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Christian Advocate.

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☞ OFFICE CORNER OF WILMINGTON AND JONES STREETS, ONE SQUARE NORTH OF THE CAPITOL.

TERMS.

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Original.

For the N. C. Christian Advocate.

MISS LOU. VS. "THE METHODIST."

Miss Lou. asserts that "the *Methodist* is simply a disguised Abolition emissary."—It is my object to prove the incorrectness of her assertion; and I will try to remember the courtesy due from me to one of the gentler sex.

Miss Lou. is guilty, however, of several gross misrepresentations. The *Methodist* of January 5th, gives an able article entitled, "Review of Secular Intelligence, for the year 1860," in which it stated that "John Brown and four of his accomplices had just been hung for their treason, and two (Stephens and Hazlett) remained to be tried." In quoting this, Miss Lou. omits all after the word *hung*, thus changing, materially, the bearing upon the point at issue. She then adds, ironically, "this is the most remarkable event in the world for January." Now, the *Methodist* does not say so. But I appeal to my readers, especially to my lady friends, has there ever, since the Nat. Turner insurrection, occurred an *event* of more *remarkable* atrocity than the John Brown raid? Was not the whole Southern heart stirred to its very depths? Is not this event memorable, and worthy to introduce the narration of memorable events of the year 1860?—Perhaps Miss Lou. is one of the strong-minded class of females, who are not terrified by ordinary occurrences.

But she goes on to quote four other items of information from an article of nearly three columns, and from these she concludes that the paper is an Abolition emissary. I will notice one of these quotations. "May 18th, Republican platform adopted, declaring for freedom in the Territories." One would think that the other "National Conventions" are not even mentioned in the "review." And yet we have, "April 23d, Democratic Nominating Convention met at Charleston, Caleb Cushing, President; after eight days the Cincinnati platform was adopted, with some explanatory resolutions, whereupon a majority of many of the Southern delegations withdrew. After two days more spent in balloting for President, without result, they adjourned, to the 18th of June, at Baltimore. The seceders met, and adopted a platform, adjourned to Richmond, June 11th." "May 10th, "Union" Convention met at Baltimore, and promulgated "the Constitution and the Enforcement of the Laws," as their platform, and nominated John Bell and Edward Everett, for President and Vice-President." Besides this, we have at the proper place, the nominations of the Baltimore and Richmond Conventions, with the main points of difference between the Breckinridge and the Douglas platforms. This recital I deem sufficient on this point.

It must be remembered that the *Methodist* is published in New York, that its able editors, Dr. Crooks, acting, and Dr. M'Clintock, corresponding, are Northerners by birth and education and are members and ministers of the Northern Methodist Church. It is not to be expected that they should advocate the divine right of owning slaves. It is as much as we should ask, if they will refrain from expressing opinions against the institution of slavery as it exists among us. But hear what they say in their issue of the 19th in regard to our own home paper. I quote: "The firm conservative course pursued by the North Carolina *Advocate* in the midst of such a whirlwind of excitement as at present exists in the South, challenges the admiration of every Union-loving American." Now, which is the Abolitionist, the *Advocate* for pursuing the course, or the *Methodist* for admiring it?

Again, in the same issue, Rev. Heman Bangs contributes a letter of two columns, after a visit to Louisiana and Mississippi. The following sentences extracted from this letter could surely have never found their way into the columns of an Abolition paper: "The *relation* of master and slave has never to my satisfaction been proved to be a sin. That there are great evils connected with it, or that may grow out of it, I have no doubt. So are there evils that may result from the marriage relation, or the relation of parent and child, but this does not prove the relation itself to be a sin." "As to the physical condition of the slaves at the South, I believe that they are far better off than the free blacks of the North—better fed, better clothed, better housed and do less work. They appear the happiest set of people to be found—their masters and mistresses have all the care and expense." "The movements of the Abolitionists of the North have been productive of evil and only evil, to the masters and slaves, exasperating the former and causing them to restrict the privileges of the latter. Oh, when shall this wicked strife come to an end, and brotherly love and fraternal intercourse return!"

