THE FLOWERS COLLECTION



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

Vol. 11 ..--- No. 25.

BALEIGH. THURSDAY JUNE 18, 1857.

Original.

For the N. C. Christian Advocate. "An Educated Ministry."-No. 3. TO JOVIUS.

you entered the arena, your use of Bish- be overthrown? His own, or that of op Pierce's name, and the cadorsement Crœsus ? Ah ! that was to be deterof the astute Editor of the Ricrmond mined by the results. By using the Advocate, led me to suppose that you words "encouraged and enjoined" you were an antagonist "worthy of my steel;" but as I followed you through no doubt fancied that you had left to yourself the means of an easy egress, your first letter, doubts disturbed my should you be too closely pressed by an mind about the correctness of that con- opponent. It would be a reflection on ception, and since reading your second such a "ripe scholar" as I suppose you epistle the illusion has entirely fied; to be, to insinuate that in using these and I am now convinced that you are a words you did not understand their mere tyro in theology, and that edu- true import, since a mere tyro in Encation which you define to be " the ap- glish literature knows that they differ plication of reflection, observation, ex as widely as the poles. If you will not perience, study in preparing one for consider it an implication of your learnduties which require intelligence as well ing, I will give Mr. Webster's definias principle-to have his mind disci- tion of these words :-- "Encouraged-plined, nourished, fostered, his faculties Emboldened, inspired, animated, inwell developed." Judging of your cited."

joined it ?" While, as I have intimated, this question is more definite than the former, still it is not without a certain degree of ambiguity. To my mind it smacks somewhat of the characacter of the response given by the Oracle to Crossus in these words-" If Cosus The flourish of trumpets with which great empire." But what empire will cross the Hilys, he will overthrow a

