Business Notice.

THE NORTH CARGINA 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 Tuesday morning.

Subscription:—82 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.

O'RIGINAL.

For the N. C. C. Advocate. The Extent of the Atonement-Statement of the Question.

It is all important to an understanding of the subject under discussion in this series of articles that there be a clear statement of the real question in controversy between Calvinists and Arminians.

1. The question in controversy between us is not whether, there is sufficient merit and efficacy in the blood of Christ to save all; for this we be-

us on this subject there is no controversy.

3. But the question is this: Was it the purof Christ to save all men, it was only God's pur- nual exhibit. pose by the shedding of that blood to save a part.

Without pausing here to point out the absurdity

Besides, Methodism has borne the repreach, long enough, of being parsimonious, both from so, we proceed to the discussion of this question far outstripped us, can do us no harm.

uals who are actually benefited by his light. We likely to be delayed or cannot attend let him sen judge of God's design in the creation of man by it to the Sec a careful analysis of his physical, intellectual, the plan :moral social and religious constitution; and his evident adaptation to a certain line of duty, and of God's purpose in the atonement of Christ by wants and circumstances, and not by its final results. The reason is this. The results of atone-

ment proceed from its application—from the ap-propriation of its provisions, and not from the purpose of him who provided it. To appropriate the provisions of aumenteut from which its multiform and glerious results proceed, is the work of man and not of God. That theory that measures the purpose of atonement by its results, fying and changing its results. Can any theory be true that ignores man's agency and influence in the work of salvation?

When our Saviour shed his blood upon the General attendance at class, (good, bad or indif-

Cross the work of atonement was then and there terent). - - finished,—ample provision was made for the General observance of public worship, do do pardon and salvation of all for whom Christ died; but they were not then pardoned, sanctified and CHURCH PROPERTY ON - CIRCUIT OR [STA- guage, or spirit of this paragraph, so intensely saved. The atonement was finished—completed perfected—but not so of its many, winderful, Number of Church edifices, properly decded. sublime and glorious results.

2. We should distinguish between the purpose of the provisions of the atonement, and their appropriation. To make the atonement is one propriation. To make the atonement is one thing, to apply it is mother—to provide the benefits and blessings of the atonement is one thing, to appropriate them is mother. To make Amount of insurance on churches, the atenement and provide its benifits and bless. ings is God's work-to apply the atenement and appropriate its blessings and benifits is man's defound - the first was completed when Christ erected for the church, or a Circuit or Station, age. It would be wrong if the person making died, the completion of the other will go on let the fact be here stated, and its value. through all time-the former shows God's purpose to save-the latter displays man's purpose FISCAL REPORT OF -- CHACTET [OR STATION]

poet with what some are pleased to call his secret purpose. By foll's purpose in this discussion we cash the resist to understad that we mean God's purpose as revealed. If God has any seccart propose we kn w nothing about it, we do and profess to know any thing about it, nor do we want to know any thing about it. We are sairsted with that which too has seen proper to reveal. To been an argument upon our ignorance of God's secret purpose, provided he has any such purpose, against the truth of God's clearly revealed purpose, is to attempt to convince us by on appeal to our ignorance. It is to reason against the truth of that which we know, from our ignorance of that of which we have no knowledgeto argue against what God has revealed from what we imagine about that which he has not reyealed. It is to place our ignorance in competion with God's knowledge-to reason against the existence of the known purpose of God, from our ignorance of that which is unknown. Was ever logic so illogical—reason so unreasonable or philosophy, so un-philosophical? And yet by such logic Calvinists think to convince sensible men of the truth of election and reprobation.

Who was so wise as to reveal to them God's secivis? Was Calvin a mitted into the private council of the Trinity, and thus acquired a know-ledge of God's weist purpose? Then why has be and his followers abused God's confidence by revealing it to the world? But how do they know that God's secret purpose is not in perfect harmony with his purpose as revealed? The true Amount raised for Sabbath Schools.

must be aunit—the infinite cannot be divided. devotion by the sacrifice of their logic.