These quotations speak for themselves. But, lest I weary my reader, I will conclude by expressing the opinion that for beauty and neatness of mechanical execution, for scholarly ability, patient, systematic labor, and business, tact, on the part of its editors; for strict adherence to its professed principles, and for true conservatism on the subject of slavery, the *Methodist* is not surpassed by any newspaper in the world.

For the gratification of Miss Lou.'s vanity, I inform her that her unprovoked attack has already added one new name to the subscription list of the *Methodist*. And for the information of all others wishing to subscribe, I state that it is published by Lemuel Bangs, No. 7 Beekman street, N. Y., at $2.00 a year. Ministers of any denomination receive it at $1.50 per year. Specimen numbers sent free on application. N. C.

For the N. C. Christian Advocate.

CONFERENCE PATRONAGE.

Nearly all societies, governments and associations have some patronage, some places of profit or honor that are desirable and profitable to the recipients. The N. Carolina Conference has some such positions; some absolutely under her own control, and some conjointly with other conferences. Of the former are certain stations, circuits, districts, committees, delegates to General Conference, &c.; of the latter are Bishops, Secretaries, Agents, Editors, &c. These positions are matters of great interest to the Church, and theoretically, are for the benefit of the people more than the occupants. Still, they are in one sense, Church patronage, and to that extent are subject to very nearly the same conditions as any other kind of patronage. These positions are desirable because they are pleasant in their labor, and in their associations; they elevate and extend the reputation of the incumbents, both by the public estimate of such positions and the inspiring tendencies of the duties required; they improve tone, manner and intelligence by their social and literary superiority. This is necessarily so, while human nature remains as it is. It is difficult for any man to be great without great occasions, and few men will fail to attempt superiority when such is demanded and appreciated. On the other hand, few will escape the influence of rude manners, ignorance and a general indifference to all that is elegant. So patent are these influences that a very few years in either kind, never fail to make their visible mark upon the man. Your man of the best places becomes refined in manner, speech and dress, while the man of the hard places tends to the reverse. These things being true, the circumstances are neither to be changed nor avoided. But it is easy to see how, in particular cases, unintentional injustice and lasting injury may be done. A combination of circumstances may send a young man for several years in succession to the hard places, his improvement will be somewhat shaped by his surroundings; the public will decide his merit by the grade of his appointments, and he is conventionally voted and actually made a second rate man for life. Rare cases may form exceptions, but this is the rule. Hence Conference patronage has much to do with the fate of individuals, and the amount of first rate talent in the Church. Conferences having considerable human nature in them, are apt, or at least they may class their men, like the Turks do their soldiers, according to the stars rather than merit, and may rank them A, B, C, D, and then by the effect of appointments legalize the decree. Then few men would ever fall from A, to D, and few would rise from D to A. Preachers may be made somewhat like English noblemen, viz: by acts of Parliament and all the circumstances favorable to ability and reputation. So forcible is this, that the public would not believe any man No. A, who have never had a first class appointment, and a real D man placed in a place of reputation, would be believed to have the stuff in him, though it might not at all be evident.

This Conference patronage must be in the hands of some man or men; these are christians and must and will do what they honestly believe best; still they are men and form their opinions like others. They conclude that one, two, or three as the case may be are A men, and so on of the others, and their bestowal of patronage is and must be, accordingly. Now these reasons of classification may or may not be according to reality. Springle wished Mc.Gredor placed in the first wisk in Scotland because he grunted so impressively; an English Bishop was chided for making a certain man curate. "Ah," said he, "he reads very badly, but then he prises my book splendidly." Let the patronage dispensers be good, honest and wise as any mortals, they see things each in a way peculiar to himself, and the Amen will soon be pronounced and so of the remainder. But this does not prove that all or even the best men have been selected, for change the control of patronage and you will see a new set of men with equal talent and reputation. This is seen in State, national and all other governments. This is the beauty of elective governments, they change their rules and thereby raise every stratum of the population to the seen light, exhibiting precious jewels even in the lowest. Hence no man may rashly conclude that he has been intentionally harmed in the church, that he is crushed by premeditation, and has no hope; if he is any thing, he has means and prospects; he has or may have a voice in the location of the patronage, and new eyes may see his excellency. Nor should he wholly despair of the old, for they sometimes change their opinion of a man, and repair mistakes with zeal and efficiency. This will account for the state of things in some conferences. The curious selections made by some men, and the positive neglect of some of fine ability without supposing any intentional wrong. Never attribute your position to Satan, to wire-working, nor to prejudice, but make yourself worthy of the patronage, and one of these days your worth will be seen.

