PUBLISHED BY A JOINT STOCK COMPANY UNDER THE PATRONAGE OF THE NORTH CAROLINA CONFERENCE-WM. E. PELL, Editor.

VI.----NO. 22

C LEIGH, NORTH CAROLINA: THURSDAY, APRIL 9, 1863.

stian Advocate Publishing Company.

A CONTRACTOR OF A DESCRIPTION OF A DESCRIPANTE A DESCRIPANTE A DESCRIPANTE A DESCRIPTION OF A DESCRIPTION OF

DE. JNO. T. FOARD, PRESIDENT. n. Esc., Rev. W.s. M. Coxissonis, Q. G. B. Esc., Rev. M. J. Hesr, and Zino H. S.S. L.G.

TERMS.

o Aldocate is published every Thursday 12145 13 per roman, ja advance. Our basi d vicitiy on the Cosh principle. pleasing will a charged St per square literor just, for first insertion, and 50 cents ware for each subsequent insertion. 🔔 117 is there on the editorial or business mat-

Hor, should be rather see that a " Res. PRUM Raleigh, N. C.

and the state of the second [10-7 start1] Hymnus Fool disting. " Jean, pic, gregian Paster." I. Jeans, Shepherst of Usy theep. In Thine arm my spirit heep: I con weak mill very lone. - us, take no for thine own. Pairs. I toyofy to behold is The lower carthly fold; then the shall never fail Teo tine theole within its pale. filling anders have replice to that lobelly pickand higher. or Them chalt parever keep. All my say could gather d sheep. 14. Wash M. and cors. fairs and spont,

Electrific housing many relents vil the farther poster and come Effective tensioner weighted better.

In Luy Los on Thom lost bear a who meet do need T'y case. s limitie a limit would be

One way of laying up a rich store of merit is to repeat over the name of Bhudda many times. And the degree of mer-it may be indefinitely increased by increasing the number of repetitions. I saw an example of this in the case of an old man

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just within the walls of the city of Shanghai. Morning and evening I have seen him during his devotional exercises, repeating for hours together the name of Bhudda. During the time, a crowd of spectators would gather around to witness his devotion, but nothing could divert his attention from the object of his worship, I have stood at his door for some minutes. when on my way to the house of God and wondered at his devotion to a heathen go l. and often have I thought of the want of such devotion in many who profess to believe in the true God and Saviour of mankind. Often has it brought tears in my eyes when I thought of the earnest devotion of the heathen to his god, when I was often cold and less devotional. It has (1 thank God I am able to say) had a tendency to arouse me to a deeper work of grace in my heart and to a more carnest seeking after the Lord. I have often tried to persuale that old man to go with prevail upon him to do so. His never | simplicity and godly sincerity, express

width. In this he had his bed, and there ished literary production. It was the too, he prepared his daily food. It was heart eloquence of Whitefield that drew the he daily offered up his prayers to his the million to him-and to Christ. god, and burned incense.

they continue it by turns, some singing

their monotonous song while others are

sleeping. I have often looked at the

Bhuddist priest and wondered if this was

not the real cause of that vacant idiotie

been extinguished, and often their vacant

It is not only the priest who is eager to

lay up treasures by meritorious working,

men, are as devotional and vie with the

priests of their religion in heaping up mer-

it. I have seen, while preaching in the

little chapel in Shanghai, old women come

in and listen with deep attention to the

word of God, when at the same time they

keep their fingers busy counting the beads

they hold, while they continue to pro-

nounce in a low whisper, the name O-mi-

to fuh. Often have old men and wemen

come to see me after the services, not

seeming to be satisfied and ask for further

information. They invariably cay your

doctrine is excellent, teacher, O-mi-to fuh.

I am anxious to know more about this

doctrine-O-mi-to fuh." I have there

tried to teach them in the most simple

language, and at the end of each sentence.

than once I have had them fall on their

kness to express graticude, repeating as

they took their leave, O-mi-to fuh. Ev-

Filling Empty Churches. Whoseever would preach to erowded, attentive congregations, let him take heed. If we would enlarge our usefulness, we

naust-Preach more powerfully. Sermons that interest, and move, and save our present hearers, will bring more people to hear us. Our discourses should be well studied, adorned with frequent and pertinent quotations from the Scripture, and sparkle with striking illustrations from real life. We must follow the example of Jesusannounce generally, rather than argue at great length the doctrines of religionthen illustrate, and then enforce these doe- | to this, until, for himself, he found it too trines on our hearers. Our hearts must that it is as likely a proportion as can be be better prepared for preaching. If the speaker's heart be cold and unsympathizing all goes for nothing. As cold iron would never melt, so neither cold-hearted speakers set their hearers on fire.

