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Business Notice.

Business Notice. THE NORTH CAROLINA CHRISTIAN ADVOCATE, an organ of the General Conference, and of the North Carolina Conference of the Methodist Episcopal Church, South, is published in RALEIGH, every Friday morning. Subscription :--\$2 a year, strictly in advance. Advertising :--Per square of ten lines or less, for first insertion, \$1. For each subsequent insertion 25 cents. All the business of the Office, including advertising, is conducted strictly upon the cash system.

ORIGINAL.

For the N. C. Christian Advocate. Our People.

By the term, our people, is meant those who are in fact or principle, Methodists, in the bounds The plain truth is, and it should not be kept seof our Conference.

cate in its improved form contains. It may be ing damage to the Christian Church than in efforts thought wrong to censure subscribers for remiss- to reclaim fallen humanity from the pit of sin, ness of duty on the part of those not subscribers, and lead it to the mount of Holiness, Go to their but it is time to begin to sift somethings called truth. The first blush of an idea does not always deter-may be called meetings, and witness their permine its quality. Ideas are far from always being independent. It will not do to take the po-sition that our people do not read. This is not tenable. That they do not read news is con-reverence of the self styled "preacher," and none tradicted to our face. That they read a religious seem to be there for the purpose of doing good or periodical published in the South, and in the getting good. Their avowed object is to set the State of North Carolina is a poser. Now our peo- minds of the people right on the subject of religion ple need a good religious paper that shall impart knowledge to the ignorant, joy to the disconso-late, give eyes to the blind, feet to the lame, send and explained by common sense. But did it nevconviction to the heart and convey nourishment | er strike your mind that any system whose author to the soul.

read the N. C. Christian Advocate is not even excellent name? But good fruit never follows debatable. Where does the truth lie that heaves, and sighs, and bleeds and weeps? It seems to evils follow in its wake which clearly indentify be here. Those who read the Advocate, seldom the system with other works of the Devil. speak of it-it lies sometimes without being read hypocricies, and yarns are swallowed like the more upright in their dealings with their fellow chants.

yet, if northern papers are first to cease their rude | and will leave a withering blighting influence in

pass away Let the readers of the Advocate, when it rises in its power it stings to death the show it round," speak of its merits and benefits, man whose bosom gave it shelter and nourishise, nious articles for its me

poison-but once within its embrace the luckless victim never escapes to tell his tale of woe. The latter sheltered under the banner of the erossarrayed in the fair and beautiful garments of re-ligion-professing to be the child of the skies and commissioned by heaven to evangelize a sinoppressed world, and lead the captives back to God, puts on the garments of light and the show of religion, the more successfully to wage war against God's chosen band, and bring the world

into captivity to the devil. The upas destroys the bodies of men, while

cret, but openly proclaimed, the whole system is Well, what of our people? Much every way, but the right way. What is the matter? It is not the matter of which I complain but the want, or need of it among our people, such as the Advoformances. A spirit of levity marks the is God would effect such results as would har-That a great many of our Methodists do not monize with his attributes and bring glory to His

Who will deny that God designed religion to till other papers, purely secular, and that false, are reform the heart and life of man, remove the efworn out. If a little defect is found in a religi- fects of sin and bring joy and peace in believing. ous paper published among us, and that, not a re- to increase domestic happiness and strengthen flection upon the editor, but upon dur people, it is at once branded with infamy; while defects lies, bathing wine from Paris, because distance en- men, and more regular in the observance of all their social and moral duties ? But universalism We are not ready for a division of the Union is one of the best festivities for crime in the world any community where it is encouraged .---Our people, like other generations, will soon Like a snake warmed into life by a kind friend-

To the humble christian, the promises of God are pledges that, come what may, all will be well. His past experience teaches him that they are all

redeemed; and in the fiercest conflict, he can confidently exclaim, "I know in whom I have believed, and am persuaded that He is able to keep

that which I have committed unto him." My christian brother, is the night dark with thee? Has the sun gone down and left thee without a light to guide thy feet! Then beget

thee to the precious promises of the gospel; they will serve as a lamp to thy footsteps, and will ever conduct thee aright.

For the North Carolina Christian Advocate. "Vox-Et Freterea Nihil." MR. EDITOR: I have been pained beyond

measure, at the spirit of an article in a recent issue of your paper, signed Vox. Pained, I say, at the *spirit* of the article; for I am not of those who deplore discussion on any legitimate question. statements made by your correspondent. A professed disciple of Christ who could, just before entering into the sanctuary of the most High God, proclaim against his brother, "I am for war" half of our common christianity. protest against your correspondent's attempt by a sneer to cast dium upon all the ministers of our Conference, n his so called Leasons. 1st That the ministers cigars" or are a whit more like "dandies" or of any other part of the Conference, or of the

F. A. MOOD. United States.

Charlotte, N. C., Feb 18th 360. For the N. C. C. Advocate.