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mental caliber by the merits of your "Enjoined-Ordered; directed; adsecond letter, I seriously doubt wheth- monished with authority; commanded." er our good Bishop will be inclined, Now, words so dissimilar in their signotwithstanding your endorsement by nificance could not have been used in Dr. Lee, to spread the ægis of his pow- such a connection by a scholar, without erful name and protection over such an some ulterior design ; and hence I conundisguised imbecile; but would, were he to speak out, order you back to Jer-he to speak out, order you back to Jerrico-to the seminary, (as you seem to think that is the place,) and direct the ment. I fancy I see you while compure Professors to lay your "head un-der the hydraulic press of a theological course" and keep it there "for three" "sifting" process, something whispered years, if not four," and then send you in your ear, ' Mind how you state your forth as a hopeful "clerical appren-tice." If you are a young man, I wonder at the self conceit that has promp some one of those who, though they ted you to a task so far beyond your stand on the true scriptural and Methintellectual grasp; but if a middle aged odistic platform, you are endeavoring one, then I commisserate that weakness to convict of advocating an ignorant which time itself has had no power to ministry-which, by the bye, you know cure. But perhaps you have taken as is not the fact, will get after you with your motto "Omne ignotum pro mag- the rod of truth, and will not leave a nifico."-Every thing unknown is es- sound spot in you.' Thus premonished teemed great, and acting upon this you write the first question, and after principle, you hope to "become popu- reading and re-reading it, you smile and lar in proportion to" your "extrava- say, Well, that will puzzle the most Church. gance. astute of their company.' Again you While I do not consider your second write, " Has he not rather encouraged effusion worthy of serious consideration, and enjoined it ?" This done you solystill, as I have, from the facts above loquize thus with yourself, 'Nowin case stated, been induced to enter the list one of those "extremists" should take with you, it is proper that some notice hold of me, and say 'enjoined' means should be taken of it. I shall, there- ' ordered,' ' commanded ;'-where has fore, reluctantly proceed to examine God, either in his Book or his works some of your savings. commanded that men should be edu-You begin-" In order to sift the cated before they enter the minissubject thoroughly from some of the try? Show me the place.' 'What most troublesome prejudices which have then? Why, I will reply, did I not encumbered it, I propose the direct precede the word "enjoined" by the question, Has God rejected education word "encouraged," which means "ani-Societies, besides a number of Bible as a qualification for the work of the mated, incited :" and to this you will Committees, have extended their opeministry? 'Has he not rather ennot object. Possibly, you may consirations to every County in the State. couraged and enjoined it?" Here, inder me one of the second class of "ex-I have visited every County in the stead of "the direct question," you tremists" referred to in your first let-State, (except four,) two of these Counhave raised two "direct questions," ter; if so, I will say, not so fast, my ties have been supplied by Bible disgood friend ; let us understand distinctwhich materially differ in their charactributors; and the other two have been ter and application. There is a conly what you mean by this word "ensupplied by private effort among themfusion, a mistiness about the first quescouraged"-for I presume you will not selves. I have visited every County tion which renders it difficult to arrive have the temerity to advocate the sense below the Blue Ridge, from once to at your true meaning. Whether this of the word " enjoined." Do you mean nine times. In all these Counties Biwas intentional on your part, or the rethat the agent is "animated, incited" bles have been distributed freely to all sult of the absence of that education by God to seek and obtain what you call who wished them. The principle carwhich leads to "the application of rean education preparatory to preaching flection," is not my province to deterthe Gospel? Or do you mean that mine Still the mist is there, and the true meaning doubtful; you may mean un-n des in called inta, and entersunan he is "animated, incited" to make himone thing, or you may mean something else. If, however, you mean to ask, Does be ashamed"? If this is what you inself "a workman that needeth not to God reject men from the work of the tend, I agree with you, but there is no then I have only to say, I have never heard such an opinion advanced; and disguising the fact, that you mean the first, and in proof that this is your defy you to produce such an one from meaning I will proceed to notice what the whole literature of our Church. If you consider proof of the soundness of this should be your meaning, then so your assumption. this should be your meaning, then so far from sifting the subject from a Paul which begin thus-" Not many wise "most troublesome prejudice," you are endeavoring to "sift" the "prejudice" of your own mind into the minds of guestion—"It is asked, why did God ever those who affiliate with you, and to call the unlettered to the work of the miniscreate a prejudice where none has hith- try?" Your answer is somewhat elaborate, erto existed. But, if you mean-(and seeing the matter is so satisfactorily dis-I suspect this is the case from your se- posed of by the Apostle himself; and you cond question, " Has he not rather en- will not consider me wanting in respect joined it ?")-to ask, Has God made when I say, your construction has not imeducation a condition, "a qualification proved the Apostle's assertion. You refor the work of the ministry ?" I reply mark-" Reversing the usual order of No; and defy you and all your abet. things, ne chooses the weak to overpower the tors and endorsers to prove it. This is the question which you are bound, according to your premises, to discuss; phat and Gideon. What "usual ord r of the proposition you are required to things" you refer to I am unable definitely prove. Had you stated "the direct to determine If you mean that "or er question" plainly and definitely, I of things" which obtains among men, then should know how to meet it, but in its a moment's reflection would have satisfied present ambiguous form, there is diffi- you that the whole economy of grace, from culty in doing this. The difficulty re- the promise in Eden, to the flat that will ferred to lies in this: I may do you in- set the world on fire, is, what the worldly justice by attributing to your language wise would esteem 'reversing the order of things;' but if you mean that that proa sense which you did not intend to convey; for though your subsequent remarks tend to confirm me in the con-viction that you maintain that God requires a previous process of education - Need I remind you that the Prophet Daniel. "a thorough education," as you term when describing the beginning and proit, to an entrance into the work of the gress of the Messiah's kingdom, speaks ministry, still I am unwilling to believe it as a "stone cut out of the mountain that even a Methodist "theological ap. without hands," and which "became a prentice" can be guilty of such con- great mountain and filled the whole earth?" summate "silliness" as to utter such an And that Zecheriah solves the mystery of summate "silliness" as to utter such an opinion. For fear, therefore, I may misjudge your opinion, and misstate your real meaning on this particular point, I will drop the first question for Gospel is inwrapped in, and walled by the the present. Your second question requires no preternatural character of the plan of husuch delay as your meaning seems pret- man salvation. That plan was the product ty plain. The question runs thus- of the Eternal Word; and its grand con-"Has he not rather encourged and en- summation-its commencement, continu-ance and completion, is to be effected by

