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SELECTIONS.

of the first insertion, or when presented.

WOMEN IN INDIA. Jaguth Chunder Gangooly, a Brahmin convert of the American Unitarian Mission in India, lately made an address in Manchester, England, on his way back to his native country, in which he thus described the condtiion of woman in India:

In India the women were not allowed to walk about the street. He rejoiced to see the beaming faces of the mothers and sisters, and daughters present, but in meetings in India one saw nothing else than beards and whiskers, (laughter.) In India the women all married, and most were widows. They married at a very But, notwitstanding, they seem to be perearly age; there a girl of thirteen or twelve is an "old maid." He had never seen a girl in India unmarried at the age of thirteen; they had nothing else to do, (laughter.) The most part became widows, and lived a life of wretchedness. And what gave rise to the suttee? There is no system of second marriage in India. There Brother Ewing, has been faithfully in ac-tending his appointments this year. He dow, and the moment she becomes so, all is a persevering man. He preaches with dow, and the moment she becomes so, all her gay dress and jewelry are taken away; the Choctaws and Chickasaws has gained she has to dress in simple, coarse, white clothes-the sign of mourning; afterwards himself at home everywhere he went; that she is to take only one meal in twenty-four hours, and that composed of coarse rice and vegetables. Fish, the only animal a good Christian man. On Sunday he food allowed in India, is denied to widows said he enjyed the meeting better than at If you told a Brahmin woman that her If you told a Brahmin woman that her food looked like fish, she would refuse to and I believe the reason of this was, beeat it! Besides, there were two days of eat it! Besides, there were two days of fasting in each month. So girls of ten, eleven, twelve, must do with one meal in the twenty four hours: and besides fast the twenty-four hours; and besides, fast I generally enjoy it; the fact is, I always and if a girl during the fast should drop get a good blessing every time I preach it. down with hunger or thirst, water would be put to her lips-enough to revive her, but no more (sensation.) I have myself, said Mr. Gangooly, often found a girl, a neice of mine, daring the fast in hot weather, lying in her room, panting, and pressing a cold marble cup to her lips, for relief. And when I asked if I should Choctaw hymn-books. I have now in my bring herwater, she would ask, "Will you make fun of me, uncle?" "Will you drink? been ready to have it printed more than a in. I would say, and she would reply, "No, year ago, but no means to have it done. I God has made me a Brahmin, and I must know not what to do with it. If the Misso live and die. You might hide the so live and die. You might hide the water beneath your garments from your will, or how shall I have it printed ? We friends, but how could you hide it from must have it; we need it. Yes, we want Krishna, who sees everything? His eyes it done. This question has been laid bepenetrate what is in the heart. Go out fore the Annual Conference, (Indian Confrom this room. I will die a faithful ference.) in 1856. But no answer. What Brahmin widow because God has made the Missionary Board will do for us in reme such." In order to escape these sufferings, it was thought prudent for the Brahmin to die once, instead of every day. it they shall do for us. is only Christianity which can bring con-

A letter from Rev. Willis Folsom in the Nashville Advocate says : "I left home on tures, proceeded to confute the idea that the 7th of September, 1860, and returned on the 10th of October. I have been the power of Christian love, saying: travelling with our presiding elder, Brother meetings as an interpreter. I have, to this in regard to spiritual things. 1 am happy to state that we had very good meetings at every point. It is a wonder to me that our sionaries do not report such meetings

INDIAN MISSION CONFERENCE-

A square of 12 lines or less, per annum, 10 09 All accounts for advertising are due at the time through the papers oftener. I have not, at least, seen but one or two reports published in the Nashville paper from the Indian Mission Conference, during the whole present year. It would be very in-

teresting to our Indian brethren, as well as to our white brethren, to hear occasionally what is going on in the Indian Mission work. I can safely say that our missionaries It may take a long time; but begin and n the Choctaw and Chichasaw Nations are knock .- Don't get tried; but remember doing wonders-that is, I mean, in civilizing and using the means for the conversion of our Choctaw and Chickasaw people.

Him whose locks were wet with the dew. They have already been instruments in saving many precious souls. This glorious Knock on-just try it -you try it; and just so sure as you do, just so sure. by and work, thank God, is going on victoriously. Choctaw and Chickasaw people are trying by, will the quivering lip and starting tear tell you, you have been knocking at to be more religious than ever they did. Very hard times here; many of the Chocthe heart of a man and not of a brute. It taws are starving for the want of bread. is because these poor wretches are men. and not brutes that we have hopes of feetly resigned to the providence of God. | them. And I believe we have raised more mis-1 once picked up a man in the marketsionary money this year than we did last place. They said, "He is a brute-let him year. It seems that the people are more I took him home with me, and liberal than they ever were before. May kept the "brute" fourteen days and nights, God bless their stores. Our presiding elder, Brother Ewing, has been faithfully in atfrightened my wife out of her wits one with a boot in his hand. But she recovered her wits and he recovered hir. He said to me. "You wouldn't think I the confidence of the same. He made had a wife and child?" "Well I shouldn't." "I have, and-God bless her dear little heart-my little Mary is as pretty a little a good Christian man. On Sunday he thing as ever stepped." said the "brute." I asked. "Where do they live?" "They live two miles away from here." "When did you see them last?"