Romanism in Disguise.

I do not purpose to write an article upon the above suggestive text. I have not the time now. though I perhaps have the inclination. I desire to give you a few quotations from two or three Episcopal writers, and a long extract from the pen of Dr. Thomas O Summers, the industrious and able editor of the Mothe in Que farly Review. A 8 3 6 12 Some know, Mr. Editor, that the Episcopal

writers are wont to set themselves up as being better than their neighbors, as having but one FAITH and as being the true church. As to the first and last of these claims, I have nothing now It is not my purpose, however, in this article to discuss the question of Conference Boundaries.— to say. Concerning the "one faith," I only re-mark, that the truth or faisity of this claim is That question can only be decided by the Gene- happily seen in the following extracts from the ral Conference; and there I am willing to leave pens of ecclesiastical dignitaries. Oxford Theoloit. But I feel constrained to correct some of the gy(in other words, Puseyism-i. e. Romanism in disguise) is the subject under consideration. 1 quote from the late Bishop Doane. He says, My confidence in the doctrinal integrity of the Oxford writers continues unshaken." Now read and who could speak of a venerable body of what Bishop McIlvaine, of Ohio, says, concernministers as acting "dastardly, meanly," would ing these very writers: "Their mode of reprenot be the opponent that I would at any time be senting the way of Salvation is another gospel to willing to engage with ; but, Mr. Editor, your | us ; another to the Church to whose doctrines we prominent notice and partial endorsement of his are pledged;" Where will you find the "one article, place it in such a position as to demand faith" in these extracts? But hear Bishop Doane that the facts therein stated be correctly laid be-fore your readers. I must, at the outset, in be-the ancient discipline, the ancient worship; the impulse given to ancient piety and ancient holiness, and ancient charity-these will remain as blessings to mankind, when every name that has been mixed up in this strife of tongues shall be of our Southern Cities smoke more "Spansh forgotten." Now, mark you, all this he says concerning those writers at Oxford, in England, who whine and grumble" more than the preachers | were endeavoring, under the garb of Protestantism to undermine the church of England until it other Conferences, your correspondent cannot should topple over into the lap of its mother-the prove. So far from proving it, he dare not with scarlet woman of the seven hills. In refreshing any hope of sustaining the charge, assert it of and cheering contrast to this Romish stuff is the any individual member of the body Our Bish-ops are alone capable, by their position, to judge must take heed; there may be much restoration comparison among the preachers of the different of what is old in this system, but it may be old enjoys the gracious ministry of Elder F. M. Conferences; and they have ever accorded to error, wearing a venerable aspect to some, because Jordan, and located in Person county N. C. the preachers stationed in the cities of our Con- antiquated ; and speaking words of wisdom to Such a heathen land that, " The Church in Con-

about bedizened with the paste and pinchbeck of saint, Carson, who p. 53 arrays himself " against the sun in such cloth-hang the their Coptic and other Catholic cousins, who snub all the lexicographers and commentators." Such the hubilinents of mourning, shroud the world in them as snobs on all occasions."

from a sermon by Dr. Curtis, of Hillsboro', in which he takes bold ground in favor of Priestly Absolution. In faith he argues to prove, that if the , absolve sins), the commission would be mere ! a nominal office, of no positive value to any one." Now do the "clergy" of North Carolina hold this doctrine ? If so, have we not in our midst "Romanism in disguise ?"

ANTI-PAPIST. Halifax, N. C.

For the N. C. C. Advocate. "Antioch Church in Conference."

MR. EDITOR : I had hoped when I sent you the short note in December, I would not have occasion to trouble your readers again, with " That Discussion on Baptism." But error deserves to be exposed, especially when it is so endorsed as to impress the ignorant. One, ignorant of the facts would expect to find nothing but truth coming, with all the state, pomp and solemnity of preamble and resolution, from "Antioch Church in Conference' and published to the world in a professedly religious newspaper, and one too with so grave a title as Biblical Recorder. No wonder that some of the readers of the Recorder make such blunders in doctrine, when they ignore the record of the Old Testament, and take the bulls of " Antioch Church in Conference for a " Biblical Record."

