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TERMS:

Business Notice.

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papers are discontinued at the expiration of the ture. It is upon that principle, time paid for. Subscribers will be reminded of the time for renewal, and respectfully requested to renew subscription, by a cross mank could not take away sin. And upon their papers. pen accounts are kept with them, upon condition

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## ORIGINAL.

REVIEW OF "THE SUFFERINGS OF CHRIST. BY A LAYMAN."

NUMBER 6.

REV. R. T. HEFLIN:-In all that precedes, you perceive, that the argument has been sq constructed, as deserved to suffer. to show, that the reasonings of the " Layman" on the main points at issue, are unsound. It will be my purpose now to

111.-That the doctrine of the Suffering of the Divinity of Christ, is ab-

that such a repudiation becomes a moral ing, that satisfies the claim. duty; and that the whole system should The Layman's system represents the be rejected, as having the tendency to case in the following light : lead directly to heresy of the most danger-

ous character.

the absurdity of the Layman's doctrine on | St. Paul, however, represents the case this very point; and to prove its absurdi- quite differently, when he assures us, ty, I offer the following, to make this appear. It appears,

1.—From all the foregoing reasons, of- blood.—Heb. x. fered in py 1 and 2, of this Review. e evident to every careful jew. And this will be

remarks, the law is evidently considered | ii : 9-10, as an infinite character.

Now, I have demonstrated in part 1.

(1.)-That human nature must have very limited and finite, and therefore, be man's. ing incapable also, of producing an effect, by transgression, of an infinite nature.-Effect and cause must always be considered as being of a like character; and as man the cause in this case, was finite, the effect, the guilt of sin, could not exceed in

assure in the extreme, to contend for a matter so erroneous in its principles, and that that system which was based upon such principles, nutet be viewed, as setting up claims of the must upreasonable, and therefore, absurd character, that can well be imagined. And now, as the system with its principles is so absurd it follows with its principles is so absurd it follows.

Imagined a team of six fine mules to assist in drawing the stage up this ascent. Unloosing his leaders—a balky set mules to assist in drawing the stage up this ascent. Unloosing his leaders—a balky set mules to assist in drawing the stage up this ascent. Unloosing his leaders—a balky set mules to assist in drawing the stage up this ascent. Unloosing his leaders—a balky set mules to assist in drawing the stage up this ascent. Unloosing his leaders—a balky set to the Roman Catholic Hierarchy. But to the Sermon. After thanking the class for the honor of addressing them and Starting and Arch-Bishop Hughes belongs—and attaching the mules to assist in drawing the stage up this ascent. Unloosing his leaders—a balky set to the Roman Catholic Hierarchy. But to the Sermon. After thanking the class for the honor of addressing them and starting the mules to assist in drawing the stage up this ascent. Unloosing his leaders—a balky set to the Sermon. After the Roman Catholic Hierarchy. But to the Sermon. After the Roman Catholic Hierarchy. But to the Sermon and Arch-Bishop Hughes belongs—the wind to the Sermon. After the Roman Catholic Hierarchy. But to the Sermon and Arch-Bishop Hughes belongs—the wind to the Sermon. After the Roman Catholic Hierarchy. But to the Sermon and Arch-Bishop Hughes belongs—the wind to the Sermon. After the Roman Catholic Hierarchy. But to the Sermon and Arch-Bishop Hughes belongs—the wind to the Sermon and Arch-Bisho with its principles is so absurd, it follows, as a conclusion the most reasonable, that every time you attend church, I will tell a wheel. Trial after trial was made and it is the greatest commandment.

manity alone was justly chargeable with: last sermon you hear, is better than any the cracking of whips and the shouts of ments hang all the Law and the Prophets. or for justice to require of it, what the you ever heard before. TITUS. law would not with equitable principles

This, however, would be the operation of both law and justice, upon the princi- former correspondent "Vox" has become ples of the Layman's system; for, if the still by some means of which the public is law could only claim of humanity to not apprised, the spirit of "Elihu" has fast upon noon, the sky without a cloud, the This is Roman Catholic precept—now for make satisfaction for the violation of its become aroused to the contest. Your form- sun fearfully hot, shining in full strength. their practice. precepts, and justice require that that sa- er correspondent was very impetuous at Sinking at every step to the ankles in the A young girl whose father was a Protestation was the sand and tisfaction must be made according to the claim, it follows conclusively, that it would But, by some means his ardour has calmed low diet for about fifteen days, I fairly gave tant and mother a Catholic, was put at a court fitteen days, I fairly gave tant and mother a Catholic, was put at a court fitteen days, I fairly gave the anxiety of the father supposing that a court fitteen days, I fairly gave the anxiety of the father supposing that a court fitteen days, I fairly gave the father supposing that the court fitteen days, I fairly gave the father supposing that the court fitteen days, I fairly gave the father supposing that the court fitteen days, I fairly gave the father supposing that the court fitteen days, I fairly gave the father supposing that the court fitteen days, I fairly gave the father supposing that the court fitteen days, I fairly gave the father supposing that the court fitteen days, I fairly gave the father supposing that the court fitteen days, I fairly gave the father supposing that the court fitteen days, I fairly gave the father supposing that the court fitteen days, I fairly gave the father supposing that the court fitteen days are considered as a court fitteen days and the father supposing that the court fitteen days are considered as a court fitteen days and the father supposing that the court fitteen days are considered as a court fitteen days and the court fitteen days are considered as a court fitteen days and the court fitteen days are considered as a considered as be singularly absurd to claim such satis down so much that we hear nothing of him out. I thought of Jonah's gourd and no undue influence would be used over one faction of, and require from the Divinity, any more. the sufferings and death necessary for the I must say for him, however, that while spring at Sunshine, and pined and nanted one. At the close of the school her father

