

The Advocate.

RALEIGH, N. C.

THURSDAY, JULY 15, 1858.

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 non-subscribers, except to those who have PAID IN ADVANCE.

A Proposition.

A friend sends several new subscribers, and proposes to stir up himself and his brethren, to obtain two thousand before Conference, by offering to be one of any number to send a dozen by August. And he will do it. He used to do so, and he has waked up again to his old energy. Who will respond? Let several speak out at once—and we can understand them though an hundred answer, simultaneously, provided the language be in bank bills and coin.

Questions and Answers.

A correspondent asks us to reply to some questions. We comply, by a frank, brief expression of our opinions, without claiming authority, and without the remotest idea of what persons may be implicated in the practices mentioned:

1. What do you think of the gift enterprise? We have published our opinion on that point months ago. The gift enterprise is a little, mean, low, transparent swindle. It is denounced as such by the whole religious press, by all good men who know anything about it, and by the municipal authorities of New York, the mayor and police of which city are actively engaged in ferreting out and bringing the swindlers to punishment. Any thing which is bad enough to invoke legal penalties in the city of New York, must be very bad indeed.

2. What do you think ought to be done with members of the church, who encourage "Gift Enterprises?" Deal gently with them, for they must be very "weak vessels." If they had sense enough to perceive the sin of their doings, they would also see the fraud and cheater of the operation.

The charitable presumption is that such persons walk into these snares of Satan, only because they are "ignorant of his devices."

Wherefore, we say again, deal gently with them as with poor simple children, who do not know any better. Kindly lead them back to the path of duty, with much prayer. But should any be found who will not amend, if class leaders or stewards, or local preachers, tell it to the quarterly Conference; if private members, tell it to the church, and let them be dealt with as men who persist in doing evil.

What do you think of a member who will go to a gipsy camp, and pay an old gipsy woman to tell his fortune?" Why, we think of the old proverb about "a fool and his money," &c. We think the man lacks sense and piety. We think he is deficient in patriotism, thus to encourage a horde of wandering vagabonds, who corrupt slaves, steal as they have opportunity, and cheat honest simple people on every convenient occasion. We think a person who goes to gipsies for fortune telling, should be excused from discipline by the church, only in case his friends can make it appear that he is sadly in need of a guardian.

Such things as these questions contemplate, are done in the lowest sinks of iniquity and ignorance to be found in large cities.

But surely in North Carolina, the land of pulpits and schools, the day for such follies has passed away.

Thanks.

The thanks of the Editor and Mrs. H. are tendered to the fair donor, for a basket of beautiful mellow pears. We also confess our obligations to another lady for all the earliest and very best vegetables of the season, in which we have been luxuriating since the opening of spring; having had corn, tomatoes, and other things in their season, from one to two weeks in advance of our neighbors. The lady desires us to say that she received a lot of garden seeds from Dr. N. F. Rives of Petersburg, which fact accounts for her having the best garden in the city.

Religious Intelligencer.

We welcome the Intelligencer to our list of exchanges. It is a Methodist paper, published at Morristown, Tenn., within the bounds of the Holston Conference; Rev. W. C. Graves, Editor; F. M. Wythe, Proprietor. It is conducted with tact and ability. Terms \$1.50 a year, invariably in advance.

Religious Literature.

The value of religious literature, as a means of holiness, was well understood by those men of God who were made instrumental in planting Methodism in this country. To the circulation of good books, tracts and religious papers, by the preachers of a past generation, are we indebted for much of the fair heritage of Zion, which they won from the wilderness and handed down to their children. We also succeed to their responsibilities, and should emulate their example, in unabated efforts to circulate printed truth.

To show how early and how strongly this instrumentality for good was appreciated, we present an extract from "Notes on the Discipline," prepared by Bishops Coke and Asbury, in 1786, with the approval of the General Conference.

