NOR CHRISTIAN DVOCATE.

HOLY BIBLE

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#### RALEIGH, THURSDAY JUNE 11, 1857.

### For the N. C. C. Christian Advocate. An Educated Ministry .- No. 2.

Original.

#### TO JOVIUS.

You say, " I do not shun just and close ill temper of a preju liced controversialist." of which you are a member, viz : "The supposed to be right, then they are comhas been the course of its Editor towards like yourself, in favor of an alteration in those who are opposed to your and his views, our mode of ministerial appointment ; and that they cannot, without doing violence to those who advocate the old and long tried their sense of self-respect, make it the me- system of operation. Since these are the dium of defence of a Bible and Methodistic only persons who have "spoken on this Ministry. Hence your humble servant has subject," you must refer to them and them availed himself of the columns of the paper of a sister Conference in order to pay his respects to the honorable unknown.

first article of your good temper and im- of straw, and are expending your great partiality, our readers need not be surpris- strength in demolishing it. But if you hundred of whom ever went through any "previous process" of literary training, more than you are authorized to exact from Asbury, an Emory and a Soule, cover us ! human nature

ber of, and an itinerant minister in the Methodist E. Church, Soath, for many years, and have yet to meet with a Methodist who advocates the one or the other of the extremes you mention. Your associations, however, seem to have been different from mine, and hence you have seen perinspection of my views, however much I sons, and heard opinions which have not would deprecate the misapprehension and come within the range of my observation. If the classes you have named actually In making this avowal you are no doubt exist in the Methodist E. Church, South, aware of the fact, that the paper for which or North-if there be a third class, they you write is the organ of that association occupy the middle ground, and will be Young Men's Aid Society' ; and that such posed of those who, as I have shown, are

[such acquaintances in the Methodist]

Church or ministry. I have been a mem-

After the specimen which I gave in my

find the following :

(No. iv., p. 5.)

Virginia.

For the N. C. Christian Advocate.

Education-Mixed Schools.

BRO. HEFLIN: In my last I endea-

piously demands their separation .--

They must not only go from the pater-

nal roof and be placed beyond the di-

rect influence of home, but must also

ministry who are not qualified to commence

Dr. Winans-"To us, it is enough to

(Letter Feb'y, 1841.)

perform. (Sermon, p. 11.)

ed at your deprecating the " mi-apprehen- mean to convey the impression that those sion and ill temper of a prejudiced control who are in favor of our present system of versialist." He who can look upon the ministerial appointment, "make religion far-spread influences of Methodism-the not only fill its own place but make it disheaven app inted and heaven approved place education and learning," in that case work of a class of workmen, not one in a I am forced to the conclusion that you have-I wont say knowingl and designedly-perpetrated an unblashing libel upon and who in default of such a "process" the character and fame of the greatest and declares them to be "justly named impos. best men the Church has ever produced. tors," does well to talk about "ill-temper" It is on this supposition I base the charge and "prejudice": and to expect that such of inflated impertinence. If such be your an imputation will be allowed to pass with- meaning you do well to east a vail over out a justly merited rebuke, is to expect your face. The shades of a Wesley, an know that, up to the close of the s-cond canon, the only authorization of the Gospel

The concluding paragraph in your first The rapidity with which you pass over letter claims attention. You say "Have "piety, a special call of the Holy Ghost, any, save inspired men, had their call to a living faith in the power of the truth, preach accompanied by mental gifts endowan humble dependence on the Divine truth," may subject you, notwithstanding you avow they are "essential to the work "The evidences of this call, and quilificaof the ministry," to the suspicion that your great desire for "an educated ministry," leads you to look upon these indispensable prerequisites and adjunct on the special influences of the Spirit—communicating burning zeal for

bly short time was able to read his Bible. a brother's having the care of a belov-He was now called upon to exercise his ed sister, would dignify his nature, exgifts in public prayer and exhortation."- pand his manliness, restrain the evil Thus commenced his ministry. Our la- and develope the good of his soul. Is mented Dibrill confessed, that "many it wonderful that boys, deprived of who have become the most effectual tra- home influences, with no female comvelling ministers in our connection, could panions, inexperienced, with every at the start scarce read their Bibles correct-ly." Were they called of God-moved by the Holy Gaost? If so, then accord ing to your showing, " God chose" agents in manners, defiled in spirit, and by no for the work of the ministry, "who" were "not fit for it" !! Well, you must settle Is it not more wonderful that they mainthat difficulty with the great Head of the tain their moral character as well as Church, for you impeach His wisdom. they do? If it be said that this argu-

