NORTH CAROLINA CHRISTIAN ADVOCATH

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RALEIGH, NORTH CAROLINA, TUESDAY, MAY 15, 1860.

ORIGINAL.

the sum of the source of the s The Extent of the Atonement.—Rational atonement, to being some men into the their needlessness would do this, and sub-great. Some men who never heard of see-pathy. Leave my church! No. Never!— Argument.

CONDINCED.

We grove that the atom ment was made for all, from its testure. Atonement is sadisfuction produced to his med government, for transgression, in consideration of which Brig structures on D's reply to my note of the transgressor is park ned. Before one It disgress can be purlosed, the chines of Justice, the demonstrof the law and the principles of the government at must be satisthe momentum is intended to provide salva- from Pine Grove, then for my measure it was intended to proc. In his remarks on my short article, he

hate was paid all would be released. The Divine nature suffering, or choosing to did would be suished the debt would suffer. turns and to all the plurets of our system. pear from my words which I here repent; We must have a a decreal strongly re tent "I shall take the ground that, we have its livers and occurs, more mans and plans. Do that this, say a word with regard to the ban done. classifier enter its and for the early, was me "engager" of God to suffer, or even of the complete an appropriate habitation, "that or his soff ring ?" I think not .for the management is equally answers for the What I say is, that " we have neither mostly had no bloom that now include: it. I written now evid new " of these tilling I and is so with the atmemore. Its provisor as a like with respect to this mat my decial is it is, was note early to save obe man, consists | n god,

taything made that was made." "By that" cormorey interposed and grace provided wait to see,"

of a flow probable to the rose. is delayed to secure to them a new prelar assumed is the same as that of the "Lay- you can't be useful, or that you can't be one aministration ! We do not contend | case,

signed to give personal, individual, consci-um propossible existence to all men by the think there would be an inconsistency be-

honoring dogma ?

Raleigh, N. C., April 23, 1860.

FOR THE NORTH CAROLINA CHRISTIAN ADVOCATE. The Sufferings of Christ?

Feb. 25, 1860, which epicared in the North Corolina Christian Ideocate of Mount Sthe

REV. R. T. HEFLIN,-I see in your issue March 27th, an answer, (I suppose) to suffer; for without such a change, wrought | Fourthly. Some people refuse because of case that what is applicable to sinners is | He was a wise paster. He had not a ringing ere they have finished their last sees," a "gentleman of the Pheriscos;" and made for the suivation of all. Enter, then, my note I sent you, as above stated, by D. in this changeless nature, by the exercise their natural thaidity and sensitiveness.

wite salvaling for all, or God in making the says, that "I profess to reply to his article intersecuted all more than he intended to do.

This, however, is a mistake, for I is profess. All sating that the salvation of some are no such thing, but quite the reverse, as my provided for men believes that Goddald words will show, viz; "In this communimore than I a may be I to do; then have me extion I do not propose to enter into any has, by the attenment, provided salvation course of argument on the subject " N there anything in all that acticle, which i "professes to be a reply," to D's, article.-If twenty men were bound in a note for Theremarks, which are found numbered in the parameter of the sum of twenty thouse that article, were intended as suggestions, and do do the whole manualt of the note showing that there were some very serious have take a full become one of them difficulties in the way of a belief of the po-When the whole womant Stron assumed by D, on the "capacity" of

Now, as I did not attempt a "reply," nor house have to vim against any one of "professed" to use "any argument" at all, in Patties. There it is evident in the case it seems to me to be very angenerous in D. that the first hand release any one to affirm of me, that which I expressly anof the individuals, without represent them mounted I did not intend to do. 'As formy all. It is so with the stenement: Carist "misapprehending" him in the remark-lie the Savier of more early nor save the made concerning the "especity" of the 1997 from the ret of para-shiners, without Divine nature to suffer, this is also a misalting on it a substitutional procedure as take, as he will find, when he considers, would neet the demands of justime saids | carefully, the "suggestions" offered in my amount the law, and an war the same belooing remarks, which were never intended end in government, as the lediction of the as a right to his article. He will there see plante upon the count touch when that "Dr. Doub" has neither "overlooked" suffer, there must be effected a change in at last "doubt" themselves to de pair and as a date, profil a for the solution of the ignored the real question and rediscus-