Having our skeletons well prepared on paper or in our minds, which is better, we should go from our clozets to the pulpits, with souls more than full of love to God, and sympathy for the orring and the lost. Who is heard with most interest and profit in our proyer-meetings and love-feasts? me to the house of Ged, but I never could | Is it not the one who is holiest, who, in failing argument was, 'your God will du the sentiments and feelings of devotional for you, and my God is good enough for souls? Should we not learn from this? me." He seemed always to be happy and in a good humor. His place of abode horting? Certainly not the most learned was a room six feet in length and four in | -not the one who delivers the most fin-

dridge was another instance of this kind. · I make a solemn dedication of one tenth of my estate, solary and income, to charitable uses ; and Lalso devote to such uses an eighth of every thing I receive by way of gift or present." A fifth part was the fixed proportion of Archbishop Tillotson and Dr. Walts. A fourth part was the proportion constantly given by Mrs Bury, the wife of the eminently pious and useful Rev. Mr. Bury. Her husband in his account of her says : "She thought it was reasonable that such as had no children should appropriate a fourth part of their net profits to charitable purposes." Mrs. half of my yearly income to charitable uses : yea all that I have beyond the bare convenience and accessities of life shall be the Lord's." Such too was the constant practice of the Hon. Robert Boyle, of the Rev. Mc. Brand, and of the Rev. Thomas Gouge. Of the latter, Archbishop Tillotson cays in his functal sermon: "All thing considerel, there have not been, since the principle times of christianity, in my among the sons of men to whom that glatious claracter of the Son of God might e better applied, that he went about dounight he extended to those who ave lived since to many of our own age, and in our country, but these examples are sufficient. If Christians generally to fool : phies of successful ministers, and see if the | itali purposes, with how much more wis- | ing several years with a holy man of Ged: devout thanksgiving for allording them opportunities of enjoying this privilege, and of showing to themselves and others that "it is more blessed to give than to receive. London Watchman.

Devoting a fixed portion of income to

Benevolent Purposes.

eminently pious and useful in different

ages, we have often been struck with the

fact, that almost all of them devoted a reg-

clar portion of their income to pious and

charitable uses. We will mention a few

whose names are familiar, whose writings

are venerated, and whose memory is pre-

cious. Among those who made a tenth

the fixed proportion of their almsgiving was Lord Chief Justice Hale, the Rev.

Dr. Hemmond, and the Rev. Dr. Annesly.

Baxter informs us, that he long adhered

little, and observes, "I think, however,

prescribed ; and that, devoting a tenth part

ordinarily to God is a matter that we have

more than human direction for." Dod-

In reading the biography of the most

Our Nothingness : Divine Sufficiency. "Without me, ye can do nothing," are

VOCATR

THREE

words of Christ which have never ceased to echo in the ears of His "called and chosen and faithful" ones. There has been no more uniform characteristic of picty, than this sense of dependence on God for the right state of the heart and the effective labor of the hands. This sense has always deepened as piety rose in purity and fervor. In proportian as the soul has drawn nearer to God, it has felt its own nothingness more and more. The contrast with infinite holiness and almighty power, has ever served, as seen with increasing clearness, to bind in the heart the growing conviction of its impotence and pollution.

This conviction, which inhabits every truly awakened bosom, is well expressed in the language of an old writer : "Grace goes before the wicked, that he may become righteous, and follows after the rightcous, that he may not become wicked. It goes before the blind, to give him the light which he does not possess, and then iollows after him when seeing, in order to preserve the gift it has bestowed. It goes before the fallen, that he may rise, and follows after the risen, that he may not fall again. It goes before sinful man, by giving him a good will, and follows atter him having a good will, by working in him the power of doing good."