ture offending, is required to make satis- thodist in North Carolina.

a substitute.

for which it is a substitute. This is clear-THE NORTH CAROLINA CHRISTIAN ABVOCATE, an organ of the General Conference, and of the and demonstrates beyond all controversy. that the law did make its claims upon humanity, and that consequently, the require-Subscription :- \$2 a year, in advance. All ments of justice were from that very na-1.-That the blood of bulls and of goats

2.—That " A body was prepared for

Here, then, we have it fully demonstra-

justice, both meet in the sufferings and death of Divinity. But as the claim in fact is on humanity, and the required satisfaction is from it, it follows, that to view it in any other light, is not only unreasonable, but extremely absurd.

3.—The absurdity of the Layman's system, also appears from the incongruity of a nature differing in every essential attribute, suffering for the nature which justly

The principle of this argument is this: that in all legal transactions, the same nature becoming indebted, must pay off that indebtedness; or, by arrangements of law, man also, and although it involves assumed responsibilities, yet these are to be borne by the like human nature which It might have been concluded from the originally contracted the debt. And if fact of the unsoundness of the Layman's the being assuming the payment be inca- the cross-bar, which hung across the mouth. lo! youder is some green grass, let your himself is God, because each possesses ful- him, the following lines were enclosed arguments in favor of the hypothesis of a nable of making good the entire matter, Suffering Divinity, that the entire system | because of partial insolvency, it is not prewas erroneous, and that nothing more was sumable, that an angel assuming the adnecessary to lead to its entire repudiation: justment of this matter should do so by, and or leave them to die in lingering tortures. before us are food, water, safety from Inbut if the system, based as it is, upon the sufferings of divinity, on account, as is supposed, of the necessity of an atonement of infinite value, can be shown to be absurd, do without such aid. The security is aland that extremely so, then will it follow. ways, in other words, a man or human be-

Adam by sin, involved the entire huviews should be correct with regard to the this, because humanity, even in its inno- rocky elevation on the bank of the river, main as long as they have any thing to bet respect to the doctrine of Trinity, Hall It is my purpose, in this number to show least partially.) and therefore could not.

2.—That animal sacrifices could not

make the atonement.—Heb. ix : x. 3.—That in order that the divine na-As are of the law, and the case are of the case are of the law, and the case are of the law, and the case are of the law, and the case are of the case are of the law, and the case are of the case are of the law, and the case are of the pacity of human nature. In the Layman's of that, the atonement was made. - Heb. ing about many of them fast asleep - oth- ceedingly poor and yet occasionally a fine laystery which attends the doctrine. We

that the Layman's views are entirely erremeous. This I have done by showup by the divine to God the Father, as a

or crook, picked up the cast-off garments. Catholic missions. It is a very striking our salvation, as if we could perceive the

sweet-smelling savour."

Yours affectionately. PETER DOUB. Moore Co., N.C., May 3, 1860.

cities of "all the heart, all the mind, all as he should; he may be indisposed and Newport or Cape May. these were exceedingly limited, it necessa- he did not study his sermons, as he ought spreading river drove us several miles out ships, railroads, and telegraphs, out of 2,or evil) could flow from these, greater raidom shot. But then, what soon in motion. The valley of the Colorado preachers-all sons of Wesley-I cannot than themselves, the cause. And from were his surroundings? What kind of a was once wide, and what remains is very get ten to go to California to preach the this it followed, that no atonement of an congregation had he? And what was his fertile-yet, alas! a mere wilderness of everlasting Gospel!!! infinite character could be required, upon au litors doing while he was preaching? weeds and bushes. The tiller's hand has the ground of the violation of the law .- Were they all attentive, wakeful, prayer-never stired its virgin soil. In a few years The requirements of this law being adapt- ful and at peace among themselves? If so, more the whole bottom will be covered ed to the capacities of the nature to be and still the sermon was dry and dull, he many feet deep by the encroaching sands governed thereby, demonstrated its finite is without excuse-we can make no ap 1 of the Desert. Within a mile or two, we character, and consequently, demonstrated ogy for him-he ought to have preach reached the sand bank, which marks the Arch-Bishop Hughes, of New York, was also the erroneousness of the views of the well. Or were many absent from the beginning of the wide, wide dessolation. invited by the Graduating Class at Chapel Layman in every essential point in this sanctuary who ought to have been there? The sand is very fine, soft and loose, and the look deliver the Valedictory Sermon at In hours of sanctuary who sught to have been there? The sand is very fine, soft and loose, and the look deliver the Valedictory Sermon at In hours of sanchine, grief and pain, The consequence of this is, that it is time off in the land of "nod?" And were driver, aware of the difficulties ahead of was considered in bad taste to many, inast absurd in the extreme, to contend for a many of them at dagger-points with their him, on starting engaged a team of six fine much as Chapel Hill was a Protestant In-