early with the justice of God and the stale | D. also ellarges mo with "questioning lifty of the government, and it equally serves or controverting. the truth of the proposition as a provide for the sulvation of all tion that Constructions can do all things. or of all disags. "Ad things were crusted some that Omnipot-new can decree week by lem and the him." "All things were that does not involve a contradiction. Dr

all things was a part of the mediatorial as will appear from my own words. Island work of Christs and but for the fact that | insert all I have said on this point. " Asthan was to be rede med, he would never to the argument of D. We says he, and hirte been or weed. Creation and redemp | w r, If that choose to suffer, he can, I that are not two distinct works, originating would simply remark now, that it may, at in a sufficient purpose, and having distinct least, admit of a doubt. *Chamipotenee,*

are no statisfieral head and representative, divine being. Whi he-can be do it? I with uncoing eye and like a great come calls a man to preach the Gaspel, the give Now, this is all I say in my article. Is any field or foctune, the men that he wish- "world and woe" or the "Gospel and the alphabet having measure and rhyme, action, draw woman to him. Thus each fluds a paralty of the law was suspended, and there are questioning or controverting the ex. To the pumpered child of pride he of- Glary." I would not be understood to and there are questioning or controverting the ex. To the pumpered child of pride he ofexperience of mingled tenderness mean that the man who refuses will nevel the contract of the strangage of the contract of the strangage of the contract more in the period of the and best contradiction ! "I from not." Hence in fer affections with the people of G al, than not essatily follows. los fe ser of the lumin family, the will be perceived, that D. has utterly mis- to enjoy the pleasures of sin for a season." Littleton, N. C. grow for got torsof the race. Thus was the prepresented me on this point, when he says, To the child of discority in his sequestered by tender reverence, as with one arm he supand you must be the atonement of Christ. man I have ever known to quest as or con- Come out and aton the self and strike for Lore your Charch.

Love your Cha To the state of this argument for write," (neither do I, not even respecting better thru you love improvable y and Heat others --we fear-do not. We have many some years ago he had printed a book in the other. They are made different in orthen of the monoment by assuming myself.) " even in philosophy or theology, ven-then will yet be (as to that) cones who love their church as they love their church as the love their church as they love their church as the that ey a presented as the penalty of the ey and the penalty of the ey and the penalty of the ey and the ey an to be to be to a long the best of the period of the example twenty-live cent pieces. to be in a control of the first This parties the limited from the penalty, of my setement, as my words above with the skies? This and far more my faithful friends, their native land, but the skies? This and far more my faithful friends, their native land, but the skies? I simply suggest, that in a subject penalty of the penalty to the Muses. He has which a land bounded, and wader is would prove. I simply suggest, that in a subject present or read Mark above all cardily things, they leved and favored as with a sight of the manuscript Interest the policy of the pol this build to see him. If the r, this pear what God might or could do, but more es- Year proud relations may oppose you. Ex- Sooner would they have their right hand the hought of both successful the long life is given. sky was temporal death of the presidence of their opposition and longer its coming, and their tourne cleave doubt not he all be able to publish by the incapanie of directing their own servants- the powers of the world to come. Fig. 10 to the most be story of their most be unight or could create innumerable worlds you will be rather a shoes without a Encuestress is the great want of the pulpit move the child from such tuition. Recommended to the roof of their most be used to the roof of their most be used to the pulpit move the child from such tuition. day he sound, news that the penalty was more than he has made; but, have we the depravity of their hearts. Not one ob- Jerusalem—their church and instructive lesson that suspended: and if suspended, by whom "any reason or evidence," that he is engawas in supported to for what purpose god in such an enterprise, or that he wall to this - worldly mindedness and wake - Every person should contract this noble ex | This price will be one dollar per copy. was it supported -under the oper- hel I never doubted, or expressed a doubt ness, til course when eternal interests are simple; cultivate a spirit of love for the Alfa to have graduated here within the ation of what principle of the divine goe as to the enpacty of Omnipotence doing involved you will not stop to parley with church of God, and no one should be long. Just thing last thing ver ment was it suspended? It was saw whatever involved no contradiction. I only such blinded and ruinous guides. When to a church he empet love. The reasons, the same part, and will need but the pended by the rise for at that period the circ expressed a doubt, and this but impliedly God calls one way and therein, who we should love the church are many. Suprement above to induce them to send ment of stonement was introduced into the us to the reasons and evidences furnished, there is no room for hesitation between righ. Our Saviour level it supremely—it is our their names as subscribe; 3, green and of God, and became the basis to sustain the position that the Divinity and wrong between Heaven and Helt. If spiritual home -- he place where we were could suffer, or could choose to do so, and won regard anybody more than God and dorn to God, it has done, and is still doing in a still doing If it be asked why do all men suffer the based whatever denial I urged upon that obey them in preference to God, you are on much for the world—it is the "old ship of principal death, seeing it has principle. To my mind, all which the the stream of death and swiftly sailing to Zion" which has success landed, many of been suspended by the introduction of the Layman has said on the Sufferings of Christ, the port of everlasting woe. ptor low element into the government of contains not a particle of satisfactory rea-

