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ORIGINAL.

For the N. C. Ch. Advocate. Ridgway Letters .-- No. IV.

FEMALE EMPLOYMENT. There is no subject, which, in the opinion of the writer, has stronger claims upon the attention of the christian, and the philanthropist, than the supply of remunerative labor for indigent females. There are thousands of poor women scattered over the land, who are entirely dependent upon their own labor for a support; and in many instances the support, not only of themselves, but of helpless children, and decrepit parents. It is truly painful to walk through the suburbs of our towns and cities, and see the large number of small, uncomfortable houses, built in the cheapest style and rented at exorbitant prices, to poor widows, who are dragging out a miserable existence of unremunerated toil, endeavoring to feed and clothe their children. This class of the community is constantly increasing, while the resources of their support are being daily lessened. Fifty years ago, a woman could maintain herself | But ladies will love and admire greatness; yes by knitting, but then, all the necessaries of life | Old Rip, your class leader's wife and daughters were comparatively low; now the profits arising | will reverence greatness, and if you do not furnish from this particular labor would be entirely in- it inside of the church, they will seek it elsewhere. adequate to a support. For many years, sewing You will expel them will you? Good, go on. has been their main dependence. The husband | You will soon expel all of them and finish with dies, and the widow removes to town and "takes yourself. in sewing for a living." But this employment, But you say "be great, that is sufficient." I a ways poorly remunerative, is becoming a very deny it positively. In spite of all your musty precarious resource. I know the position is taken proverbs, the world, the church included, will by many, that the invention of "labor saving measure talent by success, and dignity by official machines" does not operate against the laboring position. The man that does not aspire to greatclasses of society; but while the sentiment has ness, is untrue to the interests of talent, and a been uttered by wise heads, my judgment is yet | violation of Bible requisition; and the true and to be convinced. I am fully satisfied that the in- only proper fruits of greatness is position in vention of the "Sewing Machine," has been a church or State. You frown now, do you ?disadvantage to the poor women of the country | Well, go and make anybody believe that any who have to depend upon sewing for a livelihood. other men are great. Write any other kind of To illustrate the truth of this it is only necessary | greatness in history, and see who will believe it. to remark, that many wealthy families who once | Who have been the great men in Methodist his-

Ought not something to be done to relieve this | crowd, but as to greatness, you despise it. class of society, and may not something be done ment if they were qualified. Are there not professions monopolised by the men which might be idea, than that of domestic life and the duties of men. the household. Where there is a husband or a Now, Old Graybeard, read me any more of father to provide, this will do, and may be best; but hunger is a stubborn thing and will not yield to poetry; and as no man can foresee the reverses of fortune to which he may be subjected, it seems wise that he should provide as far as he may be able against all contingencies. I think that the profession of medicine might be safely and beneficially shared by women. There is no reason in the world why the young woman who is compelled to labor for the support of herself and her afflicted parents, should not sell goods as a clerk in a store. At the North this is common. If it be said that they do not understand the busines, I answer, neither would men, if they were not instructed. I think females might make merchandise a very great source of support, both as proprietors, and assistants. Why is it that ladies are not instructed in the science of agriculture?-Young ladies are raised on a farm and grow up without being able to tell the difference between a harrow and a plow, and the consequence is, that when their busbands die, the farm is soon in ruins, and she is compelled to clo c up. I have digressed somewhat from the main idea with which I started, and yet not much. Let us change matters some-extend the field of female operation-increase the resources of her supplyprovide for her greater independence in the future

more than a fair proportion of the whole amount.

For the N. C. C. Advocate. "Lue" to "North Carolina," Greeting.

I should certainly "consider myself rebuked" since the old Sovereign North Carolina, alias that gushed up from my heart a few weeks since. My allusions must have been terrible, for nothing but thunder was ever known to awaken Old Rip before. I feel all due diffidence in replying to so respectable and aged a fossil, but my imputence is aroused by his gingerly insinuating that I am obscure, illiberal, and a little bit foolish. You undertake to prove my assertion false by citing certain well known names, and your poor success can only be accounted for by your centennial three men you mentioned are considerable men, but do you delight in them? For shame Old sed from the Senate, and the third you meanly hurled from a less elevated position. You deare not so calculating as the heathen gourmand, for he waits patiently till his victim is grown, but as soon as a son of promise is seen coming up, you study his fortifications and begin the assault. Some you kill with demagogues, others you pass on with calumnies and vilification; one you incarcerate in the dungeon of your false promises; another you basely abandon to your enemies; one can not be deranged; therefore Divinity can to is crucified for daring to assert that you are an suffer. The principle assumed in this argume independent sovereign; another is gibbeted for is not true. All suffering does not result from not surpassing the children of a better Sire than a deranged, diseased condition of nature; on t

way you do, and you know it; and if you dare to contradict me I shall pull your nose, or pierce you with my bodkin.