Referring to the quotation which I have ment is not applicable to schools in viljust been considering, you say if this lan- lages and neighborhoods in the country guage "is to be understood as asserting where the pupils board at home, I rethat the man is at once ready for the pul-pit, then it is a saying which as it has but the endorsement of a single respectable ex-ample in the ministry of the Church, is not worth discussing at all." Hold, my friend! for it is very manifest you are not thoroughly versed in the matter about est and best that could be devised, it which you speak with such majorie at follows that all our clucertional systems, baughtiness. You no doubt remember the fully to meet the wants of the children, oft repeated quotation-" a little learning and to result in the greatest good, must is a dangerous thing," and so it may turn conform to this. Hence, the schools out in your case. Let us see. In the must be mixed schools, having both Wesleyan Tracts for the Times, you may sexes as teachers and pupils. If it be "For it is deemed a just and scriptural admitted that it is best to educate

brothers and sisters together, then it presumption, that those whom God calls to the pastoral office, he also qualifies for the must be admitted that it is best to have efficient discharge of its sacred duties."- mixed schools ; for the admission drives us to the necessity of having ro public Bishop Soule-"I cannot persuade my. schools, or having them mixed. The self that God calls men to the work of the subject will be continued in my next.

J. H. BRENT. Roxboro', May 18th, 1857,

> For the N. C. Christian Advocate. Ashe Quarterly Meeting.

ministry, accredited by the Church, was the designation of the party, whether BRO. HEFLIN : I have just returned apostle, evangelist, pastor or deacon, by from the third Quarterly meeting held the Holy Ghost, to the work he was to at Jefferson on the 23-4th inst, for the Jefferson circuit.

Professor Sasnett.-" Most of the min- I know not when I spent a few days isters who in the progress of Methodism so pleasantly. The scenery in crossing who have been called, and who have been the Blue Ridge is grand and the counextensively useful, have been taken from try beyond is very fine. I reached the town of Jefferson about night, and next had been brought up for the most purt, in morning I found myself surrounded great destitution of intellectual advantages. There is meaning in these facts. ' Chris- with mountains.

#### From the Nushville Christian Advocate. Selectious. The Worth of Campbellism. Baptists Drifting.

Tonce witnessed the sad effects of The Tennessee Baptist makes the this system in the case of a lady who startling announcement, that 'the Bap- had been immersed for the remission of tist denomination, for the last century, sins, and rested her all upon this faith. has been incessantly drifting from its She was brought to a dying pillow, and old moorings, dragging its anchors, with when she looked into the awful realities breakers ahead.' How rapidly has it of eternity, the conviction that she was drifted, and how far the breakers are not prepared to enter upon them, pressahead, may be learned by the follow- ed itself upon her mind with awful facts stated by the same paper. force, and she proclaimed aloud that

1. There has been a 'rainous lapse she had been deceived and would be of a large body of English Baptists in- lost. Her friends sent for their pastor to open communion.' 'Thank God,' who, when he came, was told by her exclaims the editor, 'there are more plainly that she had been deceived .than seven thousand there yet who His reply was, 'You have only given have not bowed the knee to this new away to gloomy fears When you were Baal.'

immersed, did you not believe that the 2. 'There are (Baptist) ministers of Lord Jesus Christ was the Son of God. most distinguished names, who advo [and the Saviour of the world ?' 'I did,' cate the validity of baptism adminis- said the dying woman, and I have nevtered by Pedobaptists, and advise our or doubted since ; but I now see myself churches to receive them, and thus to be a poor unconverted sinner, who recognize those sprinkling as Scriptural never experienced a change of heart. churches !! But old Baptists called 'O yes, you did,' said he: 'and you have them branches of anti-Christ !' Our been a good woman ever since. Quit readers are aware that Dr. Fuller, of thinking upon this subject, and be Baltimore, stands prominent amongst cheerful. All will be well.' She would those lapsed Biptists condemned by the not be satisfied, and begged him to Tennessee Baptist. The Western Re. pray with her that God would change corder, of Louisville agrees with Dr. her heart, and fit it for heaven .-Fuller. The editors say : 'While we This ha refused to do, saying it would yield to none of our brethren that differ only make her worse, and exhorted her with us, in our devotion to the princi- to be calm ; all would be well. She ples and practices of the Baptists, so wanted to send for some one who would far as such are laid down in the pray with her, and teach her what she Word of God, still we are forced to must do to be saved. I went to see her, admit, that to contend in all instances but was denied admittance, and she that baptism is not valid unless admin- soon died in despair. In preaching her istered by the authority of a regular funeral sermon, her pastor spoke of authorized Baptist church, is equiva- her as being saved, though she had suflent to claiming a regular and unbrok- fered under some degree of gloom in en chain of Baptist churches from the her last hours.