" Antioch," it sounds quite New Testamentlike. But it is not one of those Antiquated Churches in the East, which suffered from the blunders of those old men called apostles, who made such wonderful mistakes as to call " pouring out of the Spirit' "a baptism of the Holy Ghost" (see their "Acts') but a Church" that ference, a character for self-sacrificing zeal and some, because, like the prayers of some, in an ference" saw fit last year to write to the Association this earnest request ' Brethren, 1

suspects that in that fragrance lies such noxious poison-but once within its embrace the luckless upon thee." can say that as I never expected to have conferred on me so great dignity—so I would not now, if I could, exchange honors with the President of the D to think that I have any the friendly feeling toward the P. E. Church. There one must love his own, and no body else," they instook a letter and published what they thought teem, and consider them true members of the could divide the parties were certainly related. Holy Catholie Church in which I believe ; but I But in this they mistook, for while Mr. Reade Bible gives us no infimation of it ? am sorry they have so many vain and silly rela- married a relation. Webster says they are not tives. I am utterly disgusted with their sacerdo- related. But pshaw! what has Webster to do tal coxcombry, and am sick of seeing them strut in defining words, to the followers of that patron suffered. Her could the suffering house airy rob

> will, of course give their own meaning to words. gloom at noon-day, make the earth shake, the If space allowed, (for I have already trespassed too much.) I could give some choice excerpts ported his former sermions by an array of historical facts, and scriptural arguments perfectly over- you c n dot account for the prolligies of his lift whelming." About the "Scriptural argument,"s without the preserce of diviaity working ? how the "the Church" differed somewhat from Mr. P. as you accours for the profiles of his d'ath =1 "priesthood" in the church have not the "power or the at the close of her hat about the "line" here a divinity "entering f if the this authority to confer actual and assured beau fits, (i. just come to his scriptural argument." It seem | racies of the life of Christ prove that it was God also that " the Church" really believed " Mr. P. incarnate working ? do not the mirael a of the supported his former sermous," as the Church has since the discussion, ceased their efforts of suffering ? Is in not unreasonable to suppose that proselyting at least so far as the public can learn. The cry of human agony sent a trembling through But I have not heard of any one, (except two creation's universal frame? When did the death Baptists,) who heard the discussion through, of man ever produce such stupendious mirmles agreeing with them. It seems however that some When was human suffering ever attended with of the church have changed their opinions since such phonomina? it appears to no that this arthe discussion, as one of them reported to his gument for the suffering of divinity is unsure refriends, that "he did not have sense enough to tell which beat." Some others of " the Church" said they could not understand what Mr. Moore also prove there was no working divini y is his meant by saying ice did not always mean into." Life They thought "ice always swam on the water." A gentleman near by informed them that Mr. Moore was not speaking of ice frozen water but of "cis" a Greek preposition, which could not always be rendered as the Baptist contend by into," Now this ignorance was in the face of many examples given from Scripture, such as This fellow servant fell down at his feet, in which it was shown to be impossible to reader the original "es' by "into" or "within." Of course "the Church" composed of such apprecia-

tive minds was well able to pronounce Mr. P's arguments overwhelming. But after all, this may not have been the denembers were out. But it seems that the Cierk

and Moderator were there. As to the clerk, I know of him nothing remarkalle. It seems from his work in this office he is the man to write what others dictate. He made them a good elerk.

As to the Moderator, he is the oracle of that had been converted from sin and saved from its

imself to God."

Hep. 3, 12 and 13.

1. From the unity of Christ. Christ is a unit.

were poured out in those tears the love of God,

and there spake in his words the power of God,

that pierced the car of death, and broke the

slumber of the grave. When he went to his dis-

ciples in the storm he had the form of a man, but

3. We cannot account for the events of the erucifixion without admiring that the dividity death of Christ prove that is was God incorrect blo. Any argument that would prove that there was no suffering divinity in Christ death, would

Pine Grove, Feb. 23ed, 1860.

For the N. C. Ch. Advante.

Cutious Paots about Great Men-Sir Issue Newton was horn the same lay this Galites field. Elistispeare was been the 191 of April and died the and of April.

John Alians and Thomas Johnson die ben th ano day, the 4th of July.

Chansen was the first post burled in Wertminuter Abbey, in the year 1460, and Dooley was baried in the grave of Chancer just turner conturies here.