But we certainly were understood to refer to Methodists more especially. Perhaps you will have the effrontery to say we have some great men in the Methodist Church within your dominions! You meant that for a nod affirmative did you? It was a nod sleepily, patriarchal sir, and nothing else. We have no great statesman, lawyer, doctor, author or preacher. "here now, take that. I say we have not one, such as men and history call great, in this Conference. But you do not seek what the world calls greatness." I know you do not, and that is what I detest in your character. There must be great men in all these departments, and if Methodist religion is ncompatible with such greatness, then Methodist religion is not the thing desirable. You may put on your long sanctimonious face, and sing a la

"How vain are all things here below. How false, and yet how fair."

"put out their work," now, by the aid of a tory? Did anybody ever call John Nelson great? "Sewing Machine" have it all done at home.— Is there a single instance in which the Methodist There is probably not a reader of this article who church ever admitted that one of her men was does not know of several instances directly in point. great, till the world gave its decision in his Now it is useless to say that the poor are benefited favor? Find one if you can. I do not mean by the machine, because by its aid they can do a little clapper greatness, that can win a crown by larger amount of work; for the aggregate amount | silvery nonsense, gain a small place by intrigue, done, is no larger now, proportionate to the num- elude an adversary by interminable doublings, ber of persons to do it, than it was before the in- carry measures by caucusing, and impose upon vention of the machine. By the invention of the common sense by theatrical acting; but real massmachine, a large quantity once given to the poor live greatness, that will live in a nation's deads as is taken out of their hands, and even that which | well as her sto y. No, Old Van, you do not love is given them, is unequally distributed, because great men. You sometimes nurse up some smart plums, and set it up, upon occasions to amuse the

class of society, and may not something be done to render woman less dependent in the future—to Bishop from your own ranks. But "we cannot diversify her employment, and extend the field of make Bishops." I dare to contradict you. I say her operations? I am convinced that both of you can. Do you pretend to say the General these inquiries should receive affirmative an- Conference makes Bishops? No sir. The Answers. Probably the difficulty in the former | nual Conferences first make them, and the Genewould be greater than the latter, and yet I think | ral Conference approves the workmanship. We much may be done to increase the resources, to have the material. You laugh do you. Go on meet existing necessities Indeed, the inaugu- with the privilege due to your age, not to your ration of plans to secure an increase in the variety | wisdom. We have as good material as was ever of her employment and operations in the future, used, but it needs culture. But so soon as the will have a tendency to relieve her present ne- public marks out a rising man, you diligently cessities. At this time there is but one profession hunt out all objections, and prepare all possible open to females; that of teaching. All cannot humiliations, "lest he should become proud." If follow this calling for two reasons: many cannot a man has some small place in your gift, you fit themselves for it, and could not get employ- think he is immensely honored and ought to thank you humbly; and you never fail to finish bis tea by the salty admonition, that he may be removed shared by the women? I think there are, and if he is not careful. If such a man is the least that in the education of ladies, there should be | bit independent, you give him two piles of attention given to this matter. I know that we "Straits" followed by a spoonfull of "Blue do not like to associate with woman, any other Ridge." That is the pop you give your rising

> your sour lectures. You think I'll be silent do you? Tell me not to scold your poole, will you? Go sing Old Hundred to a steam cogine, or persuade a great hearted woman to admire a spiritless biped, sometimes called a man, but no more of your cant about " Who shall be greatest in the kingdom of heaven."

For the N. C. Ch. Advocate. Thoughts for the Thoughtful. CAN THE DIVINE NATURE SUFFER.