the ever pervading and manifested divini- | Bibles and Testaments put in circulaty of its divine Author. "For after that tion in this State, in the last eight in the wisdom of God the world by wisdom years, I cannot determine with exact knew not God, it pleased God by the fool-ishness of preaching to save them that be-be between *eighty* and *one hundred* lieve." Says Dr. Clarke, "It was not by thousand. If I can ascertain the exact the foolishness of preaching, literally, nor by the foolish preaching, that God saved the world; but by that Gospel which they fundational in the exact number, I will let you know. So far as I know, no person has ever been re-fused a Bible because he could not nau called (moria) foolishness: which was, in fused a Bible because he could not pay fact, the wisdom of God, and also the pow- for it. A large amount of Bibles and er of God to the salvation of them that be- Testaments have been sent to this State lieve." At the time of our Saviour's advent through my agency, for gratuitous diswas found among the " heathen wisdom tribution, amounting to several thousabout natural things ; that is, philosophy ; and dollars, besides large old debts, and wisdom about God : that is, divinity. contracted for Bibles distributed many But the world in its dicinity, could not, years ago and never paid for, have by wisdom, know God-could never by been cancelled. The old debts have their learning, wisdom and industry, find amounted to thousands of dollars .-out God." The great desideratum was to You speak of thousands of dollars be-"find out God;" this could not be met ing collected in this State and sent to New York, while the Bible is withheld by their wisdom of philosophy or divinity. They possessed this wisdom in a very high from the destitute here, Mr. Editor, degree, and yet the world "by wisdom knew not God." An entire revolution was I think this is a great mistake ; and caldemanded, and God by reversing "the culated to do great injury to the Bible usual order of things," met the desire and cause. I have not the data to decide supplied the want of the world by the this question exactly; but my impres-"toolishness of preaching." The work divine, and the workmen divinely appoin-ted. Such was the fact in the beginning, ble operations in this State, that North is now, and shall be unto the end. Says Carolina has received much more from Mr. Arthur, "The call pre-supposes grace, or the moral qualification, and implies a gift, or what may be called the mental paid. If possible, I will ascertain the qualification ; for to call without imparting exact state of the matter and let it be a gift, would be leading an unarmed sol- known.

dier into battle. * * Him whom God sends You ask, Dear Bro., why an account to any work, He qualifies for that work." of the operations of the A. B. Society, It seems to me that you mistake the na- is not published in the papers of this ture, design and operations of the Gospel. State, as well as the operations of the Know you not that its every element is Divine? That its design is to turn the First—we never follow in the wake of world upside down—when it will be right side up? And that its operations, as view-ed by the world, and those "who are wise sense of the word. They are a *self*above what is written," have always ap-peared, and still seem to be turning the please. We have nothing to do with contrary way? Take the proper stand the A. T. Society in any shape or form, point as here designated and you will pos- and I hope never will. Secondly : sibly discover that what you denominate a The American Bible Society have an "reversing of the usual order of things" organ of their own : The Bible Society viz : the appointment to the ministry,) for Record. This is published expressly a special object and a limited period, is, as to give all people a knowledge of its may be learned from his Word and his condition and operations-here they work, the established order, the unalterable law of His kingdom; and that to impugn are spread before the World. About that or ler and deviate from that law is to twenty five thousand copies of this pebring corruption and imbecility upon the riodical are published monthly and scattered over the land from East to Yours, West, and from North to South. One JUSTUS-FACIO. copy of the Bible Society Record is Virginia, June. sent monthly to each Life Director and For the N. C. Christian Advocate. member of the A. B. Society; and American Bible Society. three copies to each auxiliary of the Society, and one copy to each Bible REV. R. T. HEFLIN, Dear Bro :-Committee : and it is also sent for 25 In my last I intimated that I would cents per annum to any person who say something in my next about Bible wishes it. Thirdly: It is the duty of distribution in North Carolina. My primary business for more than eight ity to this operation they may wish .-years past, has been to have the Bible Some publish their proceedings in the distributed among all classes of people papers near to them, and others do in this State. Seventy two Local Bible

masses. This cannot be effected, only all kindness, without any design to give through the establishment of mixed them a personal application that could schools in every neighborhood, and that by possibility, be offensive to any. minister who does this in every congre-C. L.