LOU.

For the N. C. Christian Advocate.

PROFESSOR YORK'S GRAMMAR.

Professor York's "Grammar for Beginners," published by W. L. Pomeroy, of Raleigh, and printed by A. M. Gorman, is now before the public, to claim its share of patronage from the literary and scientific world. Its excellence can be properly appreciated by those instructors only, who have made teaching the business of life. Men of small calibre, who have paid but little attention to the important subject of English Grammar, need not *pretend* to give instruction in York's series of Grammars, without first studying them. Such teachers, no doubt, will find objections to these Grammars, and prefer Smith's, Murray's, or some other works, equally as futile.

We have studied and taught the latter works, and some twenty-two or three others; but we shall never do so again, at least, while such works as Prof. York's can be obtained. Antecedent to the appearance of the works under consideration, it was a noted fact, that no student could become a good grammarian, by the study of any *one* author. The reasons, which are very obvious, were the following:

1. Not a single author properly understood the subject himself, and consequently, his Grammar was very defective.

2. Nearly every author wrote simply because he was a Latin and Greek scholar; and having devoted most of his schoolhours to the learning of other languages, his Grammar was based upon the analogies of languages, and, therefore, was not what an English Grammar should have been.

3. The leading object of previous authors seems to have been, *Analysis* only; which, indeed, is but *half* of what should be contained in an English Grammar proper. Analysis may teach us to understand the component elements of a compound; but it cannot teach us how to make that compound. *Synthesis* is or should be, the most important item of an English Grammar.

In Prof. York's Grammar, both these subjects have been treated in a masterly manner.

In conclusion, we appeal to the teachers of the South, to give these Grammars a trial. We have done so, and we make no hesitancy in saying, that in our humble judgment, the books have no superiors upon the subject, upon this continent.

The subscriber will furnish schools, academies, or colleges, that may apply to him, in any part of Western North Carolina, upon the same terms that the books can be obtained from the author himself.

The "Introduction" should be used by those who have not studied grammar before; and then they should complete the subject by studying the author's "Illustrative and Constructive Grammar."

R. L. ABERNETHY.

Rutherford Academy, Burke Co., N. C.

CHURCH CONTROVERSY.

Some months ago, says the *Protestant Churchman*, some controversial articles between the Bishop of Maryland and the editor of the *Southern Churchman* were published in that paper. The controversy arose from a letter written by Bishop Whittingham to the *Southern Churchman*, in which he attempted to prove that Latimer, one of the martyr Bishops of the Reformation, taught the doctrine of Baptismal regeneration as it is now held by Tractarians. The Bishop seems to have felt defeated himself, for after a time he comes out with a pamphlet of more than a hundred pages, *not* to prove, or attempt to prove, from the writings of Latimer himself, that he held baptismal regeneration in the sense referred to, but quoting from Luther, Melanethon, Cranmer, and Ridley, is "some of the sources of interpretation of Latimer's language." The editor of the *Southern Churchman* has now replied in a pamphlet of nearly a hundred pages. We do not hesitate to pronounce it one of the best pieces of controversial writing which has appeared on the subject. That it is a defeat of the Bishop, is saying little; it is a rout. In all our reading we have scarcely met with a more perfect overthrow than our Rt. Rev. friend has sustained; and, we venture, it will be some time before he rushes into battle again, without a better knowledge of his subject, and of the resources of his antagonist.

Selections.

From the (N. Y.) Methodist.

