

The Advocate.

RALEIGH, N. C.

THURSDAY, MARCH 18, 1868.

Persons visiting the City who wish to make payment for the Advocate, will please call at the store of Mr. S. H. YOUNG, on Fayetteville street.

Subscribers whose papers have a cross mark on them, are thereby informed that their subscription year is about to expire; and are respectfully requested to renew by forwarding \$1.50 to this office immediately.

The N. C. Christian Advocate will hereafter be sent to none, except to those who have PAID IN ADVANCE.

This Week.

The first article on the first page, though long, will amply repay a perusal. The position of the writer in the church and before the public, and his antecedents in relation to all our Conference difficulties forced upon us by Drs. Smith and Lee, entitle his opinions to great respect. His name, were we at liberty to reveal it, would be a tower of strength. But we are content to rest our cause upon his facts and arguments. Nevertheless, the article referred to, and one from Rev. C. P. Jones, would have been excluded, but for the fact that they were mailed before our last issue had reached the writers.

Our readers will please indulge us in a full defense of our Conference this week. Hereafter more space will be given to other subjects.

To Correspondents.

Be patient: we will insert admissible articles as fast as we have room. This week we leave out the serial articles, to be resumed in next issue, to enable us to catch up with the unparalleled influx of original communications. We still have as many on hand as we can dispose of for some time.

Hereafter we must not permit original matter to exclude the news of the week, nor to shut out such a variety of selected articles as may be necessary to the interest of this paper. Friends will please wait—they shall have a hearing in time. The delay results from a little deluge of manuscripts, enough for a paper of six feet square. Ours is not so large.

Preaching in the Capitol.

Every Sunday morning there is preaching in the Capitol at Washington, by one of the city pastors, in rotation; sometimes by eminent Ministers visiting Washington. That is well. It is the right thing in the right place, by the right men.

But the National Intelligencer gives a synopsis of these sermons; and we are pained to see how the simplicity and dignity of the gospel are sacrificed to the supposed force of circumstances. The preachers seem to lose sight of the fact that they are "ambassadors for Christ" speaking to sinners. They indulge in vagaries about government, affect infinite knowledge of the abstract theories of politics, and garnish their discourses with the names of eminent statesmen who are, no doubt, in torment.

Would that these preachers could resolve to "know nothing but Christ, and him crucified." The Gospel "is the wisdom of God, and the power of God;" and this Gospel, preached in its simplicity, is just what the legislators of the land need.—Christianity, like beauty, "when undornd, is adorned the most." Romanism is the religion of circumstances; Protestantism, the religion of the Bible, is everywhere the same, in all that relates to experimental piety, the life and power of the Gospel of Christ.

Postage on this Paper.

We are informed that some of our subscribers in the western counties have been charged double postage. For the information of all concerned, we append a note from the Post Master in this city:

POST OFFICE, Raleigh, N. C.

Mr. HEPLIN, Dear Sir: At your request I give below the rates of postage on the Advocate, prepaid quarterly at the office of delivery.

When mailed to any office in the county where the paper is published and printed, free; any office within the State, 34 cts per quarter; any office without the State, 63 cts per quarter.

When not paid in advance, double the above rates should be charged. Papers to California and Oregon are charged the same rates.

Respectfully,
W. WHITE, P. M.

March 11, 1868.

The Home Circle.

The March number is excellent, in pictures, typography, and literary contents.—It is commended to our readers as one of the best monthlies extant. Terms, \$2 a year, in advance. All the traveling preachers are agents. Address Stevenson & Owen, Nashville, Tenn.

The R. C. Advocate—R. M. College.

The R. C. Advocate of the 4th inst. has been able to present nothing better in reply to our defence of the N. C. Conference, than a series of low, bitter, personal assaults and innuendoes.

Dr. Lee well knows the fearful retaliation to which his own acts expose him; but he finds impunity in the conviction that we will not imitate his example, lest we should, in time, come to resemble him.