ARMINIUS. Raleigh March, 30th 1860.

For the N. C. Ch. Advocate. A New Statistical Plan.

Bro. Heflin:-

I have intended for some time, to suggest to the preachers of the North Carolina Conference, some additions to their present method of reporting the statistics of their several charges. Other churches I judge, are better posted in

regard to their statisties, than we are, because of the greater fullness of their reports; and the public are, consequently, better informed in relation to the operations and enterprise of other churches, than of ours. This species of informalieve all schools in theology admit. All be-lieve that the atonement is of infinite value, and tion is becoming more important and desirable possesses sufficient efficacy to save the whole human family.

every year, and it does appear to me, that we ought to have a full exhibit of the state of the 2. The question in controversy between us is church in all her operations, showing her numnot the question of the final advation of all. This bers, her enterprise, her benevolence, and by neither party professes to believe : hence between | consequence, her moral power in each Confer-

pose, design, and intention of God by the death | improved plan, than now. During the present of Christ to make provision for the salvation of year, the Census will be taken, and Church Staall men? We affirm that such was God's pur- tistics will be embraced in the census table. But pose design and intention in the atoning work of we can hardly rely upon the correctness and Jesus Christ. The Calvinist denies that such thoroughness of the government in such matters; was God's purpose. They affirm that while there and besides, it is only taken once in ten years; is sufficient value-merit and efficacy in the blood | whereas, our people and the public desire an an-

of the idea of God's doing more than he intended within and from without. I am of opinion that to do which this theory teaches-without stop- a fair exhibit of what she has done and is doing, ing to show the folly which this theory charges to God of making a vast provision which he never intended should be applied—of pouring out so much precious blood without a purpose in doing statisties with other churches, even if they have

in controverey between us. But before doing this we must beg of the kind reader to distinguish between the purpose of atonement and its North Carolina Conference, a short time before results. The atonement is one thing and the re- leaving his charge for the next Conference, presults of atonement quite another thing altogether. pure a report on our sleet, after the following me-We judge of the purpose of any provision, by its evident and apparent adaptation to a certain end, and not by its actual results. We judge of Gor's be delivered properly Lindled, to the Secretary purpose in the creation of the sun by its position of the Annual Conference, on the first or second n our system and not by the number of individed day of the session; and in case the preacher is

REPORT OF - CHECUT [OR STATION,] FOR from what man actually closs. So we must judge Ministers P. E., P. C. and - Assistant or Sup y.

STATE OF THE CHURCH.

do probationers. col'd members, - - do probationers, - - -Baptisms, adults, - - -

do children. - -Conversions during the year. -Religious periodicals taken. -Religious books circulated by preach-

TIGNIFOR 1860.

Parsonages, properly decded,

insurance on Parsonages, - -

Norr.—Where a school edifice or Academy is

FOR 1860. Is Wis most not confound God's revealed rur. Amount paid for support of preacher in charge, " assistant. - -

6 " Presiding Elder, " contingent expenses of the St. " poor or charity fund. -" building churches, . . " requiring " building or buying Par omage,

" religious books sold by preachers, " tracts distributed, - - -

" Book and Tract Depository, " Sunday School fund for publica-" American Bible Society, " Education of young ministers, " Trinity College, - - - Greensbore College, - -

" (any other institution of learn-102), - - -" needy and distressed ministers, " aid to needy churches abroad, " (any other benevolent purpose)

But if that has a secret purpose? how did our Calabaru schools on —— circuit [or station] Calabaru friends acquire a knowledge of it?

Number of Sabbath Schools, " Supt's and Teachers, - .