gation of his charge, shall have done REMARKS : We agree with C. L. more in all that is essential to the wel- that as a general rule, it is injurious for fare of society, than had he built a col- the preacher to read his sermons to the lege or founded a university; for, of congregation.

these we already have an abundance. All ministers, especially those who I now, to effect this object, suggest are young, should write out sermons, in full; but they should neither carry A PLAN.

them into the pulpit, nor memorize Let every Minister present this subject to every charge; explain to his them. The process of writing, mingled people the practicability and necessity heart and mind with the subject; and of every neighborhood's having its own school, as a part and parcel of its real impulse of the moment for appropriate estate, to be as permanent as its soil, language to express the thoughts, of and as perpetual as its successive gen-erations of children. Are there then which his mind will be full.

And yet there are exceptions to this families in the community who intend rule: there are subjects and occasions to educate their children? Induce them to calculate the cost of sending abroad which justify the preacher in adhering to school, and if they will spend one-but these exceptions are few and far half of that sum in assisting to employ but these exceptions and mitted with will be better cared for, and every child great caution.

in the community can be educated .---But suppose all in the neighborhood are poor, and none are able to send abroad; yet, the scheme is practicable, dent, because Bro. Closs is distributing neighborhood. A parent may not be able to pay from \$100 to 300 annually for the education of one child, yet he could pay fifty for one: and 12 times 50 are 600-a sufficiency, with the aid of the free school fund, to keep a school see him at Conference. for the year. Let parents be taught Closs stopped to spend the night with

education of their children as one of the equally so with meat and bread—and a commodity not to be had, always at the inflated with his clerical dignity, and stances; yet, one that must be had at any price. Verily, I do not believe that there is a neighborhood in all our State so are an eighborhood in all our

And we expect to die. 'O that we now might grasp our guide! O that the word were given ! Come, Lord of hosts, the waves divide, And land us all in heaven !

> The Bishop joined in singing till he reac..ed 'we are to the margin come,' when, overpowered, he stood with flowing tears, and seemed to look over into the promised land, knowing that he himself would soon 'cross the flood,' and join her who had been his 'old companion in distress.'

sl 50 a Year, in Advance.

'Ten thousand to their endless home

This soleann moment fly,

And we are to the margin come,

No funeral-discourse was delivered : this was in accordance with the expressed wish of the deceased, who desired to be buried with the simple forms of the Church, without any ostentation, without any eulogium.

It is not our intention at present to write a biographical sketch of this excellent woman : we leave this to others more familiar with her history; but we cannot close this brief notice without bearing testimony to her many virtues. She was a woman of strong mind, general information, and industrious habits. Above all, she was a Christian, and died in full hope of glorious immortality. Three of her surviving children and one sister were permitted to be with her to soothe her in her last sickness.

"Plow Deep to Find the Gold."

The following song, says the editor of the Ohio Cultivator, we remember to have seen in an English journal some years since ; but it is well adapted to this country at the present time :

Plow deep to find the gold, my boys ! Plow deep to find the gold!

The earth hath treasures in her breast Unmeasured and untold.

Clothe the mountain top with trees, The sides with waving grain ! Why bring over stormy seas What here we may obtain.

O. Britain need not bring her bread From countries new or old. Would she but give the ploughshare speed, And depth to find the gold !

