NORTH CAROLINA CHRISTIAN ADVOCATE.

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ORIGINAL. For the N. C. CH. Advovate.

Inconsistencies.

many real laughable *williculo different* parts and appointments of a circuit, than first there seemed to be nothing, but a moral in-consistency. It is often the case when we see a poor, reeling victim of intemperance, that we com-pare him to a brate; and the comparison has be-come so trite, that it seems to be the only instance. in which human beings resemble animals of a and an operation in harmony. Our fathers aplower order; but infatuation of any sort is apt to preciated the value of the plan, and dared to meet bring out the animal in man as some events will the responsibilities of its existence. When the

found within the bounds of civilization, and such unusual, but customary for the official members are even now identified wi h the Christian church to ride on horseback a hundred miles, to be at the

designedly, to witness a modern bace after the was expected to be done upon these occasions most approvel style; but which, in my opinion. They were often seasons of refreshing from the fell far short of the amusement in question.

sable musicians for the occasion armed with violin. get an official mendar to go ten miles, to be in a banjo, tamborine &c., occupying a commanding Qt. Conference ; indeed, v ry few attend, who are

forming a real live octagan of about wenty fee in diameter, then all seemed ready fo, the word. " S.c.r.a.p.+ s.r.e.s.a.w" from the violin, "euddy up a diago bias" from the banjo, and "fast la- sure, and not of a cessity ; but to be at Quarterdies f-o-r-w-a-r-d" yelted out from African lungs. 1y Meeting is a matter of official ruty-and we was the signal for a very circumspect manoeuvre. should always perform our duties, before we in-One or two advanced a little from their re reat- dulge in our pleasures. Nothing less than sickswayd menacingly to and fro several times-reel- ness, or some matter of very great emergency, ed like till pines in a gale-dodget a little-roll- should prevent an official member from being p.eed the eyeballs in a most exerneisting manner- sent in the Quarterly Conference. stared at vacancy-recoiled with arched necks | I have often, in the course of my ministry, been like the deadly copperhead when about to strike- astonished, that persons in one part of a circuit then retreating, slid back to the starting point, should know so little of the condition of the church

Fare your p.a.r.t n.e.r.s" rolled out from not make these remarks in an improper spirit .--

Ridgway Letters .--- No. 5. QUARTERLY MEETINGS.

polity, more calculated to promote the welfare of the Church, especially on our circuit work, than the holding of Quarter'y Meetings. I know there are some in the Church, who favor an abolition of the "Presiding Eldership," but I am inclined to the opinion, that these views are held, almost entirely, by city pastors, and town laymen, who are unprepared to appreciate the advantages to be derived from the arrangemet in the country.

MR. EDITOR -It is my private opinion that if a man will travel about a good deal, over the ed to promote a feeling of sympathy between the circuits were the size of a Presiding Elder's dis-Did you ever see a Methodist dance ? Such a triet, as they now exist, and when the churches were far apart, and difficult of access, it was not Not long since, it was my fortune, though un- Quarterly Meeting. In those days something

presence of the Lord, and of revival in the Church. We will suppose the prelminaries arranged, the But times have changed. Now, it is difficult to Position, and most inveterately bent distinction. The dancers were coupled off very sociably, appeal to them to know why they are not more not near enough to return home at night. If you worship him, we sing : punctual in their attendance, the answer generally is, that they do not like to be from home at night To be at home, is a mere matter of plea-

and closed the movement with an ineffable wig- upon another part. Often they do not know the number of appointments the preacher has I do

For the N. C Ch. Advocate.

There is, probably, no one feature of Methodist

For the N. C. Christian Advocate. Our Local Interprises. The present is an exceedingly interesting and aportant period in the history of Methodism, within the bounds of the North Carolina Conference Our situation resembles that of a young

cess and permanence of our beloved Methodism.

cessity for every enterprise the Conference has change their church relations. undertaken and recomm nded to the liberality of 1. It is an evidence of on unsettled state of mind

"O! to Grace, how great a debtor, Daily, I'm constrain'd to be ?" &c.