INTERESTING INCIDENT. NOT BEYOND THE POWER OF LOVE. In compliance with a resolution unanim-Mr. Gough, in one of his recent lecdrunkards are so far brutes as to be beyond

No, they are not brutes. I have laboris not a brute. I think it is Charles Dick- profound silence, in which each one present door is written, 'Woman.'" And so in the National Hymn, called "America:"

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing 1
Land where my Fathers died ;
Land of the Pilgrim's pride ;
Let freedom ring.

My native country ; thee, Land of the noble free, Thy name 1 love; I have thy rocks and rills' Thy woods and templed hills; My heart with rapture thrills, Like that above.

Let music swell the breeze, And ring from all the trees Sweet freedom's song ; Let mortal tongues awake ; Let all that truth partake : Let rocks their silence break, The sound prolong."

After the singing of these appropriat and patriotic lines, in which the whole company united, the Rev. Dr. Reid. of through his delirium; and he nearly Richmond, Va., made a most appropriate impromptu prayer, referring most beautinight, chasing her all about the house fully to the occasion, and the scene there enacting, at the conclusion of which the whole company united in the Doxology-Praise God from whom all blessings flow,

The occasion is spoken of by those who participated, as one of the most striking such as to naturally produce profound meeting come. But Neddy worked hard and intensely interesting that has ever oc- animosities, bitter and lasting clanishness, and sometimes he got some boys to help eurred at Mount Vernon-reflecting credit and fronzied disputes. Our political him, so dat he would go off to de meeting upon the Synod, and indicating the patri-otic devotion of the reverend elergy to in or about it, possess sufficient importance pipe. I could see Ned go over de hill, their country and their country's cause. MOVE ON I

or enmity. The march of life should never stay ; DOMESTIC LIFE.

All things should onward tend ; Man should not clog Progression's way,

THE CONVERTED DUTCHMAN. ANECDOTE OF JACKSON. In compliance with a resolution unanim-ously adopted by the Synod of Virginia, at seat in the Supreme Court of Tennessee verted Dirchman has been told often, bat Jackson was elected judge and took his

its session in Washington City, that body in 1798. He continued to dispense jus- deserves to be told again. collectively visited the Tomb of Washing- tice in a rough and ready way for six Hibbard was a pioneer evangelist among ton at Mount Vernon. The day being years, The most prominent story told the Dutch settlers of New York, and many Young Ewing, through the Chickssaw and ed for eighteen years among them, and I favorable, a large company of the visiting of his judicial career, relates to his are the humorous anecdotes which he gath, Young Ewing, through the Chicksaw and Choetaw Nation, attending all the quarterly meetings as an interpreter. I have, to this date, attended six quarterly meetings— therefore have seen what is going on here a man I would give up. It may take a long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the Tomb, and after a season of long time to reach his manhood; but he caround the tomb he caround the t house, bidding defiance to the whole according to the serious or mirthful prois not a brute. I think it is Charles Dick-ens who says, "Away up a great many pair seemed to feel deeply and solemnly the im-worl, and the rest of mankind. "Mr. pensities of the hearer. We give the are covered by the snow. They are aband-The theme of thoughtful praise ascenda. of stairs in a very remote corner, easily pressiveness of the occasion, with heads Sheriff," said the judge, " stile that present story in his own where, lying in heads and wind- Not from the wildest swell passed by, there is a door, and on that uncovered, united in singing that beautiful man and bring him before me." The sheriff is a few moments reported that the experience of a converted Dutchman, as and by the fences in every yard. The But in the evening calm, riff is a few moments reported that the experience of a converted Ductimum, as despinado refused to be taken. "Summon stated by himself in a class-meeting, and wood-lot should not be stripped clean of Aud in the solemn midnight, silence blends the face romitates," ordered the bench. The post state of the base always struck usate correct representa-tion of the workings of the human beart result. Summon me," commanded the and of the triumphs of grace over the than he can find time to cart home. Gajudge. "The court stands adjourned for stinted views of avarice. He said : "Mine dear bredren, I want to tell you ten minutes." The judge was summoned accordingly, marched up to the delinquen some mine experience. Ven de Methodists with flashing eyes, bristling hair, and first come into dese parts. I tot I was dopistol in hand, and made him in a moment | ing berry well ; for mine wife and I had two cons, Ned and Jim ; and we had a good as submissive as a lamb. farm dat Neddy and I could work bery well,