By placing his ebullitions of personal hostility in the form of arguments, we have the following exhibition from the veteran controversialist of the Southern Church.

1. The N. C. Conference is hostile to the Va. Conference; therefore the N. C. Conference did wrong in declining to recommend R. M. College.

We deny the premises, as without proof, and contrary to fact. We deny the conclusion, as having no connection with the premises.

2. Three members of the N. C. Conference wrote a note to another member, on the 19th of December 1855; therefore the N. C. Conference did wrong in this College affair!

And to such an argument as this we are expected to give a grave answer!—Phah!

Nor is there anything in the article of Dr. Carter which, in the present stage of the discussion, justifies the occupation of much space in our columns. There are few men for whose recitade of purpose we entertain a higher regard, or from whom it gives us greater pain to differ in opinion.

But he has identified himself with those who are waging a war of extermination upon his own Conference; and he permits himself to be cited by Dr. Lee as a witness to the imputations so recklessly cast upon the Christian character of his brethren and comrades. With personal respect for him, we proceed to show that so much of his article as is not a rebash of the exploded arguments of Dr. Lee, conclusively refutes itself.

1. So nearly do we agree in all he says on the subject of Conference boundaries, that we now make no issue with him on that point. That he should not appreciate state pride as an element in the views and feelings of North Carolinians is not his offense, but his fortune. The following, however is well put: "The laws in the several States are to some extent different, and from this cause there is a difference in the frame-work of society, and in the views, feelings and actions of the people in each State, to a greater or less extent. Sometimes these are antagonistic, and when an Annual Conference embraces, within its jurisdiction, a portion of territory of two or more such States, she has within her limits the principles of strife, discord and division. These will, sooner or later, be fully developed, and the impropriety and folly of the measure will be clearly demonstrated in the unhappy results which follow." It is singular that Dr. Carter failed to perceive that, in these words, he has laid out his own arguments, root and branch, against a N. Carolina Methodist College, and in favor of a union of Va. and N. C. upon Randolph Macon! If the difference in the framework of society in two States would develop discord in too close a union of the pulpit, how much more impossible to secure harmony in a college union!

2. Dr. Carter objects to the connection of the Conference with Normal College.—But he does not deny the fact of such a connection and control of that institution as no other Conference has of any College. The fact that a year passed after the adoption of Normal before the Conference declined to recommend Randolph Macon, is supposed to nullify the force of the former act, as a reason for the latter. Dr. Lee says that it is "crushing." It seems only to have crushed out the recollection of two other facts, the insertion of which, right here, restores our original argument to its former conclusiveness; 1. The recommendation of Randolph Macon, at the Greensboro' Conference was solely the result of the spirit of conciliation in our Conference, and was based upon a pledge which the Trustees, in June following, published. 2. At the Goldsboro' Conference, it being manifest that our forbearance and our patient efforts at conciliation were not met in the spirit of fraternity, and that the interests of education in our bounds required us to look exclusively at home, the Conference adopted measures to collect fifty thousand dollars for our own College. Thus when a demand was made for a recommendation of Randolph Macon, we were not in the position we had occupied at Greensboro'. Our last effort at conciliation had failed to secure our rights at Randolph Macon; and could not exert even a few words of kindness from the lordly Board of Trustees. And we were already committed to Normal in a way we had not been a year before.

That Normal College was accepted merely to form a plea against R. M. College, is an ex post facto suggestion of distress in argumentation, which seeks relief in a breach of the rules of fair controversy.

3. Dr. Carter thinks it is bad policy for the N. C. Conference to have a Conference College, because as he thinks, such a policy would conflict with our rights in the University. Hear him:

"It is inconsistent with, and opposed to the ground we have previously occupied as a Church in regard to State Institutions; we have opposed monopolies, and contended for equal rights and privileges to all orthodox denominations of Christians. For years we have occupied this position at Chapel Hill, and have been struggling to secure to our Church equal rights and privileges with the most favored denomination. Are we ready to abandon this advantageous ground, and all our prospects in State Institutions, for this or any other monopoly? I appeal to the Methodists of the old North State, are you ready for such a move? Are you ready to relinquish your claims on Chapel Hill? I confess, I am not. I am in favor of Chapel Hill, a State Institution."