For the N. C. Ch. Advocate, A Change of Church Relations. Every time a prominent member, or a taleated

ninister changes his church relations a great hue and ery is made. Arnold, the traitor, is raised from the tomb, and his infanty is held up to pubman who has just reached his majority, and laid his plans for life, but finds himself greatly em-Catholicism, and show Bishop of North Carolina, lie scorn. And L. Sillimon Ives, the apostate to barrassed for want of money to prosecute them to a successful con-ummation Besides those great causes, to which the whole Church is committed, men who are conscientiously seeking after truth, we have several of a local character prominently and arting consistently when they believe that before us, upon which depends much of the suc. they have found it? Why should the ban of public opinion be place apon such persons? Is

dential? There is such obvious and absolute ne- which have been assigned why persons should not

our people, that we can just as easily see how the Church herself can be the result of accident. All not equally as evident that they are coming to with one consent say : we cannot spare the Advo- settled convictions of truth, and stability of purrate-we can't have a single name erased from pose? But might not the same argument be the catalogue of our schools and colleges. We brought to bear upon all men who change an are, therefore, bound to the conclusion, that every opinion or practice in reference to any matter one of them is *Providential*. If so, there is no whatever? Would not this entail upon every one discretion left to the Church. They must be sus- all the errors in faith and practice into which igtained. God deman s that they shall be. He, norance or inexperience has led them ? Are men in this way, indicates the menner in which the never to element in intrious practice, or discard Methodists, in the bounds of the North Carolina an erronious doctrine? Away with such lo ie. Conference, shall must their indebtedness to him. 2. It unsettles a man's fulth. Suppose it does. That there is very great indebtedness, all acknow- Ought not the faith of every one who is in error ledge. Almost every time we meet together to to be unsettled : Is a num to be chained down by public sentiment to adhere to an erroneous faith as long as he lives and that too, after he

has perceived his mistake? Now the objection is good for nothing unless it be assumed that every

The grace we so justly celebrate, has descend-ed to us through Methodism, as its channel. We mantain. One of two things must be truecannot separate the one from the other. The hu- cither one church, in its faith and practice is right man mind has no power of computation with in everything, or all are wrong in something, which to calculate the extent of His grace, nor of | The latter, I think, is must prohable. But while estimation to determine its worth to us. Nor can all may be wrong in some things, some are more we discharge our indebtedness to Goo with the deeply in error than others. And surely when one dee of thank-giving, nor with songs of praise .-- | finds himself in dangerous error, he should ch uge Freely ye have received-freely give," is the both his opinions and his church relations. Shall ommand by which all are bound. He reserves to the Roman Catholic who is thoroughly disgusted himself, in kind, a part of all he gives, or its equi- with his wefer God's and image waship he convalent in value. He ranks his in the first class strained to adher to his church relations lest his mon any considera- faith should be unsettle tion, waive that claim. The Jews were required | church, Episcopalian who ignores a succamenta to devote to his service, the best and the first fruits selvation be compelled to diag to her communion. of all their increase-christians "to lay aside Shall the Calvinist who because convinced like each week, as the Lord has prospered them."- Peter, that "God is no respector of persons," There can be no genuine gratitude where there is and that "Jesus Christ by the grace of God tastnot corresponding *bherality*. He who loves much, will give much in propertion to his ability. All we can ask is, that every one shall render to Jod, his due. In that case, enough would be re- of the son of God ; shall the Universalist who has lized to meet every want of the Church, and of blasted out the very existence of hell; and shall he world. We cannot doubt, but there is wealth, the Immersionist who fancies that the only way and physical and intellectual energy enough, in the Church, to meet every requisition God makes upon her. He is inexpable of making too great a demand upon any of his people. Why should any complain that so much is re-Why should any complain that so much is re-Now I mantain that when any one is truly con-vinced that be has been in material error he is winced that be has been in material error he is uired, to carry forward the enterprises of the justifiable in changing his church relations. That Church ? Was there ever before, a time of such | he should not change from one church to another resperity? Was there ever a time, when means | for " light and transient causes;" that he should altiplied so rapidly in the hands of the people ? | not be "carried about by every wind of deetrine, Much of this is owing to the teachings and influ- is not only admitted I ut strong 'y mantained ; still cace of christianity-and with us, as Methodists, there are many instances in which a change of Methodism. Does it not follow, as a necessa- would be highly commendable. "Consistency "y consequence, that as Methodism has done so is a jewel." Now it is certainly inconsistent, if uch for us without the advantages we seek, or not dishonest, to believe one thing and profess with them, in their present incomplete state, that | another. Every man should profess what he beour success would be much greater, were they such as we purpose making them? They have what he preaches. We are responsible not only originated in the necessities surrounding us .- | for what we practice, but also for what we prosition altogether, and require the proof of such a strange hypothesis. They are of importance to all those who give, as well as those who receive. Let the Publishing both are conformable to Gel's word. Committee, and the Editor of the Advacate, have | One thing is patent to us all. No church obcommand of a publishing fund, and they as-ure us | jects to a change of church relations, or a reverthey can send us a far more valuable paper. The sion of faith, when a valuable member or able Schools and Colleges we are laboring to build up. | minister leaves the fellowship of another church, are for the people themselves-for their children; and seek communion with her. Then, we hear where they can be thoroughly equeated and nothing of Banedict Arnold or Levi Silliman where their piety and morals, can be guarded with Ives.

