers. All who wish to employ His hoty day. teachers will send a statement of the location, the services and peculiarties required, too, since earth, on that day, partakes more and the remuneration offered; those who of the character of Heaven; that is, gets desire positions will send a statement of nearer the throne where sits in unapproachqualifications, any special remuneration de able light, the Goo of the holy Sabbath; man led, and two or more references. The so that for a man to sin on that day, were procise plan of devails is not yet fully man for him to enter the gates of Paradise itturoil, the above is a general idea. We self, and commit sin in the very presence might add book notices and reviews, cata- of the angels and heavenly bands, and God legues of books, &c. As soon as possi himself. For a professed Christian to do ble, an editor will be selected, a man wrong on that day, is, if possible, worse collepetent to the enterprise, and an honor to than wicked; it is desperate wickedness; Southern Methodism; and the publication it is now sioning right in the sight of his Maker; or the angels fighting against Heaven and Heaven's King in Heaven itchristian education? We confidently ex- self. So hallowed is the holy Sabbath that subscribers for a beginning. Some would in old times a man was stoned for picking have preferred a specimen number sent. The Jews were forbidden to cook, or prethought the plan now pr posed altogether pare their ordinary (not less extraordinapreferable. The Committee will be per- soul and body, was all wed to stir out of his itable purpose. God placed the precept down upon the table of stone, interwove it not only upon the son and the daughter. and Ministers, who resolved that Southern upon the very fields themselves. Each seventh year they kept a Sabbath, in which they were neither fallowed nor sowed ; and Address Pres. Elliott, Nashville, Tean., antion turned Sabbatic and kept a jubilee of rest, and peace, and joy, in the God of aid in this good work, and we hope many secular papers will do a similar kindness quence of their non-observance of the holy quence of their non-observance of the holy Sabbath. "Then shall the land enjoy her Sabbath, as long as it lieth desolate, and ye be in your enemies' land; even then For the N. C. Christian Advocate. | shall the Land rest, and enjoy her Sabbath. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths,

, cause it not only is sinful in the nature of trample upon the laws of the eterral Sabthe thing, but sinful in the character f bath in the Upper Sanctuary. In the sethe thing; that is, while you profess to the cond place, such persons are unfit to go law of the land, and to public sentiment into heaven, until they have learned to rearound you, and to the Word of God, to gard, by a du- estimate, its type and shadkeep the Sabbath by refraining from overs ow. In the third and last place, they acts of manual labor on the day, you dese- cannot enter the rest that 'remanas' so long erate it by your thoughts, by your words, as they disquality themselves, through a and finally by your actions too. What do low and base vulgarity compounded of earth, you think about on that day? Is it reliand flesh, and sense, for the entering upon gion-is it Jesus-the goodness of God to the rest below If there be a heaven for sinners and to you? Is it to meditate on such persons, it must be a heaven which is God's holy Word? Or, is it about your founded up n other principles than that wordly plans and business to be entered which is pure, and sacred, and holy, and se-

upon next week? What do you talk about rene. on that day? Is it not about almost any Readers of the Advocate, do you keep thing and every thing save the proper ones? the Sabboth? It is one of the clearest Polities, business, jests, if not ribaldry and tests of y ur religi n God has given us; downright nonsense; anything but holi- and your gerting into the Sabbath above, ness of heart, and learning how to get good, will depend upon a right observance of its do good, and get home to heaven? What type below. do you do on that day? Go to church?

For the N. C. Christian Advocate. The Almighty Dollar.