It is strange that it never occurred to Dr. Carter, when he touched off this gun, that Randolph Macon was point blank at its muzzle; that is, if it be a Methodist College.

Such reasoning would turn the Methodists of every State in the Union to their State institutions, and annihilate the last vestige of a claim of Randolph Macon upon Methodist patronage. And if it is contrary to the interests of Methodism in North Carolina to patronize our own home College, because it would diminish our claims upon the University, we should be glad to know by what process the same consequences would be evaded by sustaining another College, in another Conference, and in another State. It is passing strange that an article whose separate parts refute each other so beautifully, should have proceeded from such a source, and been so endorsed by Dr. Lee.

4. The force of the precedent set by the S. C. and Ga. Conferences remains unbroken. "They changed their minds and built up Colleges within their own limits." When we do the same thing, for similar reasons, and for stronger, better reasons, we are denounced for it as a body of corrupt men; and two of our own brethren are found with our enemies! We remember what they have been, and spare them.

5. Dr. Lee affirms that Dr. Carter proves the "actual fact of personal animosity" as the prime cause why the N. C. Conference declined to recommend R. M. College.—He refers this "animosity" to a series of events commencing at the Pittsboro' Conference in 1854.

Plain, well known facts refute the hypothesis. 1. Two years before, dissatisfaction was expressed with the faculty on the floor of the Conference in Louisville. 2. Three years before the Pittsboro' Conference, and for the same cause, complaint was made of President Smith, at the Salisbury Conference. From the election of Dr. Smith, onward, dissatisfaction has prevailed. 3. Just previous to the first Greensboro' Conference in 1847, Dr. Smith thus wrote to a member; "Engage Bishop Andrew to make some remarks; and if indeed it be true that there has been a growing indifference (that is the way he spells the word we have italicized—so much for Dr. Lee's 'calumny,') for some years past, let him direct his remarks particularly to that point."

It is thus shown by the testimony of Dr. Smith himself, that in 1847, before Dr. Deems had gone to his aid, seven years before the Pittsboro' Conference, there was "a growing indifference" to Randolph Macon College. This indifference grew apace, long before the personal difficulties existed to which Dr. Carter refers. And these facts explode the hypothesis by which Dr. Lee and his friends would stigmatize a body of Christian men, as being actuated by devilish animosity.

Even if it were true that personal hostility to Dr. Smith had governed the Conference in its action, that action might still be in accordance with sound policy. If this hostility were a truth instead of a fiction, it would add another to the reasons which show the unfitness of the President for his position. It would be impossible to account for the hostility alleged, unless by the admission of such a course upon the part of the President, as should make all good men lament he ever left the pastoral work, in which he was once a useful minister of the gospel.

The North Carolina Conference has acted deliberately, and in the fear of God.—It has only followed the precedent set by the South Carolina and Georgia Conferences. The demands of our people at home; the contempt with which our known and reasonable wishes have been treated by the Board of Trustees; the scornful gibes with which our very forbearance and efforts at conciliation have been met; the wholesale vituperation of the R. C. Advocate and of the President of R. M. College; the substitution of personal innuendoes for fair argumentation; the efforts now made to divert the public attention to other issues; all these facts and considerations induce the belief that there is no necessity to prosecute this discussion.

