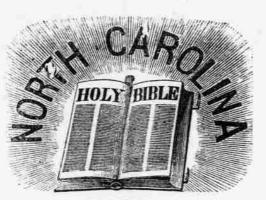
CHRISTIA



PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPIS COPAL CHURCH. SOUTH.-RUFUS T. HEFLIN. Editor.

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ORIGINAL.

For the N. C. Christian Advocate. The Vail Withdrawn; OR, GLIMPSES AT ITINERANT LIFE.

I pass over five years of the life of the Rev. Abner Allbright without note or comment. This vacant period was not thrown away or wasted in idle dreams; it was vigorously improved in prosecuting his education and in making preliminary preparation for future usefulness in the holy ministry. He entertained elevated views of the high and sacred obligations which rest upon the umbassador of Christ, and felt a painful consciousness of his want of qualification for the sacred functions of that office. But the time had come when he had intended to offer himself wholly to the church. A struggle ensued. He had no means to enable him to stay at college. A considerable debt had already been incurred. His brethren urged him, at once, to enter the ministry. "How," said he, "am I at a salary of one hundred dollars to relieve myself from pecuniary embarrassment?" " You can do this," it was answered, "by degrees." "But had I not better secure a situation as Teacher in an Academy, or engage in business till free from debt?" To this his brethren objected that he would become localized or secularized in his feelings and affections, and that it would be best while his heart was warm and free to enter at once upon the duties of his sacred calling. And beside this, it was urged that there was a great demand for ministers, that the fields of labor in the conference could not be supplied and that thousands unprepared and unwarned were passing yearly into eternity, that from almost every side the "cry" came, "send us the gospel," and that while you delay, they die. These appeals affected his heart, and overcame his judgment, and he fell down at the altar of God and said "send me" He was accordingly licensed to preach and recommended to the conference, and at its approaching

During the session of conference he mingled freely with his brethren, drank in their spirit, was warmed by the fire of their love, and desired no other distinction than to be a humble Methodist preacher. He felt no anxiety as to his appointment; indeed, he was conscious that the meanest field was too good for him. One day Bro. P. J. Hotman sought his acquaintance, and whispered in his ear that he would be sent with him to Richville circuit. This circuit was noted for its wealth and intelligence, and young Allbright felt very much elated at the prospect of being placed under so good a preacher on such splendid work. The business of the session dispatched, the brethren united in singing the parting

session was received.

" And let our bodies part, To different climes repair: Inseperably joined in heart The friends of Jesus are."

During the singing of this touching hymn young Allbright was in tears. His heart realized the pain of separating so soon from those he had learned to love. He had abandoned the world, he had forsaken home and friends, the scenes and associations of youth and childhood were to be forgotten, and he was soon to be a "stranger in a strange land."

There is nothing more imposing than to see a conference of ministers receiving their appointments. They may be sentthey know not where. They have laid themselves upon God's altar, and are ready to go wherever He in His providence may direct. That minister, who ceases to regard his appointment as providential, is robbed of the sweetest consolation that ever inspired the itinerant preacher's

the first time to receive his appointment at he will do right, yet they fear that he the hands of the Bishop, and had it not been for the intimation he had received he would have participated largely in the intense interest and excitement that pervaded the assembly around him. Knowing | But finally where he was to go, he was comparatively calm. But as the Bishop approached Richville circuit his heart beat much faster than usual. At length it was announced, and another minister appointed thereto. Such a shock he had never received before. Now he was affoat upon a strange sea, and in an instant his excitement arose a thousand degrees. At the announcement of Those who are thus passed by, become ofevery circuit he listened with breathless | fended-think they have not been treated dure such anxious suspense. At last his have been heard, and hence they, not unname was announced in connection with frequently, become disaffected towards the Salem Station. His heart sunk within church, and especially, towards the preachhim. "What," said he, "I preach twice er that is sent them; so that his influence a week or more to a refined audience of is rendered lame, and crippled for the town folks?" The thought was oppres- year, by circumstances, over which he has sive. "What! just entering the ministry, no control. Such are some of the legitiat Salem where the Apollos and the Boan- tice among us; and for these reasons, am erges of the conference have spoken in I opposed to it. And for precisely the How strange! A mistake has been made sition, possessed by some of our preachers, this time." As soon as the benediction of "wire-working and fishing" round the

was pronounced, a stentorian voice cried out, "Is Bro. Allbright in the house?" . "Yes sir," was the feeble reply. "I WANT TO SEE BRO. ALLBRIGHT." These words are underscored twice to indicate simply the volume of the speaker's voice. In a few moments Abner stood in the presence of Bro. B. D. Goodheart, the P. E. of the District. "Bro Allbright, when do you expect to be at Salem ?" "I do'nt know, sir." "Well, I want you to go immediately, and go to work." Poor Abner! he knew not what to say, or what to do-there he stood pale as a statue and silent as a stone. Nothing more was said. The ministers dispersed; and, in the morning, were gone.