LITTLE ENWITHES AND POLITCAL OPINIONS, The following just and nuch-needed from home. But de Methodists come into The following just and much-needed observations were made by the Amador Ledger: He is not much of a man who ing, and he got converted, and I tot we ing, and he got converted, and I tot we ing, and he got converted, and I tot we ing, and he got converted, and I tot we ing, and he got converted, and I tot we ing, and he got converted, and I tot we ing, and he got converted, and I tot we ing, and he got converted, and I tot we ing, and he got converted, and I tot we ing, and he got converted, and I tot we ing, and he got converted, and I tot we ing, and he got converted ing, and he got

himself warranted in freezing up his kind-himself warranted in freezing up his kindly intercourse with those whom in political quictude, he esteemed worthy of amiable remark. The social relation I said to my wife, Elizabet, we shall be unshould not, in this peaceful country of done, for our Ned will go to dese meetequality, free opinion, and free speech, be disturbed by the political; the general

evenneess of temper to violence, or anger, do2-dis boy will go to dese meetings,

I said, Ned, you must leave off going to dese meetings, or I will send for Jim to come home, and turn you away. But N

O. fader, I must serve de Lord and save

I sent from Jim; and when he come home,

converted, too. And Ned and Jim both

meeting day de old woman went wid Ned

dare match to git de old woman, and she

will see what's wrong. So I smoked mine

when day come near I see de tears run

down mine wife's face. Den I said, O,

mine God, da have get de old woman,

too. I tot I am undone; for da have

got Ned, and Jim, and de old woman,

And yen da come on the stoop, mine wife

said. 'O, we must not sheak against dis

people, for da are de people of Got.'

But I said nothing, for I had not been

to any of de meetings, so I was in great

trouble. But in a few days after I heard

dat dare was a Presbyterian minister

wid Ned, and Jim, and mine wife, and he

preached; but dare was noting done till

after de meeting was over; and den dare

was two young men in de toder room dat

By-and-by I see dem coming; and

pipe and looked to see dom come back.

SAVE THE LEAVES. THE WORSHIP OF SILENCE If Brother Jonathan were as saving of | God loves the silent worshiper, manures as John Bull is, he would be a The grandest hymn better farmer. No one knows until he has That nature chants-the litany seen it how careful English and European Of the rejoicing stars-is silent praise farmers and gardeners are of every thing Their nightly anthems stir. which can be converted into manure; and barnyard manure. Gather them up now, this very month of November, before they Above the crystalline hight With silence, and to the ear Attuned to harmosy divine Begets a strain ther them up by raking or by sweeping with a large birch broom. Stack them Whose tranee-like stigness wakes delicious and pack them in the large wagon, adding pain. sideboards as high as convenient; you will The silent tear hardly get too heavy a load. Cart them Holds keener anguish in its orb of larine, home and use them as bedding for cattle Deeper and truer grief and horses; use them for compost in the Than the loud wail that brings relief, stable yard; use them to protect tender As thunder clears the atmosphere.

grape vines and shrubs and plants in Bat the deep, tearless aorrow-how profound ; permits his political opinions to curdle his shall all be undone : so I told Ned he musn't By all means save the leaves and use As that which wakes the lyre Of the rejoicing day, when

How comes it that this little volume, The flowers of the glen

composed by humble men in a rude age, Rejoice in silence and huge pines stand spart hen art and science were in their childhood, has exerted more influence on the Their woes to every breeze that passeth by, human mind and on the social system, Their woes to every brease that p than all other books put together! Whence comes it that this book has achieved So tenderly that e'en the passing gale such marvelous changes in the opinion of Bears not a murmur on its wings nankind; has abolished infanticide; has Of what the spirit sings put down polygamy and divorce, created That breathes its trembling thoughts through or families that blessed thing, a Christian all the drooping strings. home, and crowned its other triumphs by He loves God most who worships most causing benevolent institutions, open and In the obedient heart. expensive, to spring up as with the wand of enchantment! What sort of a book is What is it to the violent lightning thought? this, that even the wind, and waves, and

cour young readers had the resolute will of

John in the following incident :

smoking and gambling saloon !

your orders.

read aloud:

it, and pass away."

to break them."

"Come, don't be so womenish

along like a man," shouted the youths.

"No, I can't break orders," said John.

come, show' can to us if you can. Show us

THE SLIDON & SCALE OF MORALS.

BY ALICE HAWTHORNE.

What is home without a mother,

What are all the joys we meet,

The days seem long, the nights are dreary

And time rolls slowly on ; And O, how few are childhood's pleasure

When her gentle care is goue !

Things we prize are first to vanish,

When her loving sinile no longer

Greets the coming of our fer

"What special orders have you got?