We answer if God choose to suffer he can. Why

not, if he is omnipotent, and omnipotence can do

all things that does not involve a contradiction? Is it a self-evidet proposition that the Divine no ture is impassable and therefore can not suffer My mind does not see it so; and hundreds of wise stronger and holier minds than mine do not see i so. It can not therefore be a self-evident prone sition, whatever else it may be. But if it is no self-evident it needs proof, assumption will not de a holy horor at the demand for proof of this ol assumption is not argument. It will not satisf. the thinking and intelligent mind. It is said divinity can not suffer; for all suffering implies inperfection and the Divinity is infinitely perfect If the Divinity can not suffer when he voluntaril and thereby to an extent relieve the necessities of chooses to do so, he can not do what ever l. pleases and is therefore not omninotent. Hence the infinite perfection of the God head becomes reason for the possibility of his suffering. If yo assert that God can not suffer, even though l might desire to do so to accomplish the great en of the world's salvation, you limit his perfections Rip Van Winkle, has reprimanded a little effusion | and deny his infinity. It is not true, as this a gument assumes that the capacity to suffer implimperfection. We know that the most imperfebeings of which we have any knowledge, hav the less capacity for suffering, and that capacity t suffer increases with perfection of nature. O: ganized matter without life has no canacity for suffering. Organized matter endowed with the lowest, and most imperfect form of animal li can suffer; a more perfect form of animal life ca. suffer more, and the most perfect form of anima nap from which you have just aroused. The life is capable of yet more suffering. If w add to the most perfect form of animal being, in tellectual and moral powers, the capacity to suffic Rin! Two of these men you ignominiously dis- is vastly increased. Intellectual and moral be ings are capable of more suffering than anima' because they are more perfect. The most perfect light in great men, do you? I rather think you development of intellectual and moral life we wi do, just as a cannibal delights in fat men; but you ness in men and women who have the greate capacity for suffering. Now if we may be a lowed to reason from this analogy we are drive you devour all yours immaturely. You never to the conclusion that Divinity the most perfe suffer any man to rise up to gigantic greatness; form of all being is capable of most suffering. As God is infinite, endowed with infinite perfection his capacity to suffer, like his capacity to enjoy-

must be infinite It is again urged, that all suffering procee ! : from derangement of nature. God's natu. ou are; and when all other resources fail, you | contrary the capacity to suffer decreases with t

your unfortunate victim to death. This is the | nature is perfect the capacity to suffer is entirely | from the heart of the sinner, swells the triumph lost. Suffering results from a want of harmony of Him who said, "I am the Light of the world." between internal nature and external circumstances. You hear a grating discord; it renders you unhappy, not because your nature is diseasad, but because the sound is not in harmony with your nature. You see a loathsome object; it is unpleasant not because your nature is deranged, but because the object is not suited to your sense. of the beautiful. You feel a sting; it is painful, not because of any general derangement of nature, but because it is not in harmony with your feelings. You see a wicked action performed, you isbury, in 1860. disapprove of it, and it makes you unhappy, not because of any natural derangement, but because on trial; and of that number, only two remain the action of another is not in harmony with your as members at the present time, viz: N. F. Reid moral sense. Nearly all the suffering we endure and Abram Weaver. whether of body, mind, or hear', is caused by a | Eleven who recei ea appointments at that Conwant of harmony between us and our circumstan- ference, have since departed this life, viz: H. G.

> or nature. It implies a change in mental state, | who was transferred to Memphis Conference .but not a greater change than is implied in the | Total 13. capacity of feeling or emotion, and this, the Bible ascribes to God. The inspired writers speak of Now what does this language imply if not a change Baring and J. D. Montague. of mental state ?

There was a time when God did not create, a

For the N. C C. Advocate. Contentment, the Source of true Happiness.

No one who has paid any attention to the subect, can deny that a great amount of misery exsts in the world. The human family is a prey to infirmities, diseases, accidents, afflictions, corroding care, and the ravages of cruel death. No particular family can be named in the wide world, o single individual now living-none in the vast army that belongs to Adam's race, has been entirely exempt from those common miseries, which are the fruits of the first act of disobedience,

" orought sin into the world with all our woes."

Could every pain and every pang of misery quisite pleasures. The untameable storm, black to the writer! ith wrath, would continue to arouse the bosoin of old ocean, and lash it into fury-the innocent, inprotected mariner would fall a vetim to his ge, and the wild notes of the storm would be his only requiem. The uncrying shaft of death would continue with unceasing action, to strike down without discrimination, all classes, the rich and poor, the ignorant and learned, the dwellers in the "city full," and those in the "desert waste," the voice of wailing would ascend in the house of death, and the mournful procession, in solemn silence, and with muffled trend, would move along to the "City of the Dead .- These are natural evils, which defy human art to remove

asked more trequently than any other. Peace of mind, contentment with one's circumstances, a happy existence, freedom from all pain, and a state of mind always pleased and delighted-these are things which all desire; they are the natural yearnings of the heart. We should undoubtedly do violence to the attributes of our Creator, were we, for a moment, to harbor the thought, that God, who gave us our being, placed us where we now are, impressed upon our natures inalienable laws, ever designed our life to be one of unhappiness. Far from this; He so made us, endowed us with such faculties, and placed us in such a position, as by keeping the simple laws of our being, every thought of the mind and feeling of the heart, would minister to us uncousing pleasure. Nor are we so far removed from this blessed state by the fall, that it is impossible for us to imagine how that state could really exist. Believing, as I do, that happiness-not perfect-but a close approximation to it, is attainable in this life, and its perfection will be attainable hereafter, I will briefly present, what, in my opinion, are the elements of true happiness, and true life-such as