JOSEPH BENSON—PREACHING.

Benson must have been a *tremendous* preacher—the word is not too strong. The contemporary Methodist biographies often allude to his sermons as indescribably grand and powerful, especially when treated of "judgment to come." Robt. Hall, who is considered the greatest pulpit orator of his age, liked to hear the veteran Methodist, and said: "He is irresistible, perfectly irresistible." In turning over Benson's memoirs, by Treffry, we find many proofs of his power, by examples of his preaching. When he preached he was generally attended by as many persons as could possibly press within the doors, amounting usually to between two and three thousand; and so powerful was his word, that his immense congregations were moved, not only to tears, but often to loud wailing, so that he was sometimes compelled to kneel down in the midst of his sermons, that the people might relieve their minds by acts of devotion; when he arose and resumed his discourses.

At the height of the troubles which followed Wesley's death, he set out on a preaching excursion in Cornwall. He passed through its towns like a herald. In some parts of the country companies of the people came out to meet him and escort him on his way. "Never," he wrote, "did I see a place so crowded, and never did I see a congregation more affected than at Redruth while I discoursed on, 'Who is this that cometh from Edom, with dyed garments from Bozrah?' We were informed of several who were awakened, and of some that were justified. Many hundreds continued in prayer a great part of the night." At Tuckingmill, the chapel being too small to hold a fourth part of the congregation, he stood up in a field, having a wall and a bank behind and on one side, on which some hundreds placed themselves, and the bulk of the congregation before him, consisting of about five thousand; he had not spoken long before many were cut to the heart on all sides." Numbers were in tears, and many cried out in distress in different parts of the congregation. He continued speaking till he could speak no more. He then gave out a hymn and prayed. One woman came to him before he got off the stone, with streaming eyes, and a heart full of gratitude and love, declared what God had done for her soul. As soon as he had dismissed the congregation, numbers thronged into the chapel, where many cried out in distress; and the leaders, local preachers, and others, continued in prayer with them most of the night. The next morning he was informed that nearly twenty in all, were brought that night to taste that the Lord is gracious; and not fewer than one hundred were awakened under the sermon. A Methodist writer records that thirty-six years afterward, the impression of this powerful discourse still remained on some minds, and was deep and hallowed beyond description; and another authority remarks that he became acquainted, in later years, with some of the "best educated, most intellectual, and energetic men of the locality, who were brought to cry mightily to God for pardoning mercy under this discourse."

At Penzance the chapel could not hold a third of his hearers; he took his stand in the market-place, and preached with great power on the "Judgment to come," to about six thousand people. At Tuckingmill again he cried aloud to more than eight thousand: "If any man thirst let him come unto me and drink," while many wept around him. Ten thousand gathered to hear him, in the open air at Gwennap, and "hundreds, and even thousands wept for joy, or cried out in a manner that would have pierced a heart of stone." He preached to the excited multitude till night compelled him to stop, when they hastened to the chapel, where "many found peace with God." At St. Agnus, not more than a sixth of the people could get into the chapel; he went into the street and proclaimed to them: "there is joy in heaven over one sinner that repenteth." He returned to Redruth the same day, where, he says: "I was presented with such a sight as I never saw before. The whole street before me, as far almost as I could see, and all the alleys and houses on each side the street behind, on both sides of the market-house, and the market-house above and below, were all crowded with people as thick as they could stand. Some of our friends calculated them at fifteen thousand. I think there could not be much less.—They were all as silent and serious as night while I explained Daniel 5: 27. I continued preaching and praying from two till four o'clock. Many, I believe, felt the power of the word. Soon after I began, a postchaise with company, came; but being unable to get through the crowd, they were obliged to unyoke the horses and stay till all was over." In the evening he stood up in the amphitheatre of Gwennap, Wesley's favorite preaching place in Cornwall, and twenty thousand people surrounded him. "I saw," he cried unto them, "the dead, small and great, stand before God," etc. "Many," says a Cornish writer, "were converted that night, and others on the following morning."