SELECTIONS. The Practice of Religion Necessary to Under-

stand if. " Then shall we know, if we follow on to know the Lord,"-Hosea, vi.: 3.

To understand any subject thoroughly, it is not but no, they frequently pronounce their opinion ving any experience of those laws at all.

taste for religion, without study, without practice, should attain to clear views of it. Can we expect in reach of his everlasting arm. to see all the beautics in the temple of religion while scarcely so much as standing on its thresh-old i. What we want the temple of religion get ?-Ch. A.l. and Journal. old ? What would we think of a man's complaining of his inability to comprehend a scienti-tic treaties, when he had begun in the middle of elementary principles, if he ever expected to obtayn a clear view of it? There is an important

How I was Led into Rest,

I was not at rest. My soul was not fully in God. After being drawn to study and vray to be

led into so desirable a state, I was gradually and s coessfully conducted, and will now briefly hint the process, not with an eye to obtrude self, but

possibly to profit some inquirer Having attainenough that we study it theoretically-we must ed a consciousness of entire consecration, as my enter into it and become practically acquainted mind and heart passed along, I realized more and with all its details. There are many things that more that the true solution of spiritual power was can never be learned from description-relations, (not more tritely from spiritual talkers than inbeauties, and excellencies, that no language can spired writers) faith. This truth was impressivecouvey, which must be seen and felt to be op- ly illustrated to my intellect and heart by a truly preciated. Let a man study a subject ever so eminent mental and christian philosopher, Prof. preciated. Let a man study a subject ever so closely without practice, he will find, when he comes to the practical part, that his knowledge is in many respects imperfect and his theories in-practiced. And we, accordingly, find that the opinion of a man *practically* acquainted with a subject is preferred to that of the most learned in the subject is preferred to that of the most learned subject is preferred to that of the most learned is well as many later christians, have used in respect to a subject ever so closely without practice in-practiced by acquainted with a subject is preferred to that of the most learned is well as many later christians, have used in respect to a subject is preferred to that of the most learned is well as many later christians, have used in respect to a subject is preferred to that of the most learned is well as many later christians, have used in respect to a subject is preferred to that of the most learned is well as many later christians, have used in respect to a subject is preferred to that of the most learned to an any practice is preferred to the most learned is well as many later christians, have used in respect to depart to depa the orizer. This being a universally admitted regard to deep experience. Therefore the next fact in other matters, we might reasonally expect step in my case was an act of venturing reliance. also to be abmitted in reference to religious without waiting for any kind of feeling, or anypractice that men would judge of the trath and thing whatever from God, further than what his excellency of religion by experience, and not sat- word and Spirit had already vouchsafed, realizing, isfy themselves with merely a superficial view; to use a figure, that I must step right out into the unseen, without any token of timber or granite upon experimental religion, without experience. being laid, more than what has already been laid This is as absurd as it would be to pronounce an to prevent foot falling into an abyes ; and further This is as absurd as it would be dominantee and opirion up in the laws of chemical affinity without having any experience of those laws at all. in a strange dejection, in a kind of horror, bord-er to despair, I realized that I must take the faith-

A great deal of complaint has been brought step right out against what seemed a premonition against religion on the ground that it is myste-rious. Now, we admit that there are things in faith went forth, the blessing came down. He religion that lie beyond the reach of our faculties, was faithful t at had promised. As true as the but at the same time the practical parts of chris-tianity are plain. It is, indeed, no wonder that the same course. With full concertation and full re is so anch ignorance upon the subject of faith, all-venturing faith, there can be no failure. religion, for it is but little studied by the men of In the exercise of unrestrained, self-abandoning a world, and that little never practiced, other faith, the soal is further from sinking and from bjects engage their attention. Without taste being relaked for presumption than with Peter's for a -ubject we can never expect to understand it. It would rather be strange if men without very vacuum would te as firm as the ber or granite

JUNIOR.

Ministerial Popularity.

There are two kinds of this popularity. One it? Would we not tell him to begin with the is founded rather upon ability in the pulpit, in the great congregation ; the other upon pastoral faithconnexion existing between the different parts we should say there is a third kind, or rather a falness out of it, from house to house. Perhaps of science; the study of elementary principles balanced union of the two, but such exact union

\$2 a year, in advance.

The Family Opposed to Newspapers.