"Next to the preaching of the Gospel, the spreading of religious knowledge by the press is of the greatest moment to the people. The soul, while united to the body, must be daily fed with pious ideas, otherwise it will lose ground in the divine life. Though the Lord is wonderfully kind to those of his children who are so unfortunate as not to be able to read, yet we are to use all the means in our power. And tho' the Bible be infinitely preferable to all other books, yet we are, even on that very account, to study the writings of those spiritual and great divines, who have by their comments, essays, sermons, or other labors, explained the Bible: otherwise, we ought not to attend to the preaching of the gospel; for what is that but an explanation and application of the great truths contained in the Bible. He, therefore, who has the charge of the circuit, is to be diligent in the sale of those books, which according to the judgment of our conference and bishops, are deemed profitable for the souls of our people. St. Paul had need of books, otherwise he would not have carried them with him in his extensive travels. 'The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.'" 2 Tim. iv, 13. And to the minds which are influenced by the love of God and man, the consideration that the profit of these books is wholly applied to the work of God, will be a further inducement to them to purchase our books."

Missions in the N. C. Conference.

We have received letters of inquiry from laymen, about several of the missions in the N. C. Conference, which we are unable to answer satisfactorily, for want of full and definite information. It is gratifying to notice the increase of interest among the membership, in the support and extension of the missionary work at home. And nothing can so certainly promote this interest, fraught as it is with the germs of incalculable good to thousands of the destitute, as will be the communication to the public, of the present condition and prospects of the missions now occupied by laborers. We therefore suggest and request that each missionary will furnish for this paper, a brief, but complete account of his mission. Where is the mission located? At what places, and how often is there preaching? What is the present condition, and the prospects of the cause of God on your field of labor? What is the cost of sustaining the mission? Should the mission be continued, or abandoned, or be merged into the adjoining circuits, or be changed into a circuit?

We have received calls for information on these points, which we are unable to give. If the missionaries will have the kindness to furnish it, the contributions for missions will be more liberal. What is wanted by the people, is a plain statement of facts.

We can admit no discussion on these facts in our columns: it would be unprofitable, and occupy too much space. But an account of each mission, given with care and accuracy, would be of service to the cause of Christ, and enlist the church more heartily in the work of home evangelization.

The other churches are active in this field. Let the public know what we are doing; and then the public will furnish the means to do much more than we are now accomplishing.

That Rumor Again.

As an act of justice to the Episcopacy, and in correction of the rumor again put forth by one of the Virginia College Agents during their recent visit to North Carolina, we take the liberty to say that a letter just received from one of the Bishops confirms our previous statement, by denying that the College of Bishops have taken any action whatever in reference to the trial of Rev. C. F. Deems, D. D. This letter states that the case was not even officially before them.

We thus confirm our previous statement, only because the quiet of the Church in our bounds should no longer be disturbed by such absurd rumors.

Communications.

Several have been received too late for this number: but will appear next week. Some others will not appear at all, for reasons which the writers would approve, if we could explain them.

Normal College.

The report of the board of Visitors, appointed by the N. C. Conference to attend the annual Commencement of Normal College, on the first page of this paper, will be read with deep interest. It is based upon a careful, disinterested investigation, by reliable men. It is cautious and discriminating in the commendation it bestows; and may be relied upon by those who have sons to educate, as a safe index to the College in which they should place them.

The unexampled success of Normal College may be traced to two causes:

1. The President, the Professors and Tutors are not only competent instructors, but they are working men. They believe that a man who has full work, will do every part of it better than one whose time is occupied by dreamy leisure. And they require every student to study—to do something—and when one is irremediable in idleness they promptly send him home.

2. Another cause of the great success of this College is found in the good moral and religious influence which, by the blessing of God, prevails among the students. The vicious and idle are either reformed or sent away; and piety and good morals are carefully inculcated.

The Trustees desire to enlarge the facilities for education, so as fully to meet the increasing demand of the patronage which is offered. With this view it has become necessary to put up additional buildings. To do this will require money. The Conference, at its last session, recommended that fifty thousand dollars be collected.