We love peace; above all, do we deprecate controversy with brethren. But our Conference was assailed in its vested rights, in its Christian character, and in the integrity of its territory. A war of extermination was opened upon us from Richmond. Firebrands and death have been hurled at us by men we never wronged. Had we been silent, we should have merited the ruin

that would have followed. We dared not do less than we have done; vindicate the Conference and the church, thus assailed. If, in the novel position in which we have been placed by a causeless war upon our Conference, unprecedented in the history of the church, and amid a storm of personal vituperation poured upon us unsurpassed in bitterness by the annals of religious disputation, a word has fallen from our pen or lips, not warranted by the occasion, we deeply regret it. We want to live at peace; and we wish now to turn to other subjects of interest and edification for our readers. If the Conference be assailed, we will defend it; if evil has come of this discussion, it was forced upon us; if this discussion is to continue, it must be upon the responsibility and at the risk of those who began it. We seek peace; but we are ready for a defense of the North Carolina Conference whenever it is necessary. We assail none; but we defend ourselves.

Normal College.

A friend requests us to publish the charter of Normal College. The object is to show that Normal, like Randolph Macon, is not a Methodist College, by its charter. We have not now time to get copy, nor room for the present discussion. The end aimed at will be just as fully reached by the following admission, which will occupy much less space. The charter of Normal College, like that of R. Macon, or of the University, recognizes no church control of the institution. It gives the College power to grant certificates, which will admit the bearers of them as teachers of common schools. But this normal department no more leaves the character and grade of the College than does the department of Agricultural Chemistry give type and grade to Randolph Macon, or to the University. Its powers and functions, under the charter, are equal to those possessed by any College in the land, together with the right to send out teachers, which ought to be granted also to every college in the State.

Nevertheless, Normal College is a Methodist College, in fact, and in law, by virtue of a contract entered into with the N. C. Conference. The Trustees had the power to make that contract; so say legal council. We have long ago published the contract, upon which alone we rely for the assertion that Normal is legally, as well as de facto a Methodist College.

And, now, one word more. Nobody has denounced the N. C. Conference for its connection with Normal College. That is not the question under discussion. The R. C. Advocate has rudely assailed the N. C. Conference for declining to recommend R. M. College. Did the Conference do right? Must we succumb to the dictation of a clique in Virginia? Are we to be driven to sustain an institution in another State and another Conference, the President of which asserts that his College would be disgraced by our recommendation? These are the questions forced upon us from Richmond. Why these multiplied efforts to divert attention from the issue, at first so boldly made by the R. C. Advocate? We are ready, at a proper time, to go into as close an investigation of Normal College and of our rights there, as any one can desire. And we will abide by the principles upon which we base our defense in the present discussion, in their application to Normal. But we will not be diverted from the question in debate. That question is the propriety of the course of the Conference toward R. M. College. It must be decided upon its own merits. Is it patriotic, wise or liberal, for the sons of the University to contribute their influence to turn the Methodists of North Carolina from institutions at home to a Virginia College, where we have for years met with ingratitude and injury? Such a course would only prove how hostile is the influence of the University to Methodism, and rally the church to Normal.

Henderson Circuit.

A worthy member of the church on this circuit, who resides in Mecklenburg county, Va. has sent a communication, which the Publisher cannot find room to insert on the outside this week. We therefore compress the gist of the matter into a few paragraphs. He says:

"Many of us desire a Convention for a specified purpose. The subject of State lines for Conference boundaries, freely discussed in our Advocates, is one in which we feel a particular interest, from the location of two of our churches, a part of Henderson circuit."

Our esteemed brother then proceeds to request a Convention of the circuit to meet at TWITTY'S CHAPEL, ON THE 8TH DAY OF APRIL, for the purpose of a free and Christian interchange of sentiment upon all questions in which they are mutually interested. He further proposes that each class in the circuit meet and select three or more delegates to this Convention.

Let this Convention be held by all means. Let every class send its delegates. Let there be no delay. Time presses.—Let all go to the Convention, resolved to abide by the action of the majority, and of the General Conference. Let not only the Mecklenburg portion, but every class in the whole circuit be represented.

Conference Boundaries.

OUR POSITION: We are in favor of a union of the Methodists of North Carolina, under one Conference jurisdiction. We have never pressed this position before the people, except when it has first been assailed. Our attitude is defensive, not aggressive. The same reasons which cause us to desire the consummation of this measure, induce us to favor such gradual changes in boundaries as approximate toward it.