The man that didn't take the papers was in town esterday. He brought his whole family in a two orse waron. He still believed that Gen. Tayor was President, and wanted to know if the "Kanstlutkians" had taken Cuba, and if so, where they had taken it. He had sold his corn or thirty cents-the price being thirty-five-but n going to deposit the money they told him that t was mostly counterfeit. The only hard money had was some three cent pieces, and these some sharper lad " run on him" for half dimes. One of the bays went to a blacksmith's shop to be casured for a pair of shoes, and another mistook

One of the girls took a lot of seed onions to trade for a letter. She had a haby, which she carried in a "sugar trough, ' stopping at times to rock it on the side walk. When it cried she stopped its month with a stocking, and sung " Bar-bara Allea" The oldest boy had sold a coon skin, and was on a "bust" When ast seen, he had called for a glass of " soda and water," and stood soaking his gingerbread and making wry The shopkeeper toistaking his meaning, faces. had given him a mixture of sal anda and water, and it taxed strongly of soop. But " he'd hern tell of so a and water, an' he was bound to give it a fair trial

We approached the old gentleman and tried to get him to subscribe, but he would not listen to internal improvements," and he thought " lara wicked invention and vexation Nona of his fauly ever learned to read, but one loy, and he " pushed se ool awhile, and then went to studying divinity."- Western poper.

Conversion of a Jewish Rabbi.

The Rev. C. Freshman, formerly Jewish Rabbi of Quebce gives the following account of hisconversion to the Christian religion, which we get from the Christian Guardian. A year ago a Jewish Rabbi came to Quebce from the Holy Land, to collect money for the poor. Among the ques-tions put to this Rabbi of Palestine was the fol-· We know that every event in the bislowing: tory of the world, of any importance, has been foretold by prophecy. The rise and fell of nations, the int oduction of systems of religion, whether time or false, have always been the subjeets of predictions. How is it therefore possible, omitted mention, of Jesus of Nazareth, and of the g. cat even a crused by his advent? Can you believe, I sail, that all Scripture is silent concorning one who is accepted as the true Messiah by so great a portion of the world, especially when we know it is written. 'Surely the Lord God will do nothing, but he reveals his secret unto his serv-To this dr. F. was never able to obtain an This led him to search the Old Testa-BESWOP. ment, but still only from the Jewis', standpoint, and in three mouths he came out a couvinced, converted, and happy Christian .--- North va Christian Advocate

Africans musical ou tains," and a num er of I feel that the thing is wrong, and that I ought others prepared to obey, but with a manifest in- to say so. It is the duty of the official members, crease of malignity. The secne reminded one of a parcel of unruly ings.

geese among a drave of h igs, when a long neck, a sement like hiss, and a decided intention to attended, who can tell the good that would result. bits, will put the bonest pig to flight, which done, Let us return to the "old paths," and, if it be the intrucing goose turns up a another How- necessary, make some sacrifice for the church .-ever there was no his ing or biling in this case. We are too much afraid, both as preachers and The more and being thought sufficient. Some people, of inconveniencing ourselves a little. We might have thought this enough of the sort for | forget that it is our duty to consecrate our all to rational beings and professing Christians to be God, and to promote His glory, at any sacrifice : guilty of: but in atuation is apt to reach some "Hereby are ye my disciples, that ye bring forth proposterous clonex, and of course, did not fail much fruit." in this justance.

After a number of other orders and evolutions, something was said by the sable commander which scened to have a powerfully electrical effect ; for it evidently made all hards do their " clean level best," and Bedlam most unquestionably broke loose. Quick as thought, flagging energies revived, intelligence beamed from wilted features, drow-v eyes flashed, the couples seized each other by the hands with a life and death grip, then the whole cavaleade went tearing round the room on a gallop that would have done ample credit to a stampede of wild horses an the prairies of the western rivers. The seene was wildly terrific. The great law of gravity, to whose strength the ladies are so much indebted, owing to the peculiar manner of wearing their dresses, was so entirely disregarded and so completely overcome, that the crinoline and French DeLaines were jerked about most unmercifully; and, " in undulations vast like a shoreless ocean tumbling round the globe," were made to execute a prodigious number of irregular gyrations about the point of suspension. A cloud of dust, kicked from the solid floor, rolled up and floated in the quivering nir, then vanished up the nostrils and down the throats of the panting racers. Springing forms whose virgin outlines showh? have been forever veiled from the gaze of mortal vision, were bereft of civilized protection, and the clowni h stare of rabble vulgarians floated over the prospect

() ! Modesty ! " Break up the fountains of your tears, your tears. More eloquent than learned tongue, or lyre of purest note! your sunny raiment stain. Pur dust upon your head, hament and weep, and utter all your minstralsy of wo !"