And the Trustees have appointed Rev. John N. Andrews their Agents to collect the amount. By the counsel of a number of the members of the Conference, including his Presiding Elder, Bro. Andrews has accepted this agency. He enters upon his duties immediately. We bespeak for him a warm welcome and a hearty co-operation by preachers and people.

We have the men, who have the money, to place Normal College in a position to meet the demands of the church.

In scholarship, equal to any, and in patronage surpassing all other denominational institutions in the South, the Providence of God, and the promotion of his glory in the advancement of sanctified education at home, demand that its means of accommodation be enlarged to receive the ever increasing numbers of young men who seek admission.

The Agent will present the status of this institution to our people, when he visits them, with more completeness and ability than our limited space will permit.

Southern Teachers.

Southern schools of every grade should be taught by southern teachers, wherever it is practicable to procure them.

We have known many teachers from the North, who identified themselves with our institutions, and became entitled to the entire confidence of southern communities. But all of them are not to be trusted. Mrs. Stowe, while a teacher in the South, entertained the bitter prejudices against southern society which she has since poured forth into the magazines of abolition literature. And there are many more, now in the bosom of southern families, with less talent, but with not less animosity toward southern institutions. From a violent abolition paper, issued in a northern State, we clip the following opening paragraphs of a misrepresentation of slavery:

"A young lady who was a school teacher in a village at the South, writes the following: 'During the short time I remained down South, I was unceasingly reminded of the sad consequences of slavery. I will tell you one instance, for I know it will not be words wasted.'

Although many teachers from the north are faithful to the obligations of citizenship in the South, there have been, and may now be others, among us, who abuse the confidence reposed in them, by adding fuel to the flames of northern fanaticism, which threaten the dissolution of the union.

One of the happiest results of the advancing cause of education in the south, is the supply of native teachers who are rising up to take charge of the educational interests of the country. Identified with us by birth and training, and in every other respect equal to the duties required, these native teachers should be preferred to all others.

One of the Consequences.

We have nothing to say about the present extensive fashions prevalent among the fairer portion of humanity. We have a prudent care for our personal quiet and safety; we never stir up a nest of hornets; nor walk into a thorn patch to gather roses; nor wake up an indistinguishable feud, by intermeddling with the prerogatives of the ladies. Nevertheless, as a faithful journalist, we may be permitted to record an inconvenient consequence of hoops. A preacher said the other day, that recently the immense circumference of the ladies' dresses crowded a number of gentlemen out of the church, where they had to stand in a hard rain for two hours, waiting to escort their fair friends home, after services. A lady at our elbow says, "it was not the hoops—but the services were too long." Perhaps both.

Have you tried it?

For bodily ailments a vast number of remedies are found—some produced by the operations of science, and others provided by nature, where the plant or root is an efficacious remedy for disease. It is very seldom we hear a sensible man say that he knows that this or that medicine is not worthy of application, for the question would arise, to his confusion too, "How do you know? Have you tried it?"

While we know that God has graciously provided for the cure of bodily afflictions, and has raised up practitioners to administer and prescribe the remedies, it would not be considered wise in any one to refuse to apply for a physician, when there are so many instances recorded of cures performed by him, in cases similar to the one by which the invalid is afflicted. Not only do men thus apply for aid, but sometimes there is a favor after nostrums brought to notice by certificates.

Well, if you are thus careful of the body and are not willing that it should suffer, how is it that you are so careless about the pains of the mind, the heart, the soul? Whatever may be your belief in such matters, you have pain of heart, distraction of mind, produced often by the tremor of the soul, in view of its sinfulness; and in all cases sin is the primary, though there may appear to be other proximate causes.