Our advocacy of it is accompanied by the following conditions: 1. That the people concerned shall become so far convinced of its advantage as to give evidence of a peaceful acquiescence; 2. That the General Conference shall be convinced of its expediency, in view of all the interests involved; 3. That we deprecate all party and sectional excitement, and give notice in advance, of persistent opposition to every movement growing out of questions of boundary, which looks to secession from the connexional unity of our church; 4. That we have respect for the rights, and a tender regard for the reputation and usefulness of the members of other Conferences, occupying portions of North Carolina; accepting no attack upon them from our quarter, as an argument for the measure we advocate. Furthermore, we presume not to apply our views of policy to other Conferences; we simply defend its application to N. Carolina.

SOME OF THE REASONS: 1. The peace of the church. Methodists are citizens. While they love the union, they love North Carolina better. As citizens of the same state, we have interests in common, peculiar to ourselves. We live under the same laws; we contend against the same obstacles, to achieve the same end. The modes of thought, the lights and shadows of feeling, which enter into every day life, pervade society, and circle out to the limits of our native state, all link us together, and individualize us as one people. But in our church relations it is not so. The preacher from another state, however pious and loved, cannot enter into the life and interests and feelings of his people. He cannot always conceal the local preferences he brings from Virginia or South Carolina, nor avoid wounding the proper state patriotism of the members. Our people are true to each other, and to all; but they chafe under an ecclesiastical jurisdiction that has its centre in another state. They may even become morbidly sensitive to their rights, and take offense when none is intended.

So it is, that under the present boundaries, one third of the Methodists of North Carolina are subjected to the counter currents of a civil and of an ecclesiastical jurisdiction bringing all the elements of discord which can be found in the diversity of interests and feelings so unavoidable, between the citizens of friendly but rival states. Hence, we have a quadrennial excitement on the subject of boundaries, which threatens disruption to the church; and is gradually wearing away the bonds of brotherhood that ought to bind Methodists in indissoluble union.

We believe the only remedy for these evils is to be sought in the removal of that multitude of exciting causes which are inseparable from our present condition as a divided people—cut up and made tributary to jurisdictions in other states. Because we love peace, and deprecate these injurious agitations, we are for a union of Methodism in North Carolina.

2. The Educational interests of North Carolina Methodism require such a union. Schools and Colleges are the cradles of the future prosperity of the state, as well as of the church. Shall the institutions within our own borders be controlled by influences from rival states? Does religion require the sacrifice of patriotism? Will the men of North Carolina send their sons to be educated where they will imbibe a contempt for their native land? Will they ever give their money and their children to build up states already too strong to need our aid, while old North Carolina needs and claims them? And yet, every preacher who traverses the counties in the Va. the S. Carolina and the Holston Conferences, is an agent for Colleges in adjoining States!

The consequence is, that we have no educational policy, and no unity of plan or purpose in our educational enterprises.—The Methodists of those counties send their sons to Methodist Colleges in other states, and expose them to the loss of patriotism for our own; or they send to the University, and thus, in too many instances, have them returned home as enemies to the church of their fathers. Give us a union of Methodism in North Carolina; and we shall have unity, energy and success in our educational enterprises, which will be adequate to the demands of religion, and of state patriotism.

3. Such a union will be followed by greater efficiency in the ministry, and consequent prosperity to the church. In our present divided condition, the church in parts of North Carolina gives its best ministers to the church in other States, where they are not so much needed.

If a man of marked talent and great pulpit power, enters the ministry in the Charlotte or Murfreesboro' District, his labors are given to the city stations and

wealthy Districts of Virginia and South Carolina.