John tooks neat wallet from his pocket,

human passions obey it? What other engine of social improvement has operated "SAVE YOUR BACON." A SENTIMENTAL and highly excited conso long, and yet lost none of its virtue? Since it appeared, many boasted plans of tributor to the Southern Cultivator, furnishest melioration have been tried and failed; that admirable journal with some mellifluous many codes of juri-prudence have arisen, hints upon a most poetic subject. As they and run their course, and expired. Empire | seem designed as much for use as ornament, after empire has launched into the tide of | we "make bould to borry the loan" of them. time, and gone down leaving no trace on Hog-killing times have come ! The days about doing good; leavening society with Of eracklims, chitterlings, sausages, and its consolution ; strengthening the tempted; ROLLNE : encouraging the penitest; calming the Now, "eabined, cribbed, confined," ye porcine troubled spirit, and smoothing the pillow crew Their last allotted corn portentous crunch ; of death. Or, wrapped in rosy, pinguid dreams, recall TVE GOT ORDERS NOT TO GO. The pleasant days of pighood-waking thence If any young man will take heed to the To startling terrors of impending death Bible, as a guide in life, he will be saved And outpously grant or ekes O fate more from many fital errors, and from wratch, edness and remorse. We wish that all

stoop and smoked mine pipe, I see him go

ings ; and she said, 'What can we do ?' "Well, I said, den I will stint him hardcondition of American citizens is not er; and so I did several times when do to justify the surrender of any man's I said, one day, O mine Got, what can I

after all I can do. Soven Ned come home He cannot be a happy man who has not

so I let Jim go out to work fourteen miles feeling toward his neighbors. He is wesk-headed and flabbby-hearted whose partisan preferences lessen his friendly intimacies when notifing except mere fader, I must serve the Lord and save my differences of political opinion intervenes. soul.' But I said, you must do de work -When there is no absolute cause, such too. So I give him a hard stint on de day as personally offensive words written or of dare meeting; but he work so hard dat spoken, no citizen can rationally consider he gat all his stint done and went to de

+ ----solation and relief to these widows. Wom-SENTIMENTALISM. en, however, would be needed to convert What is sentimentalism? Did you ever women. The males and females live apart. see the shudder of a withered and anti-He had lived for three years in the house guated prude when somebody happened with his brother's wife, but ne had never inadvertently to say "legs?" That was seen her face If he asked her to do any- sentimentalism.

Did you ever see a seedy old dandy thing for him, she would only move her head to signify that she would do it. fallen upon the evil times of dingy linen Owing to the caste system in India, and on the evil tongues of dunning launwomen were not allowed to talk to strange dresses, denouncing vulgalrity and demen. Hence, the great difficuly in the claiming on refinement? That was sentiway of their conversion. Female miss- mentalism.

Were you ever told of fine ladies who ionaries alone could do this work. It might be asked, why did not men who enlarged the compass of their crinolines, were converted, convert their wives, or and hurried the making of their dresses, mothers, or sisters?-But the moment the but who, when they sipped their lemonman became a Christian he lost his caste, ade, lamented the miseries of the seamand his wife, his mother, and his sister stresses? That was sentimentalism.

would stand aside, and have nothing more Have you ever known women who wept to do with him. He knew in his neigh- over the penitenitial sorrows of the ficborhood two young girls who would live titious Mrs: Haller on the stage, but who and die widows rather than follow their had only "foul scorn" (we thank you, husbands, who had become Christians He Great Queen Bess, for that magnificent would recommend all present to go home phrase) for those of the actual Mrs. Haland think seriously about their privileges ler in society? That weeping was sentiand duties in these matters; and, in obe- mentalism.

mentalism.

talism

sentimentalism.

Have you heard the rich gourmand

Has an athletic youth, with the appe-

noceros, sent you his virgin volume of

poems, informing you in a confidential

epistle that his verses have been written

. When the sick sinner drivels about

sanctity-that is sentimentalism. When

the worn out libertine eulogizes virtue-

that is sentimentalism. When the dying

spendthrift preaches on the worth of econ-

dience to the command of our Master, he Have you heard the rich boarder, who would say, " Peace be unto you." (Ap- never put a dollar in the poor box say, "God held the poor? That was sentiplause.)

----DUODECIMAL SUCCESSION.

The New York Churchman is rapidly developing high churchism! Witness the following from a late number: "We trust mentalism then, that we shall be able to show satisfactorily that a proper organization of the Church can only be effected by the association of twelve pre-byters, mentally constituted with a preponderance of the spiritual faculites, and illuminated by the power of the Holy Ghost; and that most, if not all, of the evils which now afflict the Church are occasioned by neglecting to choose the right persons for the ministry, and of associating property constituted individuals in religious apostolic brotherhoods. In this way, and in this way only, can the Church regain the exercise of her latent power of performing miracles, which her Divine Head promised should accompany her through all ages of her history, but which she herself now practically ignores." The Episcopal Recorder, Philadelphia, well says of the author of the above extract. "What business such a mental ism. with tears and blood? That was sentiwriter has out of bedlam it might require a vivid fancy to tell! What business he has in the Protestant Episcopal Church, unless it be to fill up the measure of its afflictions, is altogether inconceivable."