Now you are told of a remedy for the anguish of remorse; for all the pangs of the spirit that may arise from dissoluteness of life or neglect of duty. This remedy is "The Word of God." You say it will do you no good. Have you tried it? No. Will you try it? No. Just now you bought a medicine for the body on the character it had obtained by certificates of your fellow citizens. Now you refuse to take a remedy for the ills of time and the destiny of eternity, which you can have simply by asking for it; and for the efficacy of this remedy you have the testimony of millions in the present hour, and millions on millions in ages past. God has raised up persons to administer and prescribe in this case also—the ministers of Jesus. You cannot say this statement is untrue—no, you cannot—for if you do, we shall ask you: "Have you tried it?" No. Then you cannot know, and assume a position of most perilous absurdity. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

"The World Owes me a Living"

Ah! it owes you a living, does it? And pray what did you do for the world before you came into it, that it should be so greatly in your debt; for, from your style, we infer that no small amount will be required to keep you going.

This absurd notion is often held by many who thoughtlessly make use of this expression. No, sir; this is the way of it: you owe the world a duty, and God has promised you a living if you conform to His holy and righteous law—and not only that, but immortal blessings hereafter. Just think of this, which is the truth, and let the other sentence go back to the "father of lies," with whom it originated.

The divine order is, "if any man will not work, neither shall he eat." And any evasion of this law will ultimately bring heavy retribution upon him who eats the bread of idleness. "The world owes you a living;" indeed! Go to work, and make an honest livelihood—should the world pay you the wages of idleness, your tone would be humbled, even if your heart continued in the gall of bitterness.

Military Infidelity.

For obvious causes, the profession of the soldier is not favorable to Christianity. Gen. Harney has nobly won the gratitude of his country by deeds of bravery on the battle field. But it is to be inferred too plainly that he is not only an infidel, but that he avails himself of a little "brief authority," to dishonor Christianity in the face of the country. Among the General Orders issued by him to the troops under his command, from Fort Leavenworth, May 14th 1858, is the following, proscribing the march of that portion of the army to Utah:

"2. Every eighth day shall be a day of rest."

This looks like a studied attempt to dishonor the Christian Sabbath; and no other reason can be assigned for making the eighth, and not the seventh, a day of rest for the detachment on its march.

This contempt of the duties of religion is the more deplorable, because it occurs in connection with the movements of the army in Kansas and Utah, a portion of our common country which perhaps needs the blessing of God upon it more than any other.

Rev. William Patterson.

In a business letter to the Editor, dated July 6th, Rev. B. Clegg, states that the venerable William Patterson, whose residence is near Olin, was in a dying condition. He had been insensible for two days, and there was no hope of his surviving many hours.—Father Patterson was the oldest member of the N. C. Conference; and the announcement of his death will bring sadness to many hearts. We wait with anxiety for more certain tidings.

Southern Female Education.

For years we have believed that the daughters should be well educated, whatever may become of the sons. The boys can dig, or plow, or split rails, and make an honest livelihood in a hundred ways, and be independent.

But not so with the girls. If they be uneducated, they are liable to be thrown upon the cold charities of the world, helpless and dependent. If they be educated, they will make better wives and mothers; the impress of an educated mother's influence will be perpetuated in her children. If an educated young lady be dependent upon her own exertions, as a teacher she will secure social position, support herself respectably, and be a blessing to the community in which she lives.

The church in the Southern States is providing munificently for the education of such young ladies as can pay for it. But the great want of the South is the means of extending a liberal education to the masses of meritorious poor girls, who have intellect to acquire learning, and energy to make the best teachers in the world.

No plan will meet this want that involves conditions which are repugnant to high-minded young ladies. Those who are fit for anything are not willing to be charity scholars. They are willing to pledge their character as capital, until they can, by their own honest efforts, create capital. This is what all the great young men of the country have done, and are doing.—Plans should be put in operation which will give to poor, but talented young ladies, an equal opportunity to improve their position by their own efforts.

Why should not the expenses of our Female institutions be reduced by the employment of female teachers, (who are the best instructors for girls,) and by the adoption of a plainer mode of living; and the amount of profits, thus enlarged, be loaned to pupils, who are not now able to pay for an education?