Crouwell and Hamp ins, who were evisited ball cision of "the Church." as it was a rainy day, on which they " resolved," &c, few of the twenty bound for America in the rear 1447. The ressel was afterwards prohibite theom sailing. thathat also was at one time on the eve of crise of the occur for America. So was Robert Burle, of I so were Southey Coloridge, Landl and Lordett. The manory of Dr. Leyden was so grantion was some times with additionity that he can be church, who last year wrote such a letter of re- bis mind. Thomas Fuller could repeat five bateall particular filets from the multitude statistics joicing to the Biblical Recorder, not that souls dred unconnected words after twice hearing to un and much would the whole of I nower, (as they professed to have been converted principal street is fionden after once possing lsewhere than at his protracted meeting) but that hr ugh it and hard again. he had immersed some who had been ment rs of Locke was bunished, as a traitor and wrote his the " Methodist Society and from under their in-"Essayon the Human Understanding" in a Datch fluence." He is the man of large missionary garret. John Bonyan wrote the " Pionim's spirit who, as chairman of the committe on Mis-Progress" in prison, and Sir Walter Ralogle wrote his "Universal History" in prison. ions at the Beulah Association of 1850, urger, in a report the redoubling of their missionary efforts, Burton, the author of the " Anatomy of Midnot that the gospel might be ! preached to every "nucholy" pretold the day of Lie death by astrotolcreature" nor that souls might be saved, but "lest gy, as he mid. Dryden was a firm bourser in the ground might be occupied by others." Now it seems that this Jordan, like his an-John Kenta was been in a Livery Stable Corsient namesake with which Joshua had to condinai Woldow was the son of a butcher, to were tend, wound overwhelm all who would erors him ports Akanside and Henry Kicke White .with his "waves of immersion," not to waft them to the land of Caanan, but to bear them down, down until they found rest in the leaden waters of the Dead Sea. with his "waves of immersion," not to waft them servant on I Alexander Alikon, the distinguished instars of, was brought up a weaver. Such a church with such a moderator, and such a clerk in " Conference" has issued its builts, Samu d Rogers was a hunder, and so was 160 r Green Halleck. Rogers first d termined to beinchurching those whom God hath delighted to pless, claiming to be " The Church," misjudging tome a post on verying " Reattie's Migsted," the motives, and misreading the hearts of honest when only nine years old. The Roy William men, and spreading these things on their journal, to meet them, unless repealed, at the judgement seat of Christ, where the secrets of all hearts are to be known, and they are give an amount of men, and spreading these things on their journal, to be known, and "every one give an account of Sir Walter Scott. Handal the numbers was so miserly that he Now unless "The Church" really knows that was frequently known to wear a shirt a monitory was neglecting, and an order a same a metal to save the expense of washing, while Boat area was so find of washing himself that from the was-terine would pill, together with the miscrable corre-ching he would make upon his untuned Gella (being deaf,) be could not keep a hearing bound. The father of Sir Matthew Hale abardon 4 the when a man is once converted and has been bantised, there is no danger of his losing his reigion and going to perdition, whatever sin he may commit, it would be well for them to consider their course in this matter. But even if they do know this doctrine to be true, it would not be notice for them to consider the following passages of scrip- practice of law, because his conscience would not permit him to "give color" in pleading. Montsigue, the French ensaylet could speak Litin Ezek, 18, 24 and 26, also 33, 12-18. John. 15, 6 1 Tim., 5, 12, Heb. 6, 4-6 also 10, 2-15, 6 I Tim., 5, 12. Heb. 6, 4-6 also 10, 2-80, 2 Peter 2, 20 and 21, 1 Tim. 1, 19 2 Tim. word of Frem h-disparents caused all conversa-word of Frem h-disparents caused all conversation to be plideessed to him in Latin. Grouchy, who a delay caused the defect of Napoleon at Waterloo, is said to have caused by For the N. C Ch. Advocate similar delay and indecision the Irich to also Joy Thoughts for the Thoughtful. a struggle for freedon from the yoke of Haghard. Did the Divine Nature suffer? I think is did.

columns, such as they would not be ashamed to have shown them in the general judgement, and tleman on this subject, and he gave me the solicit subscribers that they and their families may mournful history of his own community. He become better acquainted with profitable facts said : among us, and especially with that unassuming branch of Christ's Church of which our Advocate is a worthy and respectable organ. C.

Fireside, Feb., 16, 1860.

For the N. C. Christian Advocate.

St. John's College. MR. EDITOR : From an article headed "St.

Johns' College," in your issue of the 10th inst , extract the following, upon which I desire to cogitate (out loud) a little-" It is painful to witness the indifference of the fraternity generally i n our State ; as evidence of which, see the number of breth-en, gentlemen too, generally of considerable weight of charcter, in the immediate vicinity of our lodges, who never frequent them.'

Agreed, brother, it is a painful sight, but the thought occurs to me that perhaps there is a cause for this, that cause infinitely more painful than the effect. My reflections are that Masonry is a moral institutiou --- in its precepts emphatically so. It denounces, has not, never will, and Masonry never can countenance, Infidelity. It interdicts profanity. It abjures drunkeness. It prohibits adultery, in a word, it denounces, and sets its face as flint, against all manuer and kinds of immorality, and this too, amidst the most imposing and solemn scenes and ceremonies.