In this remarkable journey he travelled in a gig, during a single month, about four hundred miles, and preached forty sermons to at least sixty thousand hearers. He was so thronged by eager listeners on one occasion, in the open air, that he called on all converted persons to retire to the outskirts of the assembly that the unconverted might approach him and hear; but all stood more steadfastly than before; they seemed fascinated. "What," he cried, "all unconverted?" In a moment the terrible conviction of sin ran like fire through the multitude, and conscience-stricken sinners fell by hundreds as if slain by these words. The impression of his mighty [illegible] down to this day.

From the Edinburgh Review.

BRAIN DIFFICULTIES.

ALARMING INCREASE IN MODERN TIMES.

It is the opinion of many eminent physicians that the present century has witnessed a very large increase of brain disorders, and this increase has taken place in an accelerated ratio, as the strain upon the commercial and public life of the people has become greater. The intense competition which at present exists among all the liberal professions, the excitement accompanying the large monetary transactions which distinguish the present day, the gambling nature of many of its operations, and the extreme tension to which all classes of the community are subjected in the unceasing struggle for position and even life, has resulted in a cerebral excitement under which the finely organized brain but too often gives way.

Dr. Brigham of Boston, in the United States, gives a most deplorable account of the increase of cerebral disorders in his own country, in which he asserts that insanity and other brain diseases are three times as prevalent as in England. This statement would seem to confirm the notion that a go-a-headism—if we may be allowed the term—is straining the mental fabric to its breaking point. And we must remember that the mischief must not be guaged merely by the number of those who fall by the wayside; there must be an enormous amount of latent mental exhaustion going on, which medicine takes no count of. It is a matter of general observation that the children of men of intellectual eminence often possess feeble, if not diseased brains, from the simple reason that the parents have unduly exercised that organ. What applies to individuals, in a certain modified degree applies to the race. A generation that overtasks its brains is but too likely to be succeeded by a second still more enfeebled in its mental organization, and this exhaustive process must go on increasing if the social causes producing it continue in operation.

We have some means of measuring the magnitude of the evil where absolute lunacy is concerned, inasmuch as we possess official returns to deal with, which gauge its rate of increase or decrease with pretty tolerable accuracy; but we have no such means of ascertaining the nature of the increase of those no less grave disorders of the brain, which do not bring the patient under the cognizance of the law. If we could take count of the number of able men who, at the very height of their efficiency and in the very plentitude of their power, are struck with insidious cerebral disease, such as softening of the brain and drop out of life as gradually and as noiselessly as the leaf slowly tinges, withers, and then flutters to the ground; if medicine had any system of statistics which could present us with a measure of the amount of paralysis that comes under its observation, or of the apoplectic seizures which so suddenly blot out life,—we should doubtless be astonished at the very large increase which has of late years taken place in affections of the brain.

EXPERIENCE.

The New York *Tribune* has the following: "We remember once to have witnessed the admission into a certain Second Baptist Church of a penitent negro. This brand plucked and black from the burning, sat apart in a sort of gallery perch until the white sinners had been taken into fellowship; when the excellent pastor said, "John, come down!" And John did come down. The white neophytes had been gently enough dealt with, but John, being black, caught it severely. "John," said the pastor, "you have been a great sinner. You have been one of the worst thieves, my brother, in this neighborhood; you have been a filthy-mouthed swearer; you have been a beastly drunkard. (*I know it, massa!*) You now profess repentance; but a great many people think you will backslide, and they have reason to think so. (*Sartain massa!*) However, we will give you a trial," &c., &c. So John was admitted, and retired to his perch in a flood of tears.

WASHINGTON.

To the question, was Gen. Washington a High Churchman, a correspondent of the *Southern Churchman*, in noticing a statement in Norton's Life of Washington, replies, "that Washington (as every body knows) was in no sense a High Churchman; that the bishops and clergy of the General Convention of 1798 "Rejoiced in the election of a civil ruler, who had happily united a tender regard for *other churches* with an inviolable attachment for his own."

SNAPPING UP.