that the penalty was annuled and wined I have never doubted, nor expressed a humble woman, instead of to the dasin- makes my bood curd's many voins. How one from the Statute book, but that it was doubt about "Omnipotence" being capable guished and lefty in his realm, and it seems can one lave the church and be so carily in pended, and its inflection delayed. This of doing whatever "involved no contradic- that she was well-prepared to asswer. So driven from it! Impossible. If we honestly on perfect harmony with the facts as they tion," if he chose to do so, but I have had many obscure ones do much for the Gospel love our church as we should nothing will exist andse the slavine a immistration, and doubts, and still do doubt, the capacity, (if and when they stand in judgment will be able to drive us from it. We will ching accounts for the existence of the human it suits D. tosay this) of God to "choose to have far larger crowds to present to Jesu- to it -to all its institutions and enterprises rare. If the atonement secures the exist- suffer," because it seems to me to contradict than many theorizing, heartless brain gods --with the tenacity of life. The severer ence of all men, it must be provided for all every notion we can form of the absolute | will have, and infinite perfections of his nature. The Of course, I favor education; but I mean ficulties—and the warmer its persecutions,

then, would indicate some change in " he ling draughts. immurable limits of his moral being," and | If God calls an uneducated man, that been said in the Advocate this year it is part from widow R---is; and one of the loss, therefore, involve the "contradiction" of mon either has as much learning as is rean essentially "immutable" nature, being quisce for his field or Gol will surely give attributes, as to bring it into a condition to much be assured. of its own voltion, the "Layman" himself to many be alread of "log men, you ough thicks, would be "transcending the immustable world being." If, then, just tremble under your responsibilities, the this "immutable moral being" cannot be your faint heart will have more to bear to blows both to christians and sinners with to be more afraid of the Lord. You may to be some time deal heavy of human nature is never exhausteri, and in losing part of divine working them so he set out often, and went from house to bear to bear to be more afraid of the Lord. You may to be set out of human nature is never exhausteri, and in losing part of divine working them so he set out often, and went from house to bear to bear to bear to be more afraid of the Lord. You may to be set out of human nature is never exhausteri, and in losing part of divine working them so he set out often, and went from house to bear to be more afraid of the Lord. You may to be set out of human nature is never exhausteri, and in losing part of divine working them so he set out often, and went from house to be a set out often, and went from house to be bear to be a set out often, and went from house to be a set out often, and went from house to be a set out often, and went from house to be a set out often, and went from house to be a set out often, and the contract of divine working them. absolute state of perfection, it follows con-clusively, that there is something incongrai-are ashamed of Jesus; Jesus says be wions in the very idea of suffering of such a ashamed of the land of the state of the

ture must so affect it, that it may bee me and he is too wise and too good to call onclitioned in fiself that it may suffer. - | you, if you were unable to fill the post as-This not only suggests a change in the re- signed you. "Trust in the Lord forever," lations of this being, but these relations for the Lord Jehevah is everlasting Kingdom come." And more, how stupid to their minister, and always will do so. of its nature, and therefore it involves a Faibly. You may by various incidents bomble contradiction, as, first, an " immu- and influences be prevented from beginning. table" being changed from that state by the H von never commence, you will sever volitions of its own powers; and second, that preach. By frequent delay, babitual exhis "immutable being," is mutable and leuses, perpetual dodging, &c., &c., you may immutable at the same time, and all this, out-strive the Spirit of God and finally setnee ording as the volitions of its will deter- the down in the belief that as the impresmices this way or that. What contradic sion passers away it was not genuine. Be-

and nature of tiod according to the "Lay- be quenched in this as well as in every of man," and, perhaps D, is such that its suf- fice that it fills in man's redemption. 1 is