To be a Mason, every member of the fraternity must come up to her standard. Well, I stand on the street and hear the loud oaths and horrible blasphemy, I look and blash, the mouth of a Mason, uttered them. I pass by the pest hole which is extracting the essence from iniquity, the grog shop, from which are issuing the sounds of revelry, I look in, and grow sick at heart, these are Masons. Here comes a poor fellow, reeling up the street, his bloodshot eyes rests on my sorrowful face as he calls me brother, he is a Mason .-As I am on my midnight errand visiting the sick, a man stealthily picks Lis way from a haunt of sin, I meet him and recognize a Mason. I stop this painful thought.

Masons tolerate and keep among them men like the above ; true their laws forbid it, but such is the fact.

Thousands of Masons there are, good and true--Brethren purge your lodges, execute your admirable laws, show forth the beauty of your divine precepts by an exemplary membership.

Until this is done, let us cease to be surprised at the number of brethren, gentlemen too, aye Christians too, " generally of considerable weight of character," in the immediate vicinity of our lodges, who never frequent them.

The Christian's chart says, 'my people come out from them (the immoral) and be ye separate." Let the Lion of the tribe of Judah prevail. MASTER MASON.

For the N. C. Christian Advocate.

What Else Could be Expected.

tion affect to rank that faith as the true system | shrink from his presence. of religion, and contend very earnestly that the same courtesy should be extended to them by other denominations, that these extend to each other.

If you refuse to address them by the sacred title of Rev., or do not recognize them as ministers of the Most High, and invite them to share the ceremonies of the sanctuary, they will become greatly offended at you; and should you be unwitty enough to dispute with them on any of their dangerous heresies, the heated language, abusive manner, and the general contempt shown you and all vital religion, will soon reveal to you, beyond a shadow of doubt, " what master they serve."

Universalism is corrupt and rotten throughout-root, branch, and leaf, a poisonus deadly corruption filling up every part of its wicked system .---Wherever it goes, it leaves its debasing power, more withering than the fatal upas which sends out its life-destroying influence in every direction and proves fatal to all who fall within its charmed sphere. A striking similarity exists between the joyfuly singing ; "Fear not; when thou passes upas tree and Universalism. To the eye, the for- through the waters, I will be with thee; an

I was conversing a short time since with a gen-

Previous to the introduction of universalism the people were law-abiding, peaceable and quiet ; crime was almost unknown. But a change had come. The flood gates of vice were open, families divided among themselves, neighbor holding a deadly hostility to neighbor, the restraints of religion all gone, theft, burglary, and murder, the order of the day. Reader, I a-k with candor and earnestness, What else could be expected ? M. R. D.

> For the N. C. Christian Advocate. Autobiography of a Dime.

has been my home; echo sends back the answer how long ?

When I first emerged from my native home attracted considerable attention. I was not like the gay belle, admired for my fine appearance, but, was highly appreciated for my intrinsic value I was exceedingly grateful, to the Miner for granting me the pleasure of beholding so many strange and beautiful things, for comely as I was I was fond of the beautiful.

After a few days of enjoyment I was taken to a mint, where I underwent some of the most severe punishment, to which a poor creature was ever subjected. During this operation I mur-mured incessantly, and wished I had remained in my old home.

When I recovered from this punishment, and compared my now beautiful form to my former self I regretted having murmured, because I knew my master afflicted me only for my own good I was now delighted with myself, and began to think of my future life. Words inadequately express my deep sorrow when I learned what part should act in the great drama of lif .. Oh ! how I sighed to be some glittering diamond to deck a royal queen. Like the majority of mankind I desired to benefit my fellow creatures in some way One circumstance frequently occurred to mar my happiness. This was the sudden transition from one owner to another. Ah ! my poor body has received many excruciating pains from the vice like grasps of avaracious fortune seekers. My life was one ever varying scene. Sometimes my existence was replete with happiness, then again my cup of sorrow would overflow. I believe the happiest moment of my existence was when I procured a few pages of the Bible for a poor little Hindoo girl. The smile of gratitude which played round her finely chiselled mouth, afforded me the sweetest pleasure I ever experienced. Thus I lived many years, during which I witnessed indescribable scenes. One day I found myself associated with several companions of my own size; I was contemplating how much pleasure I should see with them, when I ascertained the startling news that I was in a Miser's chest-imprisoned for life. From that time no smiles have stray ed across my care worn face. Sometimes] The teachers of the doctrine of universal salva- see the iron visage of my jailor but I instinctively

Hath He said, and shall He not do it? or hat He spoken and shall He not make it good? In the pilgrimage of life, the child of God i

often called to walk through a wilderness of stern discipline. Datk shadows are thrown aroun him; and the farther he gropes on, deeper anstill deeper the darkness groweth. Reason, th boasted teachings of philosophy, throws its luri glare around him; but like the ignis futuus, only serves to delude and entice him still farthe in the mazy labyrinth. He becomes more an still more confused, and ready to sink down over whelmed with the burdon of despair.