We are here tempted to illustrate a useful thought by an incident which we have heard related of Rev. W. Closs. himself over the Conference to provide means to educate the preachers' daughters, and in all likelihood, will not see these remarks. But should they meet his eye and give offence, why-we will

a certain 'Gaius' on the road-side. It them the importance of regarding the so happened that a sprig of a preacher

In my next, if possible, I will let you know more definitely what the State has received and what she has paid.

Yours, in christian love, D. DERWELL, Agent A. B. Society. Pittsboro', June 1st, 1857.

For the N. C. C. Advocate. EDUCATION.

BRO. HEFLIN: I have but one more ried out in distribution, has been, to argument to adduce in favor of mixed sell to those able and willing to pursell to those able and willing to pur-destitute.^A stost or life auximity Bible Societies in the State have employed Societies in the State have employed population in an sections of Bible distributors for their respective try and most villages, it is impossible to Counties ; others effected the supply by sustain schools with competent teachprivate and personal effort on the part ers, in any other way. I ask, are boys of the friends of the Bible cause. Oth- and girls to grow up uninstructed, or at er Counties have been supplied by most, partially instructed, because of an Methodist Preachers, who have mani- unfounded and ill-timed prejudice, orifested great zeal and performed a large ginating in a spirit of exclusiveness, amount of labor. Multitudes of Bibles for which, the masses of our free counhave been distributed in this way .- try should have no sympathy-a pre-Private individuals have also manifest- judice that ignores the laws of God as ed devotedness in this work. Some indicated by His Providence, contrary County Bible Societies have employed to sound reason, and destructive to the Tract Colporteurs to carry the Bibles highest and most cherished interest of and supply the destitute, and paid them the great body of a sovereign people ? for their work. In a few Counties, it No; let every parent in our broad land would be well to employ a bible distrib- arise in the might of united and irutor, where the work of supply has not resistable strength, and declare it shall been thorough. In some Counties ri-sing six hundred dollars worth of Bi-ject be changed, and let Methodist bles and Testaments were disposed of : ministers and Methodist people take and in others four hundred dollars the lead in it. Be not afraid of the worth, and in others three hundred dol- consequences. The thing is right ; be lars worth, and in others two hundred not afraid to advocate it. What though dollars worth ; and in very few less Young America may call you an old than one hundred dollars worth. We fogy. What though one family in your endeavor to keep a depository of Bibles neighborhood may refuse to co-operate, and Testaments in all the Counties, and by its influence, or its wealth, or when we can get them taken care of, its powers, oppose your plan, or endeaso that those who need for themselves vor to thwart your efforts; what though and families, and the poor and destitute the offshoot of modern nobility may may be supplied. Many of those who sneer at your daughter for going to keep these piles of dusty Bibles dis- school with her own brother. I ask pose of from twenty four dollars worth you, the parents, the great body of the to the amount of one hundred dollars people, shall the opinion of one man

worth, per year. So that you see, in a neighborhood, or of one class of Dear Bro., there is more propriety in men in society, form the rule of prokeeping of these piles of dusty Bibles, priety and impropriety, of right and scattered over the State, than you at first thought or imagined. In our estimation, it is a matter of primary im- taught, and thus have less advantages portance to get the people to think so than those who have the ability to susmuch of the Bible, as when they are tain their exclusiveness, and thus be destitute of it, to enquire and seek for it, and supply themselves. If this can-not be done, then take the Bible to them. This has been our plan of ope-ration from the beginning of our efforts in the State. In the past eight years children, the interests of a common huthere have been rising fifteen thousand manity demand it; patriotism, philan-Families, who were destitute of the Bi- thropy and religion urge it ; every inble in this State, supplied-and most terest of Church and State, social and of them gratuitously. The number of domestic, demand the education of the

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which was nearly as follows : State so poor, or so dead to its duty or STRANGE PREACHER : 'Mr. Closs, do its privilege, in which the Minister. you Methodist Preachers ever write out with faithful effort, may not find ability your sermons ?' and create a willingness to support a CLOSS: 'Yes sometimes.' good school for boys and girls; and no Strange Preacher: 'Well, Mr. Closs. Minister with the vows of his ordination please tell me the reason why you do upon him, can plead justification until not read your sermons ?" he has, at least, made a faithful effort