also) and evening with your family, if you have one around you; sing a good old song The conquest, the triumphs; one victoof Zion, and pray with them? All good ries of the Almighty Dollar are before the enough. But what next? Where is the world's gaze. No monarch thirsting for cook, and what has she done on that day? universal dominion, ever made more con-Your servants-have they ever learned quest. No military chieftain ever witnessed from you that it is their duty to remember more triumph—and no nation, however the Sabbath day to keep it hely? And prosperous and successful in aims ever those calls on your neighbor next door? achieve is a many victories as the Almigh-"Well, but," says a good brother "it is a ty Dollar. Its conquests have been pushed son or a brother, or a --- father and moth- into every nation, every community, and er, I alled on : you don't condemn such every association. It has reigned victorious visits as these, do you?" I say really over every other power, and triumphed nothing about it; but Jesus Christ does, over every principle. Monarchs have when he says "he that leveth father or stepped from their thrones to bow the mother more than me, is not worthy of me; addring knee at its shrine-Presidents of and he that leveth son or daughter more republics have worshipped at its altars, than me, is not worthy of me." The fact Generals, brave Generals, have surrenderof the person, or persons visited, being ed their swords at its commands; and at your relations, but adds to the heinousness its billing armies have turned ingloriously of the sin; it is a positive avowed to Jesus their arms against their father-land. Inthat you do "love father or mother, son or fluenced by its power, beauty has sacrificdaughter more than" he; and is such a ed its sacred chain, and laid its virtue on one too which, if persisted in, will finally the unholy alter of fiery lust. It has kinshut you out from His presence. It is dled the fire of lave in the damsel's heart; just like another sin committ d in the transformed deformity into carapturing church of God. A frien I who would not beauty; and solemnized to rites of matriordinarily wear rings, or superfluous orna- mony at the sacred altar of religion. It ments, yet will wear one presented by a makes of demagogues most eloquent patrifriend, and excuse themselves on the score ots; and when the nation's treasure are of its having been presented to them -a secured from their grasp, it transforms plain setting aside of the Saviour's word; them into vile traitors. It makes hearthand hence, wrong in proportion to the stones desolate, and renders the oppressor's dearness of the idol-friend thus set up in palace a paradise. It manufactures locks the heart in liea of Jesus. I have known and bars and teach s men to pick the Methodists who made it their regular habit locks and sever the brass. It builds ships to call on some one of their relations on for purposes of commerce and humanity, the holy Sabbath day, who would have and changes them into swindling estabshrunk with a pious horror from going on lishments, and instruments of inhumanity. a visit to a common acquaintance on that It congregates men into multitudes, builds day, just as though God would lift the law cities, cultivates countries, and sends the in favor of their relations any more than Missionary abroad with the everlasting he would in favor of their other neighbors. Go-pel; and it seatters multitudes, lays But cooking, and talking, and visiting, are cities in rains, sweeps a devastating storm not all the violations made against the over countries, and makes desolation itself afternoon of that day in ambulating-go- it had sent the Gospel of the Kingdom of

ing over their farms, looking with a secu- God. lar eye over their gardens and cross, their The triumphant marches, brilliant viccattle, &c., so that when the body is not tories, and magnificent conquests of the actually engaged in plowing and the usual Almighty Dollar, have been so rapid, so modes of culture, the mind-the heart- complete, so universal that its most ardent runneth out after them in feelings and cou- admirers, and devoted subjects have looktemplations of unholy concernment; and ed upon it with astonishment. Unnumberwhat careth the Lord for a body without a ed multitudes have have been reduced to mind? Or, for a temple without a worship- vassalage by its its unlimited power. per? What avails it for the work of keep- Norwithstanding men are convinced that

ing the Sabbath day, if, when the body is money cannot bring hap iness, yet they

not engaged in unholy ruminations and are phrenzied in pursuit of wealth; and so walkings over the concerns of earth, but mad are they in seeking the pissession of may ever be overtly engaged in acts of de- the Almighty Dollar, that they lay every votion or public service to God, and the other object under tribute to this very purthoughts wand ring worse than the fool's pose. Regardles of the comfort, the quiet eye, which only goes to the ends of the the peace, the happiness of the communiearth, while the Sabbath breaker's go to ty. The red eyed disciple of Barchus esthe shrines of his earthly idol-gods, and tablishes a grogery, and with a few gallons while pouring out his soul in devotion upon of mean whiskey, and drugged brandy, attheir altars, he pushes the God of heaven tracts the community to his shop, and out of the world and annihilates His Sab- extracts the last penny from the poor bath by desecrating it in the home of the drunkard, for which he gives him brandy h art—the temple of God Says the pro- to brut lize his disposition, and sends him phet of J hovah unto the people: " If theu home the terror, instead of the support of turn away thy foot from the Sabbath, from his wife and children. And strange to doing thy pleasure on my holy day; and tell, the laws of N. C. say, It is wrong to call the Sabbath a delight, the holy of the sell liquor, it is a sin to do so, but like the Lord, honorable; and shalt honor him, not Romish Church, I will grant you induldoing thine own ways, nor finding thine gence to sin for one year, if you will give own pleasure, nor speaking thine own me so much money, provided, somebody words: Then shalt thou delight thyself in | will swear in the Court House, and record the Lord; and I will cause thee to ride it, that you are are a good man. Behold!