days of the Apostles. This unreason-'J. STAMPER.' able claim we are not prepared to set The above is only one case of many up for the Baptists. We have always of a simlar character. It is a fearful filt a contempt for the doctrine of traffic in souls, to be putting that sys-Apostolical succession contended for by tem upon the people for the gospel.

### \$1 50 a Year, in Advance.

THE FLOWERS COLLECTION

4. Speak with earnestness. What comes from the heart will be likely to go to the heart.

5. Don't speak so often as not to allow others to occupy their due share of the time .- Exchange.

#### Genuine Benevolence.

'For there is no difference between the Jew and the Greek ; for the same Lord is rich unto all that call upon him.' Rom. x, 12.

A late Archbishop of Bordeaux was remarkable for his tolerance and enlightened benevolence. The following anecdote is illustrative of this trait in his character:

'My lord,' said a person to him one day, 'here is a poor woman come to ask charity ; what do you wish me to do. for her?'

'How old is she ?' 'Seventy.'

'Is she in great distress ?' 'She says so.'

"She must be believed; give her twenty-five francs."

'Twenty-five francs ! My lord, it is too much, especially as she is a Jewess." 'A Jewess ?'

'Yes, my lord.'

'O, that makes a great difference .---Give her fifty francs, then thank her for coming.

Ar.ecdote.

John B. Gough lectured in Circinnati on Friday night of last week. Here is one of his anecdotes :

A long, lean, gaunt Yankee entered a drug store and asked :

'Be you the drugger ?'

'Well, 'spose so. I sell drugs.'

' Wall, hev you got any of this ere seentin' stuff as the gals puts on their hanker'chers?'

' Oh yes.'

"Wall, our Sal's gwine to be married, and she gin me ninepence and told me to invest the hull 'mount in scentin stuff, so's to make her stink sweet, if I could find some to suit, so if you've a mind I'll jest smell round." The Yankee smelt round without being suited until he "drugger" got tired of him, and taking down a bottle of hartshorn, said : "I've got a scentin' stuff here that'll suit you. A single drop on a handkerchief will stay for weeks, and you can't wash it out, but to get the strength of it you must take a good big smell." "Is that so, mister ? Wall. jest hold on a miunit, till I get my breath, and when I show, you put it to my smeller " yathechartsh, as liquor has done many a man. Do you suppose he got up and smelt again, as the drankard did ? Not he -but rolling up his sleeves and doubling up his fists, he said : You made me smell that are tarnal everlastin' stuff, mister; now I'll make you smell fire and brimstone."

prerequisites and adjuncts, as of secondary the glory of God, and more than common consideration. And you need not be sur- desire for the salvation of men-imparting prised at this suspicion, when you call to the understanding 'a right judgment in remembrance the fact, that these innovators the things of God, a just conception of on the gospel plan of ministerial appoint. salvation by faith'--and touching the ment, in whose wake you and your competers tongue with the fire of heavenly eloquence." are endeavoring to lead the Methodist (Beauchamp, p. 54.) "Scriptural know-Episcopal Church, commenced their sad ledge-an accurate and comprehensive divergence in a very gradual, and, as it view of the evangelical system, a clear seemed, unobjectionable movement; and conception of the truth as it is in Jesus when they had reached the very acme of Christ, a just estimate of the Gospel as an their impiety and infidelity, aye, and down exhibition of the glory of God in the great to the present day, a professed call-a work of redemption, and a proper regard moving of the Holy Ghost-to the work to the means to be employed in bringing of the ministry existed, and still exists in men to the knowledge of salvation by the the published formularies. When the remission of sins-is absolutely demanded wisdom of men leads them to swing wide as an adjunct of ministerial character, esof the *law of God*, there is no telling to what extent of transgr ssion they will go. The short history of the operations of the Society of which you are a member, and obedience. These attainments, from their whose cause you are seeking to advance, is very nature, cannot be conferred by ordipregnant with lessons of fearful premoni- nation. THEY ARE THE GRACES OF THE tions. You cannot have forgetten the pub. SPIRIT, derived not by succession as an lished declaration of the lamented Dibrill, heir-loom of the Church, but DIRECTLY that "It was not to teach men divinity, FROM CHRIST BY FAITH, AND BY THE EFbut to teach them grammar, that our So. FECTUAL WORKING OF THE HOLY GHOST.' ciety was formed." The Editor of the R. C. (Discourse by Rev. L. M.Lee, 1843, p. Advocate, scouted the idea, that those 28.) You can form your own opinion engaged in the enterprise had the most re- of the signification of the words italicimote squinting towards theological schools : zed and put in capitals ; to my mind and yet he, as the leader in this innovation they seem to teach the very thing which

