VOL. V .--- NO. 44.

RALEIGH, NORTH CAROLINA, TUESDAY, NOV. 20, 1860.

The church of Rome does this system-

who are often erring in the same dree-

tion, although of course in a very differ-

solely in Christ. They seem to me to be

practically adding another name to the

name of Jesus whereby men must be

cally replying to the question, "What shall I do to be saved?" not merely, "Be-

lieve on the Lord Jesus Christ," Lut also,

Now I call upon every true Christian to

beware of such ultraism, in whatsoever

see consistency in an inidel, however

much I may puty him. I can see coasis-

cal truth. But as to a middle course b

tween the two, I cannot see it, and I say

o plainly. Let it be called illiberal and

nebacitable I can hear God's voice me

where except in the Bible, and I can see

cepting through Jesus Christ. In Him I

see abundance. Out of Him I see none.

which Christ is not at all, whoever they

may be. I have a most uncomfortable feel-

ment say that none of them are sayed, but

by their disagreement with their own

principles, and in spite of their own sys-

Thirdly, if there is no salvation except

ing in Christ, let us love all who love the Lord

cause they do not see eye to eye with our-

Wesleyan or a Baptist, let us love him if

YOUNG MEN'S AID SOCIETY.

We have been waiting and hoping that

some of the brethren who have charge of

the Young Men's Aid Society, would take

urge every preacher in the Conference to

remember what it was decided to do at the

be of great benefit to the young now need

each, and childen the hearts of those who

Jesus in sincerity and exalt him as their

Business Notice.

an organ of the General Conference, and of the North Carolina Conference of the Methodist Ep iscopal Church, South, is published in Raleigh, eve-

quested to renew subscription, by a cross wark try; the seventh, are mere drones. upon their papers.

Nor is it only here and there, as excel open accounts are kept with them, upon condition tions, that such are to be found. Bu

f prompt settlements at Conference. Anymatising:—Per square of 12 lines or less. first insertion, \$1. For each subsequent insertion,

of the first insertion, or when presented.

## ORIGINAL.

THE TWO DEATHS. PEATH OF THE UNGIGHTEOUS.

With death's cold dew upon his brow he lies, His soul's deep anguish glaring in his eyes. Upon destruction's awful brink he stands, And sees with horror Time's fast failing sands; In agony his limbs he wildly throws, And shricks and groans, but still finds no re

He rolls his glazing eyes, now here, now

Seeking in vain a refuge from despair, He does not heed the pains that rack his

His soul's sad state alone his thoughts may Around him gather friends, but friends of

Mortal like him, and now of little worth.

death: "I have no hope!-horrors on horrors rise, And forms of demons flit before my eyes;

I've spent my life an alien to my God, Ungrateful wretch! and on his mercies trod: I never sought his favor nor his grace, And in my hour of need he hides his face. Down from the glorious blaze of Gospel light My soul must sink into eternal night; My body too must mobler into dust-My doom is terrible, but it is just

I never meant to perish in my sins, But now time ends, eternity begins, And I too long the moment have postponed But talk not to me of repentance now-You see the seal of Death upon my brow. And in my eyes a wild, unearthly glare, Which tells my soul's unatterable despair; And yet I can't repent-I cannot try-But in my sins, a fee to God, must die, This is my dying hour, and ah, too late, Alas! the bed of death is not the place

My soul grows conscious of its awful state. To seek God's mercy or to find his grace. The deep'ning shades of everlasting night Are settling round me, and I feel the blight Of never ending wrath, of direct wo, Of nerv billows that must ever now; I sink into the gulf"-

An awful shrick Burst from his bossom, and he ceased to speak.

His features all distorted, and his eves Unturned with glassy glare upon the skies, I gazed upon him as his soul took wing, And gazing said, Death is a fearful thing.

DEATH OF THE RIGHTEOUS. The shades of death are settling on his brow, His voice is sinking fast, and faint and low His words come forth from his panting breast, Pain racks his body, but his mind at rest Is contemplating that great change which he Must shortly undergo. Eternity, Shoreless, boundless, bottomless, is at hand,

He only waits his Captain's voice to hear, And then will launch without a doubt or fear, Around him gathers many a weeping friend, In silent sadness waiting for his end He lifts his eyes to Heaven-fixed in his

Languid at first, then kindling in a blaze: "My friends," he said with feeble voice, but

" My trast is firm in God, the great I Am. The world recedes, and now is dimly seen, A misty veil is darkly spread between, But lighter grows, and soon will break away, Revealing realms of everlasting day. I've run my race-I've kept the faith-and