der the law claiming of divinity, what hu- this, and you will always think, that the foot hold, and, having made all ready, amid bor as thyself." On these two command

BOUNDARY QUESTION.

faction likewise. This is evidently declar- I am aware that great excitement exists roof of my mouth. I was ready to faint a heretic and ought to be burnt." ed to be the case in the xviiith chapt, of in various parts of Western North Carolina, and lay down on the hot sand to rest my Ezekiel especially, as well as many other over the productions of Vox, which appear- failing limbs. I sympathized with the poor ed in the recent numbers of the Advocate. soldier who a few days before got lost on Charlotte Whig. This is to be done either by punishment But I know too that his article has not wholy this arid plain, and in the anguish of his inflicted upon the guilty in person, or upon produced that excitement. Much of it has thirst slew his dog and drank the blood. A Western editor vents his rage as fol- salom's long hair, of which he was so proud, admired for their fine clothing.

claims of law, and the requirements of to have a Pass-port when they crossed the this trial.

SELECTIONS.

Gila City-Accident-The Colorado

ACROSS THE CONTINENT .-- NO. XI.

horses and one upright pole-cabin. Its State from the East, his courage would fail prospects for enlargement are not promis- him and, like the hunted hare, he would ley: eident occurred at this place. The horses, home an evil report of the modern Ophir. the substitute (i.e., security) must be hu- a team of six, on being hitched, commenc- But we are in for it, let us go on. "It is ed their usual manœuvres, and plunging bad luck to turn back," so saith the old blindly and madly about, the leaders fell saw. Well, here is Sau Felipse, an Indian thing, in the whole world of matter and into an open well-the next two soon fol- town, a bold spring, several huts, cabins spirit presents but a faint shadow of their lowed, and the wheel horses were saved by and human beings of various colors. And The poor brutes screamed in their terror eyes regale themselves, while the horses and agony—to extricate them was impossi- are changed. The desert is past, the wil- but I maintain that these Persons are all ble, and the only remedy was to shoot them, derness and the solitary place are behind, included in the very idea of God; and

Here we were to breakfast and to make and lose

ers just waking up, stretching and yawning farm greets the eye-fields of grain, gar- are as able to adore the grace of the Fath-In this there is a suitableness, because the same nature sinning, is seen suffering. El Monte is a small, but rather flourish.

at the driver's request, undertook to walk other and the necessity of adopting this inhalf a mile or more. The time was verging junction of the Savior as our rule of action.

than relieved. My tongue cleaved to the

to those whom they take for his enemies, this life-sustaining, heart-cheering element, when at the same time they are talking to than I ever was before, nay, than I ever his best friends. The members of the South could have been. I never drink the cool. Carolina Conference never will know the sparkling beverage without a conscious up- Trinity, is that of one of the most power- Esq., by accidental drowning. The Greenstrue feeling of this western territory, until lifting of spirit to "the Father of light, ful intellects of modern times; and may boro' Patriot has a memoir of the deceasit is expressed in memorials to the General from whom cometh down every good and not have been seen by many of your read-

perfect gift." In addition to the arguments of Vox, I The Desert is a treeless, herbless, grass- of them. will add one more, in favor of a transfer: less, lifeless waste. The heat would be in-There are times of political excitement; tolerable, but for the winds which sweep in his unanswered controversy with Dr. the Union and set up upon her own res- winds swell to a gale and there is what is Godhead, though to our finite minds a ted, that both the claims of law, and the ponsibility whenever anything politically called a storm of sand. The air is dark, mystery as to its essence and mode of exted, that both the claims of law, and the requirements of justice were upon and of crosses her path. Now, suppose in one of the road obliterated. Neither man nor istence, has nothing in it to contradict the her fits she leaves the Union and becomes beast can face the tempest. To stop and comprehensions of human reason as far as ters: This evinces, beyond all controversy, an independent State. What would be the turn your back is the best one can do. To it can go, more than the fact of the union both the erroneousness and absurdity of condition of the members on the North persevere is to lose your eyes, or be suffo- of two, or, as many believe, of three nathe Layman's system, which makes the Carolina side? They would be compelled cated, or be lost. Providence spared us tures or constituents in man, body, soul

We are now in California, but still the soil is poor, timber small and searce, and | believed in, and seen to have in it nothing the only material change in the scene is, at absurd by Chrysostom and Hilary, by Jelong intervals a human habitation. To Los rome and Lactantius, by Newton and Ro-Angelos from Fort Yuma is about two bert Hall, by Horsley and Dwight, by Webhundred miles. On the route are some ster and Huntington, by Mason and Alonzo The Yumas—Through the Desert—San valuable ranches—immense herds of cattle, Potter, might have been accepted by Arius Felipe-Tomacula-El Monte-An Old horses, sheep and goats, are to be seen now and Sociaius, by the Priestleys and Bel-Mission-Characteristics of the Catholic and then. It a man were emigrating from shams, by the Cannings and Burrows of any other State and were not well posted | modern times.