ALFONZA.

For the N. C. Christian Advocate "Petitioning for Preachers,"

Mr. Editor.-With your permission, I desire to say a few words, to our people, about petitioning to the Conference for ministers; especially in the manner, that it is generall done. There are few ministers, who have not witnessed the effects of this custom-either for good or evil. And so far as my own observations have gone. it produces "evil and only evil continually." Hence I oppose it, and expect to do so, as long as I possess one spark of the spirit of a true Methodist. Some of my reasons are the following:

(1) It strikes a death blow at the very root of the itin runt system. If the people have a right to select their own preacher, then he should have the right to choose his own circuit. Granting this on both sides, then the itinerant system, upon which so much of our success depends, must fall. The wealthy and intelligent portion of the church would be supplied. with the first order of ministers, while the poor and destitute would be left to grope in darkness. As true Methodists and itinerants, we believe, that the spirit of God, should rule and direct the appointing power in fact, that He is the directing power; hence to send a minister to a field of labor, by virtue of a petition-unless the petition be made to God-is contrary to the spirit of our belief, and repugnant to the existence of the itinerant plan. This view of the subject is ably discussed and sustained by the 'Committee on Itinerancy,' in their report to the General Conference of 1844.

A throne of grace is the only power to which we can send our petitions, for a minister of the true stamp, in perfect harmony with the Itinerant system. To this we can and should petition.

(2) It is generally not a correct index to the wants of the people. A petition may come up from a Circuit or Station, containing almost any number of names, and yet the voice of the Church may not be obtained. I know of a petition being presented to a lady, who replied, "I'll sign three"-her self and two children. Another case where the minister carried the petition round himself. Thus many large petitions come to the Conference, containing the names of childrenor of those who care no more for the prosperity of the church than did Diotrephes. A voice from the quarterly meeting Conference may also give an un 'certain sound., For that body may contain only one official member-representing one small appoint. ment. In view of this I maintain, that Pesiding Elders can better represent the wants of a station or circuit, generally, than can a petition containing a number of

promiscuous names. (3) It is distrusting God. I have yet to understand how it is, that a people firmly trusting in God-believing that he will order all things right and praying for him to send them a "man of God; one after his own heart," can then send a petition to the Conference for a certain minister. Does The Rev. Abner Allbright stood up for | it not show that while they pray and trust won't. Lord send us the right kind of a man, but send us this one. For fear that God does not know, we tell him which is the right one, and the one he ought to send.

(4) It embarrasses the appointing power of the Church. No one can so well understand this as he who occupies a post in the stationing room. There are several petitions, from diferent places, for the same man. For other men there are none. What is to be done? The wants of some must be disregarded. Which shall it be? silence for his name. Never did he en- with respect—that their petition should with no stock of sermons on hand, stationed | mate consequences of this growing pracstrains of eloquence and tones of thunder! same reasons, am I opposed to that dispo-

stations or circuits. The same difficulties and objections attend them both. In this regard, we are departing from the ancient landmarks. I think it decidedly best for both ministers and people, to leave this matter in the hands of God and then meekly submit to his disposal. This being done, our feet will again be placed upon the platform occupied by the Fathers and Founders of our beloved Metho-Cross Roads, Feb. 23d, 1859.

For the N. C. Christian Advocate. Novel Reading.

Bro. Heflin .- "There is an evil under the sun," which, though condemned by pious christians in its own natural dress, is nevertheless tolerated when it approaches under a disguise. I allude to novel reading. The Bible, the Methodist Discipline, and enlightened sense of Christian propriety, alike forbid "the reading of those books and singing those songs which do not tend to the knowledge and love of God." Hence, the sincerely pious eschew the publications of romance and fiction, under a proper sense of duty; and few christian parents would place such works in the hands of their children, in book form, yet they often do it, thoughtlessly I believe, when it comes in the shape of periodical publications. Like the parent who would by no means take his family to the circus, yet feels no compunctions of conscience in carrying them to an animal show, designed, is accomplished by their seeing gation of the Word of God.