God intended we should lead. The key-stone in the arch, and the one more important than any other, for consideration, is conformity to the will of God, which is clearly revealed in the sacred oracles-the Book of Truth, which contains every precept necessary to insure happiness here, and guide its followers to the mansions of bliss, in the world of glory. The blackest infidel who worships the ravings of Tom Paine, or admires the calm, philosophic writings of Hume, will admit the proposition, that if the true will of God were known, happiness would be attained in obeying his will. Here is the starting point in infidelity-a rejection of the will of God as revealed in the Holy Scriptures. They cast away the true light, and grope their way in the darkness of vague reasonings and conjectures .-Where then do they find the will of God, which is essential to happiness? Glorying in the power of intellect, and assaying a task, of which man, forts to speak, by a shake of the head or refusal unaided by the light of Heaven, is incapable, of the hand to work. they set to work with the intent of barring the moral law from the works of nature—the state of discover the will of God, except in his Word :-All the infidels together, from a Gibbon or Hume, not be. Growth in grace and knowledge is com to a Tom Paine, have never yet made a system to own puny hands, and calls upon the world to ness sufficient to redeem their unholy qualities

For the N. C. C. Advocate. The Conference at Salisbury in 1851. Bro. HEFLIN:-In looking over an eld paper this evening, my eyes fell upon the appointments made at Salisbury. in 1851. In looking over the

list. I see that many who received appointments then, will be absent at the call of the roll in Sal-At the Conference in 1851, nine were received

ces and associations.

And may not God suffer from a similar cause?

from a want of harmony between his nature and the actions and conduct of men. It is urged that all suffering involved harmony between his Cod suffer from a similar cause?

W. I. Langdon and N. Anderson. To this list, that all suffering implies change, but God is un- may be added the name of J, M. Fulton, Missionchangeable. All suffering does not imply change | ary to California, and also that of Addison Lea,

Five who received appointments then, do not now exercise the ministerial function, viz: S. S. God as loving rejoicing, being angry reconciled. Bryant, T. W, Postell, G. W. Farrabee, F. H.

Eleven who were members of Conference then. have since gone to other Conferences; viz: A. C. time when he did create, and a time when he fin- Allen, A. S. Andrews, J. D. Lumsden, R. O. ished his work and rested from labor. Thus God Burton, R. I Carson, James Jameison, P. H. changed in mental state; and is there not as much | Joyner, J. H. Jefferson, J. A. Dean, J. M.

changed in mental state; and is there not as much change in this as there is in passing into a state of suffering?

Pine Grove Feb. 9th, 1860.

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Thomas S. Campbell and Jeremiah Johnson.— The name of R. R. Dunkley should have been in the list of locals, making six, instead of five.

Six of those who were efficient at that Conference, are now either sup'y, or superannuated, viz: T. B. Reeks, W. W. Albea, Joshua Bothel, L. W. Martin, Henry Gray and J. P. Simpson. Including A. Lea and J. M Fulton, there are 89 names in the list of appointments for 1851, but I include in this count G. △. Gowin, of whose whereabouts I know nothing. The list of those who have died, forfeited their

&c., amounts to forty-one-nearly one-half of the | and the zeal, piety, and talents of its pioneer then effective members of the North Carolina preachers.

be deducted from the huge sum, which now com- isbury was the most delightful. True, there was to protect themselves from the ferocious savages. prises the catalogue of man's ills, of which man some difficulty about the Transferred Territory, in his individual capacity is the sole author, ir- but as I had no part nor lot in the matter, none | a crucified Saviour. In 1786, on the Cumberla respective of those which we have inherited as of these things moved me. That conference has Circuit, there were reported fifty-nine white and our birthright, many diseases would be unknown - ever been one of the brightest spots in all the four colored members. Mr. Ogden, plain and many a piercing cry of anguish, which now star- desert of life. I love to think of it; and though tles the ear of sympathy, would be hushed; ma- so many of those who were then active and zealny a heart-broken one would be anointed with ous in their Master's work, have passed away, the oil of gladness, and our desolate and sin- yet memory loves to recall their devoted piety, stricken world would blossom as the garden of and their triumphant departure, from the toils and Eden. Were every evil. of which man is the di- labors of earth, to the enjoyment of brighter vest! Roses had blossomed, and springs of water rect cause, removed, there would still be many scenes in heaven. May the next conference be as left to sadden his heart and rob life of many ex- | pleasant to all concerned, as the past (1851) was | There were spiritual giants in those days, and,

> For the N. C. Cir. ADVOCATE. A Rishop for every Conference.