Space will not suffice to tell of the satisfaction afforded to " the barsher sex :" but that such exhibitions are creditable to innocence, refining in taste, edifying to the mind, elevating in character and parifying to the morals of young ladies, or premotive of integrity, enlancing to sobriety, a sufeguard to virtue, a refiner of social relations and a bulwark of sterling merit for young men, and for both sexes in every respect, a palladium of purity and mental beauty, who can say !

Satan has not a more insidious machination with which to lequile innocence, or blast the fairest scions of youthful piety. As a sectional evil, the Church does not writhe under a greater scourge; and as an argument in favor of cold, ungodly morality, there is not a more specious stepping-stone to the pit of perdition Shall the piously trained youth of our land blast the heaven endowed susceptibilities of their immortal souls by pandering to the senseless appet te of a moment ? Will Christian parents, as individuals, or as a church, suffer the Evil One to spread the pall of moral depravity over the temple of Zion, and permit one evil star to darken the horoscope CRUSADER. of her destiny forever?

The Sky and the Weather.

a rosy sunset presage fair weather, and a ruddy sunrise had weather. but there are other tints which speak with equal clearness and accuracy. wind; a pale yellow, wet; a neutral gray color constitutes a favorable sign in the evening, an unfavorable one in the morning. The clouds er will be fair ; if the edges are hard, sharp, de- but that these violations of mind, produce a change finite, it will be foul. Generally speaking, any in the "internal nature" of his very essence

tist translation into Bengalee which, in making them plead for it, who will, I know it to be evil When I have leisure, which will be some severwas an excellent one, full of argument and rich in In the busy marts of men---deep, unusual hues betoken wind or rain ; while al months, I will take up this subject and sift it the word 'baptize' mean 'immerse,' got a word which meant 'to down.' When the people read and only evil. ''No man in his senses would dance, taid Cicero; a heathen. Shame then, on Americans, only two other men were present in A pious old lady was asked why she named her Americans, only two other men were present in the quiet and delicate tints bespeak fair weather. fully. In the furrowed field or grove---of multitudes being 'drowned' by John, the innocently murmared, 'What a sinner!"-Lon-don Quarterly. What a sinner!"-Lon-don Quarterly. Simple as these maxims are, the Britist Board Yours affectionately. Upon mountain. sea, or shore---PETER DOUB. Still his untold deeds of love of Trade has thought fit to publish teem for the Fayettoville, N. C., Feb., 25, 1860. Are a blessing evermore. use of seafaring men. of them old women.

at least, to be present at the Quarterly Meet-

Suppose our Quarterly Meetings were properly

For the N. C. Christian Advocate. Did the Divinity Suffer ?

REV. R. T. HEFLAN :- " Thoughts for the Thoughtful," is the caption of an article in your issue of Feb. 24, which I will now only give a passing notice. The subject is, "Can the Divine Nature suffer." Various have been the opinions entertained upon this subject, by some few divines and laymen. In this communication I do not purpose to enter into any course of argument on the subject. I shall take the ground that, we have neither reason nor evidence, that the Divinity of Christ suffered, when he made an atonement for the sins of men I shall deuy the po-

As to the argument of D., "We," says he, answer, If Godehouse to suffer, he can," I would simply remark now, that it may, at least, admit of a doubt. " Omnipotence," he says, " can do all things that does not involve a contradicti n." This might be admitted for argument's sake ; and vet. D. would gain nothing by this admission. -On this subject, what might be done, is one thing, and what was done, is quite another. Let D. prove from the word of God, that God, as an Omnipotent" being, either chose to suffer; or, that he actually did suffer, as a divine being .-Will he-ein he do it. I wait to see. As to the argument based upon the "impossi-

bility, ' of the Divine nature, D. thinks it is not ' self-evident ;" and why !-because his, and hundreds of wiser, stronger and holier minds, do not see it so." "Hundreds of minds" as well as D's own "mind" may be mistaken on this sabect ; so that the contrary to his notion may be ie trus one, which I doubt not, will be shown,

before I am done with the "Thoughts for the thoughtf 1." As to the argument (7) based upon the actual sufferings of sentient beings ; that the more perfeet they are, the greater capacity have they for suffering ; therefore, as God is infinitely porf et, his capacity, therefore, must be infinitely greater to suffer, than beings of more limited capacities; it is unsound because, 1st, These less perfect beings, may have this capacity, because their perfection is not absolute and infinite. 2d, Because, hose very beings which do suffer, do so because they have sinned and ha e brought upon themthings and condition of nature, which constitutes "a want of harmony," between their "internal natures" and the perfections of God, and such-' external circumstances," as the law of God, and the claims of Divine Justice. 3d, because the