Yours aff crionately, PETER DOUB. Pht-bore, N. C., April, 1800.

some thoughts on this subject, that were of one for selfish to be regarded shered by a general character. There are various ac- Heaven.

and in the face of sterrity.

with uncering eye and like a great com-mander selects from any class and from him chiefe between these two: The

our fathers and mothers in the port of hea-Thirdly. You may think you have so yen: tend I we reply that men do not suffer thes soming or evidence, of the position he had little learning hat you will be laughed at "Millions of souls in glory now penalty as soon as they sin. Its infliction | assumed; and as the position which D, has | and despised by some. Are you afraid that | tion. And how can we account for this de- man," I intended in the remarks I made, to honored ! You are called to do good and We sometimes hear men say, if such a

The beneficial results of a onement can- "Layman" himself admits that there does that the comparatively unlearned are some- the tighter will we cling to it, and the more you be wider, or more extensive than God not appear any reason to believe that the times called. They will be educated suf- devotedly will we love it. For a man to designed that they should. And if he de- Divine nature, considered in itself, could be ficiently for the duties. Heaven for them, leave his church because others do wrong

atonemort, he evidently designed to save cause he conecive that that would "trans- from the books, yet those mill-manufacture" crite him-ef; protesting to love his church, all men by the same memedia or al arrange- could the immutable limits of his moral be- flour that sells in the best market and now, ready to desert it, at the very "Dominic," said a plain-spoken elder world, that he might down them. Who tract from the totality of universal bliss,"- metry or mensuration build houses that are never! can believe such a soul-revolting, God-dis- I ask, would not any suffering do this? - good enough to keep on the snew and the And I ask further, would not any suffer- storm. There are some places where the [FORTHE SORTH CAROLANA CHARLES ABVOCAVE.] many a day." ings, be a proof of the deterioration of his water is 2,000 feet from the surfacevery essence itself I and as certainly " trans-cend the immutable limits of his moral be are of er places when the cooling streams ing f" as sufferings of any other kind, or for run all so near total a strong though untue logy is needed. The Advorate now has got the good things of my last donationany other purpose. To chose to suffer, tored aem may soon bless as with refusted many readers, and many of these "dead visit. Fart of it came from your house,

of its own voition, the "Layman" himself You may be afraid of "big men," you ought supposed to be "capable" of suffering in its the Judgment before a sembled million out loss of power, I would say to sinners. to house studying his people. And by the others.

tions cannot such a being accomplish I ware at this point! A call to the mani-try Now, I contend, as the innate essence is a work of the Spirit, and the Spirit more

forings, when inflicted forcefully would to be feared that many young men 'comtranscend the immutable limits of his more themselves away from the pulpit - "donis" at being; that before it can be made to themselves, into delusion and durant a an his untire and relations, from the state in the devil. It is a fearful fact that very lew which his unture is immedy f and, to a state people seem to be alive to the tremendors man, man or significant, as if x if in D, also charges me with a "denia," of and condition in which the can be brought moment of a call from God. How often its risk as the senare of the solar system, and the "fact" of God to and the same arrangement gives light total suffer." This, also is a mistake, as will appropriate the power of pains and penalties; do we pray God (like Josus told us) to send and this must be achieved, according to D. out more laborers into the harves: I How and the Layman, he the mere voltions of often do we be ieve that these prayers are his own mind. But, more of this, when I answered ! How often do we encourage converge the ground like a garmer, or give tell her "reason" nor "evidence" that the life at a health to one animal, or one man. Davings of Christ suffered, when he made this entire surject, in my review of the Lay- If we pray God to send laborers and pray. and the same arrangement gives the health an at bement for the sins of men. I shall man. Until then, I suppose, you will not since cely, may me not think it reasonable and vial energy to all in u, and the whole deny the position altogether, and require hear from me on the surject, whatever may that he should send our friends or ourselves

lab ner-"-but they or out will ag that their sous should be cent. Young men may and surely ought to pract therd, send in the many laye "fruit unto holiness and the book of human experience. How shall watching the movement of the flies. They open the rectories of the human experience. borers"-In: they do not at the time feels withnesses (not no say desire) to de the from the south another thousands approved will of God it that will write to call them. Am I called to prouch the Gospel ? These prayers we without the indepensance | HILLETTIONS. In a reconstantials I attempted to give it requisite of submission to the Lord and use the account article I attempted to give it agreed a vent powerless. They proceed a submission to the Lord and use the account article is a predictable as a day of visitation through

that does not involve a controllerion for and a general character. There are various we- 11 aven.