Poetry is a divine art, and polite literature is not to be condemned, but they both need the balance wheel of sound piety to keep them in gear. The poetry of Byron | -the touchstone by which every book must and the prose works of Dickens abound be tried. Other authors are valuable as with sublime and pleasing conceptions, they direct our attention to this Word; but do they not, at the same time, abound and unless they derive their knowledge with sentiments that few christian parents from this great Truth, their writings are would recommend for the adoption of a son | null and void. or daughter? The fact is, the reading of They must take their continual appeals such works (and these stand high in their respective departments of literature) is attended by more evil than good. I shall not attempt to bring forth the arguments to prove this. As I said in the outset, they seem to be understood and partially acted on by christians generally.

Now, if novel reading be an evil in itself, I should like to enquire if the evil is lessened by its form? Is it less dangerous to read a romance from a periodical than it is from a bound volume? Answer ve feeble. parents who have been induced, by a sort of animal-show stratagem, to place the N. Y. Ledger in the hands of your family. The honored name of Edward Everett, by which you were caught, cannot sanctify the light trash which stands in the column by its side. You wished to be up with the times and possess the promised series of contributions by the great statesman, but what a precious assortment of literary commodities you have had thrown in! much more than you bargained for, or even thought of in the trade, no doubt, got the circus in extra.

I address only those who consider novel | ter of our salvation." reading unprofitable and dangerous and ask them to think of the mere hints I have thrown out. More anon.

HARVETUS.

For the N. C. Christian Advocate. Prof. York's Grammar.

Bro. Heflin .- With your permission I

would like to call the attention of your readers to the proposed publication of Prof. York. I have not examined his manual, published sometime since, nor have I seen the critique in the University Magizine, and am not therefore prepared to commend the one, or condemn the other. But of the Grammar which Prof. York now has in manuscript, I feel justified in assuring your readers that its value is such as to render it highly worthy their patronage.

Have I seen it, and am I a competent judge? I have not seen the manuscript, and do not profess to be an unusually profound grammarian, but it has been examined by competent judges and pronounced good. I know its author, and my confidence in his knowledge of the philosophy of language, and the various peculiarities of the English idioms, is such as to satisfy me with reference to the value of the work. It seems to me that no man could hear Prof. York lecture on Phonics without concluding that the chapter on Phonology,

is itself worth the price of the book. Beside the value of the book, the author has claims upon our patronage from per- This most precious book, was sent. sonal considerations. His life has been devoted to the cause of education in our State. May I not say, he is a martyr to the cause? for upon its altars he has laid the priceless sacrafice of sight. Where is the man who has done more for the educational interests of North Carolina? How many thousands have been aroused upon the subject by his stirring appeals! How which would not rhyme."

· Bishop and his council, to get on certain | many from the common school teacher to the College President, received from him the spirit that made them men! Shall North Carolina allow one of her sons who has done so much to advance her interests. to grope his way in darkness without offering a friendly hand to help him on? Shall we allow a man with a large family, and no means, to suffer before we will pay him for his labor? Every man who is capable of appreciating moral, excellence, and intellectual worth, should subscribe for the work. Every son of the "Old North State," in whose bosom glows a noble state pride, should freely yield his influence and

> Prof. York intends putting his book to press this spring if he can secure the means, and get a sufficient number of subscribers. The work will be suitable, not only for the school room but also for the Library. It is to form an octavo of about 325 pp., to be bound in cloth at \$1.

Address Rev. Brantly York, York Collegiate Institute, N. C.

For the N. C. Christian Advocate.

Is this True!

BROTHER HEFLIN. - Seeing such a great deficiency among our people in reading and properly appreciating the Holy Scripture. I am prompted to present to the readers of the N. C. Advocate a few encouraging thoughts of the indiscribable beauty and untold advantages derived from a prayerful perusal on its Sacred pages. Since the art of printing has been invented, it is imwhere all that the devil could desire, and possible duly to estimate the advantages all that the travelling mountebanks have that have resulted from the wide promul-

The Bible therefore, ought to be the beginning and end of all religious reading; because it is the Standard by which everything else must be governed or measured

"to the law and to the testimony;" if they speak, act and write not according to this Word, it is because there is no light

Hence all the errors, which have been introduced into the world, have sprung either from the perversion or the neglect of the Bible.