" Scholars, - - - - Vols. in Library, -

" Conversions, " colored catachumens, -

system of inductive logic teaches us to reason. The above is the plan. At first view, it is a from the reverded as to the character of that heavy business, and will, no doubt, be objected which is not revealed-from the known to the to as imposing a burden on the preachers, and unknown from the plain to the mysterious .- some will think it unnecessary; but I apprehend, Hence if God has a secret purpose we should in-fer its perior harmony with his revealed pur-it will be highly useful and necessary. Such an pow. Calvinistic logic reverses the order of ar- exhibit annually, will not only show what we are general, and reasons from the unrevealed as to doing, but will stir both preachers and people to tial force. He insists it will do us no good to see many heads contain a perfect knowledge of all what is the meaning of the revealed—from the do more and to do better. And if that point is a Bishop. But what is his reason for thus adwhat is the meaning of the known—from our gained, it will be worth all the labor. I propose hering to his former opinion. If I understand and explore unknown fields that a Dick, in his ignorance of that which we know not, as to the to show how the labor may be lightened. First, it, it is this: ruth of that which we know.

But this theory of a secret purpose with God,

But this theory of a secret purpose with God, But this theory of a secret purpose with trod, the first theory of a secret purpose with trod, But that we on the always to have done. Second- This being his position he believes that a man that a suggestion or two. Inasmuch as enough to convert an infinite control the cold rebuke of chance.

This being his position he believes that a man that a suggestion or two. Inasmuch as enraged mobs, and yet we call him great

divine unity and with it his God-head. God | ly, it will require a little more attention to busi- | can exert as much influence, do as much goness matters, and in that respect, I judge, we need | be as useful every way in one position as another The logical tendency of this theory then is to stirring or rubbing up. Thirdly, in making up that high position, favorable circumstances, office Atheism, and those who hold it preserve their the report, we can always obtain the assistance of relation, it matters not how high, confers no position. piety at the loss of consistency, and retain their | the laity. Fourthly, if I can ascertain that the | er to be useful, does not increase a mans inf preachers will go into it and that the plan is ap- / ence, gives no weight to his opinions or power ... proved, I will take the trouble to have blank re- his example. Consequently a private is as it. ports neatly printed and will forward them to the Presiding Elders in time. That will save a deal to his country as the skillful general, that Dani of trouble.

But what is to come of it? The reports are to be laid on the Secretary's table at Conference -They are so arranged they can be easily divided ty will be provoked the more to love and to fulness.

improved, I have no doubt. If it meets with gene- | they are not of that class of blessings that do goo ral favor, I propose the changes and emendations in proportion to their ingrease. But this is a we desire, be held up till Conference, and then assumption. He has never attempted to prove i let the plan be perfected. In the mean time, I Nor has he replied to my argument, by which beg to call the attention of the preachers to it, and | proved that they did belong to that class of bles ask from them personally, or through the Presi- ings if they were true men, for good men accon ding Elders, an expression of their approval or plish good in proportion to their increase. The disapproval by letter to me. I am not at all high official position increases the usefulness concerned about its fate, but I beg the editor and | good men, is a self-evilent proposition; to ! readers of the Advocate will be spared. Write to made a Bishop is to be ruled to high official pome brethren, if you please. W.M. E. PELL. sition; therefore to make good and great me Washington, N. C., April 2, 1860.

N. B. If room can be spaced in the columns of them greater blessings to the church and the the Church papers for the above article, schaps it | world. Such is the argument, and I think it is may do good in directing the entire Church to a conclusive

For the N. C. Ch. Advocate. A Bishop for every Conference. Rev. B. F. Long.

Mr. Entron.—In the last issue of your paper. there is a communication from Rev B. F. Long daining very heavily of what he regards as densive personalities in my last article written in reply to No 6 of the " Rid servery Letters." Bro. Long is kind enough to give at length the p-ragraph from my article to which heobjects as perbake in no very soft terms. He admits that his only reason for writing was to rebuke me whom but assumption. Where is the proof that we willfully may be was. Surely then it is impor-assure you I shall properly appreciate all your him to change a purpose that he had previously formed to write no more on this subject, and thus we are favoured with his last heavy communication, spreading itself over nearly two columns of your large paper. He does not write for the purpose of charting trath, nor to emighten the puller aims; nor yet to give instruction or ambets through the public prints. I presume that no one will doubt after this, that Bro Long is at the content of the whole Conference; they think they are itinerants, and the church has given them. one will doubt after this, that Bro Long is at least a young man of becoming modesty. How can they doubt with such evidence before them? But let me call your attention to the personalities of which he complains. They are all compressed mode one short paragraph; and here it is:

caution of age, from a boy with the printence, judyment, and toye of things venerable which naturany pertains to gray hairs."