men, as the legitimate result of the changed "in- ing. It would show much better before the world ternal nature" of these, because of tran-gression, rendering the 'external cin unstances' so extremely inharmonious. 4th, It follows there-fore, that the change of the "internal," and mo-

ral " nature," o devils and men exposes them

The colors of the sky at particular times af- to the "external circumstances" of God's law ford wonderfully good guidance. Not only does and justice, which are now not in harmony with their internal natures'; that they now suffer, not because of the perfections of their internal natures; but because such a moral change has come over them, that, what moral perfections they A bright yellow sky in the evening indicates had before, are now altogether effaced from their "internal nature." And 6th, we arrive at the fact, that sufferings are the legi imate results of a moral change in the nature of the being who suffers, and consequently : 7th, Befere any sufferings again are full of meaning in themselves. If their can take place in God, there must not only a forms are soft, undefined and feathery, the weath- change take place in the volitions of his mind,

parental solicitude. We have abundant reason o thank God, that they are visited with such frequent revivals of religion-and that their students

Feb 21, 1860.

A young man intending to drown his dog, cowed into the river Seine, in Paris, and threw im into the water. The poor creature attempted to climb up the side of the boat, but his cruel master always pushed him back with the oars. In doing this, he fell himself into the water, and would certainly have been drowped, had not his faithful dog instantly laid hold of him and kept

The good man never dies,

Though his threescore years and ten May have passed unheeded by

ABRAM WEAVER. A Touching Anecdote.

so generally return home devote, ly pions. This Hon, A. H. Stephens, for several years the is a consideration of t e first importance, to those brilliant and eloquent leader of the Southern who love the scul of their children. When such | delegation in the flouse of Representatives, in a an infuence prevails in an institution, it must ne- recent address at a meeting in Alex andria for cessarily keep down extravagance, which is so the benefit of the Orphan Asylum and the Free usual; and, perhaps, in the course of educating Schools of that city, related the following touch-one child, enough will be saved to cover what the ing nucedote: "A poor little boy, in a cold parent may be required to give towards building | night, with nu home or roof to sheller his head, up, while they extend valuable advantages to an external or maternal guardian or guide to pro-

the less favored. If these considerations are just, no conscienti-ous person *ara* or *will* withhold, contributions from any cause, which looks to the welfare of the joicing. These kind attentions cheered his heart Church of God : because, there cannot be any and inspiral him with fresh courage to battle reason why he should. I like the spirit of that with the obstacles of life. Years rolled round; good sister, who is the subject of Bro. Wilson's Providence icd Lam ou; he had reached the lelast communication. Let every one sit down half gal protession ; his bost had dod ; the cormorants at hour with his own conscience, and consider | that prey on the substance of man had formed a the wants of the Church, to which, under God, he conspiracy to get from the widow her estates. owes his own salvation, and that of many dear | She ent for the nearest counsel to commit her ones, and from which he expects consolation in a cause to him, and that coursed proved to be the dying hour, determine what is one to each enter- orphan boy years before welcomed and entertainprise of the Chuch, and forward the amount, at | ed by her deceased husband. The sturu us of a once, to the proper person to receive it. This is warm an i tenations gratitule was now added to selves in their " internal natures" that state of | the speediest and most satisfactory manner in | the ordinary motives connected with the prowhich the thing can be done. It will save a most fession He undertook her cause with a will unpleasant necessity, that of taking men " from not easily to be resisted; he gamed it; the witheir loved employ," and sending them out in dow's es at secured to her in papeauity, and added some sort, to the service of tables. It is a pity Mr. Stephens with emotions, that sent a thril the Church will suffer agents to be sent out Far hough ut de cu c, the o plan boy stads b-

THE OPINION OF A LEARNED AND EMINENTLY DEVO-TED MISSIONARY TO THE EAST.

"It is certain that 'dip' in our English version is never baptize in the original, as it is impossible to say where three thousand people could be immersed in a day in Jerusalem Besides, we do not believe that any living soul ever saw one man immersed by another (unless he were a Eqropean Baptist) in all the East on any occasion. We have watched for the phenomenon in India, Egypt, Arabia, Palestine; but never saw a native of those countries immerse himself. No doubt they do dive or duck sometimes; but we never saw it. They go down to a piece of water

is absolutely necessary to us d estand the higher departments. It is so in religion. We must be the other a little predominates in the case of al- that the prophets, in their inspiration, should have gin with its elementary principles. So far, then, most every preacher. Now, the point ai ned at s the ignorance of men from being an argument against the clearness of religion. It is a law of the Divine government that in the sweat of our that of the two kinds alladed to, the least imp sbrow, mentally and morally, as well as physically, ing. the apt-to-be-undervalued kind, "from house we shall earn our bread. God never bestows to house," is the preferable ; and that in the upen us any superfluous light.