To Heaven's last decree I humbly how. I go the way of all of mortal birth, My name will quickly perish from the earth, But the influence that I have behind Will live, I trust, to benefit my kind; And in the Book of Life I know my name Recorded stands-worth more than earthly

My limbs grow rigid in the clasp of death, And weaker, feebler heaves my failing breath. Life ebbs away-my stagnant blood congents-An icy numbness through my vitals steals-All pain is gone-my heart is almost still-I bow, O God! submissive to thy will; Thy Hand, unerring, each event controls :-But see! that gloomy cloud now backward

And now it stops-it hides the world from

sight, And on my vision bursts a flood of light. I see the gates of Heaven, and angel forms-I live again-new life my bosom warms-My soul is free-it drops the clog of Earth, And springs into a new and glorious birth.

His voice here ceased, his eve-lids closed, And calm in Death his features, all reposed. I gazed upon him as his soul took wing, And gazing said, Death is an easy thing. Raleigh, N. C., Nov. 5, 1860. W.

+0+ HAS THE CHRISTIAN NO FRIEND! Editor of the N. C. Christian Advocate:

The question which heads this article presented itself to my mind while read- when the world has not gone with you as ing the last number of your excellent pa-

Upon the first page was a communical under-estimate modesty, as one is apt to tion from "T. B. K." enclosing and rec- under-estimate his own virtues, you may ommending for publication, an article put thousands in the seventh class, where headed "frresponsible Christians," in "out of thirteen christian men, there is onwhich twelve out of thirteen christians, or, ly one responsible christian." And so, if as an experienced elergyman is made to instead of curbing our disposition to comsay, nineteen out of twenty christians, are set forth in a light extremely mortifying to christians, and quite amusing, not to christians, and quite amusing, not to christians. say gratifying, to their enemies. Seven of our brethren under approbium. If we

classes of irresponsible christians are de-THE NORTH CAROLINA CHRISTIAN ADVOCATE scribed at length. The first is lazy an good-for-nothing; the second, is selfish an cold hearted; the third, are camp-follow ers and plunderers; the fourth, are neve ry Tuesday morning.

Sunscaterior: -82 a year, in advance. All seen at worship; the fifth, gives nothin papers are discontinued at the expiration of the time paid for. Subscribers will be reminded of the time for renewal, and respectfully resixth, gives nothing to support the minis

says the article, "out of thirteen christia. men, only one responsible christian."-And, "one advanced clergyman once told Business Cards of 6 lines or less, per an. \$ 6 00 us that when he first entered the ministry. A square of 12 lines or less, per annum, 10 00 he thought there was one in ten. He All accounts for advertising are due at the time now believes there is one in twenty." much for such a christian as I suppose T. B. K. to be, says of his brethren.

On the second page I found an account of the infidel convention, which met in New York lately, in which "O. S. Murray, long to live," made a speech, and introduced a string of resolutions declaring that, "the christian Saviour was an iguo- better to persuade menthan to abuse them. Romish hankering after additions to the rant man," and that he knew nothing of cosmogony, geology and geography, as- but only to correct what I think an evil quarter it may come. tronomy, chemistry, agriculture, anatomy, clectricity, &c. &c." And that he was inferior to Humboldt, Copennius, Liebig, Franklin and Henry Ward Beecher!

So much for what an infidel says. And then I turned back to see which had said the hardest things of the christians, the infidel, O. S. Murray, or the christian, T. B. K. And then I asked myself the ques tion, has the christian no friend?

Now, I have no doubt that both T. B. K. and O. S. Murray, thought that they were right; the one holding up the chris-With ghastly features, gasping for his breath, tian Saviour, and the other his followers, He speaks with the convulsive strength of to contempt and ridicule. And, I have considered with reference to its thoroughly saved, even the name of their own party as little doubt, that while O. S. Murray intended to hold up the Saviour to ridicule, yet T. B. K. had no such purpose towards his followers. But, that such is the effect of T. B. K's article, I think will be apparent to him, upon reflection. I do not from the pen of an Episcopalian-that is know who T. B. K. is, but I dare say, he meant well. That, however, cannot exempt his article from criticism, equally