Mad dogs and turtles are not the only snapping animals in the world. It is to be feared that most families are afflicted with one or more "snappers," who are wont to exercise their spit-fire propensities, especially at the table or around the family fireside. Addressing herself to her mother, Mary, with her eyes full of twinkle and fun, says: "I took a walk at ten o'clock this morning, and——" here John broke in. Now, John was just at that age when a youth knows everything under the sun, and more too; he never makes a mistake, is always positive that everything he does, says or thinks, is just exactly so, and could not possibly be any other way. "Why, sister, how could you say it was ten o'clock? it was quarter past ten, at least!" One sample is enough. Every one of observation can, of his own knowledge, multiply cases indefinitely.

This unseemingly habit is sometimes observed in families, whose position and opportunities of association, would lead to the supposition that everything vulgar or uncourteous would be instinctively shunned. The person criticised, not having sense enough to pass over the boorishness, begins a defence; and before one is aware of it, the whole table or circle is silenced, and find themselves in the awkward position of listeners to a series of angry contradictions about a matter of no possible consequence to any one of the whole company in one sense, but of importance in another, as there is a certain disagreeableness about it which all feel more or less. What if a thing happened a minute or a month later or sooner?—it is the general statement to which attention is directed. Contradictions and criticisms and corrections in general company are clownish; they are clear proof that, in almost every case, the person who assumes such an ungracious office is a boor of the first water, and is essentially deficent in that refinement and delicacy, which are inseparable from a cultivated mind, and a taste for all that is beautiful, elegant and refined. A whole evening's enjoyment has been frequently marred, and all the company have gone home with a kind of blight upon the sensibilities, in consequence of a jar caused by the impertinent contradiction or correction of some unimportant fact in a narration.—*Hall's Journal of Health.*

TOSSED ARK.

Were we not acquainted with the past history and future destiny of the church we might tremble for the Ark of God, lest she should be engulfed in the merciless and deep waves of this troublesome world. But

"With Christ in the vessel
We can smile at the storm."

"The Lord of Host is with her; the God of Jacob is her refuge." Her banners stream like the thunder cloud against the wind, and she braves the fury of the blast and the tempest uninjured. She floats upon the wave a stately and magnificent fabric, made transparent by the Divine glory, and reflecting from her full-spread sails the beams of the morning. Embarked in her, with loving and loyal hearts, every swelling wave we meet within our heavenward voyage shall but rise us higher and yet higher, till we lift our heads in to the light of unclouded day, and have an abundant entrance ministered unto us in the everlasting kingdom of our Lord and Saviour.

REVIVALS.

In the island of Jamaica, extensive revals of God's work are prevailing in almost every part. A correspondent of the *Freeman* describes it as a most remarkable manifestation of divine power. The most abandoned are becoming penitent, and are turning to the Lord. Many grog-shops have been closed, stolen property restored, and the instruments and wages of sin renounced. The missionaries are almost worn out by incessant labor in conducting the various services which the exigency of the times requires, and in giving counsel to and praying for the numerous enquirers after salvation. The inhabitants of the island say that they have known nothing like it before.

POOR BOYS.

Don't be ashamed, my lad, if you have a patch on your elbow, it is no mark of disgrace. It speaks well for your industrious mother. For our part, we would rather see you with a dozen patches on your jacket than hear one vulgar word escape from your lips or to smell the fumes of tobacco in your breath. No good boy will shun you because you cannot dress as well as you companion, and, if a bad boy sometimes laughs at your appearance, say nothing, my good lad, but walk on. We know many a rich and good man who was once as poor as you. Fear God, my boy, and if you are poor but honest, you will be respected a great deal more than if you were the son of a rich man and addicted to bad habits.

TROUBLES IN THE GREEK CHURCH

The new Greek Patriarch at Constantinople is likely to bring great excitement to the churches. In one city, for instance, the whole church have proposed to become Protestants in a body, rather than accept his appointment over them of a Bishop whom they had convicted of gross immorality.

Frugality is as closely connected with industry as idleness with vice.

HOW TO PRAY.