3. That the phonoment was made for all, charges one further, that I am at love in | colonization characteristic | I a managedly thanks be is called to the the secret from the ground manager of the subject us to preach this point; this will appear in only it and should be jedlously as a long of the subject us to preach.—Christian Intelligences. from the count in and existence of other upon this point; this will appear in only it and should be periously in a lear something whispering "wee" corrections to the Savier, a the count in a second ing whispering the other countries in the countries of the coun spacing the preof arithm that then non-every as unhapper about his condition and free and by him, and with up him was not Doub states that he is not so certain or the. I only notice a fix -praying that he will in after years be will be to those who are a necessal on the subject may give a great deal more of this would than lim all things consist." The creation of This whole center is an entire mistake, facilitally consider their own feelings, pur- he has or ever hed, to call held the dark twitching his heart-strings, the real poetiposes and surrounding in the fear of God moment of that awful refusal. You may call inspiration which induced him to appleasure for him, where the made of First, some see such a contrast between sweetest worldly fortune rigide him with First, some see such a contrast between sweetest worldly fixture rigide him with what they are as to this world, and what the cooling fragrance of the farest hands have must become, if they enter that form this side of Heaven—and still there will have aid, he became quite a proficient tellectual faculties, more receptive than prodthe state of the state of the says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be says, 'can do all things that does not be the reason was a contracted parts of the says, 'ear do at things that does not be reason that is born love for poetry was very much enhanced feeling on thought, making her more suscept his own house. that the days the Savier of all man, arrests would gain nothing by this admission, ton ble themselves. As to this, it is an established power, if I were to be called and were ed die in justice in the infliction of the po- this sobject, what might be done, is one linked for the abstrase and rugged in science great to the house of God, and he more eye that has discovered a new star, thru the particular of the sacrifice of from its glory to zend the polished infering and what was done is quite another, sons, positive or fortunes. He there are her charms for result to hear than to give the sacrifice of from its glory to zend the polished infering and what was done is quite another. will be a like on the day be sinusd. He Let D. prove from the word of God, that the van ambition of worked and wealthy refusal, rather than the charges of a better poems, and committed to memory the man, through which man gets unspeakable fools." (Eccles, v. 1). On which passes strument gleaming along the hem of her would have been cut off without nosterity. God, as an Omnipotent being, either close men. Il# a-tonishes the quiet and unex. fortune, S - far as the plan bible to strang whole of the Pleasures of Hope. The a stid bave perished, and with him, the to suffer, or that he actually did suffer, as a pecting poor. He preses through society goes, we almost fear that when God plantly

Love your Church.

lay, without admitting the influence of the suggest, (not to argue) the absence of what not to win appliese. When the Book of higher or sister is not expedice, or if such a aroning element of the Gospel, in the di- I thought "rosson and evidence" in the the Law was found Josiah sent for instruc- "thing is done, I will I ave the church." tion in the things of G d to Holdah-an Such language from a professing christian the storm—the greater its trouble and difTHUS.

A Word to the Unconverted. of disease spiritual to others. Often is it the day of pastoral visiting."

A to the pair plant norm world. If this be tical discourses. If he was preparing a so every day, what an accumulation of sermon on "Trusting God in times of tree-sured wrath must be heaped up for you trial," he recalled all the cases of trouble by the Almighty, and how little regard and affliction that had come to his knowl-Christ, whose daily prayer is, "Thy tation. People love to sell their troubles does it signify that yourse, when earing it he is a cordial, approachable man (as so little for that priceless gem, the soul, every pastor should be.) So in review-that is in momentary perif. When will ing the various trials in which we need dangerous. Procrestination only increases | der A---- had told him of his religious

here is in this case no salvation without had died of the rhounatism." Miss M-

good moral character here and your asso-study, and wave all these individual cases. ciations were with the respectable and (without making his allusions so personvirtuous? To young and old, daring sin- all as to be recognized) into his next Sabwhile God the Father invites you that you may be his son, while God the Son phades for you that you may be recorded, and while God the Holy Ghost knocks at changing the books may be few; and while God the Holy Ghost knocks at changing the books may be few; the while, Others pear as if taking the extract ballets, such preclains the people. that he may comfort, yield, O yield, that the end evertasting life."