upon the high places of the earth, and feed the power of money! Sell a good man a thee with the heritage of Jacob thy father : right to sin! for the mouth of the Lord bath spoken it." When the young man wishes to form a matrimonial alliance, the enquiry is seldom We may read by infer, without venturing heard, is she educated, intelligent, indusupon holy ground, why the Lord appended trious, religious, but the enquiry is, I she such rich blessings to the keeping of the sound on the subject of slavery, is she sound holy Sabbath, and such heavy and peculiar- on the currency of the day, is she right in ly severe judgments to the descention of regard to the territory. Now, does not the day. In the first place, the soul that such show in what direction the heart's

entertains proper views of the sacredness warmest affections goes? of the Sabbath, will also maintain correct | While such is the disposition of society views and feelings in refer nce to the char to keep its eye on the glittering palaces of acter of the Lord of the Sabbath, who is wealth, and how with difference to persons very holiness in His attributes and love in of affuence, it is well assured that wealth His nature. None, then, but the spiritu- never makes man happy, that it brings ally pure would do this, because the right cares and responsibilities, and they must observance of the Sabbath is a spiritual and say with Solomon, 'Vanity of vanities, all heavenly work, rather than a form. In the is vanity.' Money cannot satisfy the mind: second place, it will follow, that the heart If the chest of every Miser was empried, the which is thus qualified to regard the Sab- safe of every Merchant poured out, and bath, the day in which we expect to see the vault of every bank was swept of its last and feel more of Got than any other, will coin; the sum of the whole of the misers' be prepared, like the man of God, "for chests, the Merchants' safes, the banks' every good word and work." Jebovah vault would not satisfy you! Then why could rely, thus to express it, on that soul bring every other desire into subordination with an unusual degree of confidence, (we to that of grasping the Almighty Dollar? speak after the manner of men,) for the Thousands by it, have been ensuared, deperformance of any other, or all other good graded, and ruined. Then let your pursuit works. In the third, and last place, such | be for higher, holier, nobler purposes, even an one would be more akin, in spirit, with for heaven. OSSISSO.

For the N. C. Christian Advocate.

the Sabbath is a type: if the man would

but observe the type-the shadow-most assuredly he would come to observe the

antetype-the solid and enduring substance;

Correction. whereas, on the other hand, these three BRO, HEFLIN: You will be so kind as to things may be penned of those members of correct a mistake I find in an article in the the church (or other persons) who disre- Advocate of the 23d of April, under the capgard the holy Sabbath. Such persons do tion of "A touch at the Perplexities." The notentert in proper conceptions of the pure mistake is found in the second question of and holy character of either Deity or His that article, which is published thus: By the law; so that were they in heaven itself, were it at all possible, from the very nature of things, they would there disregard its sacredness, turn carnal and fleshly, and

And it Touched my Heart!

ing in the country. I visited an afflicted on any point, we should instate him. grounds' where the hands were ditching .- as a text, 'Occupy till I come.' Seated in the perfor, a friend and myself patiently awaited his return. By and by he come, but I will not attempt a description of my feelings. He seemed to be a little past the meridian of life, was rather tall and of quite a manly form, but now considerably emacated—his head and face

It is no very easy matter to define pride.