For a poor, nervous, conceited, ignorant consumptive infidel, surrounded by one hundred and fifty men and women infldels. if they were men and women at all, whose souls were so dwarfed by the absence of evesay, as you did in your editorial, "the whole affair would be contemptible and ladierons, but for the consideration that there are many simple souls entangled in the fatal evil." But for T. B. K. who has not, of course, a single fault which he atnot, is an intelligent and active christian. we must say something more. We must remind him, that the indulgence of a litthe license in worse men than he is, would publication the reading of which would be transity and downright infidelity, whatever add an eighth to the seven classes; grain-beneficial to Methodista as well as to blers, fault-finders, judges of other men. . Churchianity generally, and North Car. between them, or houses that are roofices and such as are thankful that they are better than other men. We must ask him when he undertakes to describe the irresponsible of our brethren, if he will recognize such as brethren at all, to put them down as exceptions, and not as nineteentwentieths; lest our enemies say that we are the worse for our associations. must ask him to leave the abuse of the brethren to sickly infidels, who are incapable of comprehending a greater being

than Henry Ward Beecher; while he shall employ himself in the far more noble and agreeable duty of praising their virtues .-Let him tell the world that a christian. although he has seven faults, every one of which is a thorn in his flesh, is better than the most faultless man of the world. And instead of holding up to ridicule such as His bark with sails all spread is on Time's are not all that they should be, because of any besetting sin; let him rather, thereby, illustrate the heinousness of sin, as obtruding itself into God's own family. And let him save his censures for the private ear of his erring brethren. And in this way, he will not break the bruised reed,

but will learn to think better of his weak-

er brethren when he hears all their trials. and their excuses for their frailties. The burden of T. B. K's article is that there are a great many christians who are of but little account, not of much use, don't do much. Now, in one sense, this is true of christians, as of all others. Goout into the world, and try every class .-There are only a few, one in twenty, not so many, who stand out in front of the rest. It is so with politicians, lawyers, doctors, farmers, mechanics, preachers, &e. And men do not cease to be men. when they become christians. They become better men, that is all. But there is the same disparity among them as before. You may take the timid, doubting nerveless man or woman, who really loves God, and is his child; and by the aid of a little uncharitableness in your own heart, hardly discernable to yourself, you may put such a one in T. B. K's first class, described thus: 'He neither runs nor walks, nor stands in the way of life; but is merely drifting to the dead sea." Or, you may take another, who, without parade, and without notice to the world, deals out assistance, and exercises charity, within his own circle of acquaintances, thinking honestly although, as others think, erroneously, that he can best do his duty in that way; and with the slightest over-confidence in your own better judgment, you ond class; described as "feeling themselves under no obligation to do good to all mea. &c." Or, take one who is in debt, and feels that it is a high christian duty to pay; and is obliged to use every caution to pre-

vent reproach to himself and the church; and yet feels some delicacy in telling every medler how much he is embarrassed; and a very little ignorance, with about the same amount of presumption on your part, will enable you to put him in the fourth class: "who assume no obligation to support a church, beyond renting a pew, &c. Or, in some erring moment of your own. troubled about many things, and are at all inclined to over-estimate forwardness, and

would bring ourselves to think that we our text is, the great error committed b. SELECTIONS. are "less than the least," I think our weak those who add any thing to Christ as nor brethren would be more in favor with us. essary to salvation And the world would "see how these It is an easy thing to profess belief in christians love, instead of learning how the Trinity, and reverence for our Lord little there is of charity for each others Jesus Christ, and yet to make some addifrailties." And then we would all stand tion to Christ as the ground of hope, and together, and drive back the infidel's re- so to overthrow the doctrine of the text

one another than even the infidel says of altogether.

With no disposition to offend T. B. K. simple way of the gospel, from whatever

We have no warrant for supposing that atically. She adds things over and above the devil ceases to strive with men, when the requirements of the gospei of her own they become christians. On the contrary invention. She speaks as if Christ's finhe desires to have them, that he may sift ished work was not a sufficient foundation them as wheat; takes them upon eminent, for a sinner's soul, and as if it was not places, and shows them the allurements of enough to say, "Believe on the Lord Je his kingdom. And he would be less pow- sus Christ, and thou shalt be saved." She erful than the great enemy of God is sup- sends usen to penances and absolution, to posed to be, if frail mortality did not often masses and extreme unction, to fast by an suffer in the conflict. And while no bodily mortifications, to the christian approves, but every one laments the saints, as if these things conflictions a consumptive, and aware that he had not | any departure from propriety, yet, every | the safety there is in Christ Jesus. | And should examine himself well before in doing this she sins against our text he easts the first stone. And I think it with a high hand. Let us beware d'any

A BRUISED REED.

ONLY ONE WAY.