Was it not the practical influence of these views, which induced one who passed Elizabeth Rowe, gave even more than this. | into heaven, after leading a heavenly life "i consecrate," stys that excellent female, on earth, to say, while looking on the errors which he struggled to overcome, "I would row, but it is much more like a weakly worm to prog," and while enquiring after the errors against which he had not fought because he had not discovered them, to say, "I know I have cause to be humble, and yet I do not know one half of that cause ?" It has been held that this sense of dependence-this conviction that we are nothing and that our sufficiency is of Godexerts a less decisive influence over the religious mind of our own than of former ages. If such representations be true, we are less thoroughly, profoundly, vitally Christian than our fathers were. We have need to see this truth with less dimnessto callforde the split which led a young on and to keep a suparate fund for char- disciple to write, in expectation of spenddom penites cand cheerfulness would they " I hope that the first year 1 stay with yeu, perform this christian duty. How often | I shall learn humility; the second, humility; would they lift up their hearts to God in the third, humility."--Religious Herald.

Clippings.

TERMS: DOLLARS A YEAR, IN ADVANCE.

CHOICE OF FRIENDS .- Antisthenes used to wonder at those who were curious in buying but an earthen dich, to see that it had no cracks nor inconveniences, and yet would Le carcless in the choice of friends-to take them with the flaws of vice."

WITHOUT THE GOSPEL .- A Methodist who-" has been encamped near Savannah, almost all the time, for nearly eighteen months," told a minister of his denomination that a sermon delivered recently in the hospital was "the first sermon he had heard since he had been in the service." That minister writes to the Southern Christian Advocate, in view of this fact, lamenting that of the hundreds of Methodist ministers in Georgia, perhaps not a score are chaplains to regiments.

Soon VANISHED .- The religion of too many is like the new moon, which shines a little in the first part of the night, but is down be- 🌑 fore half of the night is gone.

RIGHT USE FOR CARDS .- "Chaplain" writes from camp, 53d N. C. regiment, Kinston, to the N. C. Presbyterian, that in one company card-playing has been entirely abandoned, and relates the following incident concerning the last pack of cards : "Four soldiers having bought a pack together, one sold out his share to a different one who knew nothing about the game, and when he claimed possession of his share he got all the prettiest ones, and then quietly put them into the fire."

Selections.

THE STATE WAS DEPENDENT OF A DEPENDENCE OF THE STATEMENT

The Religion of Bhudda. BY REV. J. W. LAMBETH.

in attempting the conversion of the heathen and especially of the benighted • other of Clinna, we are greatly encourand with exceeding great and precions. re in soluted to His own Son. They | most without coming, the name of Bhudare at imad as to include all nations .--da. In a temple near Hong-chan, I saw What though the i lolater, the nurderer the priest who had been imprisoned for two and licentiate should set at maught His counsel ? What though idelatry, crime and superstition of every form have been remained? What though the wicked have defied IIIs power on I have abandon-al changed on [2] manyor of the provide of word to the owner Son is as firm to be greatly excited at the sight of foras the everlasting tills. The Chinese as ciumers and especially of a foreign lady.---a new are idolaters. The light and truth In all probability such a sight never greeta" " word have been hept from them so ed his eyes before. But he was doemed Joint shall now they have no proper conto remain where he was. The priest in coptions of the true character of God .---charge told me he had been guilty of a They have been permitted to misappregross crime, for which three years of imhend his true nature, until now they are prisonment would be required to expiate. invidued in a gross error in regard to their He had committed a gross violation of the roul's salvation. Even when they look seventh commandment. It is often the upon the chief deity of all their gods, they case where numbers voluntarily imprison do not clothe him with omnipitence or themselves in the cells of one temple, that conjuctee. Their chief desire seems to they keep up by day a constant repetition of the name of Bhudda, or O-mi-to fuh, he to assimilate themselves, with their gols and become in character as they are. as he is called in Chinese, and at night,

There are three different and distinct religious in China---the Bhuddist religion, the Tau-ist and the Confusion. The Ehrddist religion is the most popular and It was introduced into China about eighlook which they all invariably possess .-tern hundred years since, or directly after. The last spark of intellect seems to have the Ulmistian era, from India.