But he throws upward his eyes, and behold the bright star of Faith, beaming mildly above his he remembers the precious promises which befor have cheered him, and again he presses forward

on, equal to any men of the Church. Let my brother beware. A bitter sneer is

easier to utter, than a statement to be proven but the above are sufficient. I could give extracts, indeed, that year after year they do "little or no century past, the membership of the church, white and colored, have arisen from 0 up to twenty odd thousand. In Reason 2nd., your

correspondent certainly could not have considered his words. Does he really think that the South Carolina Conference has treated any part of its membership "meanly?" Does he really think that it could consent to treat any part of them 'dastardly." Does he understand the momentous import of such words ? Does he know that

such a declaration involves the whole southern church, our whole common Methodism? And have we reached the point whare an Organ of our church consents to either the words "dastardly" "meanly' against one hundred and sixty of its ministers? Does the author know how he

ought to abhor himself for being involved and associated with such men ? Does he know how deeply the utterance brands his own name? But why such fearful curses? Simply because the Conferen e hesitated to become responsible by an

agent or otherwise, for the heavy indebtedness of an institution, which belonged to a Joint Steek

Company, in whose Board of Trustees as a Conference, she had not one vote; and therefore over whose destiny she had not the slightest control. Yet did she withhold her assistance ?--With a generous hand she gave one of her most gifted men, physically and intellectually, to be its President. She appointed annually visiting committees of ability and judgement She gave the free use of the church paper, and threw the right of influence of the entire Conference into its side of the balance. Just as the Trustees signified their willingness to make a satisfactory adjustment of the property of the College, she appointed a commission of her best men to receive their proposal, and appointed the Agent that the College selected, to carry out their wishes. Yet your correspondent who professes to believe in a final judgment where we will be made to answer for our words, hesitates not to charge them as acting "meanly, dastardly," for so doing. Reason 3rd., speaks of the proportionable contribution of missionary money between the up-country and low country. I herewith present

the average contribution, per white members, for the several districts for the past year; and leave your readers to consider it. Charleston District, 95 ets, per white member; Columbia District, 59 ets; Orangebur gh District, 51 ets; Marion District, 38 cts; Cokesbury District, 38 cts; Spartanbough District, 29 ets ; Wadesboro' District, 25 ets; Shelby District, 8 ets. This year \$1,220, has been appropriated to two small missions in the Lincolnton (formerly Shelby) District, which is more than double the entire amount contributed the past year to the cause of Missions by the entire district.

Reason 4th., is so loosely stated that it need not detain us long. The Rutherford Academy being a private enterprise, under private control, for private ends, the Bishop refused to entertain the question of appointing to it the preacher they asked for, and there was an end of it. The Discipline has not yet provided the Conferences with means to coerce the Bishops into their way of thinking, yet, your correspondent says "their presentation was treated with perfectly silent contempt ;" although the matter was laid regularly before the Bishop. This "Reason 4th.," is the "unkindest cut of all." Et tu Brute?

Reason 5th , contradicts flagrantly Reason 1st. In Reason 5th., it is stated that only the "refuse preachers" are sent up the country-in Reason 1st., it is not the "refuse preachers," but " The Southern prelates" "of some Southern City"-i e, it is the elife and select preachers who are sent up there, and who "whine and

CONTRACTOR AND AND AND AND AND

unknown tonque. I could easily give other extracts from each of these writers, to show that we are surrounded by pedo baptist-t." there was a decided antagonism in their faith.

by tacts, and as a Methodist preacher, I would too, from Rev. Mr. Palmer's work on "The remind him of the warning of the Discipline against "speaking evil of magistrates, and of Whittingham, of Maryland, who is understood to ministers" But it is very marvellous that the be of the "same faith and order," of Bishop preachers of the South Carolina Conference, year | Doane). One extract will suffice. Mr. Palmer after year, do "little or no good" in the up-coun- | says, " I should like to see the Patriarch of Contry ; and yet each year they number their con- stantinople, and our Archbishop of Canterbury, verts and new members by the score. Singular go barefoot to Rome, and fall upon the Pope's neck, and kiss him, and never let him go till they good," though through their labors in nearly a had persuaded him to be reasonathe.? Well may a Tresovierian writer renters, "1" after such long and 'Catholic' salutations, " is a supposable ", after such case that the two divines would have no objection to the ' bare foot' of the Pope.'

The "clergy" of this State are known to be "High Church." I wonder if they endorse Doane or McIlvaine theology? And I should like to know if the Bishop of this See, endorses the charming catechism of Bishop Odenheimer, who seems determined to "out Herod" Bishop Doane in his literary performances. The following extract is from a recent letter of Dr. Summer's to the Southern Christian Advocate :

As Methodists, we should naturally minute more with our Protestant Episcopal friends than with other Christians : but it cannot be so here. As a people, they do not recognize us as belonging to the church at all. They say, in effect, "The temple of the Lord are we,

And heathen all beside.'