Rev. Dr. Hamilton, of Leeds, England in a recent sermon, put the following searching questions: "And has not the church almost to learn what is the power to pray? What perception have we of *believing* prayer, before which mountains depart? What of *persevering* prayer, which causes us to stand continually upon the watchtower in the day-time, and which sets us in our ward whole nights? What of *importunate* prayer, which storms heaven with its violence and force? What of *united* prayer, 'gathering us together to ask help of the Lord?' What of *consistent* prayer, which regards no iniquity of our hearts? What of *prevailing* prayer, which fulfills itself? Let but such prayer be understood, let our spirit but 'break with such longing' and the expectation of our bosoms shall not be delayed. 'And it shall come to pass, that before they call I will answer; and while they are yet speaking, I will hear.'"

CHURCH OF ENGLAND AND DISSENTERS.

The London *Christian Observer* has the following remarks, in regard to the relative attitude of Dissenters and the Established Church at the present day:—

"The relations of the Church of England and Dissenters are undergoing a great though silent and unnoticed change. On the side of the Church there is not the same dread of Dissent; on the side of Dissenters, there is not the same hostility to the Church of England. We believe that no talent or popularity in any dissenting leader could now unite the vigorous and intelligent body of the younger Nonconformists, who are beginning to occupy their foremost ranks, in any formidable assault upon the Liturgy, or the constitution of the Established Church. All this has passed away, and will probably never be revived."

MAPPING OUT CHARACTER.

The *Journal* tells a good joke upon Fowler, the phrenologist, who has been recently lecturing at Concord, N. H. "While here," the Journal says, "he made a private examination of the head of a young man, a clerk in one of our stores, and gave him a chart which declared, in substance, that in point of integrity and honesty he was as pure as the angels in heaven, and as incapable of doing a bad thing as they. A few days since, this very same young man was detected as a thief, having cabbaged about $100 from his employer, $5 of which he paid Prof. Fowler for mapping out his angelic character! These facts we state upon the authority of the merchant in whose service the young man was engaged. One of two things is true, either Prof. Fowler's science is a humbug, or he fell into a trance, in which state he got hold of an angel's head."

ON DRESS.

THE *Christian Guardian* (Canada) discusses the question of dress among Methodists and the right way of preaching about it. The editor says:—

"It requires, no doubt, a good judgment and good taste to know how far to go in reproving particular modes of extravagance, and to know in what kind of language to convey your reproofs, so as to do good without doing harm. No doubt a preacher may make himself ridiculous in preaching on this subject of dress, and he may give unnecessary offence without taking the best method of convincing. Every preacher, however, may safely, at any time, insist that we should not so dress as to injure health, foster pride by useless ornament, or incur needless or sinful expense by costliness of dress, or by the perpetual change necessary to a close compliance with fashion.

EVIL RUMORS.

Good people are often made the butt of tattlers, who retail reports to their injury. A writer in the *Presbyter*, thus hits them off: "When Sanballat sent word to Nehemiah that there were certain reports in circulation concerning him of an unfavorable character, Nehemiah replied, 'There are no such things done as thou sayest, but thou feignest them out of thine own heart.' How truly do these words describe much of the evil surmising there is in the world! Sanballat judged Nehemiah by what he would have been himself in Nehemiah's position. A drunken man often thinks everybody else is drunk. Whirl yourself around on your heel until your brain is reeling, and all the world will seem to be whirling around you. Just so a corrupt mind thinks everybody else is corrupt."

CIVIL WAR.

Says Burke: "War suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated. Civil wars strike deepest of all into the manners of the people. They vitiate their politics; they corrupt their morals; they pervert even the natural taste of equity and justice. By teaching us to consider our fellow-creatures in a hostile light, the whole body of our nation becomes gradually less dear to us. The very names of affection and kindred, which were the bonds of charity while we agreed, become new incentives to hatred and rage, when the communion of our country is dissolved."

Pleasure, like quicksilver, is bright and shy. If we try to grasp it, it still eludes us, and still glitters. We, perhaps, seize it, but find it rank poison.

"SCOLDING SERMONS."