Its benefits are intended to extend unto all, the young as well as the old; to establish the wavering and to strengthen the

None can properly appreciate the light and glory of this Word, but he, who has emerged from the dark dungeon of Sin, into the light and liberty of the children of God; and he only looks at it "as through a glass darkly."

The Bible is a precious book, a book of heavenly light and kingdom, a book of incalcuable interest. "The Bible," says an amiable and universally-admired writer, "is a light to our feet and a lamp to our path." It points us to the Way, the Truth, and the Life. It is our guide while we You paid for the animal show and have live, and our trust when we die. It is the pledge of our immortality and the char-

> If there were but one Bible in the world. all the wealth of that world would not be adequate to the value of that Bible.

Another old writer observes: "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her .-Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, all her paths are peace."-Proveres 3, 13, 17. " Hast thou ever heard

Of such a book? The author, God himself; The subject, God and man, salvation, life And death—eternal life—eternal death— Dread word! whose meaning has no end, no bounds:

Most wonderous book! Bright candle of the Lord! Star of eternity! the only star By which the Bark of man could navigate The Sea of life, and gain the coast of bliss Securely! Only star which rose on Time, And on its dark and troubled billows, still As generations drifting swiftly by, Succeeded generation, threw a ray

Of heaven's own light, and to the hillsof

The eternal hills, pointed the sinner's eye. By prophets, seers, priest, and sacred bards, Evangelists, apostles men inspired And by the Holy Ghost, anointed set Apart, and consecrated to declare To earth the counsels of the Eternal One. This book, this holiest, this sublimest,

Spring Garden.

EPITAPHS .- In a North-of-England churchyard is an epitaph—
"Here lies (alas!) and more's the pity, All that remains of John New-CITY :" to which was appended the nota bena," The man's name was New-rown, For the N. C. Christian Advocate. Class-Meeting.

Much has been said and much written on the subject of class-meeting, pro and con. Many objections have been urged against this peculiarity of Methodism, but the grand reason of all opposition to it must be a want of vital godliness in the heart of the opponent. It may be that the prejudice of early education has influenced some to oppose, but even this may be traced to the same grand cause.

Other communions oppose it either through envy, or because of its power in binding Methodism with such ties as to render the best of her membership incorrigible to the efforts of proselytism; for it is very certain that they can have no just ground of opposition, even if they have any business to interfere in matters that do not concern them.

In giving a few thoughts upon this subject, I shall notice first, some of the objections to, secondly, some advantage arising from, the services in the class-room.

Objections to Class-meetings. 1 One man objects because there are temptations to lying, and he believes there are many lies told in the class-room.

I am sorry my brother that your propensity is so strong to lie, that you wish to be excused from the class-meeting. Perhaps, though, you would have as many temptations in that way by staying at home or visiting your neighbors on class-day.

Oh! pardon me, you did not mean to say that you had any propensity in that way, but others have ;-yes, who made you a judge in their case? You may be taken in judgement. And besides this. you are not responsible for their misconduct. Your being present might not strengthen the propensity in others to lie It might probably have a tendency to deter them from it. I would advise you as a friend to lay aside this objection, judge less, exercise more charity and attend your as you do, that one whom I believed to be a public liar had so much influence over me as to drive me from my religious du-

2 Another man objects to class-meetings because he does not find a command in the Bible to attend them.

Perhaps, sir, you are mistaken as to the authority of the Bible on this subject. The absence of a direct command as to the precise manner of conducting a religious meeting will not justify you in condemning the collection of christians whose avowed object is to worship God and inquire into the spiritual welfare of each other.

Suppose a man have two servants, and one of them study his master's will and interest and watch every opportunity to do him a service. The other waits for direct command for every little act. Now which is the better servant of the two ?---The answer is in every man's mouth. The first is a better servant.

Thus a child of God should always be glad when it is said unto him, "Let us go to the house of the Lord." But let us see

Job was a member of a class which met from time to time, for religious conference.

Malachi seems to have had such a knowledge of such a practice in his day. Mal. The Psalmist speaks of such meetings.