There are some noble exceptions to this; but not enough to modify the bearing of that communion toward their ecclesiastical neighbors. For my self, I consider the prelatical succession an unmitigated humbug-a divisive and schismatical dogma. It has not an inch of Scripture ground to stand upon. It was not dreamed of in the carly Christian ages. It has been repudiated by the more learned and pious divines of all comman ons. Its historic baselessness has been demonstrated a thousand times. And yet the contemptible figment is paraded by Romish and Anglican, and Anglo-American " Catholics," for purposes of self-aggrandisement, just as if no one had been nauseated to death by the wretched nostrum. You are, perhaps, not aware to what stupid lengths some of our churchlings carry their folly. The Rev. Dr. Odenheimer (now Bishop, in the See of the late Dr. Doane) has published a little manual, entitled, "The Young Churchman Catechised," from which 1 give a precious morceau ;

"Q Is every one permitted to interpret the Bible according to his own opinions ? "A. Certainly not. 'Q. Who then is the authorized interpreter of the Bible? 'A The Holy Catholic Church. 'Q. Is the Holy Catholic Church called by different names in different countries where it has extended ? 'A. Yes. 'Q. What is the Holy Catholic Church called in England. 'A. The Church of England. 'Q. What in Scotland. "A. The Episcopal Church in Scotland. "Q. What in Italy, Spain, Portugal, and France? 'A. The Church of Rome. What in Greece, Russia, Asia Minor, etc. 'A. The Greek or Oriental Church. "Q. What in Syria and Mesopotamia? A. The Syrian Church.

Q. What in Egypt ? A. The Coptic Church "O. What is the name of the Holy Catholic

Church in the United States ? "A. The Protestant Episcopal Church." There, sir, what do you think of church twad-

dle of that sort ? Do you not thnik that he ought to have mitre and lawn sleeves put upon him ? the same-identical--the one "authorised interpreter of the Bible." Let us see how this one Holy Catholic Church interprets it for us.

Why Mr. Editor, from the holy influence of the thousands of those baptized in infancy, such as Baxter. Henry, Luther &c. I should have expected that request to have come from the Devil, whose kingdom has so often suffered from this infant

"Church." what Church? Why "The Church" that ignores Methodists, Presbyterians, Episcopalians and Israelites, alike. Poor old Stephen, he was so badly seared, he called the "society" of the Jews in the wilderness a "Church." Acts 7, 38. The poor old man ought to have lived in this day of light, listened to Elders Purefoy and Jordan and "The Church to the land of Caanan, but to bear them down. in Conference," and learned that Moses and the rest of his heathen brethren, only belonged to a of the Dead Sea.

"society." Well, as we learn from the Biblical Recorder of January, this "The Antioch Church in Conference"-yes, in Conference-gravely considered, preambled, resolved, and entered on their "Church Book ' certain things, which they also resolved to publish to the world-as true ! Now this "Church' claiming, not only the

only right to baptize," but it seems also the power to "search the heart" and "know the thoughts of the heart" with their backs turned mostly on Rev "T. W. Moore, of the Methodist society," (who, before this publication had thought he felt quite good humored on that occasion, but who must have been mistaken, as " The Church) says that "Whercas, Elder G. W. Purefoy, preached, &e ," he, " became much excited and challenged Elder G. W. Purefoy to meet him in public discussion. ture :

It seems, however, that "The Church" was much better at "knowing the thought of the heart, than at reading letters," and even at understanding them when they are read. And as they made a slight mistake of a few truths just at this point, (as they don't read well) it would be well to give the facts in the case.