No disposition of the human heart assumes nies over, and generalities done, I asked him more particularly of his spiritual enjoy- in its nature calculated to blind the possession along the best he could, but thought he was taken up too much with the things of the world. He was satisfied he could not live long without a very great change and with which he had suffered about two dividuals; for each one has some peculiar rapidly to the tomb; yet, he was still eager after riches-things that pass away with the using.' Strange that men should love money so fondly when their sun, fast declining, is almost hid from mortal sight. But even when death stands at the door

they slowly give up the world! Tru y Facts are stranger than fiction.' M atals know that gold and silver lese their glitter in the valley of the shadow of proud. death' and still their very being seems to you ought to be that you can read the Word of life! In deep afflictions, you may know 'I am with you even unto the end'-in sorrow's darkest hour-inv grace shall be sufficient for you, but to Bro. -the Bible is closed. What a privilege to search out the precious truths of the sacred Word and look through the promises up to excellent farmer, but how peculiarly unfor- against a college wall. tunate now that affliction has come upon him! May the Lord fix his mind and heart on 'nobler things,' comfort him here, be with him down the rapid stream of time, the Redeemer!

Louisburg, N. C.

For the N. C. Christian Advocate. "Os-isso" on Tobacco.

best men in our land use tobacco, and can mortal souls. Even angels have fallen unwe anathematize them as lawyer has done der its power. without acting most foolishly?"

the best men in our land.

Ossisso's reasoning. A pious Hard Shell charitacly. fore, cannot say that intoxicating liquor an account of our stewardship. is an immorality."

According to the quotation above, a pi ous man, the head of a family, might say: Kind reader, I proy with my family daily, and find it a great blessing to my family; but many of the best men in the land do cannot condemn those who neglect it.'

practised the same.

around you to see if many of the best men busy bodies in other people's matters. spake as never man spake;' for on one oc- dues and no more, and especially the wives asion He said : 'Except your righteousness of ministers. shall exceed the righteousness of the Scribes Hyde co 12 April. and Pharisees, (the best men in that land,) e shall in no case enter into the kingdom

of heaven.' to the self-righteou- Scribes and Pharisees fit like smooth and polished mosaic, denounced by our Saviour.

For the N. C. Christian Advocate. | I am only trying to show brother Ossis so that it is not safe for as to look to the

practise of the best men in our land, to It has been truthfully said that 'Facts learn what is lawful or unlawful expedient are stranger than fiction' The meaning or inexpedient, for us as Christians. When of the proverb has been forcibly impressed we have learned from the BIBLE and the upon my mind. A few days since, travel- HOLY SPIRIT that a good man is right

Bro. if, happily, I might be some comfort I have not been writing on the morality and benefit to him and his family Arri- of the use of tobacco. I leave that for a ving at his house, it was a matter of sur- more able pen. Brother Ossis-o could give prise to me to find he had gone to the low us a good essay on that subject. I suggest

> For the N. C. Christian Advocate. PRIDE.

such a variety of forms as pride. It often exhibits itself in opposite extremes, and is ments. He seemed to be trying to got sorto its existence. We rarely meet with a person who is conscious or having pride in their own hearts, and more rarely hear one acknowledge it.

There are almost as many different ideas conceptions of its nature and nevelopment, and can only see it in that particular light. There is a man who lives in splendid

style. He conceives it to be a man's duty to pay atten ion to neatness and good order and has no idea that neighbor will call that ceady to enter and spoil the earthly house, pride But another in the opposite scale things; will bust that he does not go for and with tears of gratitude blessed the looks. He regards one who does, as being hand that saved him.