+ - + -A MUTUAL COMPLIMENT.

my-that is sentimentalism. When the discarded courier mourns over the pomp, " A certain elder who was holding a sethe luxury, the waste, day coeffulness of ries of meetings at a place where but litkings-that is sentimenta. sm. When tle assistance could be had, was overjoyed kings themselves, nucrown d and deone Sabbath morning to see a brother, kings themselves, through one I, moralize who was a good preacher, ride up, and imon the vanity of glory and the uncertainty

is better without me than with me! I will And I do wish that all the preachers would not go back any more. I have knocked preach this doctrine more than they do. her, and kicked her, and abused her, do During this last round Brother Ewing you suppose I will go back again?" preached thirteen sermons. And myself, I went to the house with him. I knockpreached seven sermons, and interpreted ed at the door and his wife opened it. eighteen sermons. Our Choetaw and "Is this Mrs. Richardson? Chicasaw brethren are in great demand of "Yes Sir."

About two years ago." Then he told me his sad story.

I said. "You must go back again."

"I must n't go back-I won't-my wife

"Well, that is Mr. Richardson. And. possession four hundred and seven hymns Mr. Richardson, this is Mrs. Richardson. translated into Choetaw language. I have Now come into the house." They went The wife sat on one side of the room. and the "brute" on the other. I waited to see who would speak first; and it was the woman. But before she speke she fidgeted a great deal. She pulled up her apron till she got hold of the hem, and then she pulled it all down again. Then she folded it all up closely, and jorked it out through her fingers an inch at a time. and then she spread it all down again; and gard to this matter? I think it is time then she looked all about the room, and now that they should let us know what said, "Well, William?"

heart of the vilest outcast, away up a great

many pair of stairs, in a remote corner,

easily passed by, there is a door on which

God's long-suffering to us, and keep knock-

ing a long time if need be. Don't get

weary if there is no answer; remember

Here is our business-to find that door.

is written, "Man."

And the "brute said, "Well Mary?" He had a large handkerehief round his neek, and she said, "Your had better take the handkerchief off. William; you'll need it when you get out." He began to fumble about it. The knot was large enough; he could have untied it if he liked: but he said, "Will you untie it, Mary? and she worked away at it; but her fingers were clumsy, and she could n't get it off; their eyes met, and the love-light was not all quenched; she opened her arms gently and he fell into them. If you had seen those white arms elasped about his neck, and he sobbing on her breast, and the child looking in wonder first at one and then at the other, you would "have said, "It is not a brutt; it is a man, with a great big warm heart in his breast."

> +----A DUMB MOTHER'S ARTIFICE.

Mary, countess of Orkney, was deaf and dumb, and married, in 1753, by signs. She lived with her husband, Murrough, first Marquis of Thomond, who was also her first cousin, at his seat. Rostellan, on the harbor of Cork. Shortly after the birth of her first child, the nurse, with considerable astonishment, saw the mother cautiously approach the cradle in which the infant was sleeping, evidently full of some deep design. The countess, having perfectly Have you ever listened to men eloquent assured herself that the child really slept for liberty, but whose own temper was took out a large stone, which she had conthe temper of tyranny? That was senticealed under her shawl; and to the horror of the nurse-who was fully impressed with an idea of the peculiar cunning and sitting by his bright coal fire of a winter's malignity of "dummics"-seized it with the evening, while he moistened his clay intent to fling it down venemently." Before with Burgundy and whittled a pine-apple. the murse could interpose, the countess murmur to himself, "Alas! for the househad flung the stone-not, however, as the less and cold ! alas, for the hungry and servant had apprehended, at the child, but thirsty ! " but whose interest went no on the floor, where, of course, it made a further, and was like the interjection, a great noise. The child immediately awoke mere gasp of wind ? That was sentimensurface. and cried. The countess, who had looked with maternal eagerness to the result of Have you ever heard the blooming and

her experiment, fell on her knees in a healthy maiden complain of her broken transport of joy. She had discovered that hones and despairing heart? That was her child possessed a sense which was wanting in herself. tite of a lion and the digestion of rhi ----

DON'T WAIT

John Foster, in his essay on "Decisio of Character," says : "It is wonderful how even the apparent casualties of life violently, it springs into a tenacious and seem to how to a spirit that will not bow to wide-spread life. The very shaking of the seem to bow to a spirit that will not bow to them?" words which we wish all those young men would ponder, who, instead of throwing themselves into the work of life.