What more effectual plan of permanently enlarging the usefulness of such institutions, by sending out these poor young ladies as teachers, and agents to pour their pupils' back into the lap of their alma mater?

God has committed to the masses the mastery of the world. And God's richest blessings will rest upon those institutions which extend education most freely to the masses. His blessing will be withheld from educational schemes which ignore His poor. "All shall be taught," says God; and though this saying apply primarily to the teachings of religion, it has force and pertinency in its application to the plans of the church for the education of the people. We are free to confess that, tried by these views, the efforts of Rev. W. L. Langdon, in the establishment of his Normal School at High Point, accord with the wants of the country, and the indications of christian duty. His plan is worthy of more serious attention, more hearty emulation by other institutions, and more liberal patronage than it has yet received.

"I Forgive but never will Forget it!"

How often do we hear this expression, used by men who suppose they exhibit a vast amount of christian charity thereby. Try the spirit, and ascertain what it is. At no time will you bring to remembrance the wrong you have suffered but what you will feel, in a greater or less degree, the gall and bitterness of malice in your heart. Do you doubt this? Try it, this moment, and you will feel the answer in your own bosom.

You will remember it often enough—never fear that—it will be the special business of the Devil to keep you in remembrance of it; he will cease a gnawing in your heart, like to that of the never dying worm. Beware of this thing, lest the cup of salvation be dashed from your hand, and you cease to give praise to God.

Recollect that from your heart you are to forgive men their trespasses. You have done it from your lips only, while you declare you will keep the remembrance in your heart.

What were the conditions upon which God forgave you your sins, brother?

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43-25.

"And they shall teach no more every man his neighbor and every man his brother, saying, Know ye the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more." Jer. 31, 34.

We have taken the liberty of putting the word remember in italics. Now this is the sum of the matter; God says to you, brother, I will remember your sins no more—and you say, I will remember this wrong my brother hath committed. Does this read right? It surely does not. Beware! beware!

Situations Wanted for Teachers.

TWO young men, who have recently graduated at Normal College with distinction, desire situations as Teachers. Their qualifications entitle them to a good salary. We know them, and endorse for them every way, in terms of unqualified commendation. Address the Editor.

A Fact against Universalism.

The Christians suffered a severe persecution in the second century, under the reign of the emperor Marcus Aurelius. He had issued an edict against those "that do anything whereby a superstitious fear of the deity could be insinuated into men's excitable minds."

While it is not certain that this law was originally pointed at the Christians, it is clear that a construction was given to it so as to include them. But such an interpretation would have been impossible to the "cunning craftiness" of wicked men, if the Christians of the second century had taught the doctrines of modern universalism. They lived too near the apostolic age to dream of any escape from eternal punishment, except upon condition of obedience to the gospel by pure faith and holy living.

Secession.

Rev. G. B. Cheever, D. D., pastor of the Church of the Puritans in the city of New York, having rendered himself obnoxious to a large minority of his members by extreme hostility to the South, they have seceded from his pastoral charge, with a purpose of uniting with other churches, where religion and not politics will be enforced from the pulpit.

All the circumstances of this secession are set forth in the N. Y. Observer. This same Dr. Cheever is notorious for his eccentricity, his extreme hostility to the South, and his antipathy to the doctrines of Methodism.

"I do not like his ways."

This expression is often used by one in regard to another, after an effort of faint, very faint praise. A pretty convenient and plausible way of injuring the character of another—quite as convenient and plausible as the Devil could desire. You don't say what these ways are, but something bad, of course, or else you would not dislike them. Just look into your own ways, will you, and see if all of them are such as you believe your brother, or even your own conscience will approve. "Thou hypocrite, first cast the beam out of thine own eye, that thou mayest see clearly to cast the mote out of thy brother's eye."

Somerville Female Institute.