The Empéror of China hearing of the stare makes them appear foolish. fame of some great man in the West (which undoubtedly was our Savior) sent a number of his officers to invite him to but often the people, old men and old womake a visit to his country. These men proceeded on their way as far as India, and there they were told that the celebrated personage was none other than Bludda. They were persuaded to return with his image, two or three priests, and some of their sacred books. And strange to say, the meaning of Bhudda is, "he will come again." He is called the "laughing Bhulda." The Engeror of China immediately issued a decree that this religion should be observed by all his people, and thus it became the prevailing religion of (him; it is now embraced and held with great tenacity by almost all classes; they believe in transmigration-in other words, that they will be changed after death into animals, and that after they have passed through all the different they would repeat O-mi-to-fuh. More charges, which requires according to their belief three thousand years, they will then he reproduced as men on earth, again to go through the same course.

ery missionary has had the same experience with these benighted people, who are The principle precepts of this religion are (e) - 1st. "Thou shalt not kill."---untiring in their exertions to secure the This refers not only to man but to all anifavor of their gods and after death to obmain and to insucts. Therefore do the tain happiness. But alas! many go down others better appointed did not tow it priests avoid stepping on all insects as to their graves mourning and without along with them. Many fears like waves they walk. "2d. Thou shalt not steal. hope. ever and anon cover such a soul, that it 3rd. Thou shalt not commit adultery .is more under water than above; whereas dth. Thou shalt not lie. 5th. Thou shalt one that sees itself folded in the arms of Faith and Repentance. not slander. 6th. Thou shalt not desire Almighty power, O how such a soul goes the death of thine enemics. 7th. Thou In the year 1860, the Rev. Phillip mounting afore the wind, with sails filled shalt not covet. Sth. Abhor all idle and Henry preached on the doctrine of faith with joy and peace! Let affictions come, indecent conversation. 9th. Thou shalt and repentance, from several texts of storms arise, this blessed soul knows not betray the secrets of another. 10th. Scripture. He used to say, that he had where it shall land and be welcome. The Do not err in the true faith or think it been told concerning the famous Mr. Dod, name of God is his harbor, where he puts false." There are others who aim at highthat some called him in scorn. Faith and er degrees of holiness and obey some ad-Repentance Dod, because he insisted so much upon these two in all his preaching. ditional commands; such as those which forbid to marry; to drink intoxicating li-"But," says he, "if this be to be vile. I qor; to smell flowers; to wear costly garwill be yet more vile, for faith and repentments, or dat food in the alternoon. ance are all in Christianity." Concerning But the great question which seems to repentance, he has sometimes said, " If I press thon every one to some extent, were to die in the pulpit, I would desire though they are not always willing to acto die preaching repentance; or, if I die knowledge it, is, "how may their sins be out of the pulpit, I would desire to precpardon d?" They resort to this method | tising repentance." And he had often of quiring their consciences: If their this saying concerning repentance, "He good deeds shall cathunaber their evil | that repents every day for the sins of evedeeds, then they do not find it difficult to ry day, when he comes to die, will have perjude themselves that they are safe. the sins but of one day to repeat of."

written sermons-where are they? Lite-I was going on to say in reference to rary critics have consigned them to etermurit, when the lishuddists have repeated nal oblivion. Let the critics go-to critover the name of their favorite god three icism-but let us preach with full hearts hundred thousand times, they may begin to hope for a personal vision of their god. and with all our might to save souls. Is not our preaching too general, too formal, It is often the case that the priests will too-powerless? With our talents and our shut themselves up for months and someadvantages' why do we not set the world times for years, doing nothing but repeat- on fire? ing over and over, day and night, al-

My dear brother minister, if your charely a comparatively empty, or if your conion is decreasing, think on those things and set if curpty preaching has not helped to empty your church. No show of learn-ing, no argument nor discussion, no illusyears and a half and had one half more to lo penance before he could place foot without the temple. A small orifice through tration in the pulpit is worth its time the wall was made through which he could only as it tends to save souls from death. receive his daily food. While there L saw

> preaching above-indicated has not drawn and saved its thousands and millions.

Call up, also your own observation and experience. Now did you preach, and how did others preach' when Christians shoutel and sinners wept and trembled ? If we consider these things prayerfully! the Lord will show us our defects, and, if we are willing, He will lead us in "a more excellent way."

Are we Helpful to the Cause.

We may say of the church, as Cyrus said of an army, " It is not the number of men, but the number of good men, that gives the advantage." Those who profess faith may be the weakness of Zion; only those who also profess it after strength. The lips divorced from the life, were never yet a power to help the right onward; the right can make no progress, except as true and loyal hearts clear a passage for itunto death, therefore, that meet manfully the labors, struggles, self-denyings, crucifixions of the flesh, requisite to godly living.