has again and again uttered the desire that you repudiate and treat as chimerical I we had such institutions : while you give might adduce other evidence on this parit as your sage opinion, that a previous ticular point, but will forbear for the preprocess of education is necessary to secure sent, and follow your train of remarks : the minister from the charge of "i opos-tor." These signs are significant, and cast forcible saying as often used, 'That God their "shadows before coming events "- chooses no agent for his work who is not " Forewarned, forearmed," is a trite say. fit for it."" Here we have another clear ing; but whether these forewarnings will and humiliating evidence of your indiscrecause the Church to be forearmed, remains tion and presumption. You affirm that "it is neither fair nor forcible" to say "that

to be seen. You proceed-" It cannot have escaped God chooses no agent for his work who is your notice, sir, that there are two classes not fit for it ;" and so according to your o extremists who have spoken on this sub. theology and logic, it is both "fair" and ject, -one class exalting learning as every "foreible" to say that God, the infinitely thing, and even more than piety, - the wise and perfect Being does "choose agents other class making religion not only fill its for his work" who are not "fit for it" !! own place, but making it even displace I have some curiosity to know the erudite education and learning; the one, forever "Gamaliel" at whose "feet" you studied prating all the while about scholars and theology and logic, for he must be a parabooks, the other with equal silliness de- gon of wisdom and propriety. But to be preciating scholarship, as if thereby they serious, do you not perceive the irreverence if not impiety of the above sentence? Have gave evidence of greater piety."

This is a most remarkable passage. I you considered the character of the Being am at a loss to determine which is its most whose doings you have here arraigned be conspicuous feature, its "silliness," its fore the tribunal of finite wisdom? The want of discrimination, or its inflated im- unfitness of which you speak is purely of pertinence. Suppose we analyze it. "For-ever prating all the while." "Forever," a *literary* character: you can mean no other. Those unlettered men who have says Mr. Webster, means "At all times. entered into the work, according to your To all eternity; through endless ages."- theology and logic, are either uncalled of The persons you here designate-and your God, or if called by Him, then He called language includes both classes-are the men to the work who were not "fit for it." most remarkable for their loquacity that I Your rule places you between two horns of have ever seen, heard or read of in my a fearful dilemma. You either make these whole life. They are "prating" "at all "agents" arrant "impostors," or you times; to all eternity; through endless charge your Maker with a folly that would ages;" and yet more, "all the while," sink the reputation of the humblest archibeyond the duration of "endless ages" !! tect. Take a few examples as illustrative You have certainly fallen into strange com- of the charge I prefer against you. Do you believe the distinguished Bascom, and