Closs: 'For the best of reasons; beto bring the means of instruction withcause we can preach them.' in the reach of all the children in his The whole matter, in a nutshell, is

charge. this: a preacher should not read his As regards the teachers to be emsermons, unless he is unable to preach ployed in these schools, I think the folthem ; and if he cannot learn to preach lowing order should be observed : If sermons, he had better turn his attenbut one can be employed, and a majorition to some other avocation. But this ty of the pupils are under twelve, it ready noted. over this age, no difference what the

The practice of reading sermons is sex of the pupil may be, it should be a not sufficiently rife in the N. C. Conman; but in every instance in which ference, to justify any further notice of the number of pupils will at all justify it in our columns, at this time. 'A word it, there should be both a male and feto the wise &c.' EDITOR. male teacher in the school; and in an

increase of the faculty, the female element should predominate.

J. H. BRENT. June 1st, 1857. (To be continued.)

> For the N. C. Christian Advocate. Reading Sermons.

BRO. HEELIN : If you will give me 27th ult. Mrs. Soule has just entered her space, I will say a few words to your seventy-sixth year. Most of her life she readers, on what I consider an important subject; the reading of sermons by our preachers. When we go to church, we appart

were intense. All however, she bore with the preacher to preach; and the point Christian patience, showing a heart resignto be considered is this: Is reading a ed to the will of God. We have seldom discourse preaching?

seen an aged Christian so cheerful, and so I think not, for the following reasons: free from all disposition to fretfulness or If reading a sermon were preaching a repinings. She retained her vigor of mind sermon, then any one who can read, in a most remarkable degree; indeed she could preach ; and this would dispense seemed to have lost nothing of the strength with the necessity of a divine call to or vivacity of her intellect. Only two days before her death, we saw and conversed the ministry.

Every Christian admires honesty; with her: we found her calm, cheerful, nd no Christian can honestly horrow, happy, full of faith and hope, and awaiting and no Christian can honestly borrow with patience and joy the summons that that which he is unable to repay. But should call her home

ministers who read sermons, instead of The funeral ceremonies were performed preaching them, frequently borrow the on the 28th. A number of the neighbors thoughts and language of other men, collected at the family residence, where rewithout acknowledgment, or the power ligious services were conducted by Dr. Steto pay back to the authors, that which venson, who read from the Holy Scriptures they have taken from them. He who and announced an appropriate hymn, and tries to pass for more than he is worth, Dr. Sehon, who delivered a brief address, loses his influence to do good ; but ev- and, after singing, offered prayer to God. ery man will believe that the preacher The scene was solemn and impressive .-who reads his sermons, is endeavoring to shine in horrowed plumage. Her remains were then conveyed to the McKendree Church, and were met by a to shine in borrowed plumage. He who cannot preach, should be Here the burial-service, as contained in

honest with his congregation, and not the Prayer-Book prepared by Mr. Wesley attempt it.

being opposed to reading sermons in Dr. Summers : the hymn, books at home. Such reading is instructive and profitable. But I do think it is in bad taste, and injurious to himin the pulpit. No Methodist congre- prayer was offered by the Editor of the gation will accept it as preaching.

Advocate. It may be argued that to read a The corpse was then taken to the City written sermon in the pulpit, may pre- Cemetery, and the concluding services being ventsuch mistakes as the preacher might performed, was deposited beside the dust fall into, through lapse of memory .- of her daughter, Mrs. Vandyke, who a few but a few brief notes would serve the years since passed to the spirit-land. The purpose, and leave to the preacher the ing. The aged Bishop, who had lived advantages of extemporaneous speak- with his beloved wife more than fifty years, ing, and the help of the Holy Spirit submitted to this sad bereavement as a for the occasion. Christian hero, subdued by the Grace of If preachers who have the good of God, saying, Thy will be done! One very souls at heart, will trust in God, and impressive feature in the services at the use the abilities which He has given grave was the singing of the following them, they will be far more useful than beautiful stanzas from Charles Wesly's they can ever be by the dull, dry, me- great funeral-hymn, beginning, 'Come let chanical process of reading a manu- us join our friends above:' 'One army of the living God, script. To his command we bow; Part of his host have crossed the flood,

Earth is grateful to her sons. For all their care and toil ; Nothing yields such large returns As drained and deepened soil.