Farestor, April 17, 1860.

A North Carolina Poet.

George Taxes Harron-more generally we as certainly need their lives to help of these beief memoirs," is a negro and a slave, belonging to a gentleman of an

One time morning it occurred to him texture in body and mind, his strength, cou-

The late Mrs. Caroline Lee Heats, manly woman feels herself strong and brave the University, having been pleased with courage grows stouter, and at the same time some of his verses, took great interest in the rugged hardness of his nature is softened scruction; he afterwards showed his gra-

GOOD-FYE. I leave thee, with a falling tear, And mount the fleeting car; Tis death to part with one so dear-For to my view thy charms appear, * Like some revolving star.

I leave thee, but with deep concern-Which hope cannot remove. Oh! do not my affection sporn, But patient wait till my return, And prove the truth of love!

i leave thee, but I love thee yet, The queen of evry bloom: I never shall my choice regret, Until the sun of life shall set, And love sink in the tomb.

Oh! Lady, take these lines to heart!-The last foul tale I tell, is that my own dear love thou art; Then, till we meet no more to part, My Lady, fare thee well!

Where He Found His Sermon. good sermon last Sunday morning? We

Mr. Eorroz:-For this article no apo- sermon came from the same quarter that I not reasonable to complain. Variety now best hints in it came from your smart boy 2. Late Attendance. There are some ing and doing into intellectual process and so changed by the mere volitions of its own him opportunity to get more. Of this may be medicine to some, and a preventive Frank. I picked up that sermon in one people who make a point of being late, moral powers; in whose hands host be once

> 1. If you are very wicked you daily firesides of his flock be gathered up the 3. Sleeping in church .- There was some must you have for all devoted followers of edge during his last day of pasteral visisop this course of sin? Be wise and the fuvine support, he drew his illustraall against thy king, sin. Decome sub- tions from the many tales of trial that er to God, for him you should obey. Do bad reached his car and touched his heart, his at once. Delay in this is peculiarly at the hearthstones of his parishieners. Elthe didic day, widees the breach, and grief and despondency; neighbor Van alienares the more. If it is hard now to B. ___ had spoken of his auxieties about rive up sin, it is easier than it will be a wayward son; and good widow Itchen driven to it by thoughts of your had her usual dolorous lament over her 2. If you are moral as the term is used. hereaveinent and "what hard wo k it was to make both ends meet, since her man pardon and regeneration. "Except ye had told him all her difficulties in finding report ye shall all likewise perish." Though you may not sin to the extent troubled souls the good paster had a cheery shers, yet if you are lost, will it be any word of consolation. With each of them tion in torment, that you have had a he prayed. And then went back to his

he every day's life one of his people

milds a new page to that endless volutae a minister of Christ understand that progman volume, without studying it! And where can be amely it so well as by the fireddes and the sick beds of his flock ? the homes of the fiving ! If our people mued any proceding to help them to

Woman's Qualities. adjoining county. At an early age he felt. The characteristic qualities of woman, when The farmer plows his fields; the user characteristic qualities of woman, when rankling within him, and ever and anon true to the type of her being; her delicacy, place such an one waste the breezes of phy himself to the Science of Letters; this gentleness, patience, sympathy, tenderness, in did with such untiving zeal and indus- dependence, devotion, her sensibility to beagoal to his own nature; while man's harder age Matthew Henry weightily says, kerchief, or to dorn a casual fray in her dress.

by in this true married union, and in the home

One day, shortly after his marriage, a young there would introduce a new epoch into the Holy Class has given in the history of Ell. merchant went home, and seeing no dinner religious history of the world. Nowhere is There is much danger, from an another ready, and his wife appearing auxious and pameness so much out of place as there, and wish to gratify the child, of conster-ord-ring cortused, asked-" What's the matter?" " Namely went off at ten o'clock this morns the pulpit begets inattention among the pure in do a thing, however nuplement it may be ing," replied his wife, "and the cleambormaid | ple; and the conviction obtains that the min | to yourself or the child, insist with firm seasons." the man in the mean "