This is the title of a tract published by ent degree. They get into a way of adthe American Tract Society. From the the name of Christ, or attaching at imnumber (585) I presume it is one of its portance to them which they never ought latest issues as it certainly is one of its to receive-thus practically declacing that best. It is written by the Rev. J. C. salvation is not to be found simply and Ryle, an Episcopal elergyman of England, and is an admirable production whether evangelical tone, or to its lucid and, in and sect. They seem to me to be practisome respects, striking style. It is so unusual to meet in these latter days with any thing truly orthodox and deeply spiritual not saturated and toned with the offensive dogmas of an inflated semi-paristical priesthood who despise the "sects," and who like that every one should be decided in

are despised in turn by the genuine Ro- his views of ecclesiastical neathers, and ous languages, and eighteen volumes in manist, that I hope you will indulge me fully persaaded of their correctaces. All raised letters for the blind. The Rev. with sufficient space in the "Advocate" I ask is, that you will not put these things with sufficient space in the "Advocate" in the place of Christ, or place them anyin the place of you four days, if you will, I
interesting statement concerning the delace just four days to space for you." And I too long the moment have postponed
T repent of sins for which Christ had atoned. ry virtue, as to be incapable of a single genbreathe the true spirit of piety. And may be, let us howeve of thrusting them strange to say, the cloven foot of High in between the sinner and the Saviour .-Churchism is not obtruded once upon your Let us beware, in short, of adding to the vision. Indeed, the author seems to dis- God's word, be it remembered, addition, like that grotesome and ill-begotten mon- as well as subtraction, is a great sin. tributes to others, and is not one of the ster quite as much as any evangelical EVANGELICAL CHRISTIANITY VS. INTE seven irresponsibles, and who, I doubt christian could do. There is another excellent tract from the same thorough and safe hand, entitled, " Living or Dead"-a

olina "Successionists" in particular.

SALVATION ALONE IN JESUS. Let us make sure that we rightly understand what the apostle Peter means.-He says of Christ, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Now what is this? On our clearly seeing this very much depends. He means that no one can be saved from

sin-its guilt, power and consequencesexcepting by Jesus Christ. He means that no one can have peace with God the Father—obtain pardon in I say that those who are saved, are saved

this world, and escape the wrath to come in the next-excepting through the atonement and mediation of Jesus Christ. In Christ alone God's rich provision of alvation for sinners is treasured up. By Christ alone God's abundant mercies come down from heaven to earth. Christ's blood alone can cleanse us. Christ's righteousness alone can clothe us. Christ's merit alone can give us a title to heaven. Jews not draw back and look shy on others, be- knee. and Gentiles-learned and unlearnedkings and poor men-all alike must either

be saved by Jesus, or lost forever. And the apostle adds emphatically, given among men, whereby we must be ful place. We are all fast traveling tosaved." There is no other person com- wards a place where names and forms and oned, sealed, and appointed by God the Father, to be the Saviour of sinners. excepting Christ. The keys of lite and death are committed to his hand, and all in the way that leads to it.

who would be saved must go to him. There was but one place of safety in the day when the flood came upon the earth, and that was Noah's ark. All other places and devices-mountains, towers, trees. rafts, boats-all were alike useless. So also there is but one hiding-place for the sinner who would escape the storm of the pen and make an appeal to the Church God's anger-he must venture his soul on in its behalf, but as yet have seen nothing

from any of them. There was but one man to whom the It is to be hoped they are working in Egyptians could go in the time of famine, this good cause silently but effectually .when they wanted feed. They must go And now what shall we say? Does it to Joseph. It was a waste of time to go need an argument at this day to commend to any one else. So also there is but one this enterprise to the liberality and prayers to whom hungering souls must go; if they of our people? We trust not. We do would not perish forever, they must go to not intend to make one, but we desire to

There was but one word that could save the lives of the Ephraimites in the day last Conference, and to bring up a small when the Gileadites contended with them, contribution to the cause. Ten or filteen and took the fords of Jordan. Judges 11. They must say "Shibboleth," or die.-Just so there is but one name that will ing help. Why not get that ren or twenty avail us when we stand at the gate of headollars and send it to the E liter just now. ven. We must name the name of Jesus | Dear brethren of the ministry, dear Con-

Such is the doctrine of the text: "No are struggling to be your fellow-laborers in unto the Father but by me." John 14: every mail from new until Conference Christ." 1 Cor. 3: 11. And the same that John tells us in his first epistle: "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the

point, no salvation but by Jesus Christ. THE ATONEMENT COMPLETE. Another consequence to be learned from surely pay you back.

The stated meeting of the managers was together, and drive back the infidel's re-together, and drive back the infidel's re-proach, instead of saying harder things of as really and completely as by denying it proach, instead of saying harder things of altogether.