In the above passage you marshall the other bright stars which shone in the galopposing parties on the question of "an axy of Methodism in the close of the eigheducated ministry" under two-and only teenth century, were true ministers of Jetwo, classes; viz: those who exalt " learn- sus Christ? That they were called of God ing as every thing and even more than to the work of the ministry? Of these piety ;" and those who " make religion not Mr. Finley says-" They were taken from only fill its own place, but make it displace the plow, the loom, the bench, and the education and learning." If you have anvil, and, with the broad seal of heaven's properly designated the opposing parties commission written on their hearts, they in the Church-and if you have not then went forth to draw from their own expeyou are incompetent to be a leading Re- rience, and the uncommented word of God, former -- then you are strangely unfortunate those soul-saving truths which brought the in your classifications. Achering to your sinner to the dust, and raised the fallen to arrangement of these parties, you clearly include all those who, like yourself, are "forever prating all the while" about "an think you of that remarkable Welsh Bapeducated ministry" under the first class, or tist minister, Christmas Evans; do you those who exalt " learning as every thing think he was a true minister, called of and even more than piety ;" while you God? His Biographer says of him : "At with equal distinctness, accuse those who the age of seventeen Christmas could not are optosed to peculiar views, with "ma- read a word." Having professed religion, king religion not only fill its own place, he addressed himself to the task of learning but making it displace education and learn. to read, and " almost entirely unaided, he ing." Allow me to say, that I have no prosecuted his purpose; and in an incredi-

tianity is religion for the masses, and Jefferson is a very pleasant little vil-Methodism is especially the people's reli- lage. The citizens are intelligent, ingion." (Progress, p 249. dustrious, hospitable, and kind. We What think you of these? Are they had a large, attentive audience, but no respectable examples in the ministry of special interest-no revival at our the Church"? I could greatly enlarge the meeting. list, but will forbear.

I have been struck with the force of be a noble-hearted man and a good these remarks of Mr. Beauchamp, and will submit them to your consideration -... Men preacher. I formed an acquaintance who are in possession of little popularity, with Brother Mitchell, and I know him sometimes advance new and extravagrant but to love him.

doctrines, in order to fix the attention of A good number of the local preachthe gaping multitude upon themselves as ers and lay-members was present at prodigies of wiedom-heause of the aston-ishing discoveries that they have made. - very zealous in the cause of God. Ta-And it sometimes happens, that such per- king all things together, I am not at sons become popular, in proportion to their all surprised to hear of the opposition extravagance." You have certainly made of Bro. Hicks, and others of his Consome wonderful "discoveries," and in an- ference to the transfer of that territory ticipation of yet more astonishing develop- to the N. C. Conference. It is a good ments, I subscribe myself yours. country. But I cannot see how they JUSTUS-FACIO.

can blame us for desiring its annexation to our Conference, provided they desire the change who live there. They belong to our beloved state, and their sons and daughters ought to be taught to cherish her interests, and love her vored to show that mixed schools were institutions.

indicated by the providence of God, She has been stigmatized with the and the separation of the sexes contrary to the ordainment of Heaven. In Let her combine her forces, and march this number, I shall further the same forth before the king in all her modesty thought, and add other arguments in and beauty with the daughters of earth favor of mixed schools. To separate and we fear not the consequences.

boys and girls, is to part asunder those To say nothing about the ties that whom God has uniformly joined together-first, by ties the most tender, to the interests and institutions of home, tist missionary of the South.' endearing and sacred; and secondly, self-respect requires it. If we do not by their mutual dependence and neces- respect ourselves we cannot expect sities. What tie of nature so strong as them to respect us, who are our neighthat binding brother and sister? They bors.

nurse at the same breast ; are rocked I do not intend by this letter to exin the same cradie; are baptized at cite a spirit of transfer because that tho same fount; worship at the same spirit is already awake. I believe that altar; enjoy the same pleasures at home, and share alike the ordinary who have little or nothing to do with home sorrows; and are taught by the the church are anxious that the change be made. And I hope that not only Father and Mother. This holy tie, this Divinely established relation is most will see that a petition be sent to the unrelentingly broken and most heartnext General Conference, asking for lessly invaded, to the injury of both the state-lines to be the Conference sexes. At the tender years of ten or Truly, boundaries. twelve, so called "good breeding" im-

C. M. ANDERSON. May, 28th, 1857.

Marks of Grace.