To the sinner, religion way be dark and mysterious, but he knows one thing, that he is a sinner, and that it is his duty to repent. He has light mough to conduct him to the cross. What more s necessary for his present use? And when he lays hold apon Christ by faith, a flood of light is poured in upon his dark soul ; he has followed on entered the kingdom, and knows but little of the way. His future experience is to make him acuainted with the deep things of God. As he journeys on, he acquires more and still more of the love of God, becomes better acquainted with Christ and more accustomed to the path. Difficulties after difficulties disappear, and the circle ing. His views of God, of Christ, of salvatien, Let us take heed. of duty, become more clear and comprehensive. No limit is to be assigned to the christian's

progress. It cannot be said in reference to him ; State of Morals on the Continent of Europe. thus far shalt thou go, but no farther, and here let all progress cease. God has placed in our hearts the love of the sublime and the holy, and has Lidden us struggle on with the assurance that there is something higher for us. Darkness for a season may envelope us, but light will soon break forth. " The path of the just is the shining light that shincth more and more unto the perfect day." "The wise (*i. e.* the virtuous) shall un-derstand " Deep piety is necessary to enable us to obtain a profound knowledge of Divine things. There must be a quick moral sensibility, in order o appreciate the excellencies of religion. A unity of purpose must direct our efforts : " If thine eve

single thy whole body shall be full of light. We are not for one moment to suppose that our increase in knowledge is to be limited to the brief space of human life, or even to any portion of eternity. On the contrary, we have every reason to believe that our present knowledge will continually receive accessions, and in heaven, like stars before the rising sun, will disappear in its supe-rior splender. "For now we see through a glass darkly, but then face to face." That is, we see by means of a mirror an obscurely reflected image, but th n we shall see by means of a direct ray. We doubtless increase in the knowledge and love of God for ever and ever Our present ideas of future glory a best are very faint. The human mind in the short space allotted to it here can make the most astonishing progress. We may begin with the simple rul s of arithmetic and reach the . rofundities if the calculus ; begin with the English alphabet and study the most abstruse lang ag ; begin by peddling matches in the streets and become merchants whose ships shall visit every clime. Our progresss in the next world will at least be as rapid and as astonishing as it is in this. Poets not unfrequently in their discriptions go beyond the realities of nature. But no imagination, however powerful, can come up to the realities of heaven .- From the Beauty of Holiness and Sabath Miscelluny.

Adam Clarke on Dancing.

ment, but at last allowed myself to bet overcome. the spirit of subordination, did not love work, bly, and in no case kept improper company. than a quarter full. Only a couple of Sabbatha Nevertheless, dancing was to me a prevention before I left Berlin, I attended one of those great sit down in it, and dash it over themselves; or influence, an unmixed moral evil. I consider it churches, built by Frederick the Great, in the go in to the shoulders or swim-though seldom; a branch of that worldly education which leads Gend'armes Platz. A celebrated preacher was but diving or ducking must be very rare There from heaven to earth, from things spiritual to to deliver the sermon the day I went, and I exwas a tale told, we know not how true, of a Bap- things sensual, and from God to Satan. Let pected to see the house crowded. The sermon

may be too scarce to deserve attention. One or in this brief article, is the respectful submission to the ministerial reader's good sense, of the fact, preacher's aim to be balanced, the care had better be to secure to the humbler side any deviation ants the prophets?"

from equipoise. A preacher a position for pulpit cloquence is accorded more by the hearers' heads than hearts ; but that for pastoral intimacy and faithfulness while visiting from house to house, is granted rather by their hearts. Heart attractions are of much the more worth-they are more efo know the Lord, yet he has still a great deal to fectively manageable; and in connection with pelearn. For however luminous may be his path, enliar points of buman nature, learned from visitand however clear the heavens, he has but simply ing the people, as they cannot be learned from books, they facilitate a rapid rising in spiritual pulnit nower, if not in fruitless popularity among itching ears."