and doing a manly part, are forever waiting for something to turn up. ng for something to turn up. There seems to be altogether too many of test of our humanity and Christianity is to not this a very suggestive fact for many And then with the pudding stick make it fly this class of persons at the present day, be willing and glad to have other men parents and teachers, and for masters, too, and a sad sight they are. Irresolute, ind-

the tide, not breasting the waters like men to swell our prosperity, and play second to in earnest. Their province seems to be to our renown or aggrandizments. wait; not to wait as a handmaiden upon

But strive to move and mend. The waters more in depth of oceau, The streams along the dales : And rivulets with onward motion, through sweet and verdant vales, Move on 1

The clouds move gently through the sky, The earth rolls ever on : Time swiftly in its course runs by, And years pass one by one. Men too should strive to follow them throw subshine amid the darkest scenes. In this their onward way, Permitting mought the tide to stem,

But ever, day by day, Move on!

Men may be wiser if they strive-More virtuous if they will ; And who within this world would thrive Must aim ar higher still ! Let bigots stand by follies old, The wise will prov them by ; Weak minds may cling with subsle hold, But strong ones valiantly Move on !

Like waters rolling to the ocean, Down mountains piled on high, Like clouds forever in commotion, That move across the sky-We will forever onward press, Thus fetterless and free; And deeming virtue happiness,

Our watchword ever be, Move os ! SUCKING UP WATER FROM SAND. Livingstone, the African traveler, de

cribes an ingenious method by which the Africans obtain water in the desert : "The women tie a bunch of grass to

one end of a reed about two feet long, and insert it in a hole dug as deep as the arm will reach, then ram down the wet sand firmly around it. Applying the mouth to the free end of the reed, they form a vacuum in the grass beneath, in which the water collects, and in a short time rises to the mouth." It will be perceived that this simple, but truly philosophical and effectual method, might have been applied in many cases, in different countries, where water was greatly needed, to the saving of life. It seems wonderful that it should have been now first made known to the world, and that it should have been habitually practiced in Africa, probably for centuries. It seems worthy of being particularly noticed, that ft may no longer be neglected from ignorance. It may be highly important to travelers on our Western deserts and prairies, in some parts of which water is known to exist below the

ELOQUENTLY SPOKEN.

The Christian Inquirer, urging the need of more catholicity among Christians says: In the Churoh, as in the State, we must live and let live. If we have right to

day. exist and flourish likewise. The old cry was to put down heresy ; but nothing in this world can be put down. If we attempt to put down every error arbitrarily or minated on many a foreign soil, and gained ed of myself in my life. That look and

prosper as well as ourselves, nor seek to who are oft times impatient and reasonable olent, doing nothing, waiting for a turn in convert every body else into instruments with youths of this class?

CANDIDATES AND PASTORS.

the love and smile of woman to accompany him in every department of life. The world may look dark and cheerless without my soul.' Well, den, I'll send for Jim; so -enemies may gather in his path, but when he returns to the fireside, and feels den I heard he had been to de Metodist the tender love of woman, he forgets his meeting where he had lived, and he was cares and troubles, and is a comparatively a happy man. He is but half prepared for said, 'O, fader, we must serve de Lord the journey of life who takes not with him and save our souls.' But I said to mine that friend who will forsake him in no em-ergence, who will divide sorrow increase. ergency-who will divide sorrow-increase Jim both; I wish you would go to dare

meeting, and you can see what is wrong; but Ned and Jim can't see it. So do next HYWN. Oh! where are kings and empires now, and Jim; but I set on mine stoop and smoked mine pipe. But I said to mine self, I guess dese Metodists will have got Of old that went and come But, Lord, thy Church is praying yet-A thousand years the same. We mark her goodly battlements, And her foundations strong : We hear within the colemn voice Of her mending long.

Unshaken as eternal hills, Immovable she stands-A mountain that shall fill the earth, A house not made by hands. RESIGNATION. Dreams of youth and hope are faded-It is woll :

Ere by life's rule cares invaded, Or by sorrow's midnight shaded, They have fided-gently fided-It is well Fame I sought, but 'twas denied me-

it is well: Strong temptations would have tried me Slander's evil tongue belied me, In obseurity I hide me-It is well.

Wealth to me no favor showeth-It is well: All my wants my Father knoweth-

Daily what I need bestoweth-From this trust contentment growen-It is well.

I've no share of earthly pleasure-It is well ; Wisdom from her heavenly treasure, Filleth all my house of leisure, With a higher, purer pleasure-It is well.