Psalm, and offered prayer. Five new societies were rocognized, of which two were in Kansas, two in Michigan. and one in Wisconsin. Communications were received from

agents, showing the progress of the work of distribution at home, especially in Wisconsin, Michigan, Missouri, Ohio, California, South Carolina, and Texas; from Rev. David Trumbull, Valparaiso, showing favorable of Chili; from Rev. Mr. Thompson, the society's agent in Mexico, giving an en- fore you begin to drink, and afterward?" couraging report of his labors; from Rev. 1 Jonathan Hoch, Moravian missionary on and said, "All I can say is, I must have the Musquito coast(C. A.) returning thanks for a grant of books, and stating his progress in the distribution of them; from Mr. But I fear the church of Rome does not George H. Prime, St. Petersburg, in regard stand alone in this matter. I fear there to republishing the Reval Esthonian touch my coat, I touch my hands, and Testament; from Col. Tronchin, Geneva, jump! Oh! I shall go mad-mad-mad are thousands of professing Protestants for circulating the Scriptures in Italy. ding, perhaps insensibly, other names to which was granted; from Rev. Isaac G.

Scriptures in Turkey. Grants of books were made to the Indian Princess Nah-nee bah-wee-qua, of Ojibwa testaments for distribution among her and Testaments to Rev. Mr. Thompson, for Mexico; Ojibwa Testaments to the another. missionary society of the Methodist Episcopal church for their mission; books for distribution in Caraceas; to the missionary society of the Protestant Episcopal church for China, and for Cape Tubuas, Africa, books for Newfoundland; books for disthis, I would not be misunderstood. I tribution by captains for vessels sailing to

THE REVIVAL IN IRRIAND.

doctrine of the text. In the things of noon-lay meeting in Fulton street, New- world," York, that the spirit of panyer is wonder- He then went out, and cut his throat tell you of one of the prayer-meetings a fate? which I attended. I was riding in an open wagen, one evening in the month of had been raining allday, and toward night | ing : it turned off into snow, or sleet and rainvery sloppy and analeasant. As we were driver said to me:

". Would you like to see a prayer-meet ing, gathered in a country place, without no salvation for sinners in the Bible, ex-"I would,' said I, and he turned me o the main road into a narrow lane. After And as for those who hold religious in riding about half a mile, we came to a low, thatched barn-a large barn. When we came up to it we found thirty or forty standing without. ". What is this?" Linquired; 'Why do

you stand without?" "This is the outside congregation, made up of those who cannot get in,' was an-

"An elder in the Presbyterian Church being with me, who was well known to the people, they opened a way for us, and we made for the inside. And what a sight that was! It was more than jammed full; Saviour, whoseever they may be. Let us | for every parent had a child on his or her

selves in every thing. Whether a man be ger was among them from America. They following answer: "Sir, your letter of to a Free-kirk man or an Independent, a got me up on the block, and my head was up among the rafters-and I must speak. There is none other name under heaven he loves Christ, and gives Christ his right- I did speak; and the tears were flowing fast, as I went on in my address. When I had finished. I asked:

church-government will be nothing, and " What mean those two holes cut Christ will be all. Let us get ready for through the end of the barn, youder?" that place betimes, by loving all who are | could not conceive what they were for " 'Why, don't you know,' they said, 'that you have been speaking to another congress tion through those two holes? They lend out into the cow-shed, and there is a conpregation there who have heard you,

though they could not see you.' "When the meeting was dismissed, questioned one and another, old and young. all through the congregation, putting such questions as these:

" 'Do you hope you are a Christian? Have you found an interest in Jesus!" "And in all that congregation I did not find one that was not trusting and hoping and believing in Jesus. Formerly, there was very little social prayer in Ireland. the elegerman gave but the hyum-Prayer-meetings, as we understand them. were very few. Now, they are everywhere; and you may meet, up and down everywhere in the north of Irehead, inst such gatherings as I have described in the low, matched barn."

LUCID PREACHERS

A corre-pendent of the Watchman and as one only hope, or be cast away ever- ference Stewards, send us twenty doffars; seen it before, but its repetition will not wrone pitch, and deploring that he bad hart: "troing with a friend in a certain not his "pitch tuner." he determined to fully than heretofore. This is a favorable city to hear a preacher of no mean reput saccount in the account. By this time all signs there is an increased interest. The salvation but by Jesus Christ: in him your Lord's cause. Call on some of the tation, I was really puzzled to understand the old ladies are a tatering behind their Sundaparhood Secretary's forcing and his plenty of salvation salvation to the uttermost—salvation for the very chief of have been blest of the Lord and prospered his eloqueatly-delivered, and well worded were all in a fined grin. sinners; out of him no salvation at all." in worldly matters, and ask them for a discourse, I think my friend was as At length after a desperate cough he

We have the worthy, pious young men, after a long and pompous introduction, "Seeing our brother's propensities, let and they are struggling to be workmen | said "I shall now proceed, my hearers, to us pray." their first love. Send the money up or that which you know, and I do not know. 3. Son of God hath not life." I John 5: 12. their first love. Send the money up or that which bring it to Conference, and God will repay And lastly, I shall tell you about that which third head.""