"Conduct she have done it under your lag-

cook a dinner." "I certainly do, then," replied the wife;

"how should I know anything about cook-

after a moment or two had elapsed. ": And so I am," he answered; " as much surprised as I should be at finding the cap- of Paul. tain of one of my ships unacquainted with With great powers of mind, with large Quie of Charles, Chairman of the London as I Northwestern Radway : Thomas Horing, Esq., navigation. You don't know how to cook, hearts, with the most expansive benevolence, M. P.; and C. Wentworth Billow Esq., Com-

Sanctuary Sins.

have not had one with more juice in it for er, will keep them away. A headache, these was no taking a text for a pre-"Well," replied the Dominie, "that perhaps the prospect of hard work on the though setted and possible for my trial to is selected as the day for taking medicine. in trespasses and in sins." Of what has and part from neighbor Van B---'s, and as it can be spared without any pecuniary

Paul was long preaching, and it was to the lowestrabile; they rase from the bed midnight. But there is no excuse for our of sickless to address multitudes, when it modern sleepers; especially as most of was feated they might exchange the pulpig these are not occasional, but regular sicep- parthe bler; they were out life by lab r so iners, who seem not to feel the shame or resumt that it looked as if they were in baste the sin of the practice. Few things are to bring it to a close, eyes closed and heads nodding, in this wherever they went, and however opposed pew or in that other pew. If he were to be formalists, the heart of the Church openstop and name the individuals before the el for their reciption. Cities and communicongregation, he would do well. But what the were moved by their presence. They offerse it would give! What a noise it they were moved by their presence. They would make! Sieepers in Church! have filled up the untions with the fractof ware; it is Satan who is sitting next you. Their energelical labors. They have written

or occupied with their neighbor's dress- ness.

mind from wandering. seem to sit on nails or nettles, their body by the most heartless formally. It is effect is so constantly in motion. Others take of the ear est preaching of West and out their watches, and count the length. Whitfield, was like the riches of the sun, or the number of panes in the window, or ple heard them gladly; the prosecute beinare drinking in everything but the serm-on, and seem as if reheved from the stocks to wert up to the court of the Save sign; when the service is over.

I don't mean that they actually move about in buying and selfine; but their ot the carth, it will never discout, and all unminds are occupied with business, not der God because they were exercit meach with the worship. Many a samual in the of the toracl. is performed, and much mental without in the or bloods. is pearticed in church; not the heavenly

Enraest Preaching.

SUMMERFICED, WHITTEED, WESLEY,

make it such : and those who do so are look of human sympathy runs along this destrict ra, and not laborers in the Lord's vineyard. line stretching from the throne to the wicker Idle Mondays have much to do with light chair of the humblest seamstress, and I replay food on Sunday. Careful preparation, and a high and low in a species of communion with soul all alive to the truth in the delivery, is their kindred beings. Methinks it is a take a the great want of the pulpit in our day. We of health and gentle characteristics, when sat once in the gallery of the Methodist church women of high thoughts and accomplise vents in John street, New York, while Summarfield pove to sew, especially as they are never more at home with their own hearts than while no

Everything about him was simple, but neat occupied. His pale face was the picture of innocence.

nowhere is it more common. Tameness in our ownerders. If you once direct a child We give below a specimen of his writ- homes to more about cooking a ninner than ster secreely behoves the sorono truths upon immediate and full chedlenes. There which he preaches with so very little feel about the medicans nor decay. Prompt the

direction?" inquired the husband, very cool. Since my cold has been able to form a true ment is dignified in a parent. The firm estimate of the character of Whetfield and and goatle constraint of parental authority "Under my direction? I should like to We ley, they have commanded my highest commands respect, and even inspires rever seen dinner cooked under my direction." relativation. Were I a live worshipper, they were and love in the chief towards the pro-"Why so?" asked the husband in surprise; would be of those before whose alters I would be in the first pour club on "you certainly do not mean that you cannot box down with profound hounge, and upon should grow up cheristing for you professed which lavould offer my most costly incense, es con and affection, insist upon this faint Were In Pope I would encouse the a sethey dury—the duty of implicit obelience,—and have done more for the world than all the commence early. To begin right is the way monkish and J subst saints now crowded into to always and right. The husband was silent, but his look of as- the Calendar but in a veracious econpiler of lytonishment perplexed and worried his wife. Org legends, A bandantler, Intellectually they Ton Expression or Isa2, -At the council tonishment perplexed and worried his wife.