Science, lend thy kindly nid, Her riches to unfold ; Moved by the plow or moved by spade, Stir deep to find the gold.

Dig deep to find the gold, my boys ! Dig deep to find the gold ! The earth hath treasures in her breast, Unmeasured and untold,

A Child's Eloquence.

We give the loliowing as now and and Baker, of Texas :---

During a revival in -----, a sweet little girl, named Sarah, went home fall of what she had seen and heard. Sitting at table with the family, she asked her father, who had been to church, but was a very wicked man, whether he ever prayed. He did not like the question, and in a very angry manner, replied, 'It is your mother, or your aunt Sally, that put you up to that, my little girl.' 'No, papa,' said the little ereature, 'the preacher said, all good people pray; and those who don't pray, ain't going to heaven. Pa, do you pray ?" This was more than her father could stand, and is a rongh way, he said, 'Well, you and your mother, and your aunt Saliy, may go your way, and I will go mine.' 'Pa,' said the little creature, with sweet simplicity, 'which way are you going ?' This question pierced his heart. It flashed upon him that he was was in the way to death. He started from his chair, burst into tears, and immediately began to ery for merey. Within a few days he was a happy convert, and t believe will appear in heaven as a star in his little daughter's crown of rejoicing.

Write Plainly,

The Iron Register repeats good advice to those who write for the press, which has been given time and again; we republish it, with a faint hope that it may do some good. Scribblers, pray have mercy on ua: Some people write a very beautiful hand -so beautiful that you cannot read it ! We received a letter this week, of that character. The marks were faultles; the curves and the loops were graceful, but a 'Philadelphia lawyer' could not make out what it said !

We frequently see similar penmanships, and must say it is an unmitigated nuisance

Why will not people write plainlythose that can? Write with good ink; and not make i and c alike, n and u, a and o, l and t, and so on ; and why write capital I and J both like I? Dot your i's, cross your t's, be very careful in making every letter of names of persons, places and things distinctly ; and if you are writing for the press, or any paper of consid-erable length, leave off all *flourishes*-these are wearisome to the pri ter's flesh,

A WORD OF ADVICE TO YOUNG MEN .-The Ohio Farmer in some sensible remarks on women's rights, has the following paragraph :

We would beg to suggest another right which we think a woman is entitled to, and that is, to have something else beside flattery and nonsense talked to her. We would venture to remark to our young men, that a sensible young lady is at least as sensible as a fool of a young man ; perhaps, in some cases, even more so. Don't think yourself disagreeable, if your face is not always spoiled with a smirk, a moustache or a simper. The laughing hyena is not the beau-ideal of every young lady. Take our ad-vice, and venture to talk good sense, in good grammar, and with a natural voice and countenance, to the first young lady you meet; it is her right to be addressed in this way, and it is your right and duty to do it

solemn assembly of sympathising friends. for the Methodist Episcopol Courch, by I do not wish to be understood as special request of the Bishop, was read by 'Lo ! the pris'ner is released,

Selections.

From the Nashville Christian Advocate.

Death of Mrs. Soule.

Mrs. Sarah Soule, wife of Bishop Josh-

ua Soule, died at the residence of her hus-

band, seven miles from this city, on the

had enjoyed excellent health, yet for the

last few years she had suffered much bodi-

ly pain. For several months her afflictions

Lightened of her fleshy load : Where the weary are at rest,

She is gathered home to God !' etc., self, for a preacher to read his sermon was beautifully and impressively sung, and

My own observation has led me to And part are crossing now. these remarks; which are submitted in