Edward Wadsworth was never sent to an appointment in North Carolina, after he became a member of the Virginia Conference. John E. Edwards has been in the Virginia Conference a dozen years; but no circuit or station in the North Carolina counties of that Conference have enjoyed the benefit of his labors. In fact, so long as circuits and stations in North Carolina are content to be mere appendages of Virginia and South Carolina, they must be pointed out to the larger cities of those States to engross the best pulpit talent, and submit to such as they can get. But in a union of Methodism in North Carolina, we shall retain the ministry God may call forth; and in the absence of wealthy cities and corpulent stations to monopolize the ablest men, we have assurance to the whole people for a more equal circulation of the preachers among them. In Virginia, and to some extent, in South Carolina, the station work is almost confined to a sort of clerical aristocracy. In the North Carolina Conference, this is not the case. Every man takes his turn about from the station to the circuit; we are all equal.—And our greater comparative success in spreading the victories of Methodism, is, perhaps, due to the difference we have just pointed out. The number of members in proportion to the ministry, in the N. C. Conference exceeds the proportion in our two sister Conferences.

Other reasons we will give hereafter; for the present we have only space for a brief notice of

The R. C. Advocate on Boundaries. Our contemporary opened this discussion on Boundaries by an assault upon the moral character of the N. C. Conference, followed by an effort to dissect the Danville District, and carry it over on a plea of corruption against their pastors, touching the College question. After sowing the seeds of discord, he has written a pacific article which he asks us to copy.—We approve the article, in the main; but we shall credit the professions of peace, after the Editor shall do as we have done—disavow every imputation upon the Christian character of the other Conference interested, and let all parties know that his paper will oppose secession, by whomsoever attempted.

Many of the vague generalities in the article headed, "Conference Boundaries," are well enough; but have no relation to the present condition of the church, nor to the practical question before us. We pass over the innuendoes against the Christian character of the N. C. Conference, as the habits and feelings of our brother are inveterate, in that way; and come at once to the propositions of the argument by which he would retain Murfreesboro' District.

"1. Conference boundary lines are mere matters of convenience." Precisely; and it is no doubt very convenient to Virginia to have the money, the influence and the co-operation of the Murfreesboro' District. But suppose those North Carolina counties should think it more convenient to be in ecclesiastical union with their brethren of North Carolina? The citizens of N. Carolina, the Baptists, the Presbyterians, the Episcopalians, the Methodists, the Old Fellows, the Sons of Temperance, all the large associations in the State find it more convenient to be in union among themselves, than to become dependent upon a tribunal in Virginia. Now suppose the Methodists should take up this notion of what is most convenient? The R. C. Advocate is committed to let them do so; and "so mote it be."

"2. State lines for Conference boundaries is a delusive idea."

Dr. Smith did not think so, at the St. Louis General Conference. Dr. Lee does not oppose making the State lines on his northern border, the limits of the Northern Methodist Church. The South Carolina Conference has that whole State, and a large slice of North Carolina also. The "idea" is not held to be "delusive" when it takes territory from us; it is "delusive" only, when it would give territory to us.—Such is the logic of the facts, however, Dr. Lee may disguise it.

"3. State lines for Conference boundaries is opposed to the connexional unity of Methodism."

Then, Dr. Lee, in seeking the Danville District, endeavors to break the bond of unity by which we hold on to Virginia.—The South Carolina, the Georgia, and the Alabama Conferences have almost, if not quite, broken this bond of unity. Dr. Smith, in favoring State lines, threatened the unity of the church. It is essential to this unity that Dr. Lee leave the Baltimore Conference in peaceable possession of a fair portion of Virginia; and hold in check the southern zeal of Messrs. Rosser and Carter, who lately made a demonstration in the Valley. Consistency is a rare virtue, and is not among the accomplishments of Dr. Lee, we fear.

The connexional unity of Methodism does not rest upon the flimsy basis of conventional boundary lines; but it remains high and strong where the Saviour placed it, in the "Spirit," the truth and the unity of her doctrines and discipline. The Pope, the High Churchman, the Baptist, has each his theory of church unity. Our brother rejects them all, and presents the

bond of union in the shadowy line of a Conference boundary, which brings North Carolinians under the dominion of a Virginia tribunal. Verily, we have fallen upon strange times, when such a theory is gravely brought forward to frighten facts into oblivion.