There is a lady who dresses both neat and fashionable-feels like decency reery out 'give me gain.' Finding the Bro. desired more of the life and power of god-the other extreme is highly gratified that liness, but was beset with snares on every she does not spend all she can get in buying fort in reading the Bibie How sorrowful finery, and wishes that all the world cared he nooked as he said I have no education as little for dees as she does. Yet she he looked as he said I have no education and can't read! Recovering somewhat thus, and may be heaping up riches on from the shock and wishing to find some way to comfort him, I hoped his wife would which to feed her pride. Another takes sometimes read for him 'She is also unfortunate and can't read,' was the sad reply. Here my heart was touched! How unfortunate indeed not to be able to read the compliments that have been paid the complements the complements that have been paid the complements the complements the complements that have been paid the complements the complements the complements the complements the complemen the B ble! Dear reader, h w thankful her rich pastry, cake. &c She is unconscious that any one accuses her of pride in this thing for she thanks proud people dress fine and show their pride in their haughty demeasor,

Some are proud of their nativity, others of their families, and many of their riches. But all unconscious of the fact. They look at these who enjoy superior advantages and Him who make the promises to us! But call them proud. One man is proud of his and said, 'I rest in Christ.' the Bro. can have no such delights, and education, especially if he has only a who is surprised that he becomes tired of smattering of learning and thinks he knows the Christian? And how often have the house and ventures out and venturing; another who is proud of his ignor no. and will boast that he never rubbed his back every thing; but strange to say there is they borne to the trembling the assu-

Some are proud of their intelligence and feel disgusted with people who pay no attention to the cultivation of their minds. Others take pride in their valuable farms, prepare him for the change he is soon to or splendid stock of cattle, their fine hormake, and save him at last, through Christ ses, their number of servants, & ... &c. We might go on for hours en am rating the objects of pride and filt several columns of a paper in drawing distinctions between the different kin s; but suffice it to say that it all has its origin in the human heart, which is 'deceitful and desperately wieked! Who

can know it?' And there is but one grand remedy for In the Advocate of April 23rd 'O-sis-o' its removal—the all-el ansing blood of concludes an article in these words: 'Kind Christ; which is all-sufficient to destroy reader, I am no politician-neither do I the works of the devil, and pride is his use intoxicating liquor, nor indulge in any most successful weapon which he uses on way in the use of tobacco; but many of the all occasions and often to the rain of im-

Then let us not judge, lest we be judg-I do not know who 'Lawyer' is. I have ed, but let us examine on selves by the not seen his production. I know not in word of God, and if we find in our hearts what way he has anothematized many of anything contrary to the will of God, we soon rousing, he murmured, drowsily, may rest assured that we have a beam in 'Bless Henry too.' It was in vain; the If he has been pronouncing curses on our own eyes which will prezent us from good men, he must answer to God for that. pulling the motes out of our neighbor's eye, If he has acted most faulishly, he ought to and should cause us to speak with caution when we accuse others of being worse than I wish to notice the tendency of brother ourselves We should think and speak

Baptist might say: 'Kind reader, I am no God alone who seeketh the heart can politician-neither do I use intoxicating judge the motive, and that is properly liquor ; but many of the best men speaking, the controller of the actions, and in our Church drink liquor, and I, there- by it we shall be judged when called to give

> For the N. O. Christian Advocate. "Preacher's Wives."

There is no class of women that are not have family worship, and therefore I watched more closely than the wives of ministers of the gospel. Every deviation At the period of the conversion of the from the path of rectitude is noted down, Wesleys, vital picty was but little known and by the community is never forgotten; in England. The Clergy of the Establish- and not only is it remembered in that comed Church were very corrupt-not only munity, but is often carried to others, and permitted Sabbath breaking, drunkenness, laid in memory's store, to be brought forth licentiousness, gambling, &c., but openly on certain other occasions. They are looked upon by some, as though they ought to While these holy men, the Wesleys, be something above human beings-related were contending for Christian purity, Ia- to the angels-tot connected with the infirboring to reform the d ad Church-the mities of nature, or in the reach of the as-'Careass without a spirit'-some good man | saults of the enemy of all men. And because might have approached them with the reat this is not found to be the case, they are often soning of Ossisso, and said: 'Kind sirs, denounced as sinners above all that dwell I have confidence in your picty-I do not in Jerusalem. No class of mothers have practice gambling, drunkenness, or any un- more bard things said about the garments, cleanness; but most of our Clergy do, and and manners of their children-no number I cannot condemn them as you do, without of christians have more said of their daily walk and conversation, and none have more My brother, where do you find your slang and ridicule cast at them than the standard of Christian morals? When you wives of ministers. And often, from exwish to know whether a certain act is right ceptions, general conclusions are drawn or wrong in the sight of God, do you look and all censured and looked upon as being in our land plactise it? Your rule did Now Mr. Editor, you know we are not marnot meet the approbation of 'Him that ried, but like to see all have their just