We learn that the past session was remarkable for good order, attention to study and fine health.

There was not a case of sickness among about sixty pupils, which required the attention of a physician. The closing exercises were very gratifying to a large audience. The location of this school at Leasburg, and the established reputation of the Principal, Rev. Solomon Lea, will secure for it a liberal patronage. See advertisement of next session.

Editor's Table.

THIRTY-THIRD ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY; presented at New York, May 12th 1858.

We are indebted to a friend for a copy. Having already given a summary of its contents, we need only take occasion to repeat that we believe the society merits the confidence of christians north and south.

ST. CHARLES COLLEGE: The Catalogue of St. Charles College, Missouri, gives a list of 124 students for the past scholastic year. The President, Rev. W. H. Anderson, A. M., M. D., is a scholar and a christian gentleman; and aided by a competent faculty, is doing a good work, in the advancement of Education in Missouri.

NATIONAL MAGAZINE. The July number is filled with articles of interest and literary merit, and adorned with pictures. Bating the abolitionism which too often soils its columns, the National is one of the best Magazines.

To Advertisers.

Hereafter no advertisement will be inserted in the N. C. Christian Advocate, unless paid for in advance.

PUBLISHING COMMITTEE.

June 23, 1858.

1. The causes of the action of the Publishing Committee are the difficulty in collecting accounts for advertising—the large aggregate loss, by inability to collect at all, on the credit system.

2. Advertising patrons will please enclose, with the advertisement to be inserted, the amount which they are willing to pay, and their advertisements will be continued to the time paid for.

3. We have been offered quick medicine advertisements, with cash in advance; but out of regard to the interests of our readers, have declined to insert them. We prefer school advertisements and others, more in accordance with the objects of this paper; and respectfully assure all concerned that hereafter, to secure attention, every advertising order must be accompanied by the cash.

A BAD BEGINNING.—The N. C. and Atlantic Road has just commenced operations. On Sunday the 5th inst., a train of eight cars started from Newberne to Goldsboro'. Running freight trains on Sunday! This wickedness is very properly rebuked by a correspondent of the American Advocate. It is a shameful desertion of the Lord's day, and an outrage upon the feelings of the very people upon whom that Road is dependent for support. If the offense be repeated, the grand jury of every county through which the Road passes, ought to find a bill of indictment against the offenders, for violating the laws of the State.

MISCELLANY.

SONS OF TEMPERANCE.—The Express states that the Division of the sons of Temperance in Petersburg, is the largest in the world, numbering more than four hundred members.

THE BOWL.—The Texas Christian Advocate referring, "the suicides and other untimely deaths of several of the most prominent men of that State," says: "The bowl—the festive bowl—the flower-wreathed bowl—the beauty-sanctioned bowl—the customary bowl—is the cause of all this."

SUMMER PREACHING.—The Rev. Dr. Hibbard says: "Don't try to be deep and argumentative in summer. 'Stumping' is the summer style. There is a time to study surface, as well as a time to study depth."

WORKING MINISTERS.—The N. York Chronicle says: "It has long been our opinion that we should look for candidates for the ministry among the church laborers, the Sunday School teachers, the collectors, or those who have a mind to work in some way for the salvation of souls. If a young man has no heart for labors of this kind, how can we expect him to acquire it from a course of study?"

A RICH CHURCH.—The Moravian congregation at Bethlehem, Pa., has over a million of dollars at interest.

EPISCOPAL THEOLOGICAL SEMINARY.—The annual Convention of the diocese of South Carolina resolved to establish at Camden (the Bishop's parish,) a Seminary for the training of ministers, beginning in a month, with three professors and three thousand dollars a year. The professors, nominated to the trustees by the Bishop, are to be Messrs. Reed, Gregg and Davis.

WHEAT CROP IN VA.—Half a crop of inferior wheat is reported in Caroline county. The same from Stafford, in King George, Westmoreland, and the Northern Neck counties generally, the accounts are gloomy. In Halifax and Prince William, and Loudoun, there is a better yield than it was thought there would have; but still some damage. In the Valley counties, generally, an average crop—in some of them still better.