A Sad Spectacle!

A great revival is progressing in the city of New York. Churches of nearly all denominations are blessed with the presence of the Holy Spirit, and hundreds of souls have been converted to Christ. But while good men and angels rejoice at this work of God, we have the sad spectacle of opposition coming from the Protestant Episcopal Church! The "Churchman," an organ of that denomination, opposes the revival; and Rev. Dr. Higbee, of Trinity Church, and Rev. Mr. Howland, of the "Church of the Holy Apostles," are preaching against the revival. Nor are we surprised at this; a genuine work of God in the conversion of souls, cannot but disturb the equanimity of the "Rev. Morphine Velvets" of High Churchism.

Death of Rev. Mr. Deruelle.

On Thursday the 11th inst. Rev. Mr. Deruelle was found dead in his buggy, four miles from Rockingham, Richmond county, on the Fayetteville Road. He had left the house of a friend that morning, and set out for Fayetteville; but death met him suddenly on the way. He was, we believe, a native of Massachusetts; but he had for many years acted as Agent of the American Bible Society in this State. He was extensively known, and highly respected as an able minister of the Gospel in the Presbyterian church, a faithful laborer in the great work of Bible distribution, a courteous gentleman, and a devoted Christian. "He rests in his labors, and his works follow him."

Rev. Moses Brock.

The Memphis Christian Advocate of the 11th inst., speaking of visitors, has this paragraph: "Then our venerable friend, Rev. Moses Brock was here on Saturday, in improved health and spirits." Many of his "old friends" in North Carolina, will be glad to hear of his welfare.

He has married, and is living near Somerville, Tenn. We lately saw a gentleman from that vicinity, who stated that Rev. Moses Brock, is still useful in his retirement. A number of his slaves, being Methodists, are formed into a society; and Mr. Brock holds his own membership as a local preacher, in that same class; devoting the evening of his days to their service, in the Gospel.

A New Paper.

The East Baltimore Conference, in session last week in Baltimore, has resolved to establish a new paper. The cause of this enterprise is dissatisfaction with the position of the Christian Advocate and Journal, on slavery; and a desire to vindicate the anomalous position of that Conference as an anti-slavery body in slave-holding territory. The expense of the new paper, and its wars and fightings, may all be charged to the blunders of Methodists in failing to make their ecclesiastical jurisdictions conform to state lines. So much of the energy of the church is worse than wasted, which, if we were wise, would be directed to the salvation of souls.

Wilmington Commercial.

The last number of the Wilmington Commercial closes the twelfth volume, and announces the discontinuance of that paper. It has been conducted with industry and ability; and would that we could add that its veteran Editor had received a proper pecuniary reward for his arduous labors. The establishment is for sale; those who wish to purchase will address Thomas Loring Esq., Wilmington, N. C.

Greensboro' Female College.

We are pleased to learn that the College is doing well this session. The names of 136 pupils are on the roll, 115 of whom are boarders. There has been no case of serious sickness. The agent is at his work—we bespeak for him every where a warm welcome, and liberal donations for the College.

Daily Christian Advocate.

See Prospectus on next page. We will take pleasure in acting as agent for any to whom it may be convenient to remit the price to this office.

An Explanation.

BRO. HEPLIN: In response to the advertisement of Dr. Deem's pamphlet, orders have been coming in by every mail. There are hundreds of copies ordered already. But some of those who have written to me seem to think that the pamphlet is already out. This is not quite so. It is coming through the press now, and a large edition will be brought out, so that I hope in ten or twelve days to fill orders for thousands. As I take the publishing and distribution of this work, I respectfully ask those who write letters to say distinctly by what route they wish their packages sent.

GEO. H. KELLY,

Wilmington, N. C.
March 15, 1868.