A little endured patiently, a little ex-

plained, a little unnoticed, a little considered I do not mean to compare our venerable as human frailty and much forgiven, and lo! Bishops, Presiding Elders, and Preachers the rugged atoms of a life's experience will \$1 50 a Year, in Advance.

Sel inus.

The Hand that Saves Us.

Two painters were employed to frescoe the walls of a cathedral. Both stood o a rude scaffolding, constructed for the purpose, some forty feet from the

One of them was so intent upon his work that he became wholly absorbed, and, in admiration, stood off from the picture, gazing at it with intense de-

Forgetting where he was, he moved back slowly surveying critically the work of his pencil, until he had neared the edge of the plank on which he stood. At this critical moment his companion turned suddenly, and, almost paralyzed with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death; if he held his peace, death was equally sure. Sudthat right early. A cancer upon his chin as to what constitutes pride as there are inand seizing a wet brush, flung it against the wall, spattering the picture with unsightly blotches of coloring.

The painter flew forward, and turned upon his friend with fierce upbraidings; but, startled at his ghastly face, he listened to his recital of danger, looked shuddering over the dread space below

Just so we sometimes get absorbed upon the pictures of the world; and, in contemplating them step backwards, unconscious of our peril, when the Almighty in mercy dashes out the beautiful images, and draws us, at the time we are complaining of his dealings, into his outstretched arms of compassion and love.

Last Words.

'Talk to me now in Scripture language alone, said a dying Christian. 'I can trust the words of God; but when they are the words of man, it costs me an effort to think whether I may trust to them.' This was the testimony of one who died in the morning of life.

'Charles, bring me the Bible,' said a dying father. The weak sufferer laid his thin, pale hand on the blessed book.

How pleasant are the last hours of grave no victory? Who would not bear the cross on earth, to wear the crown in heaven?

"Who, if his God be there, Would besitate to tread death's narrow vale, And die to live forever.'

Far the Children. A Little Boy's Prayer.

A little boy after saying nightly the prayers which had been taught him, was quite tenacious of what he called praying his own way. He had a large number of brothers and sisters, whose needs and peculiarities he sometimes made the subject of his petitions .-- On one occasion, at commencing this exercise he was overcome with sleep .-Wrestling with his stupor, he said:

'Oh, Lord, bless Elizabeth and make her better than she is.'

His head fell back on his pillow, but tongue refused its office-so he added indistinctly,

'Oh, Lord, I can't there is too many of 'em,' and he sank into the deep slumber of childhood.

At another time, while conducting this exercise in a somewhat more wakeful manner, he said :

'Lord, please to bless father and give him a new heart. Be so kind as to bless sister Mary, and give her a new heart. Oh, Lord, bless mother-but you need not give her a new heart, for she could not have any better one than she's got, and I don't see how she'd go to work to be any better woman than

Be sure therefore to give God your youth. Resolve now to be seriously religious. Now beg for the pardon of your sins, and the spirit of holiness; and though the generality of youth take another course, yet be not swayed by the multitude, and carried down the stream towards hell; let them go, you shall have better company. The saints of God will love you, the angels of God will guard you, and the presence of God himseif shall be with you.

For Christ's Little Lambs.

I am a very little child : I'm very young and very wild, And sometimes naughty too. I'm led by many a foolish thought, To do the things I never ought, To think of or to do.

But God, the holy God above, Is very kind, an! full of love For little ones like me, And he will hear me if I pray, And he will help me every day A better child to be.

Thou knowest, Lord, how weak I am: Oh, lead me like a little lamb. And I will follow thee. Take all my naughtiness away, And let me never go astray, Until thy faceI see.