Why not? We have the men; why not have the Bishops? Do we not need them? Many of our people never saw a Bi-hap, and many more a live Methodist Bishop would be as great a sight as the Sea Serpent. If we have the mon, and can do it, why not bless their eves with this vision? But are Bishops a blessing to the church? The church as with the voice of one man answers, they are; and so answer we. Then let us have more of these blessings. Why be so penurious with a good thing? Are they doing good? Then let us put more of them in the field, that they may do more good. As it is, we have in the field so few Bishops that, they cannot do well the work they attempt to do. And why is it? It is because we harry them from Conference to Confercuce, as fast as they can be dragged at the heels of the steam horse. We allow them no time to learn the wishes of the people, and to form the acquaintance of the preachers. They have to make the appointments without knowing any thing about the work they have to fill, or the men they have to station. Is it stry wonder then, that our appointments are so often disappointments to preachers and people, and that work done with so imperfect a knowledge of all the facts in the case, is done so impurfectly, as to have to be unlone and done over again? Are the Bishops to blame for this? We think not. They do the best they can, and the wonder is that they do as well as they do under the circumstances. Let us remedy this evit, by making more Bishops, by so increasing their strength, that they may travel over the length and breadth of the work, and carry the fire of their piety, the leaven of their influence, the light of their example, and the newer of their elequence. from the sea-board to the mountains. Certainly there is Episcopal metal enough in every Conference to make at least one Bishop, and if not, let those who have not enough import from those who have. In our Conference we think there are a number of men who would suit, and who would like to be put in the crucible and run over, provided they could be coined into Bishops Well, as we have the metal, why not give it the stamp and put it in circulation?

For the N. C. C. Advocate. Our Adrocate.

MR. EDITOR :- I claim the right to be heard on a subject that has more than once piously intruded itself upon my mind; for an enlightened conscience should not be silenced in her modest ef-

The Advocate is enlarged. Growth, is then the first thought. This is good in a good newsman-and whatever facts may be gathered in his | paper; but if a periodical is not good, and no hope mournful history. But one remark is necessary of its conversion, it should not only "grow small further to be made, of the inefficiency of man to by degrees," but should at once be destroyed, so of its conversion, it should not only "grow small far as matter can be destroyed, or rather, simply mendable. A religious periodical is designed for which they themselves would agree, and which this purpose, and its mission should command recould command the attention of a thinking peo- spect To say nothing of secular papers, how ple; each one builds up his own system, and many professing to be religious, were "judgment calls it the will of God, creets an image with his laid to the line," would be found wanting in goodbring their votive offerings, to fall down and some would have to die the death. A.N. C. C. worship his non-senseless idol. Here then, we Advocate. I like to say it. It has a body; it wonderful man, Sterling Brown, who, in a few rest the subject. True happiness is no where to has capacity; it is humble, but none the less great | years, won hundreds and thousands to Christ, be found, but in the line of duty, and that duty, on this account. Everything that is exalted beis plainly revealed in the Scriptures of Eternal | comes acquainted with the path that leads through Truth. The thousands of christian hearts which, the vale of humility. How is it, that this paper, Mr. Douglass was an honored, principal leader, not be omitted; it is better to lose man's favor day by day, feed on the hidden manna, whose has ever been anything else, but a large paper? exercising probably more influence than any other than God's." But, so far from becoming his "peace flows as a river, and whose righteousness It seems now to look at you, and is not ashamed | minister." as the waves of the sea," are monuments of tes- to be looked at. It talks right out-plain Enwhistle up all the fistes in the nation, and yelp progress of disease, and when the derangement if timony to the Truth; and the anguish wrung glish-sense too, perfumed with piety.

move to tears. The number of subscribers should five and fifty years, and a preacher about at once increase: then would a taste for reading | two years; and I believe the doctriner wholesome matter increase. An increase of picty would be the result, and this operating upon I have not a shadow of a doubt in regard . the world, would increase the desire to be saved. What a result from growth in the Advocate! This

word with which I set out is expressive and expansive -- Enough for one article. along the lines of ignorance and sin, and in its the chorus was singing, own native prevailing power, assert its right. That light will discover duties and responsibilities, such as shall do honor to the scheme of Salvation and increase the happiness of the saved.

Fireside, N. C., Feb. 10, 1860. SELECTIONS

> From the Nashville Ch. Advocate. A Sadle-Bag Hero.

THOMAS L. DOUGLASS. No Church in modern history has had more devoted, zealous, and self-sacrificing ministers than the Methodist Episcopal. All who have thus epitaph, which marks the spot: toiled in the Master's vineyard deserve praise, and they have been honored of their God. Still, it is the glery of Methodism that her Itinerants are always to be found and traced upon our frontiers. Here they emphatically build on no other man's foundation, but, seeking the poor, the neglected, and the destitute, they sound the joyful trumpet of the gospel. Were it not for these saddle-bags men, myriads sitting in the region and shadow of death never would hear the glad sounds of the Saviour's love.