This paragraph according to Bro. Long's own

ada is on contains the heat and front of my I will notice text week. offending. Now what is there either in the innpersonal, or so criminally offensive, as to make a modest young man like Bro. Long is known to .. . used by us but not be, rise up in his in sured wrath, and write a long article; for no other reason, tean tradminister a sharp rebuke to an old men? It may be regarded as personal, but I can not see how it can be regarded as offensively so; unless every thing verging on the jersonal is offensive to Bro Long? I must confess that I am mable to selly whit rule of logic, or on what principle of ethics, it becomes I the properties of head and the properties of the proper t confies he knows better the flow whether he has such qualities or not; or at least he should know more about himself than I profess to know.

| A confine in the continuation of the mand. This is a conceded that. Climate than's faith and hope. fully take back and recall, what I said about the | may be added the healthness of our chmate.

to rebuke an old man shall not be made in vain. to go to Saratoga for health. The locality of dealt in personalities, from his great antiphathy | the scaboard to the mountain top, wherever the to every thing that has the shade of the shadow classics are taught at least, a credulous person, of the appearance of being personal. And it however old, might think, that by inhaling its may be so in the general. But all general atmosphere awhile be would be regenerated, and in controversy, only on the subject of the Epis- against a college wall and to begin life anew to copacy, and only with Josiah. He does not lika | live forever. personalities, not at all, only Josiah and old men | 3. How fortunate that our schools and colleges

them in a bundle by stating there was no logic mortal names." or wisdom in the article, than by replying to each | 4. Qualification of teachers. Who could help of them separately, he could not resist the tempta- believing in an overruling providence, that had tion to do so; and his whole reply consists in say- but for a short time observed the thorough ing they are of no consequence, and in then admitting their relevancy and conceding their par-

Webster, Henry Clay and John C. Calhoun would

have been as useful to heir fellows, and have at complished as much good for their country, by dite :ing, as they did in the benate of the United State into four parts, and referred to appropriate com- If this argument be true the humble circuit preacmittees, to condense them into tabular reports .- er on the Banks is doing as much good and wie A portion of the facts embodied will be need- ding as much influence a the most talented Bished for the General rimites, a part will be elaimed by our Sunday School Secretary, and a great deed will be needed to be laid before our constituted intellect. If he does not? why do people, through the Advocate, or embodied in the say it will not increase the usefulness of a management of the say it will not increase the usefulness of a management. minutes of our own. The church and the world to make him Bishop. What are the men wit will be made wiser by it, and the ministry and lai- talents for usefulness, without positions of use

2. He contends that Bishops, though blessings It is the first draught I have made. It can be should not be increased, and his argument is, the Bisho s is to increase their usefulness and mak .

subject of no minor intertance. Their editors, by publishing it, would oblige others as well as myself.

3. Bro. Long thinks that there is no necessity for the increase of the strength of the Episcopacy, in order to qualify the Tashops to make our appointments. And why ust? For this very good pointments. And why ust? For this very good pointments. And why ust? For this very good pointments. well now there is no room for improvement. To is not wrong, but his judgment—and that, most or "Blue Ridge" nearly because he is rising. If this I reply be must have changed his mind since surely, will be pixed and set right by our Father. they warm each other to "be humble" it is bethat was there bally done. Nor is this a solitary may well tremble and shudder for his welfare in such admonitions. case. Every Conference preson's such cases.