IT DESTROYS THE SOUL

John B. Cough gave the following il-histration of the maddening effect of li-AMERICAN BIBLE SOCIETY. poor upon some minds: A graduate of one of the universities take five in dry sculdde. Let every busi- Kase Vector's a wretch and a horrible thief, held at the Bible house, Aster place, on of Great Britain came to me, shaking and Thursday, the Istinst, at half-past three, trembling. He said he had record to me

as he would go to a physician." I said, "You must stop drinking." "I cant."

" You will die."

"I am alraid i shall." " Give it up."

· 1 enn't. My wife and two gentlemen were present. I said. "What good does the drink! do vou?"

. Why do you drink?" Thinking that, being an educated man,

I shall never forget it! He stood up

"I feel as if there were insects in my reins! Oh! it is horrible, horrible! I chairman of the Swiss Italian committee, If I could not get it, without having a asking renewed and increased appropriation sound tooth torn out of my jaws, bring the instrument, and wrench it out; I ainst have the drink, you see-so I get it. And Bliss, and Rev. Heavy A. Cobb, showing then I stand still, that I may not distarb favorable prospects for circulating the its effect. That's what I want-I want relief; and I feel it. Quick, quick, hot. it sends the blood through my veins; the insects are gone, and I begin to perspire. Yes, I am better, better, better! it's what countrymen; to the Methodist Episcopal I want-it's coming-it's coming-it has church, South, for Sunday schools; Bibles come to me—relief—like a flash of summer lightning, and it has gone, and I get

"Then," I said, "you will die."

"I am afraid I shall; can you save save sward and Summer.—Standord.

" Not unless you stop drinking." "I can't die; I haven't offered a prayer to God for sixteen years.' "You must give it up."

"I can't." I said, " God will help you." " No. he won't."

Ma. GED. H. STUART, of the Reformed to him of God, and Christ, and eteralty. Presbyterian Church, having just returned He said, "I am a man of some common from a visit of several months in Great sense. I believe; and I am very well aware British and Ireland, recently stated at the that I can never be happy in another

fully pouted our aponthe north of Ireland. from ear to ear. Oh, my friends, shall we To illustrate this," said he, let me not try to save our fellow men from such

Parton's Life of Jorkow, in the third May—one of the coldest I eversaw in that country and that senson of the year. It volume, just published, records the follow-triffed—retrient Yes, in year disk;

riding along, going to a certain village, the had been long wont to reckon in the cata- but now-now I am dying-I am one no the sesion; and desirons to know what he | And so the man died. had to expect in case he should meet Gen Jackson, addressed to him the following note: "Sir, one portion of the. American ! community has long attributed to you the most distinguished magnanimity, and the other portion the greatest desperation in your resentments am I to coaclude that both are equally in error?—I nilude to eircumstances which have transpired between us, and which need not here be renow been six days in your immediate vicinity, without having attracted your notice. As this is the first time in my life that I have been within a hundred miles of you, and as it is barely possible that you may be ignorant of my presence, I beg leave to state that I shall not leave the District before the morning of the 4th

> day has been received. Whether the orld is correct or in error as regards my posed to harbor the opinion that anything like "desperation in resentment" attackes to me. Your letter is ambiguous; but, concluding from occurrences heretofore that it was written with friendly views, I take the liberty of saying to you that whenever you skall feel disposed to meet me on friendly teres, that dispostion will not be met by any other than a correspending feeling on my part."

The two generals met soon afterward, exchanged friendly salutations, and remained on terms of civility for several

From every chambridgener, And produce hour of setting day in the other gravets prayer," The resider charitaer being alcent, the data devot od uma the good old degree

and then on a newtr

"I have to had not the nway

Halling his voice to a still higher nitch hersung, " leve la e 1" As hence he concluded he got the

'What do you mean by that?' said I. but the godly eccentric parson was laugh- close of the Conference services, to be 6. It is the same thing that Paul tells Corinthians: "Other foundation can no the people of God.

What do you mean by that, said 1. On the gody country property in the people of God.

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On the people of God.

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On the people of God.

PREDESTINATION:

it wouldn't do not to have the gun."