Gila City consists of a stable for stage on the outset, on entering this great Pacific Just after we passed, a singular ac- take the back track and carry to his old

following day gave us no little trouble by sometimes a woman in the saddle and a I maintain the equality of the Three Perits overflow. On one side is the City of man behind, and vice versa. All, eques- some in all the attributes of the Divine Arizona, and on the opposite side Fort trians and pedestrians seemed to be merry. Nature. I maintain their equality in Yuma. Occasionally a steamboat reaches eager, full of haste. "What does all this rank and authority, in relation to all creathis point, but neither agriculture nor com- mean?" said I to the conductor. He re- ted things." manity in an infinite debt. To discharge | merce w li ever build a town, much less a | plied, "do you remember that house at the | Now as to the practical consequences of While it is very important that we should be fully satisfied of the fact, that humanity, not that it sustained by the di-Christ did actually make an atonement for vine might atone for sin, but that divinity Paoific Railroad. After a dark ride of se- vorable resort of these Indians. They from Robt, Hall's great serm on. "On the man's offences, it is equally so, that our itself might make the atonement, and veral hours, we reached Pilot Knob, a meet to drink and gamble. They will re- Glory of God in Concealing." With

> preparations for crossing the Great Desert. The next place in order is a little In-As we were to be detained an hour or two, dian village called Temocula. (I will not is not at all impaired, but rather heighten to relieve my cramped limbs I prospected be responsible for the orthography of that | ed. by the speculative difficulties attending 1.—That of Christ's divine nature God around, and finally found myself in the name.) The inhabitants are a more remaint, because they result from its ineffable did not require an atonoment by shedding camp of the Yumas. It was about sunrise mant of a tribe, and are in process of rapid grandeur. The distinct parts assigned to -the women were all up and diligently extinction. They breathe, but do not live. the Three Divine Persons exhibit the employed in pounding and rolling into a and soon the last one will have passed a beautiful harmony of the plan of redempsort of flour the Mezquit bean. Large way. The vices of the white grafted upon tion; the Father sending the Son; the baskets filled with this bean and other pods the thriftless habits of the red man, hasten | Son executing his Father's will; the Holy

of the soldier or of the passing emigrant. fact, that in every instance the location of theory of this unspeakable mystery." Thus, the congruity of God's system, The dress of the women consisted of some these Missions evince the know'- I would recommend, particularly, this been considered as being in every respect | demonstrates the incongruity of the Lay- | kind of bark split into ribbons, and tied a- edge, taste and forecast of the old Spanish | extract from Hall, to the serious considerround the loins. The art'ele was a strange | Padres. Wherever you find one, their-ore | ation of Unitarians of every grade. - Episeombination of the bustle and the hoop. Whether the arrangement was traditional best of every thing the land affords. This -coming down from the days of the fig is too uniform, to have been accidental and leaf apron-or imitative, the mark of a proregressive Indian civilization, is a question I ploration. But how did these foreign mis-Few things are more common than to shall leave for the ethnologists to settle, sionaries explore these wild regions in the its nature, the quality and the capacity of hear remarks of this kind made by mem- One thing ought to be mentioned to the midst of ignorant savage tribes? How? I the cause: so, therefore, the atonement bers of a congregation, while returning beme credit of these wild western ladies; they will not answer. But, what zeal? what made, if any is required, could not have from preaching on the Sabbath day. Some seem to be cleanly. One by one or two at self-denial? what intrepidity? Let Probeen in its nature infinite, because that think it was very dry-others that it was a time they resorted to the river for their testantism pender the example. Shall a would have been requiring and doing more | too long-and another that it was very | morning ablutions. They swam very fear- | corrupted christianity outvie a purer, more than the nature of the case could equita- scattering. While still others think just lessly into the rushing current and frolick- spiritual system? Here are old, well-conbly require.

(2.)—It was shown also, that the requirements of the law in the case, were strictly adapted to the capacities of the nature upon which its demands were made.

It must strictly adapted to the capacities of the nature upon which its demands were made.

It must strictly adapted to the resume strictly adapted to the capacities of the nature upon which its demands were made.