He objects to the change. What are his objecrebuke an old man, that it leads elect them for two, four, or eight, or any number office. The following simple rules are given to

of which he complains. They are all complesses into one short paragraph; and here it is:

"Well this is about what I should expect, from a young man with an old head on has shutders,

"A. But it would produce unbelow ambition. The apustle says, "he that desired the office of a bishop, desireth a good thing." But Bro. Long true and safe and sufficient, knows better than the apostle. It as pears to me 4. This much any good christian feels. He knows better than the apostle. It aspears to me it would be prudent to review a position, that brings him in contact, with the apostle, at least, There are some other things in his article that

JOSIAH. Maple Grove, April 13, 1860.

For the N. C. Un. Advocate. Schools and Colleges.

Ma. Entroa: -- I think I am young, feel so, sok so, at least so I think, and as to what most hat I have not been out of the world since I first | preach. came into it, unless fashion has thrown the out.

stating as true, a known untruch. Is it because these statements are not true that Bro. Long more deeply on these than others—neither do I complains f I certainly \$14 not intend to offend in that regard; for I had really given Bro.

| Size mes I may be note to make, but wish to every direction but that which leads to the pull-

I was just mistaken that is all. And now I cheer- has much to do with mind. To this advantage

old head, the mid m, the produce, the cantion the experience, and let the young man stand alone. And I am in hopes this will please him. As he has administered to an old man what he regards the catalogues of schools, or hear from their plane with your request. as a merited sebuke, I kindly receive it and will teachers, now called Principals, or Presidents, indeavor in future to profit by it, so that his effort | and it would look like a work of supercrogation One would conclude that Bro. Long never | cach school is unsurpassed for salubrity. From rules have their exception. He does not believe thus a way be opened for him to rub his back

are exceptions to this general law governing his are so situated as to be remote from places of I do not feel disposed to complain; So I will curse of our land, it should be esteemed one of drop this controvercy so far as it relates to things | the moral wonders of the world that all our personal between him and myself, and proceed to schools and colleges are free from temptations to notice his arguments. He says there is neither this vice-so situated as to challenge the world wisdom nor logic in my arguments, and perhaps for a more moral neighborhood and pious comthat is the reason he did not attempt to reply to munity. Here is wisdom, knowledge, carried them. It was so much less labor to dispose of into practice. North Carolina is one of the "im-

sublimest flights, never once turned his eye, is

many of our schools are not full with all our ad- | 2. You believe we have no great men in North vantages I would suggest,

1 That we need working men-men not anti- | we kill off our rising men by an "ostracism pecucipating a premature death from hard-idleness. | liar to ourselves," and compel them to "leave in-We need persons who expect to make teaching | disgust. essence of picty-men who pray to God for help to impart such knowledge to the rising genera"country's story." tion as shall make strong men and great, able and willing to drive back the Philistines of a lent, and are proud of their great men—that they smattering education, incorrect principles and desire great men and encourage "rising men."

Now, Mr. Editor, I have an idea of attending fond of "humbugs;" but where is there a peop the commencements of several schools and col- who do more readily accord to talented men the leges this summer, unless I am taken too sick to just meed of praise without reference to their reattend to this unpleasant duty while beholding ligious or political creeds than the people of some of the exercises. From symptoms I have heretofore felt I expect to be happily released. I believe the from this onerous duty. If I shall, however, he able to sit by the Fireside and write after witnessing these occasions, which will be characterized sun. by the best sermon, best address, best speeches, or compositions and best tableau, or billetdoux, of course, you may hear from me again. Fireside, April 3, 1860.

For the N. C. Ch. Advocate.

Am I Called to Preach the Gospel? There may be danger in entering the ministry without a special call—there is greater danger in refusing the call, when it is made and recognized. In the former ease if the individual not continue to be in darkness as to his duty .--God will not deceive those who are earnest and faithful. If any one is trying to do good and to tant to know whether we be chosen for the great -

and sufferings of humanity and increase their been often told but never before so beautifully,

lead persons into the possession and enjoyment most valuable and entertaining contribution to of religion; for when the vanity of the earthly the wealth of our own literature. The learned is realized and the reckless dependence of men upon it is seen, he who desires to be truly use- language of exquisite finish and singular clearful will labor to turn them to that which alone is ness. As you glide smoothy and charmingly over

that is called feels furthermore that he can be and you know not which to admire most the exmore useful in the ministry than in any other vo- cellencies which discinguished the many-colored cation. He feels this after carefully informing himself of what is required for the work, and | art with which those excellencies are exhibited in calmly and humbly considering what his own qualifications already are, or may become.