NOT RECTIFYING MISTAKES. to hinder him from saving his coul-but I The following is from Ballou's Dollar Monthly Magazine:-"Towards the close of so I tried to go to sleep; but as soon as I the revolution, the owners of the North shut mine eyes I could see Neddy going above his age .- Robertson's Sermons. Church, in New Haven, sent to Boston for over de hill to go to his meeting, after he nails to make repairs with, when one of had done his hard stint, so weary and

"Den I felt worse and worse; all' byfound to contain Spanish silver dollars. The Deacons wrote to the Boston mer- and-by I groaned out, and mine wi feast me 'What's de matter?' I said, - believe chant that there was "an error in the ship-I am dying. She said, Shall I call up Ned and Jim?' I said, Yes. And Jim ping of the goods;" but he answered that the nails were sold as he brought them of a privateersman, and he could not rectify come to de bed, and said, 'O, fader, vat is de matter ?' I said, I believe I am dymistakes. So the silver was melted up and made into a service of plate for the ing. And he said, Fader, shall I pray for Church, where it is in use at the present you?" I said, O yes, and Neddy, too. And glory be to Got. I believe he heard

TO HAKE AN INDIAN PUDDING. Take off the cream from the milk of last night, The hot fire will cause it to form up all right,

in ;

round : It should not be hurried, but boil up all o'er,

Should stay in the oven three hours or more This makes a fine pudding, and one that will

Dr. LOVICK PIERCE, in a sketch of his

On some high scantlin hung, between two sticks,

Morn on the mountain lights his urn of fire.

"I've got orders-positive orders-not to Their capillary covering gone, and nude go there-orders that I dare not disobey," | And white the bare integuments, they wait said a youth, who was being tempted to a | The final dash and last aspersion from An old tin bucket or broken gourd !

> O, days to childhood dear! When siry hope Unfolds her first of many-tinted tales, And hursts her primal bubbles !

Now bring on salt ! yea, peppers, black and red.

and pulled out a neatly folded paper: "It's White grains of chymic compound, which your here." he said, unfolding the paper and showing it to the boys. They locked and cherk

Yeleps potass, nitras, better known To men of sentimental minds as "vil-"Enter not into the path of the wickedman. Avoid it; pass not by it; turn from Lainous saltpetre !"

So rub for life! as one whose carnest palm "Now," said John, "you see my orders | Here chasps the cap-sheaf of a twelvemonth's

going to preach a little verys off; so I tot I would go, for I tot if would not hurt God's orders, arei by Hishelb, I den't mean Yes, binds the coming to the closing year. And so-makes both ends meet!

KOCK ME TO SLEEP.

The standard of right and wrong is cternal the beavens, unchangeably one and the Backward, turn backward, oh, Time in your flight,

sung and prayed so good as anybody; and same. But here, on earth, it is perpetually da prayed for dare old fader, too. And variable,-it is one in one age or nation, Make me a child again, just for to-night! many cried, and I tot da prayed bery well. another in another. Every profesion has Mother, come back from the echoless shore, "After dis I was going out of de door to its conventional morality, current nowhere Take me again to your heart as of yorego home, and a woman said to me, 'Mr. else. That which is permitted by the Kiss from my forehead the furrows of care, -, you must be a happy man to have two peculiar standard of truth acknowledged Smooth the few allver threads out of my hair such young men as dem dat prayed.' I at the bar, is falsehood among plain men; Over my alumbers your loving watch keepsaid, Was that Ned and Jim? She said, that which would be reckoned in the Rock me to sleep, mother-rock me to sleep ! Yes,' Oh, I felt so mad to tink dey had army purity and tenderness, would be prayed for me, and exposed me before elsewhere licentiousness and eruelty.

Backward, flow backward, oh, tide of years! all the people But I said noting, but Trade has its honesty, which rightly I am so weary of toils and of tearswent home, and I went right to bed. But named, is fraud. And in all those cases Toil without recompense-tears all in vain-now my mind was more troubled dan ever the temptation is to live content with the Take them and give me my childhood again ! before, for I began to think how wicked I standard of a man's own profession or was to stint poor Neddy so hard, and try society; and and this is the real differ. I have grown weary of dust and decay, ence between the worldling and the Weary of flinging my soul wealth awaysaid nothing, and mine wife said nothing ; religious man. The one lives below Weary of sowing for others to reap ; that standard, no higher; the other lives Rock me to sleep, mother-rock me to sleep!

> Tired of the hollow, the base, the untrue, ATTEND THE PRAYER-MEETING. Mother, ob, mother, my heart calls for you ! Make it a part of your religion to Many a summer the grass has grown green, meet your brethren in prayer. If you Blossomed and faded-our face betweendo not love the prayer meeting, it is a Yet with strong yearning and passionate pain, ways to your prayer-meeting and you will I long to-night for your presence again r soon feel increased happiness in your daily Come from the silence so long and so deenwalk with God. Go and get all you can Rock me to sleep, mother-rock me to sleep!

to go with you, and you will soon see a revival of religion. Do not try to be a Over my heart in days that are flows, non-praying member of the church. You No love like mother-love ever has shonecannot sympathize with your brethren No other worship abides and endures, without praying with them. Brethren Faithful, unselfish, and patient, like yours, keep up your prayer-meetings every where, and see if God will not pour you down a From the sick soul and the world-weary blessing .- Christian Guardian.

brain; WHAT IS HOME WITHOUT A NOTHER Slumber's soft calm o'er my heavy lids creep-Rock me to sleep, mother-rock me to sleep !