Dr. Sprague's Annal- contains some acbe torn asunder, placed among strangers and forced, in their inexperience, count of Rev. Dr. Newman, of whom Cotton Mather said, he is 'a very lively preachto form new associations, often times to form new associations, often times dangerous and highly injurious. When found among his writings entitled, 'Notes or where, I would ask, does each so or Marks of Grace I find in Myself,' much need the strength of the one, evinces that heattained a high state of spirand the pure influence of the other, as ituality. Read it: 'I find that I love God, when away from their parents, surroun- and desire to love God, principally for ded by strange faces and new scenes ? himself; a desire to requite evil with good; It is true the brother is the greater suf- a looking up to God, to see him and his ferer of the two by the separation ; for band in all things that befall me; a greater the daughter is not so exposed to temp fear of displeasing God than all the world; tation, has a higher toned morality and a more intuitive knowledge of right and Cod's command a new received good from; a grief when I see a more intuitive knowledge of right and wrong, and has the Divine method, so far as having teachers of both sexes ance of God's love, and the sense of his bes, maintained in the system of her favor in that comfortable manner, at one instruction; but not so with the son; time as at another, and not being able to every thing by which he is surrounded serve God as I should; a willingness to is masculine-Male Teachers and Pro- give God the glory of any ability to good ; fessors, male boarding-houses. The in- a joy when I am in christian company, in fluence of one woman seated in state goodly conference; a grief when I perceive at the head of the table, only known as it goes ill with christians, and the contrary; at the head of the table, only known as the housekeeper, distributed among twenty or one hundred boys, is all that is feminine in such schools. No sister whose smile of approval would be a stimulus to good, and whose sadnes would be a reproof. The mere fact o<sup>8</sup> it goes in with emistians, and the contrary; a constant performance of secret duties be-tween God and myself, morning and even-ing; a bewailing of such sins which none in the world can accuse me of; a choosing of suffering to avoid sin.' How many of our readers can find in themselves these marks of grace?

Episcopalians,' 3. A third fact stated by the Tenn-

The Widower's Warning. essee Baptist, to prove that the Bap-

tist denomination is drifting, is that 'Twas when wind and woodlan! grappied, 'the majority of Baptist ministers of Barred with cloud, like streaming pennant, this day are delighted to inter-officiate that my young wife dying lay : ministerially with the preachers of the And dim warnings passed before her, in the very sects, which the Baptists of 1603. twilight shadows o'er her.

the home of clay. either their mother, the Church of

England, or Rome, out of whose loins Prayer was vain, for death to leave herthey came. Thus admitting and teachprayer that God would stay the fever; ing their ministerial parity with Bap- Night and morn, we both besought him to remove the heatic bloom. tist ministers before the world.'

Spring tide gave the fatal blooming, Summer '4. 'It has become of charitable sideration with the accounted chief And God took her in the Autumn-and the the preachers of the sects of anti-Christ red leaves strewed her tomb.

(i. e. in regard to those Baptists that Years have past,-this morn I wandered through the graves and idly pondered, used to be murdered by them) to seats How the ivy trails crept higher on the stone in our deliberative bodies, our associaat Amy's grave;

tions and conventions, and to take part How the enerald mosses stained it-how the and aid us in consulting for the promo-How the autumn crimsoned briar its fantastic lichens pale engrained it.

tion of the best interests of our denomtion of the best interests of our denom- shadow gave : ination, and the spreading of our dis- So I mused, for grief is listless, and a long-

teachings and faith of those very Once again to slumb r by her, where the ing came, resistless,

5. 'Another fact-the last Baptist On the dark rank grass I laid me; Amy's spirit seemed to shade me, Association that met in California, and and the only one in that State, receiv- Every sense in sleep surprising; with sleep-

ed a delegate from the Congregational Ah, once more we slept together, in the soft sounds the air was rife ; Association and appointed a delegate and sunny weather,

to that body. It appointed a delegate And the slumber sounds seemed rising-the old graveyard teemed with life ! to the Methodist Annual Conference,

and another to the General Conference Voices of past generations came in mystic of the Methodist Episcopal Church, low vibrations,

South, in the person of a leading Bap- Fitfully around me straying-yague and aw-

Such are the facts stated, with ample men's broken whispers, proof by the Tennessee Baptist. While Would I knew what they were saying! murthe editor sighs over them as evidence muring of forgotten things.

of the decay of Baptist principles, we may be permitted to rejoice in them as Then, from Amy's rayless dwelling, came a evidence of the prevalence of more The old graveyard thrilied and trembled, like

enlarged and scriptural views among an ocean marmaring shell. our Baptist brethren. It is somewhat First it came, a sobbing mutter-then as sil-

ver tongues did atter remarkable, that the defection is espe-These sad words-my heart pulse bounded cially amongst the more learned of the to the voice I knew so well. Baptist ministers; whilst amongst the

less learned, sentiments as narrow and Strange !- the words so heavy-hearted, have bigoted as those of Rome prevail. We from memory departed, nave note these facts amongst the signs of Though in fancy still I hear her, yet the

But I think it was a warning, sent through visions of the morning That I soon should slumber near her, in the

soundest sleep of all !