If it be true that Lincoln is elected self-sofollowing is a summary of the Al ocu President, stocks of all kinds and property tion delivered by the Pope in the Consistory generally will fall in price. A panie runs | hold on the 28th,"

these man standfirm, and doubt be ear to ward off the effects of the panie. Let us attle property be sacrificed as possible. In tend of pre-sing our deltors, or welling property of any kind to provide the For being so greedy a grabber. means of living or extravagance, let us As teaching the soldiers who died in my ca economize and live on less than heretofore. No fate could be better or any term Let us especially beware of a panie in slave property. Sharey in the States is no disagre. These persons in the States south of us who are anxious to open. the slave trade and import barbarians into To work out the Papacy's mission. this country, would not object to a panic the stand the selling price of stand

slaves in Maryland, Virginia, and North-Carolina to these or flogs broaded dalls. ne might give me some ideas, I asked each. The proposition to limit slavery to him. "Will you tell me how you feel beadopted by Congress and approved by the President, would amount to little. Slavery can no more be limited by act of Congress

than the Missis ippi can be arrested in its course. It will spread to and take root in Don't shace him, as Yunkees would est it, to all new regions where the climate and soil lemand it. It would therefore be unwise to rush slave property into market at a sacrifice on account of Lincoln's election. Let us stand firm, strengthen our defences in the Union, and keep a strict eye on our slaves. Let us see to it that they are governed better than heretofore in home, so that when away from their homes they may give less trouble to the police. ed and keptaway ironthem. Lati to them; bothood of the distillery, to which (the

A TRIPLING PRING BLE.

"I will," said I; "my wife and I will having some conversation as to how to following effusion:-

The electronaum was walking with se. A lover of wealth adi affery halfe; probables, and instead of the encourage attennight and day. The third afternoon he and even indecreas. Some years aftersat with use, his hand in mine, and I spoke | wards, the clergyman was called to see a | He near the distiller, help, our, ask on his dying man at an inn. As he entered the Thus nicely, with yourd connection is room, the dying man started.

'Sir,' said he, 'I have heard you preach ' But, sir,' continued the man, 'I have heard youtalk, and your talking has ruined. my soul. Yes, sir, do you renormber the brought conviction to my heart. But I sought a conversation with you, and I walked bonce with you, hoping to hear A Toutstater, who by both beliefed in and I went home, believing that you know In the course of the winter he was re- all the solemn things you said in the mornconciled to several gentlemen whom he | ing were lies. For years I was an intidel; logue of his fees. Gen. Winfield Scott longer. But I cm not saved! I will meet a Thomas Cash built this place at Congress of the longer. was in Washington at the beginning of and accuse you before the bar of God?"

A NEW MOVEMENT.

ternal discords of the Protestant Episcopal for the better, did not place the displace the whimsicalities of Puscyism and High feet scennity; for another wag, on policy Church absurdities, has disabled for any the same way, and remarking it, exclaimed, general good its best capacities and best "Ha! the old fellow has an eye to be in a men. Last week it gave a archandraly but, even on Sundays, for he advertises on his as we think, necessary example of its own church that 'Helices XX.' (He hours distractions, in this city. An independent XX; a kind of ale.) - Temp. Altituer missionary organization was cold-rated at Dr. Tyng's Church. Bishop Easthern, Dr. Tyng, and distinguished clergymen When a hoy, twelve years old, I we had from all points of the compass, made hard to support my mother and two young speeches. They declare that while the brothers, and usually carried my octubure Low Church, or evangelical party of the home every evening. One night, it is no denomination, gives most of the money very dark and muddy, and having three for missions, the High Church party claims to control the missionary operations. Hence the "evangelicals" must have their own mother, feeble and weary, had retired for mother, feeble and weary, had retired for mother, feeble and weary, had retired for mother feeble and weary, had retired for mother feeble and weary, had retired for mother feeble and weary, had retired for the feeble and weary had retired for the feeble and missionary society, or be the mere suppor-ters and instruments of the Papalizing duckly around when she heard my factparty. What a sad thet is this, if even it | heart, and warmer tears, and a kies, sad a magnanimity, is for the world to decide.

I am satisfied of one fact, that when you shall know me better, you will not be dissuch an example would about rain our heart, and warmer tears, and a kins, and the satisfied of one fact, that when you shall know me better, you will not be dissuch an example would about rain our And, true to her word, the bright light

Church needs spiritual regeneration, thad these glaring and characteristic views, it on the Pacific Ocean my mother died ; and will have no peace and no success. An just before the expered, she said to those important duty devolves upon its evanaround her. Give Edward my dying these gelieal party. They may be right in this painful example, but they must meet the him I have gone to heaven, and I will set corrupters of their communion on other a light in the window for him." grounds also. They must more practically protest against the uncharitable isolartion

of their Church from the internity of Christ's people in this land. They must Our mother bus moved to manufacts ale vebecome more completely one with the There's a light in the window for the common Christianity of the country in all those growing relations of enshelicity which are recognized by other denominations. Repelled by their own dominant High Churchiaen, and yet standing aloof from evangelical bodies without their pale. they refrigerate and die. We hope there hen better fate for them; they should prayerfully runive to seek it .- The Method's

A FIELD WOLTH CULTRY SPING. THE Conferences are gathering Sanday-school statistics more taily and care. Though statistion moral you, and store. Least

personal labors may be largely credited Then on, perseveringly on, done brother, with these facts.