Psa. LXVI. 16, 20. David must have been a class-leader. The Apostle Paul reccommends such conferences to the Hebrews. See Heb. x

More next week.

For the N. C. Christian Advocate. Voices from the Spirit Land.

C. M. A.

Soft voices from the spirit land and blending harmoniously with earthly strain. lead us on in our pilgrimage below.

both when we sleep and when we wake .---And, O, how sweet to think, when at night we pillow our heads that the pure spirit of he said : some loved one from the spirit world is hovering near our bed-side.

Perchance it may be a sister beloved !--Sweet Lillie! A plant too fragile for the earth, angels bore her away to a more genial clime, the Eden above. And now a ministering angel she is permitted to return and 'round our bedside, nightly vigil keep. But listen, in those houses of quiet-a voice soft as the balmy breeze of Way into stars, discovered other systems Summer, falls upon the ear, whispering-"Sister come home."

Years pass. Another string is broken. Death, with ruthless hand, tears from our embrace the richest of Heaven's | fusely throughout space-when he reflected blessings-a mother. That mother's voice -how it thrills the soul! How oft we hear its sweet cadence! When the world looks on, cold, and frowningly it comes, breathing words of tendorness and direct- of the German poet was more than realing our gaze Heaven-ward-whispers- ized.

"Thy home." Traveler o'er the briny deep---hearest thou a voice, speaking from the blue waves beneath thee? Hearest thou in the winds mirth, a voice calling---"Come home.----Come where the weary rest."

Care worn pilgrim with path beset with thorns, comes not a spirit voice to thee, whispering from its star-lit throne on high

-- "Come home."

Dying saint-heaves not thy bosom with apture as earth recedes from view, and the land of bright spirits opees upon the ravished vision? Shrinks thy soul from its passage through Death's dark waters? Ah no! Joy ecstatic fills the soul as the sweet notes from angel bands salute thine ear and thine eves descry sister spirits waiting to convey thee to thy home with the

Sweet voices-those which breathe to us so much of Heaven-whispering---'Come, welcome home.' LILLIE.

SELECTIONS.

Browlow on Landmarkism

Brownlow, of the Knoxville Whig-evervbody knows Brownlow-after giving a history of the Memphis affair, under the head of "Bad behavior in the pulpit," concludes in this characteristic way :

'Now, this was all wrong; and both parties were more or less to blame. Mr. Sledge was most to blame. He knew what the faith and practice of the Presbyterians were—that courtesy required Dr. Steadman to attend there, and if he could not recognise him as of the household of faith, he ought not to have entered his church. His conduct was very bad. On the other hand, it was wrong to turn the gas off, and leave an unoffending crowd in the dark. The first wrong did not justify the second. Had we been the pastor, we would have quietly taken our seat in the congregation, leaving him in the pulpit' 'alone in his glory, and as soon as he concluded the service, and in due form dismissed the audience, we should have called for the attention of the congregation-taken the stand-reopened service, and then, from the soles of his feet to the crown of his head taken the class-meeting. I should dislike to admit, last bit of hide off him-all in the name and fear of the Lord!"

> From Randolph's Lyra Germanica. Te The Saviour.

In Thee is gladness Amid all sadness. Jesus, Sunshine of my heart! By thee are given The gifts of heaven, Thou the true Redeemer art!

Our souls Thou wakest, Our bonds Thou breakest, Who trusts Thee surely Hath built securely, He stands forever: Hallelujah.

Our hearts are pining To see Thy shining, Dying or living To Thee are cleaving, Nought can us sever; Hallelujah. If He is ours,

We fear no powers

Of earth or Satan, sin or death! He sees and blesses In worst distresses. He can change them with a breath! Wherefore the story Tell of His glory With heart and voices: All heaven rejoices In Him forever;

Hallelujah We triumph o'er sadness, We sing in our gladness, We love Thee, we praise Thee, And yonder shall raise Thee, Glad hymns for ever; Hallelujah. I. LINDEMANN. 1580—1930.

A Sublime Peroration.