NEGRO FUNERAL.—The funeral procession of a negro preacher named Nelson Bibb, alias Nelson Nichols, passed through Court Square yesterday afternoon (says the Montgomery Mail of a late date), on its way to the grave yard. It was a grand sight which sincere abolitionists might have seen to great edification. Not less than one thousand well dressed negroes followed the bier, most of them on foot, though the array of vehicles was very respectable in point of numbers and the style of the turnouts. We suppose there were thirty carriages of all descriptions in the procession.

SECESSION FROM THE UNITARIANS.—The Boston (Mass.) Courier of the 5th inst., says: "Rev. James I. T. Coolidge preached his farewell sermon yesterday morning to the society of the Thirtieth Congregational Church, in Harrison Avenue. It is generally known that Mr. Coolidge has experienced a change of faith, and that he now embraces the views of the orthodox churches."

A VETERAN IN THE CAUSE OF SCIENCE.—Humboldt writes to George Ticknor, of Boston, that his physical strength is slowly declining, but that he still works, chiefly at night, and can stand for an hour without fatigue. He is in his 80th year. The 8th volume of Cosmos is going through the press.

A FEMALE PREACHER.—The Belfast Mercury describes the appearance of a female preacher, Miss Buck, in the pulpit.

On Sunday afternoon she lately made her second appearance in the pulpit of Salem Chapel (Methodist New Connexion), and preached from the words in Romans, 1st chapter and 16th verse: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." It is but just to say that in the treatment of her subject Miss Buck displayed extraordinary talent—very far surpassing that of the majority of the "rising hopes of the church," or of students in this country at least. Her command of language was great, her logic profound, and the analysis of the character of the "Apostle to the Gentiles," with which she prefaced the discourse, was a masterpiece of pulpit oratory, showing that a thorough acquaintance with human character. The sermon, which lasted one hour and fifteen minutes, was very eloquent, and never on a single occasion, did she descend to common place or hackneyed phrases. Originality of thought, and originality of sentiment, and her theology was such as the most orthodox would approve.

DOCTORS OF DIVINITY.—The honorary degree of D. D. was conferred on Rev. S. D. Baldwin, A. M., of the Tennessee Conference, and on Rev. C. K. Marshall, A. M., of the Mississippi Conference. Also, that of L. L. D. on the Hon. J. S. Brien, of Nashville, Tenn.

AN APY QUESTION.—At the Convention in Hull and last week, after a few minutes spent in denouncing the Bible, the marriage institution, &c., and in laudation of "spiritualism," "vegetarianism," and "free love," Elder Grant, the Millerite, got up and repeated 1st Timothy, iv. 1, 2. Now the spirit speaks expressly that in the latter times some shall depart the faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry, commanding to abstain from meats, &c.—Whether because this apt passage proved unpalatable, or for some other reason, the Convention incontinently adjourned.

IS LABORS ABUNDANT.—The Black River Conference, was the ninth in succession, which Bishop Ames has attended since he was ordained, had traveled 4,000 miles, ninety-five preachers had been received on trial in the nine Conferences, and the increase of members in these Conferences was between 27,000 and 30,000. He had ordained one hundred and eighty ministers. The Episcopal laborers are every year, a glorious enlargement of the Churches shows that now as at first—"The best of all is, God is with us."

NORTHERN CHRISTIAN ADVOCATE.

A STIFF DOSE.—Dr. Elias Smith, the well known eccentric clergyman of the last generation, once prescribed fifteen cups of lobelia to a consumptive patient, who recovered, and is now alive at the age of 90. Another patient, a young lady, died under this lobelia prescription, in consequence of which a mob obliged him to flee from Taunton. He came back to Boston, where he resumed his medical practice, breaking spears at times with the regular physicians.