Among the items reported, is the It is in perfect harmony with our Lord's "thank offering" of ten dollars—only ten much in the dark as myself, for on asking made a final demonstration and roared out number of children converted in the own word in St. John: "I am the way, the truth, and the life; no man cometh plished by it! Who will send first? Let answered, 'It comes under the third head. This effort was too much. Every one this practical result. We hope, at the Subbath-schools. Their instruction looks to

and give an impetas to the work.

ported. -Nashville Admeair.

TERMS: TWO DOLLARS A YEAR, IN ADVANCE.

THE ALLOCATION.

Blaghener, church-robber, and staliles, And I'm layou to think he'll one day come to

While he's unlings empled book, so bet with, So up to the aid of your hither the Pope. Whergives you these elegant wiggings,

sizes the Chair of the Peter from being death of

By you "Parricidid Pollution;" Draw the Sword in my favor, and don't low it mild-

And this is your Pope's Allocation,

CHURCH VS. DISTILLERY.

Some years ago, the rich proud our d'a selves, they are contented and happy, and church, not the distillery, he pave the solves, they are contented and mappy, and much more loyal and respectable than the abolitionists are themselves. A negro slave who knows his place, and who is the chamility is an indispensal incompared with such white persons as Seward and Summer - Supplied. thy left hand know what thy right band docth," he caused to be affixed over the A clergyman once preached a very to God, this inscription, dedicated to blusnwithening sermon. A young man in the self; Thomas , (we can't a of congregation was much impressed, and course his surname.) built this choose of finding the elengymen was to walk some his own sale expense." A way, passing distance home, joined him in the hope of by, remarked it, and gave birris to the

And placing a suint near check and The cost of creeting bis church was 1111 Thank God for that," said the elergyman. But, as merit is making unless it is the And he was unwilling there's prosent to be

my soul. Yes, sir, do you remember the lay I heard you preach? That sermon With these words (very plate to scather across) "Thomas Cash boilt this church at his esta note pryceme,

s desky wield to the distillary was

These lines getting wind, down every the inseritation, which was regulated to a quotation from Scripture, taken page We have spoken of the lamentable in- Hebrews XX." This change, a the tight The denomination, inflated by (who was also a brower) in a state of par-

A LIGHT IN THE WINDOW FOR THESE steps, and met me at the door with a warra The fact is, the Processant Episcopal in the window appeared. Oh! how it choured my heart, ever after for years! Health iniling me, I left home (after a is chastising it for its vanity and unchari- brothers could help my mather,) and west tableness. Until it repents, and corrects to sea. When three years from home and

> ing, for he has been a good boy, not not There's a light in the window for thee, dear

There's a light in the window for thee . A munision in heaven we see, And a light in the window for thee.

There's a erown and a robe and a palm. Ear desits has gone to prepare you a house. With a light in the window far their. A manden in heaven we see,

And a light in the window for these that wasch and be fidthful and press dear All your innerey o' a life's treabled are a

There's a light in the window for the.

A tantolog in hereron we see, and a light in the window for thee,

Till, from conflict and sail ring from: Bright angels are lockening you over the There's a light in the window for the A mansion to heaven we see, And a light in the window for the

4 400 4 ATONEMENT.—The sinner wh seeks to lose his burden of guilt my where. Reports from about twenty-eight Me- whether in prayer meeting, in the orand they are struggling to be workmen approved of God and man. Help, brethapproved of God and man. Help, brethapproved of Help, brethappr school children has reached eighty-fear ing can give the guilty consciones pence All these texts come to one and the same point, no salvation but by Jesus Christ.

The Northwestern Advocate thinks that blood of Christ.

The Northwestern Advocate thinks that blood of Christ.

The Northwestern Advocate thinks that blood of Christ. and besides the satisfaction and blessing of the opinion that Mr Blank's sermon "But," said the old fellow, "suppose I was the figures would have reached one hun- not satisfy the sout, but to remain there will it will bring your own hearts, God will this morning came under the Freuchman's to meet an Indian and his time had come, dred thousand, had all the Conferences resprintled with the gushing blood of Calvary this alone can entisfy and save.