The closing passage of Professor Mitchell's lecture, at New York, on Tuesday evening, was delivered with thrilling effect. After speaking of the unfathomable distances which no telescope can penetrate, Myriads of angels bright, walk the earth | lying far beyond the system in which the earth revolves and yet filled with independent systems of worlds of infinite numbers,

Light traverses space at the rate of a

million miles a minute, yet the light from the nearest star requires ten years to reach the earth, and Herschel's telescope revealed stars two thousand three hundred times further distant. The great telescope of Lord Ross pursued these creations of God still deeper into space, and having resolved the nebulæ of the Milky of stars-beautiful diamond points glittering through the black darkness beyond. When he beheld this amazing abysswhen he saw these systems scattered proupon their immense distance, their enormous magnitude, and the countless millions of worlds that belonged to them, it seemed to him as though the wild dream

"God called man in dreams into the vestibule of heaven, saying, 'come up hither and I will show thee the glory of my house.' And to his angels who stood about his throne he said, 'take him, strip him of his robes of flesh., clanse his affect to Travellers."

\$1.50 a year, in advance.

tion., put a new breath into his nostrils.

but touch not his human heart the heart that fears and hopes and trembles. A moment, and it was done, and the man stood ready for his unknown voyage. Under the guidance of a mighty angel, with sounds of flying pinions, they sped their way from the battlements of heaven. Some time on the mighty angel,s wing they fled through Saharas of darkness, wildernesses of death. At length, from a distance not counted save in the arithmetic of heaven, light beamed upon them-a sleepy flame as seen through a hazy cloud. They sped on in their terrible speed to meet the light; the light with lesser speed came to meet them. In a moment the blazing of suns around them-a moment the wheeling of planets-then came long eternities of twilight: then again on the right hand and the left appeared more constellations. At last the man sank down, crying, 'Angel, I can go no further; let me lie down in the grave, and hide myself from the infinitude of the universe. for end there is none. 'End is there none?" demanded the angel. And from the glitterring stars that shone around there came a choral shout, 'End there is none? 'End there is none?' demanded the angel again, 'and is it this that awes the soul?' I answerend there is noue to the universe of God! Lo, also, there is no beginning!""

A More Convenient Season.

BY MRS. SIGOURNEY.

Alone he wept. That very night Of eloquence, had warned him to repent; And, like the Roman at Drusilla's side, Hearing the truth, he trembled. Con-

science wrought, Yet sin allured. The struggle shook him The dim lamp waned: the hour of mid-

night tolled: Prayer sought for entrance, but the heart had closed Its diamond valve. He threw him on his And bade the Spirit of his God depart.

But there was war within him, and he Depart not utterly, thou blessed Spirit! Return when youth is past, and make my

For ever thine."

A Beautiful Incident.

William IV. expired about midnight, 'if we remember right, at Windsor Palace. The Archbishop of Canterbury, with other peers and high functionaries of the kingdom, were in attendance. As soon as the "sceptre had departed" with the last breath of the king, the Archbishop quitted Windsor Castle and made his way, with all possible speed, to Kensington Palace, the residence at that time of the Princess (already, by the law of succession, Queen) Victoria. He arrived long before daylight, announced himself, and requested an immediate interview with the Princess.

She hastily attired herself, and met the

venerable prelate in her room. He informed her of the demise of William . and formally announced to her that she was, in law aud right, successor to the deceased monarch. "The sovereignty of the most powerful nation of the earth lay at the feet of a girl of eighteen." She was, de jure, queen of the only realm, in fact or history, "on which the sun never sets." She was deeply agitated at "the formidable words, so fraught with blessing or calamity.' The first words she was able to utter were these: "I ask your prayers in my behalf." They kneeled together, and Victoria inaugarated her reign, like the young King of Israel in olden time, by asking of the Most High, who ruleth in the kingdoms of men, "an understanding heart to judge so great a people, who could not be numbered or counted for multitude."

Look Above.

When flowers are blighted by the frost, When health is gone, or death in view: When earthly treasure all is lost, Or valued friends have proved untrue; O! then 'tis sweet to look above,

Where brighter flowers in Eden bloom; Where friends unite in deathless love, And change and sorrow never come."

The world may change from old to new, From new to old again; Yet hope and heaven forever true, Within man's heart remain.

The dreams that bless the weary soul. The struggles of the strong, Are steps toward some happy goal, The story of hope's song.

The Clap-trap Sunday Lectures.

The Leeds Mercnry states that the subject of Mr. Walters' lecture last Sunday afternoon was 'AMan's a Man for a' that.' The hall was crowded to excess, and many could not obtain admision. The subject announced for next Sunday is "Important