1. It is not true, that " Moore tried to break up the congregation in confusion, by haranguing them from a buggy." The fact is this: Mr. Others think differently. That the Divine na-Purefoy had come on the ground with a set of ture suffered I think is evident from several courules for conducting the discussion, two of which, siderations. Mr Moore considered arbitrary. One of them required Mr. M. to notice all the points of Mr. Though formed of two natures they were set P's. sermons " in the order in which he presentunited as to make but one person. He puscessed ed them " As well might one expect the fisher to pursue the track of the scuttle fish. The second will, but one mind but one center of consciousrequired that Mr. Moore should confine himself ness. Such a union of his two distinct natures to half hour speeches in his reply to two speeches, was necessary to give to Christ personality and each, three hours long. Mr. Moore thought two unity of being. Now if Christ had but one cenhours at least due him in a reply to a six hou's ter of consciousness for his two-fold though united speech from so noted a champion of the Baptist nature, and he suffered at all, he suffered in his Church. And while he was willing to allow Mr. whole being, in the entironess of his personality. P. an equal time in his replies, Le was not willing But if Christ has more than one center of couto take the compliment given in the half-hour restrictions. It was on these points the coresponsciousness, you destroy his unity, and personality and not only give him two natures, but you make dence was conducted. When Mr. M. had rehim two persons. This person suffered as divine ceived Mr. P's last note, refusing to concede a and human united, one and inseparable. In his point justly claimed, and with the note, a declaunited nature he submited to persecution, toil haration from Mr. P. that the correspondence was bor and privation, as Divino and human, God closed, and knowing that the Baptists were cryand man he agonised in the garden was scourged ing to make the impression that Mr. M. was in the Judgment Hall, and suffered on the cross. afiaid to meet their champion, he then from a The Scriptures no where give any intimation, buggy read the correspondence, and left it with that he did not suffer in his whole complex being. the people to judge who it was that was attemp-Christ suffered, they crucified the son of God and ing to play an unfair game. He then remark-ed that as Mr. P. would not proceed with any Lord of glory. Such is the teaching of the inspired writers measure of fairness, he (M.) would proceed, as had been first published, to preach upon the subject of baptism at his different appointments ; and as given by the inspired evangelist. We know that he would, as stated in his first note to Mr. that his two natures were inseparable in all the netions of his life. When he was born in Bath-P., reply to his positions ; and without dismissing, or without "trying to break up the congregation in confusion," he left the people to choose for themselves, either to go home, or take part in the "prayer-meeting," as was proposed by Mr. his birth was aunounced by the glamming star, and P's brother. It was at this juncture, when the doctors, it was a human voice that spake, but divine correspondence had been read, that their " ablest love and wisdom breathed in his thoughts and man in the Baptist church," consented to allow burned in his words. When at the grave or a reply of two hours length. Lazarus he wept and spoke as a man, but there

2. Their "Whereas" says also that " Hon. E. So the Catholic Church in England and Rome is G. Reade, the friend and relative of Mr. Moore, urged that the discussion be closed." Now while "The Church" is not to be held responsible for a mistatement of facts, (as they read letters badly The Doctor then exhibits the antagonism of and hear no better) they ought to be held respongrumble" at their appointments, there your cor- the two churches, though Dr. Odenheimer would sible for misreading the heart. Every honest he walked on the waters as a God. When with For the N. C. Christian Advocate. The Way it Goes.

After all that has been said, about " Dome in Happiness," I imagine few-very few.kn z.n. personality in such a sense as so have but one invely may galout it. The manes get morried, enjoy he hency moon, and then and then out come forborite play-will old old be indeter she preside the one proceeds-the other yown pyouge, and though of course it is all done in a justing way, still it is done and can never be to-

> The wild is about doing some little thing, which the leastand observing, says: Dur 11 rather year would not do that. But why? Well for such and such reasons, dont do it. Yer, 1 will The fundant looks pltiful, and she that a kindly complies with most or her husband's with a and it is said they are a lovely pair, but "every herrt knows its own bitterners.

And this is the way it goes, and most people seem to thick it is the way to live. But, to lives me readur. tory to the better way, I would offer a few prop-

2 That the Divine nature suffered is evident 1 A good husband will make reasonable de from the history of Christ's advent, life, and death | mands (not commands.)

 A goal wife will pay such deference to the opinions and wishes of her hutband, as to comply very domand, H a removable one; with nearly and presidvative it is out of for power to comply she will decline in such a respectible mann r, lehen. Divinity and humanity were suited. Hence and pready the angels sung his natal song. When only that the hulland can but love and henor her for twelve years old he reasoned with the lawyers and it.

3. A good husband will comply with all reasomebic requists of his wife, and in case he thinks proper to refuse her, he will do it so kindly that she will not once think of posting or retailation. 4. The above propositions complied with ; Domestic Felicity will be appreciated. AUNT HESTER.

Children.

If, in instructing a child, you are vexed with respondent calls the holy men of God now on my fain make the "young churchmen" believe they man and acquaintance of Mr. Reade knows that them on the storm swept sea ; and they afrighted it for a want of adroitness, try, if you have never

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mer is attractive, and its fragrance is said to be through the river, they shall not overflow thee | District " refuse misread his motive. And when they look- awake him from his slumber, with human voice tried before to write with your left hand, and grateful; no one unacquainted with its history when thou walkest through the fire, then shall siding Elder "feels himself somewhat degraded" | cludes thus : preachers,' and says the Pre- constitute a glorious unity. Dr. Summers coned into Mr. Moore's heart and found that he felt he rebuked the winds and the waves, but they remember that a child is all left hand .- Life and obeyed the voice of God. In all his works you Book .