5. He feels an inward leaning to the work, while, perhaps, his common feelings and inclinations are of a different character. Even when all selfish thoughts and fancies are out of his mind others think is a matter of indifference to me; or pressed aside he still feels that he ought to it will prove efficacious for good to all persons

6. He is sensible of the promptness of duty Now granting that this has been the case, some- whether he have a desire for the office or othertimes it was not unpleasant, not that I loved be- wise. I do not agree with those who contend for any invariable unwillingness upon the part of precious balm. those who are called. I think that depends much such statements, believed them not to be true, or the knew they were false; for then he would be specific. I have not been modificant to schools be statement to schools be statement to schools. The typography is clean, but the render of the heart to the Lord and sincere paper is—rather indinercat. The beautiful life prayer for his guidance (which should be in agent). in the soul a disrelish for every other calling- purest white and binding of substantial excellence.

> feeling of leaning to the ministry—this distaste tue, great ability, consecrated learning, hardy for, or want of confidence in other things—this energy and deep piety. "Servant of God, well mer in heavenly love and stronger in the Chris-

For the N. C. Ch. Advocate. To "Lue"-A Correction.

To "LUE" :- You invite me back into the field of controversy in such a sweet manner that I do But as you raise no new issue, and bring in irrelevant matter to prove your former position I

do not feel disposed to continue the discussion of a topic which cannot result in any good. I wish, however, to correct the impression which you profess to have received, namely: That I considered you personally applied your remarks to myself and lost my temper. I assure you that I did neither. I considered you fighting an object of your own creation, and which had only an

And as to losing my temper you are certainly mistaken in thinking any such thing. I was never in a better humor than on that same 27th day of February, A. D. 1860.

maginary existence, all the way through, and

consequently could not apply any of your remarks

The following particulars constitute the principal difference between us. 1. You believe there is no true greatness without position in Church or State, and that is not acknowledged and appreciated by contemporaries. I believe true greatness may exist without high position in Church or State, unacknowledged and

unappreciated by contemporaries.

John Wesley was never henored with literary titles above Master of Arts, nor with a position in the church above a Presbyter, held no civil position above a citizen, was never acknowledged as a great man or properly appreciated by his contemporaries, except by a few despised followers; but had to confront the cold rebukes of his peers in the church and the brutal violence of

Carolina-that we do not desire great men-that

their calling or profession, for life—who have the interests of our country at heart—who wish in Church and State. Men who are recording peace and prosperity attend it. it to improve in solid lore, perfumed with the | their fame in our "country's deeds" and whose

"country's story."

I believe North Carolinians do appreciate tacorrupt hearts, or drag them to the rock of dis- They do not idolize men nor do I esteem them cipline and sense. O, for a pentecost of solid the less for that. They employ no "hot-house" means of raising great men, nor are they very

I believe the Methodists of North Carolina ap-

They have, some times, loved and praised their pastors until they have grown too great for the poor old North State and have been compelled to seek a better country.

No people cherish the memory of their depart-

ed ministers more than the Methodists of North

The name of H. G. Leigh, who spent his life for the good of Methodism among us, though not a citizen of the State, and the names of Bumpass, Brame, and many others, will be remembered by be bouest and sincere and continue so, he can grateful thousands of Methodists in North Carolina as long as the present generation of Method-