Come, let your brown hair, just lighted with gold.

Fall on your shoulders again as of o.d .--Let it fall over my forehend to-night, Shading my faint eyes away from the light-For with its sunny-edged shadows once more,

Haply will throug the sweet visions of yore, Lovingly, softly, its bright billows sweep-Rock me to sleep, mother-rock me to sleep!

Hearts we love to pass away, And how soon, e'en in our childhood, Mother, dear mother! the years have been We behold her turning grey ; long -Her eve grows dim, her step is ; Her joys of earth are passed, Since I last hushed to your fullaby song-And so betimes, ere we learn to know her | Sing then, and unto my soul is shall seem She has breathed on earth her last. Womanhood's years have been but a dream ; Clasped to your arms in a loving embrace. Older hearts may have their sorrows, With your light lashes just sweeping my face. Grief that quickly die away, Never hereafter to wake or to weep, But a mother lost in childhood Rock me to sleep, mother-rock me to sleed Grieves the heart from day to day, We miss her willing hand, ----Her fond and earliest care, Remember thy Crettor in the days of And O ! how dark is life around usthy youth.

WHY SPEAK ANGRULY !

Dr. Arnold, when at Laleham, once lost | dat Jesus is my Saviour,' all patience with a dull scholar, when the pupil looked up in his face and said,

throwing themselves into the work of life, nant seeds, and they have fallen and ger- children, and say, "I never felt so asham- Then salt it, and spice it, and put the cream

brother, the late Rev. REDDICK PIERCE, MARRIAGE IN THE WASHINGTON FAMILY.

"No," says the brother, " the people the companion of your youth, or the assosloth, while the diligent and persevering point in an excellent article on the subject than any I ever knew. For many years the 6th inst., by Kev. Mr. Corraway, Col. ciate of your thoughts, or the sharer of brush by them, hasten on, and secure the came here to hear you; but if you wish, I your plans, with whom you have sworn prize. of pastoral visitation : If a candidate for he never heard anything that was said in LEWIS W. WASHINGTON, of Bell Air, office, within a few months, will canvass a preaching ; but he always attended. Many Jefferson county, Virginia, to ELLEN, will preach this evening." eternal fealty at the altar of sacred friend-"Very well, says the elder, "I will pre-pare the way for you by preaching from —that oath of his, surely, was nothing —that oath of his, surely, was nothing county or district, including two or three years ago, at a camp meeting, near Charles daughter of fice. W. Basette, esq. In EASY TASKS, IF UNTRIED. Dr. Beddoes once said that there are circuits and stations, and make the ac- ton, seeing him in great weakness go to the this marriage a singular coincidence occurs; "three things, for which every man, what- quaintance and shake the hand of every stand, at every hour, I said to him,' Brother, the groom being the great-grand-son of the text: 'He that cometh after me is but sentimentalism !- Rev. Heary Giles. ever his education or abilities, deems him- voter in them-how is it that a preacher why do you weary yourself to go every two brothers of Gen. Washington, and greater than I.' " +0+ "If you do," says the brother, "I will FOR SMALL TOWNS AND VILLAGES .- self capable, viz., to build a fire, to preach will spend one or two years at one charge, time to the stand, seeing you cannot hear the bride the great-grand-daughter of the preach in the evening from 'All that ever Where no wood is, there the fire goeth a good sermon, and to practice medicine." and scarcely become acquainted with all a word? To which he replied, in his own only sister of Gen. Washington, and also came before me are thieves and robbers." out ; so where there is no talebearer, the An exchange adds a fourth, -" to edit a the members of the Church ? Why, emphatic way, I go to fill my place as every great-grand.daughter of the sisser of Mrs. John x. 8.-Harpers' Magazine. Brother ? paper." strife ceaseth .- PRov. xxvi, 20. } good man ought." General Washington. What is HOME without her there !

Then stir in the meal-it should be rather

"I GO TO FILL MY PLACE." For Printer, for Farmer, and President, too.

mediately insisted that he should preach of power-that is sentimentalism. When her mistress, but to wait in listlessness and The Nashville Advocate makes this says: "My brother was more utterly deaf At Clover Lea, Hanover county, (Va.) on

the kegs sent in return for the order was tired.

prayer: for do I felt mine sins like a mountain load to sink me down to hell. I feel