In an able article on "Objective Preaching" in the November *Theological Review* by Prof. Henry B. Smith, it is well said: "There is no great difficulty, taking your own heart as a guide, in exposing and analyzing the evils of other hearts. Scolding sermons, as the people are apt to call them, are the most facile of all performances. They call only for a little excess of bile; a little nervous gloom, a little discontent, a little censoriousness or a little fanaticism. It is a much less difficult achievement to paint the Evil One, than Christ; because the former is in us by nature, and the latter only by grace. Hums and hoots answering all reasonable expectation, almost any novice can supply, but to portray the face of the Divine One, how does it task the best art?" It might have been added to the above, that commonly the preacher, when he merely scolds is by many deemed faithful.

THE JEWS.

A late London paper has the following facts in relation to this interesting people: "In this era of religious awakening and activity, it can not surprise us to hear of a movement among the Jews. Within the last few weeks a pulpit has been erected in a Western synagogue, and preaching is now gradually growing into use among them. An association was formed in their own body, for the purpose of promoting the religious education of their young people, and of spreading the knowledge of the Old Testament Scriptures, which has already issued a family edition in English, and is now engaged in bringing out an edition for general circulation at the lowest possible figure."

A JUST CRITICISM.

Emerson's latest book is entitled "The Conduct of Life." It is in better English, and in a better moral tone, than any of his previous publications. A friendly reviewer says: There pervades this work generally a healthy tone. But it has not, we confess, altogether the ring of the true metal. And sometimes we are easy to quote, by way of criticism, the response of the earnest and simple-hearted Margaret, who answers to a pantheistic rhapsody of her lover, (in reply to her question if he were a believer:) "What you say sounds very fine, and is very nearly what the priest tells me, only in different words. For all that, THOU HAST NO CONSCIENCE!"

AN UNPROGRESSIVE MINISTRY.

The New York *Examiner* quotes a pastor, as accounting for the fact that a number of important pulpits are occupied by "boys," in this way: "I think it is because ministers do not improve themselves as they should. How many there are who preach no better at forty-five than they did at twenty-five! How little we see of the increase in knowledge, skill address—in character and power—which makes a minister loved, and honored, and sought for!"

A BEAUTIFUL SENTIMENT.

The following beautiful verse contains a sentiment in which many will recognize a feeling they have no doubt experienced but never known how so touchingly to express:

"We never breathe a lost one's name
When those who loved that name are nigh
It pours a lava through the frame
That choked the breath and fills the eye
It strains a cord that yields too much
Of piercing anguish in its breath
And hands of mercy should not touch
A string made eloquent by death."

DAGUERREOTYPE BY LIGHTNING.

On the 16th of August last a flash of lightning struck a wind-mill at Lappion in France, in which there was a female who was killed by the electric fluid, and on whose body there was left the picture of a neighboring tree, with all its branches and leaves complete. This singular cutting by the lightning was seen and attested by medical examiners and the municipal authorities of the place.

CORN OIL.

It has been well said, that a single year's crop of corn is worth more than all the gold of California. In addition to its other uses, it is now found that it produces a clear fluid, that burns without odor, without smoke, and is inexpensive, affording a good light in an ordinary kerosene lamp for half a cent an hour. The corn oil is as clear and colorless as water.

TO PREVENT RABBITS BARKING YOUNG TREES.

The best remedy we have ever tried is, to firmly incase the tree in straw, old paper, or some such material. It costs but little to do it and it will save many dollars, and prevent much annoyance. Attend to it before the injury is done, farmer.

"THE HARP I HEAR."

Mary A., daughter of Rev. J. Blanchard, President of Wheaton College, died on the 6th inst. She was a remarkably pious girl; and as her spirit approached the heavenly land, she cried out, "*Give me the harp I hear.*" and then she quietly fell asleep in Jesus.

CONVERSIONS TO PROTESTANTISM IN BOHEMIA.

The movement among the Roman Catholic population of Bohemia toward the Protestant Church is gaining in extent. From many places numerous conversions are reported.