There is a manifest course for the safety of a preacher's own soul, as well as for the souls of is hearers. Visiting walks are safer and more of his religious knowledge is perpetually colarg- of Satan's illusive suggestions to worldly ambition useful than pulpit climbings, notwithstanding any

K. K. K.

A correspondent of the Rochester American. writing from Germany, says there is as much intemperance on the continent of Europe as in the United States, the difference being only in the constitution of the people, and in the fact that the liquor in general use stupefies instead of mandens the victim. He says :

"The fact is, that drinking to excess is the ommonest thing in the world here and the state of public sentiment with regard to it is deplorable. Beer-drinking and wine-drinking are universal. and drinking to excess, in private and with friends. is very common indeed. There are multitudes of all classes who tabitually stupely themselves with drink. In all classes, however, it is only a good joke when a man drinks under the table The moral sense does not seem to condemn the offence, but rather to applaud it, and that, too, in circles where one would think a better state of

things must exist. "The Princes of the royal family of Prussia lead the fashions of the State in great measure, and they are enotorious drunkards and libertines. The King himself, who is now insane, was, and I suppose is, constantly in the habit of drinking to excess. And here is one of the most shocking features of continental morals-the highest ss in the State is openly dissolute. What can you expect from those who live only in the smile f thair favor-whose great ambition is to follow in their steps?

"The standing armies of Prussia and Austria, omposed entirely o, young men, just brought from the coantry, with nothing on earth to do, idle a great part of the time, exposed to all the corrupting influences of evil companions of the example of their officers, of the splendid and e chanting seluctions of metropolitan vac-what is to be expected of them as disseminators of morals, when they return home after their three years and a half of service? I do not think that the Prussian character is so irreligious, so unbridled in its contempt for moral restraint, nor is the German temperament so volatile and given to pleasure seeking as the French ; but nevertheless

It is astonishing to a foreigner to see how

The Truth Doth Never Dic.

Though Kingdoms, States and Empire's fall, And dynastics decay; Though cities crumble into dust, And hations die away ;

Though gorgeous towers and palae a In heaps of ruin lie, Which once were proudest of the proud-

The truth doth never die. We'll many not o'er the silent pa t,

Its glories are not fied, Although its men of high renown

Be numbered with the dead. We'll grieve not o'er what earth has lost,

It cannot claim a sigh : For the wreag alone bath perished,

The truth doth never die. All of the past is living still-

All that is good and true ; The rest hath perished, and it did Descript to parish too! The world rolls ever round and round,

And sime rolls ever by,

And the wrong is ever rooted up,

But the truth doth never die !

A Christian King.

An English paper states that the King of Hanover, who has been afflicted with blin luces, has had the eyes of his understanding so enlightened, that he is not only a believer in the Lord Jesus, but a confessor who is not ashamed to own himself a disciple, nor to defend the causa of his Lord, before high and low. On the occasion of the laying of the corner-stone of a new church in his capital, he made some remarks which indicated a heart experience in spiritual things. He said in concluding:

"Furthermore, I entreat the Alasighty to grant that the pure gespe, of his dear Son may be transmitted from this courch to all heathen lands, it being my desire and resolve, that hencefarth all Hanoverian missionaries shall receive ordination within the walls of this Christ's Church, which may thus become a wall of salvation, not only to its own congregation, but of the nations of the farthest regions of the globo. And whilst to these fervent prayers for this church and congregation, and for my people at large, I superaid my heart-felt petition, that the bond which in andient times bound the Guelphie rulers and people in one united glow of holy faith and fear, may still link thom together, until the urrival of this great day, when we shall all stand before the Illrone of our Divine Redeemer, 19 receive the salvation purchased for us by his precious blood. I lay the foundation stone of Christ Church, in the name of the Father, of the Son and of the Holy Ghost."

Fruit And Fruit Trees.

Two of the best farmers in the Forth communicate the manner in which they secure good fruit; It is thus: They dig at some distance from the body of some favorite tree until they find a root, which they cut off. The part disjointed from the tree is then turned up so as to appear above the surface. It sends forth shoots the first senson, and bears, in a few years, fruit precisely like that upon the parent tree. Let those whose trees are decaying, or who wish to increase good varieties, try this experiment. It is but an hour's work

'Why,' said she putting on bor

Bible considers all the sufferings of devils and better anticipate them, and supply what is wan - tore you ! and at the bar of God.

ham above water until assistance arrived, when

Good Deeds.

Good For Evil.

his life was saved.

IWAN.

Bantism.

in all the brain-sickening effluvia of pleasure. few churches there are for so great a city-I do Dancing and company took the place of reading not remember the figures, but I think there is

and study; the authority of my parents was fear- only one church to about 15,000 inhabitants, ed but not respected, and few serious impress- and the churches, with the exception of the ions could prevail in a mind imbined with fri- Cathedral and a few others where a great preachvolity. Yet I entered into no disreputable assem- er and fine music draw a crowd, are never more

I long resisted all solicitations of this enjoy-

it is certain that the most shocking immorality is all but universal in the Prussian army, and I I grew passionately fond of it. And now I lost suppose it is worse in Austria. imbibed a spirit of idleness, and in short, drank | little church going there is in Berlin, and how