It must the rushing current and from the rushing current and fr It required only the exercise of the capa- of God burning on the altar of his heart as enjoyment by their paled-faced sisters at degraded people, dwelling in an unknown

the soul, and all the strength," and as does not feel like preaching; or perchance But we must cross the Desert. The population, with cities, towns, farms, steamrily followed, that no effect (either good to have done; hence he made a kind-of a of our way. With six fine horses we were 494 traveling preachers and 5,117 local

Sunshine, May 29, 1860.

ROMAN CATHOLIC PRECEPT AND PRACTICE. It is not, perhaps, generally known, that Were several who were there, passing the the grade in going up very steep. The the late Commencement. This selection

it is a moral duty resting upon us, to reputyou how to do it. When you enter the verily seemed as if we were located. The of the Law? And he answered and said: diate it entirely. Its absurdity appears house of God, kneel down and pray-hold | fretted beasts would sink to their knees in | Thou shalt love the Lord thy God with all up the hands of the minister by your pray- every eff rt to pull. Finally, we sent back thy heart and with all thy mind and with 2.—From the claims of law, and re- ers while he is preaching; engage heartily to an encampment of wagons and procured all thy strength." This is the first and quirements of justice. In this view, it in singing, and then pray as you go home, another long chain, led the mules to the greatest commandment. And the second would be absurd in the extreme, to consi- that the word preached may do good. Do top of the hill where they could get some is like unto it: Thou shall love thy neighthe drivers and helpers, the stage began to. All must admit that the text affords move. The summit was gained and we all room for a most interesting discourse, and rejoiced. Oh, the dreamess of the scene no doubt the Arch-Bishop depicted in Mr. Editor:—Since the pen of your around! Sand, sand. Several of us. glowing colors the duty we owed to each

longed for its shade. I thought of the so young to prejudice her mind against any accomplishment of man's redemption. his impetuosity lead him into extravagant for one refreshing draught. But neither went after her and while in the stage in the All the principles of the moral govern- figurative expressions, yet the major part gourd or spring could I find in this lone presence of another gentleman, the little ment of God, with which he has made us of his communication upon the whole, is wild. My body was a fountain of water, girl acting out what she had been learnt at Rom. xii: 8. acquainted, demonstrate that the very na- worthy or being endorsed by every Me- but the gushing streams exhausted rather school, remarked to her father, that her

> This was done in Charleston and exhibits the practice of Roman Catholics .-

The following statement of the fact (or some might say of the doctrine.) of the mented death of George C. Mendenhall,

ers, or might not be recollected by some

It is the statement of Bishop Horsley

We might suppose that a revealed fact

This is the profound and vigorous statement by Horsley. See 16th letter to Priest-

.. I maintain that the three persons are one Being, one by mutual relation, indissoluble connection and gradual subordina ly every attribute of the Divine nature ; within it : dians, fields, gardens, vineyards. Present- in each, it were impious and absurd to say About midnight we crossed the Colorado | ly we met hundreds of Indians in gala cos- | there are three Gods-for to say there are

RECONCILIATION.

BY ROWLAND BROWN. We are friends again-from both our Learts A blissful melody has risen, A spirit-music which imparts Joy to the chief of friends in heaven.

We are friends again-love's long lost flower Foreiveness blossoms on the tomb Of buried grief's :- past in the hour Of eruel doubts and spirit gloom.

We are friends again-we are friends again Our love knows now no dark eclipse! False tongues have done their worst-in Fall poisoned drops from perjured lips !

We are friends again, our hands have met-The broken links in friendship's chain-By angel fingers have been set,

For we are friends-are friends again ! We are to one another dear;

Who've wept, and prayed, and striven to von bit. Are friends, fast, true, sworn friends again !

MISQUOTATIONS FROM SCRIPTURE.

ally, from a hymn of Luther. Bread and wine which the Lord had ommanded to be received." From the English Catechism.

Not in Ser pture. "That the Spirit would go from heart heart as oil from vessel to vessel." Not

"Not to be wiseabove what is written."

east.' The Scripture form is, " A rightous man regardeth the life of his beast." " A nation shall be born in a day." In Isaiabit reads, "Shall a nation be born at

sharpeneth iron, so a man sharpeneth the ling, or in both. countenance of his friend."—Prov. xxvii:

no man anything, but love one another."

" Prone to sin as the sparks fly forward." ward."-Job v: 7.

lege."-Not in the Bible.

THE LATE GEORGE C. MENDENHALL. Some weeks ago we chronicled the laed, from which we make an extract:

Peans, Psalms and anthems flow In solemn notes distinct and slow, To thrill the heart, to fill the car Of him who hath an ear, to hear The melodies and harmonies These sweet old times of long ago: Tho' dear the harp of forest trees, To pour upon all living things— Mine be the olden barp of stones That w've touch'd, gives the deep-fuil to Of many waters-sounds that rang When all the stars of morning sang. And joyous shouts were sent abroad, By all the adoring sons of God; Mine be the tide of ocean rocks, My harper be the tide that mocks, That draws in its harmonious waves And buries in its deepest caves, All music, save the song of praise The blood washed soul alone can raise.