Hints to the Brethren.

EXHORTATIONS IN MEETINGS FOR SO-CIAL WORSHIP.

1. Speak so as to be easily understood by all present. To speak so indistinctly, or in so low a tone of voice as to be understood only by these near you, favorable opinions where your affections is almost as bad as to speak in an unare concerned. Let them be your confidants; known tongue. But the opposite exopen your heart to them as soon as you are treme of pitching the voice as if the aware that anything of this sort exists. I brethren and sisters were dull of hear-

bosom. Theirs is not the cold, unsympa- this rule, you can hardly fail of being thizing judgment of the world; it springs heard with pleasure. If your remarks from a deep affection and interest in your lasting welfare, for what comfort would it be to them to mar your happiness? You, when the brethran see you get whom they have watched and guarded some. When the brethren see you get from helpless infancy, with such undying affection as parents only can fel. Recom-very enlivening, they at least have the pense their love, then, as far as in your comfort of feeling that you will not power, by confiding in them, and seeking weary them with a long-winded exhortheir coursel; be assured you will lose tation. nothing by it; and though you might meet 3. Always have a point, and speak with disappointments now, it will soon pass away, and in after years you will be attended by the blessing of Him who has said, 'Honor thy father and thy mother.' Advocate and Guardian.

#### A Sailors Opinion of Missions.

Said Rev Mr. McLeod, at a meeting of the London Missionary Society, 'Having read, in the account of some voyage, things to the di-credit of missions I shortly after met with the captain of a ship that voyaged to the S uth S as, and I aske thim, 'Do you think that the Missionaries have done much good in the South Seas ?' He looked at me, and said, 'I do not know what you know about messions, but I will tell you a fact. Last year I was wrecked on one of those Islands, and I knew eight years before an American whaler had been shipwrecked on the same island ; and the crew had been murd-red; and no doubt you may judge of my feelings, when we anticipated that we should either be dashed to peices on the rocks during the night, or, if we survived till morning, subjected to a dreadful death. As soon as the day broke, I saw a number of canoes, manned, pulling away between the island and ship. We prepared for the worst consequences .---Judge of our amazement when the natives came on board in European dress, and snoka to us in English ! In that very island heard the Gospel on the Sabbath-day, and sat down at the communion table, and sang the psalm that I had sung in Scotland.'-He added, ' I do not know what you think of missions, but I know what I think of them."-Jour. of Miss.

#### Hints for Ministers

Expect much, and much will be given. Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like Mary, do what we can, and no doubt God will bless it, and reward us openly.

Get much of the hidden life in your own soul; soon it will make life spread around. Never forget that the end of a sermon is the salvation of the people.

'Cleave to the Lord;' not to man, but to the Lord.

Do not fear the face of men. Rumember how small their anger will appear in eter-

Oh, fight hard again-t sin and the devil. The devil never sleeps; be you also active for good.

But an inch of time remains, and then eternal ages roll on forever-but an inch on which we can stand and preach the way of salvation to a perishing world. It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.

Never marry a man without the consent of your parents. No matter how much

preachers.'

you may fancy you love him, you cannot expect a blessing on your union, if you persist in going contrary to the better judgment of those who are appointed by Providence to watch over and advise you

tor your good. They, of course, have had more experience, and are better qualified to judge than you can be, who are but just setting forth in the pathway of life, young, inexperience d, and too ready to form

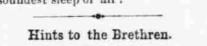
would confide the secret to my parents as ing, is equally to be avoided. soon as I would acknowledge it to my own 2. Always be short. If you observe

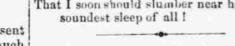
sense I can't recall.

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## Advice to Young Females.

## the times .- St. Louis Presbyterian.





and the dawn rose drear and dappled,

considered to be as very harlots, as Warnings to the spirit tenant, ere should fall

FIVE HUNDRED DOLLARS REWARD .- The Citizens of Henderson county, North Carolina, have issued a Hand-Bill, offering a reward of Five Hundred Dollars for the arrest of a villian named Elesbeary Johnson, who committed a rape on a Miss Mary Springs, of that county, on the 23d ult.