"You look very much surprised," she said, were not the greatest men of their day; but, the guaranteed for mixing a same of the as preachers of the Gospet, they had no super less than £250,000, on helalf of the exhibitrior in any are of the church since the days blood

and the mistress of a family! Jane, if there is a cooking-school any where in the city, go to it, and complete your education for it tion through Jesus Christ, they sought to bilition, were mound as Trustees of the fund.

was their our object. There was no effort to 1. Irregular, Attendance, theoretical Catch appliance, none to be popular with the day hearing, is counted a small thing by flavory diction nor guidy metapher mixel many. A we Sublanta or even a show- up with fractful description and pretty piea little extra fatigue on the Saturday, or text, and then tunning away from it among Monday, are counted good reasons for dil up a discourse. They were not of a clear slight adjaced through the week, Sabbath of preschers who tell men they must be anby or collision, when they mean as " who expand Intrinto moved abligation, and the it-They get up late on Samlay morning; seelest, and plants and animal organized subthey breakfast late; so that the bells are stones; and "a certain man of the Pharis beneficial, if not countly applicable to pro- very large library, and his family increas- cap of coff-se. They harry out, and they the "ten virgins" "ten young ladie." Oh, they endured joyfully all number of persecu-God and hart the better feelings of suggestive materials for his richest prac- excuse for Entychus falling asleep; for a tion from those who sat in Moses' so it down

> 4. Staring in church.-One does not their names upon the rock facever. Their like to mention smiling or laughing in time belongs to the outlier church I that Church; for it seems such an outrage on | and will by with these of Luther, and Caldecemey and a mockery of devotion. But viv. and know, as long as ann and those on there are many who won't laugh in Church, dury; and yet, their great leading clares terwho do not besitate to turn about, to turn 1-tic, and which elevated them heat to high this or boother way, staring at strangers, above other men, was their intense amont-

> es. If a person happen to come in late. They rose at a time when the Clurch of they turn round to see who he is. If, as England lad sadiy back-didden from the fuffs, sometimes happens, a bird find its way in-how many eyes wander! Starers in church! when infidelity had obtained among the highs or classes, when bishops and rectors had belearn to keep your eyes as well as your all authority as religious teacher, when 5. Fidgeling in Church.—Some people spirituality and relicion had been superpoted

6. Transacting Business in Church .- It percented Bakeling it can be to the Sanat

arithmetic of transfering our days that we may apply our hours to wisdom." There's constant extremely pleas at and but the arithmetic of common business ._ seem torching, at last of very savet, aft, and drives his bargains; the shopkcoper sells | work, distinguishing woman from me a 1144 his goods or takes stock; the lawyer ownsex is incapable of any such by-play and le trends his way through a client's case; from the mala business of life; but we man the politician speculates on parliamentary | be they of what earthly rank they may how tactics or sketches a reform hill; the sold- ever gifted with intellect or game, or eaier forms squares or deploys into line; done laigh awfal beauty-have always once the mechanic plies the lastn, or the needle. But leadle ark ready to fill the this gap of or the riowel, or the hammer. Thus men every vacant moment. A needle is because to plies it on occasion; the woman-pect can "Religious exercises are not vain things; And they have greatly the advantage of us in but if we mismanage them, they become this respect. The slender thread of alls, or cotton keeps them united with the small, familiar, gentle interests of life, the constraintly operating influences of which do so much for the health of the character, and cary of what would otherwise be a dangeren aren-Preaching is only an easy task to those who | mulation of morbid sensibility. A v. t deal

Parental Indulgence. His devotional service was simple, but intensed No children are ever so happy as there by earnest. It was subdued earne-tness. - who have been early taught implicit a dimt ath he preached : but he preached with an their children to disabley them, they we abemplies and a selemnity which fixed attent solutely teaching them to sin against God rion, which raised every hearer, for a time at by breaking one of Ills commandments, and No wooder if God, in just displeasure, redience is as lovely live child as its enforce-

ville, hood President of the council; the me-