In her last letter, she begged to be remembered in his prayers, and when his unity. I maintain that each person by will was opened, which went down with A BUSHAND'S PRAYER.

Thou great and Holy Father, That ruleth everywhere; Oh, hearken to the servant; He prays thee not for blessings To rest upon his life. But asks Thou wilt bless in mercy His pure and guileless wife. Great God be always with her When storms and sorrows come,

And from all sin and sorrow, Still cause her to depart. Bind on her brow a chaplet Of thy mercies and thy love: And, oh, teach her to remember Teach her loving heart be constant Teach her soul the starry way,

Oh, listen God of Heaven To my soul dictated prayer: Do thou scatter geens of pleasure Around her every where! Be thou constantly beside her, To her fair Eternal Home!

ing of the real question.

A few years since I harmened to be traveling in a stege-coach, where, among Frenchman and Englishman. There seemed to be a sort of cat-and-dog feeling between them; for if one opened his lips, the other was sure to fiv at the observation with the teeth and claws of dispute. As | in this precious line of our prayer- somebody else will, and you will have the we were driving along, the Englishman | meeting hymns? Do we often realize what | credit of living upon credit; and your balforeign land, with a tail so long as to drag | nia that proud monarchs display, This is upon the ground. There-upon the French- but vanity-insignificance. No, no! The man shrugged up his shoulders, curled his erown spoken of is a glorious crown, an lip, lifted his eyebrows, and took a pinch

"What do you mean by that?" sain the feel with the Apostle, that hence forth And, finally. Englishman, not a little nettled at the con- there is such a crown laid up for us, how temptuous air of his rival.

"Vat do I mean?" said the latter; "I means dat a sheap has not got von tail at

"A sheep han't got a tail, ha?" said the

Englishman. "No, not you bit," said the Frenchman. "Well, this comes from eating frogs," said John Bull. "What can you expect of his followers ought to expect, through suf-

pression; I say de sheap has no tail, not

"I mean a sheep, a creature of four legs, covered with wool." "Ah, yen mean von sheep vit de vool," said the other. "Oni, oni, monsieur; de sheep vit de vool has de tail."

a sleep, and the other a sleep. HOW TO BE HANDSOME. It is perfectly natural for all women to have all your family present -- little and

a period of several years, they are plainly chose black clothes, and consequently the boly, healthful parts of the gospel." Born to trouble, as the sparks fly up- and loosely dressed, and are allowed to run | color has become the fashion of the clergy romp, and play in the open air. They His reason for choosing this color was: "Exalted to heaven in point of privi- take to sunshine as does the flower. They are not loaded down, girded about and op- est in him, and now and then sent him a 'in which we view it.

been stirred up by the preachers of the By and by, the stage came up, I called for lows: "We would say to the rascal who the instrument of his destruction, his head, Plain, simple food, free and varied ex-The doctrine of substitution, nowhere, as far as I now remember, requires a subject of a nature differing from the nature.

South Carolina Conference, who are filling the canteen and the miserable water was an elixir of delight. Bless God for water! the circuits and stations of this disputed to the doctor with the sample remark:

South Carolina Conference, who are filling the canteen and the miserable water was an elixir of delight. Bless God for water! the circuits and stations of this disputed to the doctor with the simple remark:

They say hard things of Vox.

They say hard the pole while we lay in the canteen and the miserable water was an elixir of delight. Bless God for water! the canteen and the miserable water was and not the hair upon it, having been the color to the doctor with the simple remark:

They say hard things of Vox.

They say hard the canteen and the miserable water was and not the hair upon it, having been the color to dry, that we sincerely be dwaiting for it to dry, that we sincerely to the doctor with the simple recises, abundant sunshine, and good mental to misdest details, instead, the canteen and the miserable water was and not the hair upon it, having been the color to dry, that we sincerely be with the canteen and the miserable water was and not the hair upon it, having been the color to dry, that we sincerely be with the canteen and the miserable water was an elixir of the doctor with the color to dry, the thing the canteen and the miserable water was an elixir of the color water!

The color water is the c

"Before leaving home the last time, he could not understand him; he preached

Of far departed centuries. Back, back, to Eden's streams they flow,

Do Thou forever love her Until Thou call her home: Make bright her earthly journey, Make pure her loving heart,

Which is ever, ever leading To a bright and endless day.

If unluckily you should by chance get into a dispute, the best way is to stop short, and ask your antagonist to enter into a consideration of what the point of debate is. This is apt to have a cooling effect on both parties, and to result in a clear understand-

a man who eats frogs? You say a sheep fering, to enter into the "rest that remainhasn't got a tail. I tell you mounseer, a eth." And what little crosses do the trials sheep has got a tail." "Pardon, monsieur," said the other, with a polite bow, yet with a very sneering ex- that awaits us yonder!

·By this time the parties were greatly excited, and we cannot say what might have happened had not one of the passengers asked the Frenchman what he meant

"Vat do I means by sheap? vy, Imeans one big larsh thing with sails and rudder, that goes upon de sea." "O, oh," said the Englishman; "you mean a ship.