Methodism has been especially successful in Tennessee. It is the leading denomination in that State, and perhaps none at the South has with God." sent into the gospel vineyard so many ministers as this. They are found in Mississippi. Alabama, Arkansas, Missouri, Texas, California, and among the Indians. Methodism doubtless here took eredentials, transferred, located, superannuated its early introduction into the new settlements, South, should be without the volume.

Where Nashville now stands, corn was raised Of all the conferences I ever attended, the Sal- in 1779, the first settlers living in block-houses Soon the saddle-bag minister followed to preach effective, was their first preacher in 1786, and this was the beginning of Methodism in Tennessee, west of the mountains. Twenty-five years afterward the membership had increased to 29,063 whites, and 1648 colored. What a spiritual barbroken out, in these once dry and thirsty lands. among scores of others, are gratefully remember ed Ogden, McHenry, Poythress, Lee, Birchett, Massie, Crane, McKendree, Blackman, Walker Wilkerson, Thompson, Burke, Gwin, etc. ; these

In 1813 a new name appears among the Western preachers; this was Thomas L. Douglass, a native of North Carolina, and born in 1781. He was early converted, joining the Methodist Episcopal Church in 1798; and, only nineteen, he began to preach Christ. In 1813 the elequent oung N. Carolinian was transferred to the Tennes-

Few men were ever more popular and success ful in this new field of labor than this excellent servant of the Church. In 1820, at the campmeetings, commenced the greatest work of revival ever seen in the Western country. Not less than five thousand people, with thirty-three preachers, attended the first of them, and over two hundred professed faith in the Redeemer. Mr. Douglass describes this meeting as an "altar all over the camp-ground." On some of these occasions the Methodists and Presbyterians united, inspired with mutual love and zeal to ad-

vance the Redeemer's kingdom. The meeting at Salem, Bedford county, Mr. Douglass records "among the greatest" he ever saw. Such were the crowds of anxious hearers, that a moveable pulpit was carried from place to place for their accommodation, the centre being ccupied as a vast praying circle for the seekers. Two hundred and fifty professed Christ on this memorable occasion. One of the sons of Belial fixed his tent near the encampment, for the enjoyment of himself and wicked companions, some of them had experinced religion before his arrival. Others were also blessed with convictions, until he said he had lost even his class-leader. One evening he came walking through the camp-ground, stopping near where Mr. Douglass was standing. Just at this moment there was a gracious and universal excitement through the whole encampment, and looking all around for some moments in astonishment, he exclaimed, Well, if this is not enough to fret hell, I'll be d-d!' He was left alone in his wicked and

profane glory, with no companions to disturb God's consecrated grove. That year there was a succession of these meeings, and all blessed in a remarkable manner. For that on Stone's River Circuit the ground was extended to twice its original size, two preachingstands erected, with seats for two congregations, with a third some distance outside the lines .-'The time," Mr. Douglass says, "was beyond description!" "It is impossible for me to give an account of particulars : three hundred and lifty professed conversion." "I baptized twenty-five children, fifty adults, and administered the Lord's Supper to nearly six hundred communicants."

This was one of the most extraordinary revivals of religion ever known in the West. Thousands were added to the Church militant, and many became flaming heralds of salvation. Valuable volunteers for Christ's army were here gathered in. Colonel James McFerrin, the father of the present well-known and esteemed Dr. McFerrin, was then awakened and converted. His children were soon brought to God, and three of his sons, with several of his neighbors. became Methodist preachers. The Rev. F. A. Owen, one of the Southern Methodist Book Agents, was also converted, and licensed to preach by Mr. Douglass. He also introduced Bishop Paine into the sacred ministry, with that and then, in a chariot of fire, ascended to his beavenly abode! In all this extraordinary work

He was a fine specimen of a pulpit oratorerect, grave, dignified; his voice clear, and ad- as he lived.

Now, as the Advocate is enlarged, it should do | mirably modulated, and his articulation distinct. a wholesale business, so to speak. Its contributors | To these gifts he added the more precious graces should increase in numbers. Chistian men of of uniform, devout piety. The night before his North Carolina, where are you? what are you? | death, he declared to Dr. Green and the Rev. Mr. if you do not wish to see the columns of the Ad- Quinn, his watchers, "I have been a member of vocate contain articles, that thrill to raptures, or | the Methodist Episcopal Church between fort -- | for the pleasure and information of friends abroad, Church to be the true doctrines of the E 14.

With this growth, I hope that truth will flash | glory. I glory in the cross of Christ!" While

> "This world is not noy home, This world's a howling wilderness,

But heaven is my Lome," he paraphrased the words, and with tears of joy said, "Home, sweet home! After a life of toil and labor, to get home, where I shall rest! where strains of triumph-strong in the mitin-without a struggle, he fell as eep in the Lord. Thus died

another saddle-bag hero. Dr. Green preached his funeral sermon, April 10th, 1843: "Well done, thou good and fuithful servant," etc., and his dust was removed to Franklin, Tennessee. The Doctor also wrote his

" SACRED

THE MEMORY OF THE REV. THOMAS LOGAN DOUGLASS, BORN JULY STH. 1781.