reason in his 'judgment, that they are made so one enters the ministry without a call, his heart | brother, or killing him off with doses of "Straits' he was appointed to his present field of labor. I Any other conclusion would reflect upon His cause they believe the Bible, and "watch over one know he did not think so two years ago. I also wisdom as a Governor-upon his faithfulness as other in love " Humility is, certainly, an eleknow that a council of Presiding Elders has met a friend-upon his Justice and Truth as God. - ment of true greatness, and I cannot see how any since Conference, to unde and do over the work | But if one knows he is called and refuses, he man should be hindered in rising to greatness by

this world and that to come. Examples, heart-rending examples of refusal teach us that as to jees candidly, and now leave it to every one to graph from my article to which he objects as personal, and the writer of which he proceeds to release the proceed to release the proceeds to release the procedure the proce life, or a leng period of wors. This is nothing | indisputable evidence that as to eternity to refuse | you some time and form your acquaintance, and I bating, however, all "pet names,

so graphically or so cloquently. Like Stevens 3. These two combined, constitute a desire to admirable History of Methodism, this work is a biographer unfolds the life of his subject in each successive page, the levely life of the hely man of God is opened gradually to your view, life of the grand old master, or the consummate clear outline and in circumstantial detail. But I forbear. Permit me, however, to add one other remark? It is the most readable biography that adorns the catalogue of any "Methodist Publishing House." Every Methodist preacher should study it, for it will do him good. Indeed, who are not incorrigibly wieked. It is redolent of the true spirit of holiness, and breathes throughout the sweet odor of sanctified prayer

which falls on the heart of the Christian like It is published at our great establishment in on the temperament and spiritual state when the Nashville, but not in a style that so good a book of the "old man eloquent" which has thus been ease) it is not at all unlikely that He will create | so admirably delineated, surely deserved paper of mend it to every lover of pure literature, and to every one who has a heart to admire exalted vir-T. B. K.

> A Visit to Rutherford Male and Female Academy.

REV. R. T. HEFRIN :- As I know you feel an interest in whatever tends to promote the cause of education in North Carolina, I would be indulged in a brief notice of Rutherford Academy. This Institution takes its name from a very worthy and wealthy civizen of the county in which it is located. Mr. Rutherford has done much in building up this Institution, and it is believed he will do much more in sastaining it; we know him to be the fast friend of every educational enter-

It is located in an elevated and healthy section of Burke county, within one mile or less of the Western North Carolina Rail-Road. A beautiful mountain, scenery is visible on the North West,

and springs of excellent water abound. Some four or five years since, Rev. R. L. Abernathy, opened a school in the vicinity of the present site, in a very ordinary common schoolhouse. This building, however, soon proved to be inadequate to accommodate the papils who attended; consequently a building of more ample limensions was soon after erected; but the number of pupils continuing to increase, this, too, soon proved to be insufficient for their accommodation: A two story building of very ample di-mensions, sufficient, perhaps, to accommodate 150 students, is now nearly completed. The school is also furnished with some excellent apparatus

for illustrating the natural sciences. There are three teachers constantly employed -two Males and one Female; all appear to be

well qualified for their respective position. Rev. R. L. Abernathy, the Principal, is not only an industrious and thorough teacher, but he also possesses the peculiar art of interesting his pupils, thereby cuitivating a love of learning .-The sunshine of good bumor which brighters every face, together with an occasional flash of wit, renders the recitation room intensely interest. tablish more than six universities, or some sleu-

This Institution is in a very flourishing condition; there are nearly 80 students in attendance: and still they come. Judging of the future by the past, should the same or similar causes continue to opperate, we may, without much hazard, peace and prosperity attend it.

Yours truly, B. YORK. Happy Home March 30th, 1860.

\$2 a year, in advan::.

For the N. C. Christian Advocate. "Lue" to the Greensboro' Patriot.

Dear Sir: I elipped the following good natured rather religious paragraph from your editoriel of March 30: THE LARGEST PAPER.

"The N. C. Presbyterian and N. C. Christian Advocate, seem to be much exercised towards each other, as to which is the largest paper. We have never taken the trouble to compare them as to size. They are both capital papers, and we are too much interested in learning their contents to undergo the trouble of measuring them. If, however, both papers would leave out that portion which contains their wranglings with each other, then both papers could be considerably reduced in size, with a saving of cost to both, in the way of paper and ink, and perhaps with edification to their readers. Unless the temper of these papers improve we shall have to cut them off from our exchange list, for fear they shall create in us a morose and complaining disposition."