"Oni, monsieur," was the reply; "I mean one sheap that has de captain and de sailors and vot goes on de vater." "Very well, sir," says the Englishman,

This incident taught me a lesson, and I give it gratis to my readers-if they ever get into controversy, let them consider whether one of the parties does not mean

be handsome. If they are not so, the big, man-servants and maid-servants.men the countenance of his friend." "Iron fault lies in their birth or in their train- Honor God, and God will henor you.

We would, therefore, remind mothers, that, in Poland, a period of childhood is "That he who runs may read." "That recognized. There, girls do not jump he may run that readeth, "-Hebrews ii : from infancy to young ladyhood. They are not sent from the cradle directly to "Owe no man anything but love." "Owe the drawing-room, to dress, sit still and

A SHORT LETTER TO SOMEBODY. Why not to everybody? Because, forto deliberate upon the choice of a Pastor. tauntely, everybody does not need just To one of the candidates nominated it was such a letter as I propose to write; someobjected by some, that his style of preach- hody does. Who is somebody? Let my ing was too abstruse, that common people readers judge. I have several important

and even some who had uncommon sense statements to make to somebody. 1. You are indebted for all the good you asked his wife to write him a small poem, altogether above their heads. A friend and have, in mind, in morals, and in money, to and gave water as the theme. During admirer of the candidate replied to this the influence of the Gospel. You know and South Carolina is ever ready to leave the Union and set up upon her own reswinds which sweep and South Carolina is ever ready to leave the Union and set up upon her own reswinds which sweep the last discontraction of the winds which satisfacts the winds closed with the following almost prophetic | have to go to their dictionaries to under- the Hotoentots, because you have the Gos-

enough, he wanted something besides the ers, because you have the Gospel. rediments. Some preachers appear to have II. It is the will of God that, as to huthe same mistaken idea of what constitutes man instrumentalities, the Gospel shall be true greatness. They not only deal in met- sustained by money.

aphysics (using the term in the Seotchman 1). Those who enjoy the benefits of the who upon being asked what metaphysics Gospel are to be its chief supporters. meant replied, "It's when the mon that's IV. It is, therefore, your duty to give listenin diana ken what the mon thats money to support the Gospel; to give speakin means; and when the mon thats cheerfully; to give liberally; to give The dear the harp of forest trees,
When played on by the gladdened breeze speakin dinna ken what he means himThat waves with blessings on its wings, self.") but they seem to have the idea bless you; liberally, or the Gospel must

that the end and use of language is to suffer; promptly, or the more will be reconceal ideas, and accordingly they either quired affect to be incomprehensible, or have not V. You do not thus give. You do not the ability to express in intelligible terms give cheerfully, because you murmur at wint they really mean. It does not at all your assessment, although it is far too follow that a preacher is profound because small. You do not give liberally, because his audience do not understand him. He thousands give more who have not half may be simply muddy, unintelligible. True your means. You do not give promptly, greatness manifests itself in making any because you have to be followed here and subject clear and simple. One cannot see there, and solicited time and again, before

the bottom of the muddy pool which is only a few inches deep, but he can see the VI. You, and the large family of somesmallest pebble many fathoms down in the bodies, to which you belong, are responsi-

pellucid lake. There is just this difference | ble for the following evils: between the really profound and those who | 1. A crazy old meeting-house, poorly affect to be so. The latterare shallow while furnished; or, if it be a good one, no thanks they are inemprehensible; the former are to you.

deep-but their language is as charas crystal; 2. A sorry library for your Sabbath one can see their meaning whatever the school; or, if it be a good one, no thanks subjects on which they treat. We listened to you one evening last winter with great ad- 3. A parsonage that you would not think miration to the lecture of Rev. Dr. Sendder, of living in; or, if it be a good one, no

on the transcendentalism of India, and thanks to gon, the lecturer displayed his masterly ability 4. A preacher so oppressed with poverty by making a really abstrace subject per- that his life is miserable, and his wife and feetly intelligible to a common audience. children a burden; or, if he have abund-He would have proved himself but a lance, no thanks to you.

shallow minded man, like a thousand others. 5. A Hindoo suffering for want of a Biit he had used the language of the transced- ble; or, if he get one, no thanks to you. ential school, instead of using that which VII. If you could induce your neighbors could be understood and which really has to follow your example, the following would be the consequences:

It is related of the elder Dr. Alexander, 1. In ten years, no Gospel.

no one ever succeeded better.

simplicity.

immortal crown.

influence of time !

of the man of God?

How?

Can I secure a crown?

By bearing the cross for Christ's sake.