DEPARTED THIS LIFE, 1843. "He was from his youth a member of the Methodist Episcopal Church, and for more than forty years a minister of the gospel of Christ. "He heired by nature a sound mind; and by

grace, the friendship of Heaven and fellowship Dr. Green wrote the epitaph, and for the out-lines of this article we are indebted to that benutiful portrait of our hero in the Biographical Sketches, written by your excellent Agent, Dr. such deep root from its pure scriptural doctrines, MoFerrin. No Methodist library, North or

The Clove, December, 1859.

A Good Soldier of Jesus Christ.

Commodore Skinner was among the first promi-Christian. He was baptised in adult years by the Rev. Dr. Duneachet, then of Nocfolk, now of Philadelphia. Soon after entering the Church, he was sent to sea in command of a squadron The sacred " first day of the week" came round in its due course. What was the new disciple to lo? Must be desert the colors of the Redeemer ? Must be break one of God's express commandments? And yet, religious worship on board ship was then an unknown thing Chaplains had sever been appointed by Government-and, moreover, the previous life of the Commodore himself had been so full of all the irregularities and ungodliness so usually distinguishing sea-faring men. but he was conscious his first appearance as a Christian would be trying to hinself, and would be greeted by his irregular companions with a good-natured but bitter decision of the smile and the shrug. Doubtless, this reformed and penitent man prayed much for help from above.

At a suitable hour, on Sunday morning, a quiet message was delivered to the officers of the other ships, to this effect-" Captain Skinner will be glad to see yourselves, and as many of the men for Divine service." The hour struck. The officers were assembled in uniform. The men der who was to officiate. A slight smile passed person. He came up from his cabin, and stepp d firmly towards the desk. The service was perwas announced. Its sound struck upon the do p. jealous of their encroschments; hanger, tallwas from Rom, i. 19-" I am not ashamed of the

Gosnel of Christ," A pious, loud, manly tone of voice made its it was to be concluded; but the smile and the whole party. During their residence on that ments have been made in regard to religious services in our navy, but it may be doubted whether any occasion of worship on a man-of-war pressive solemnity, and genuine, heartfalt devoion to Christian duty than this, which was, perhaps, the very first. Honor to such examples as in every Christian's memory.

A Negro's Touching Frayer.

The Rev. Dr. Lay the new Missionary Bishop for the Sou h-west, was a native of the Rienmond, and married a lady in the neighborhood. On his return there, to attend the meeting of General Convention, he brought his wife with him, to the great delight of all the family, and especially of the old family servants. It was a great gala-day among the slaves of the household, and they expressed their joy in a variety of de-monstrations. One good old negro, who was an exhorter, and a "class leader," went off alone to pray, in view of the glad event. His prayer was overheard, and this was the burden of it :

"O Lord! we bress dy name for bringing roung missus back to de old home again safe and ound. We bress dy name, too, for giving of ier sich a good husban. O Lord! take good care of him; and, O Lord! as thou Last made him a word-speaker for thee, do thou, O Lord! be a heart-stirrer to him-for Jesus' saire .-Amen." -- Church Record.

The Rebulte of the Rightcous. Rebuke a wise man and he will love thee "-

Rev. Joseph Alleine was very faithful and impartial in administering reproof. Once when partial in administering reproof. Once when easily night and day, until at last death released employed in a work of this kind, he said to a the anguish of his noble heart. The brass coller Christian friend, "I am now going about that I he wore is in the museum of Alexandria. It which is likely to make a very dear and obliging friend become an enemy. But, however, it canhe rather loved him the more ever after as long | that have been circulated to the effect that he had

Was it not Mean?

The babit of some preachers is a good one, and we beg to commend it for general imitation : when they marry a couple, and send us the notice to be published in the Christian Advocate, the printer's fee is not forgetten. "Printer's fee! Do you charge for publishing such things?" No. not exactly. Many papers do-most, of our circulation, do, and get well paid for it. But correctness." "In rapturous joy he praised the printer ought to be remembered. You are generally too far off to send him a weddingcake How shall the printer's fee be paid then? Lot the young couple subscribe for the paper, and receive as the first number that which contains their marriage notice. The "parson" will please see to this, and send on both notices in the same letter, whenever practicable. Thus by every wedding the subscription list of the Advocate makes a solid gain. A religious family paper in a good institution to begin housekeeping with. Get a file for it, and hang it on the wall, or at the stand on which the Pamily Bible and the