The terrible penalty with which you have threatened these christian disputants, may be deserved so far as I know or care, but I am as-tonished that you should have singled them out from a l the rest. It may be however that you do not excharge with any other religious papers, or it may be that you have a little bit of dislike to one or both of the Editors, or it may be that their circulation is supposed to injure yours. Mind, I assert none of these things; I merely suggest them as an explanation of your curious course, in selecting the most peaceable popers in the whole country to receive your pious lecture. As you have the outside reputation of being half Methodist and helf Presbyterian, you may suppose the public foolish enough to think that your reproof was denominationally fair; and hence would be influential. But Mr. Patriot, why do you sould these papers? Do you dislike paper-war and hard names? Do you dislike these side attacks and uppleasant allusions, or do you think they should be left to the secular press? Men are as much accountable for their political conduct as for any other, and it is as much harm to say rascal politically as to say it theologically. Men have as much right to wrangle about religion as they have about railroads, and election will be as much benefited by the argun entum ad hominem as will ad valorem You do not believe in any such mild ways as you recommend to others; in managing your hobbies and your personal quartels, you use more personalities, nore bitter taunts, more small allurious and low metaphors, than are pleasing either to the refined or rude. Shakespear is certainly your favorite poet, but you use his swagger and vulgarity with as much effect as his higher excellencaes. Now sir, the great injustice you have done the Advocate and Presbyterian consists in his; you say you must drop them nolors their temper improves, and if you cannot stand them, who can? If the Patriot with its known dispoition, must cut the acquaintance of these gantlenon because of their temper, the ease is desperate Come sir Patriot, stick to politics and railrends. pitch into the Standard and the Sentinel, and censionally slap Ellis and Fisher; in these you may do good service, but let the Advocate and Presbyterian alone.

For the N. C. Ch. Advocate.

It strikes me that there was a resolution passed at our last Conference, something to this effect ; press, office and fixtures for the Advocate, and to place it upon a permanent basis: "That to each Presiding Elder's district be apportioned the sum of \$725, and the Presiding Elders be requested to raise, with the aid of the preachers, that sum during the coming year." This action of the Conference was highly commended by a paper of a sister denomination, and that is the last we

heard of it. Have the Presiding Elders attended to this matter? The other assessments have been made, but not a word have we heard about this. Has the amount been raised without this trouble? or has it been ascertained that this action of the Confercace was premalure or impolitie?

To my mind, this is the most vital interest conneeted with the Methodist church in North Carolina: the one above all others, that can engage our liberality. Our Advocate never can be what we all want it, until it is furnished with an office as other papers are. The Methodists of North Carolina will fix things right if the matter is preperly laid before them Depend on that. If P. E. will divide out his \$725, as he has done the Contingent fund, I will pledge my circuit for the assessment- Let us go at it. Resolutions alone will never sustain any enterprise.

An Indian Legend.

In India 'twas said, and oft have I read it. That he who, in washing the gold-drifted Should speak the pure truth, to him it must

harpen That gems of fine gold shall fall into his hand. So is it forever! In truth be but bold, And into thy being walk dismends and gold

The Ten Commandments.

Have the Ten Commandments over been condensed into ten lines of poesy?-They have been and are to be found in an old parish register in Lauchester, in Nottingham-

shire, England 1685: " Have no other God but me; Unto no image bow the knee; Take not the name of God in vain; Do not the Sabbath day proface; Honor thy father and mother too; And see that thou no murder do; From vile adultery keep thou clean; And steal not, the thy state be mean; Bear no false witness-shun that blot;

What is thy neighbor's covet not.

der restriction of a are ""

Important. Our Nor hwestern brother editor says: ' We respectfully suggest, for instance, that no confirence under ten years of age be permit ed to is