Ought not Christ to have suffered, and

then to have entered into glory?" If so

and perplexities and sorrows of this life

seem, when we look forward to the erown

O, what an inheritance is the inheritance

HURRY IT OVER.

er, whenever you assemble for family devo-

pour out your soul, lift up holy hands, ex-

peet a blessing, heavenly food, the food of

angels. Let nothing drive you hence, no

pray." Say also to the temper, "Get thee

rence, Satan, it is written thou shalt wor-

In tiese hallowed scenes, be sure and

"More sweet to juin in recief prayers

Our mutual wars on Land Late share. Sweet follows in this that above,"

ship the Lord, thy God, and him only shalt

thou serve."

the father of more than one eminent son. 2. In twenty years, no moral obligation in the Presbyterian Church, that he was | 3. In thirty years, no social duties or ones preaching in a country town in the knowledged. interior of Pennsylvania. At the close of 4. In forty years, no God. the service some one asked an old lady of 5. In fifty years, a wooden god.

the congregation, as they were leaving the VIII. If you do not change your conchurch, how she liked the minister. "Oh," duet towards the Gospel, the Gospel will said she, "I liked him very well, but I change its conduct towards you, and the guess he ain't a very lamed man; I understood everything he said." No higher empliment and the more truthful could wounds, and traines and true lying to

have been paid to this distinguished man, or some other feathsome disease, With all his eminent learning and his em- 2. Or he will afflict your mind with perinent ability it was his aim to preach the plexing anxieties, that will wear you out, traths of the gaspel with such suspicity and bring you to a premature grave. that even a child might understand, and | 3. Or he will carse the labor of your

o one ever succeeded better,

If a minister's object is to make the ig
4. Or he will curse some of your propnorant think him a mighty learned and crty, doing you damage to an amount ten profound man let him mystify his subject | times greater than he required you to give and ese "great swelling words," but if it to the church,
be his desire to in truct the people, to 5. Or he will curse all of your property

feed them with knowledge, to convince leaving you a beggar, as you would leave them of the truth, and to lead them to the Gospel a beggar. half a dozen passengers, there were a Christ let him preach the gospel in its 6. Or he will curse your children, if you have any. 7. Or he will cause your name to go out, "AND THERE'S A CROWN FOR ME."
What a delightful thought is embodied and your very memory to perish forever. 1X. If you do not support the Gospel

spoke of a sheep he had seen in some that crown is ? It is not the royal insig- ance-sheet, when you are done tying pursestrings, will show the following result: Gain, dollars; loss, soul. X. Give, then, and be a man. XI. Give, and be a Christian. O, if we could get hold of this idea, and

> 1. Remember, it will east you something it would lift us up above the depressing to help support the Gospel. 2. Remember, it will cost you more not to help support the Gospel.—Western

Christian Advocate.

XII. Give, and be a worthy citizen.

WHAT SHALL I DO ! This question of a professing christian, who shares not the joys of a disciple, has awakened my warmest sympathy. May one, who had been for ten years a professor of religion, without an assurance of union with Christ, but who now rejoices

a helper, but a complete Savior-direct this poor mourner to a text which brought to one soul, light and comfort, inexpressi-Hurry over your morning and evening It is found in Heb. iii: 4, "We which ervice in your family? Is this the way? have believed do not enter into rest." What? rob tion. - . . . . . . . . . . . . . . . . . Dear fellow pilgrim, "Believe on the

in a full salvation-resting upon Jesus, not

and little ones? Who ever lost any thing Lord Jesus Christ, and thou shalt be saby giving sufficient time in the closet, in ved." the praying-circle, around the family altar? Believe on Jesus, and you shall be just-Beloved, give yourself time, ample time, lifted.

for reading, singing, exposition, and pray- Believe, and you shall be sanctified. Believe, and you shall enter into rest. tions. Calculate on this, come prepared now. for this. Embrace these morning and even- Do not doubt it, but rejoice in the fuling services as seasons of refreshing, of ness of Christ, of which we have all resoul-richness, to gain strength, and to im- ceived, and then, the joy of the Lord shall

part strength. Take time, read, sing, pray, be your strength, A BEAUTIFUL SENTIMENT. The late eminent Judge, Sir Allen hurry or flurry of business. Say to the Park, once said at a public meeting in

world, "Stay here, while I go yonder and Lendon: we are insensible of the greatness, and the source from whence they flow. We speak of our civilization, our arts, our freedom our laws, and forget entirely how large a share is due to Christianity. Put Christimity out of the pages of man's history, and what would his laws have been? what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object ORIGIN OF BLACK COAYS IN THE CLUB, around as that does not wear a different aspect, because the light of Christian love In the year 1524, Luther hid aside the is on it-not a law which does not owe its monk's costume, and henceforth dressed truth and gentleness to Christianity-not During childhood, that extends through according to the fashion of the world. He a custom which cannot be traced in all its

PARENTAL BLINDNESS.

A thing takes its character from the way - The Elector of Saxony took an inter-Eve was not Adam's helpmate, but pressed every way with countless frills and piece of black cloth, being at that time the Thus, when Dr. Spooner dined with a merely a help meet for him ; nor was Ab- and superabundant flounces, so as to be court fashion, and because Luther prefer- friend who had three turbulent sons, and

red it, so his scholars thought it became they got into a row at the table, resulting