> "But where's the members" An, we have got to that yet.

scribers may marry-very natural. From after the twain become one we get a nice there waying that One Advocate will do now hing mean in that?" No: we like our sub-crebers to get marries, and happy is the person that gets one of them and when they get on another, it is very happy. It is only a loss for the prot-ont, but a final gain to the Church press. Joy to

We are now coming to the meanure and it is so mean we hate to come to it. Last you su obituary notice was sent us, long, full of a usmonplaces and of bad poetry. It is a bar trimmed and condensed; our renders wen't have blamed us, and justly too, if we had not done in The bereaved husband was indigunated in

Before the year was out, he married one of our nice widows who has been taking the Advance & r a long time. Doubtless it was a comfert .- ner, and a household blessing. What does do as soon as he hange up his hat? Of he all his wife? Worse still. Tout would have be u ernol: what he did was mean He no : . . . lean, consumptive-looking scrawl to t ordering us to "chiange her mime," co the aldress of the paper, to his, (unfortunated because now,) "and when her time is out, stop ti-Even the felicity of the honeymeen cars him ferget his old grudge. Poor wor was four she has done a had business. Our birt that without the Adv mit. - Adv - adwacate.

> From the N. Y. O. Lowis and Clarke,

THE OBEAT WESTERN EXPLORES I once saw both of these extraonim to men. lacke was nearly as large as. Washing on and esembled him more in his no pear more as a sellier han any man I have seen. There was fire in note countenance. Lewis was an title of Al-Lenentle County, Va., and was horn wall or attribute which can characterize a daring satisfies

1802, he delivered a message to the linear Representatives at Washington, I had a full view from the gallery. He was six feet hely, spare but muscular, well formed, dark hat, i.e. telligent countshance, his eyo was that of its engle as he mounts toward, the sum. Those to a as can be spared, on board flag-ship, at 11, A. M., for Divine service." The hour struck. The mighty rivers of the West, cross the Endy Mountains, and penetrate as far down as the were duly arranged. All was ready but the rea- mouth of the Columbia which cupiles into that mighty Pacific. Neither Hannilal nor inject at from man to man as it was suggested that the in crossing the Alps, encountered the dar it will jovial Commodore intended to read prayers in burdships of Lewis and Clarke, and the farm companions. As they traced the course of the noble Missouri for several thousand miles, they formed with impressive reverence. A volume of [encountered by night and day the foreclour because sermons was produced. The text of one of them of the forest, and the savage tribes who view est chord in every heart; for they all knew him | ness, peril, incessant toil; deprived of all | to be an honest, sincere, and unlimching man. It comforts of society; shut out from the circuit

July, 1804, the snow was three feet deep at every utterance selemu and forcible. Not the slightest step. When they arrived at the river Columbia. sound was heard among the subdued and ience .- their provisions being exhausted, they are the The scream was pursued to its close. There was skins of their dogs, and at the end of one dogs many a serious and reverent face to be seen when | march, a solitary pheasant was divided am were like sneer had passed away. Since that time improve- from November to March following, the same and never visible; incessant rains poured from the clouds on the almost houseless sufferent their cloaks were never day; at last they were consince, has combined more circumstances of im- pelled, like Robinson Cruson to cover the standard with the skins of wild beasts. But these low men baid the corner stone of the presperity of the West. They opened the way by which their and a the one here set! The incident is worthy a place | bessers built the noble cities, and rethed the c' sing villages now lining the banks of the forfamed river; they enabled the countless throng of busy and thrifty adventurers to orest every en-give of art, and to rear spleudid massions, where once the wolf and the bear uttered their until a

> On their return home, the country was full of raise and admiration of the bold adventurers the Columbus after his first voyage, every tongue as lend in their commendation, but like 1/10. ewis was condemned to die of a broken house, He drew a drait on the povernment for \$70 which was protested. The barbod arrow to good is heart and it could not be withdrawn. Drenttled melancholly seized him. On his read to Washington, through Tennesice, on hors-back, he halted one afternoon at an humble cubin. The owner was from home, but his wife bade him welcome, apologizing for her rustic fare. She slept in the barn, and about midnight was awakened by the report of fire-arms. On entering the bouse Mrs. Grinder was horor-stricken at finding him dead by his own bond, weltering in his blood. Next day he was buried close to tha public road, and a common rail fence only pres-tected his last resting place. His faithful day, who had shared his fortunes and hardships in his overland journey to the Pacific, was frantic with grief. He would not leave his master's graverefused every kind of nourishment-grouned pit-

> > Neal Dow not a Backslider.

Neal Dow, the father of the Maine law, has enemy for his conscientious faithfulness to him, written a letter indiguantly denying the reports fallen away from the principles of total abstinerace