By this rule let us try the question, whether we are a gain or a loss to the church of Christ. Can there be a more humiliating position, than stand among the soldiers of the cross, and yet to harm the cause for which they fight more than if we stood among its open enemies ?--Will we accept so great a shame! Will . we rest content until it has been placed beyond doubt, that this infinite dishonor . does not cleave to us? Let us welcome, then, the decisive test of this solemn enquiry, how far the gospel of the grace of God orders our steps and animates our inmost hearts?

Blessed Faith.

It is true, a soul may scramble to heaven with much ado by a faith of recumbency, relying on God as able to save, without a persuasion of its interest in God, but such a soul goes with a scant wind, or like a ship whose masts are laid by the | is lost, yet we trust with the help of His

From the Richmond Christian Advocate. Lost and Won.

It is said that, at the battle of Marengo, the French army under Napoleon had been almost entirely overthrown, and was flying in dismay and confusion before the Austrians, when Desaix arrived on the field, and brought fresh troops to the French Emperor. When he reached the field, Napoleon asked him what he thought of the battle. "I think," said he, "it is a battle lost, but there is time enough to win another." And so it proved; the beaten French formed in the rear of his fresh troops, and before the sun went down, the Emperor had won a battle second perhaps to none of his triumphs.

Can we not derive encouragement and instruction from this incident? It may be the case with many of us, that as the French troops looked back on the lost field with all its sad sights, its dead bodies, its dismounted cannon, and listened to the wails and groans of their wounded and dying comrades, so we look back to baffied hopes, to disappointed ambition, to misimproved opportunities, to hours when we struck back the hand outstretched to save us and grieved the Holy Spirit of our Cod:

What can be more bitter than such reflections? Oh, sinner, redeemed, if you like the writer look back to years spent in sin, let us strive to recover by diligence, in the future, what we have lost in the past. God, we trust, has forgiven our sins, and let us now try to serve and glorify him; and blessed be His holy name for His grace so freely given through our Lord Jesus Christ. Though one battle board, exposed to wind and weather, if strong arm to win another; for thanks to His holy name. Christ, that great Captain of our salvation has arrived on the field, and we form under his banner. No more retreating now; but forward against the dark legions of sin and Satan, until the spires. of the heavenly Jerusalem shall greet our enraptured gaze.

Union in Heaven. A late writer speaking of the heavenly, state of the saints, says:

There will be diversity in unity, and unity in diversity. The Church triumphant is one house. The Church on earth, alas ! is a house divided against itself-Church-divided against Church-Christian against Christian. Nominally the children of one Father, but dwelling in separate tabernacles. One saying, "I am of Paul," and another, "I of Apollos." Nominally pilgrims on one road, traversing the same wilderness, but each keeping his own peculiar and separate pathway, journeying on often with no look of kindly recognition exchanged, as if they were allous and foreigners, instead of brethren and sisters in a common Lord.

But in yonder bright and happy home, discussed division, separation will be known no more. Once within that sacred portal, the exclamation will pass from tongue to tongue-"What! so long together on the pilgrimage, and maintaining a cold and chilling reserve and alienation! Alas! is it only now we are to begin to know what we should have known ages ago, 'how good and how pleasant a thing it is for brethren to dwell together in unity!"

Ye who are mourning over these sad estrangements in the Church of God, rejoice at this glorious prospect. All shall | Martin's Battery ; Capt. J. L. MeAllister, be one then! One house-one homeone Father-one Elder Brother-one motive for praise-one theme for eternal song -a united Church under its one glorious and glorified Head!

"At Home with Jesus! He who went before. For Hisown people Mansions to prepare ; The scul's deep longings still'd, its conflicts o'er, All rest and blessedness with Jesus there. What Home like this can the wide earth afford ? 'So shall we be forever with the Lord.'"

Neglect of Prayer.

Of John Welsh, the distinguished Scotchman among the French Presbyterian clergy, it is authentically recorded that

BLIND ZEAL is soon put to a shameful retreat, while holy resolution, built on fast principles, lifts up its head like a rock in the midst of the waves.

DR. GILL'S PULPIT .- An article in one of our exchanges says: "When the corporation of London purchased the Baptist church in Carter Lane, to make the approach to the new London bridge, they presented the fine old carved pulpit, so long occupied by Dr. Gill, to his successor, Dr. Rippon. It has been handsomely varnished, and now occupies its proper , osition in the church in New Park street"-which church we take to be Spurgeon's.

The Highest Conster -It requires more prowess and greatness of spirit to obey God faithfully, than to command an army of men; to be a Christian, than to be a Captain.

"INXOVATION."-A writer in the Holston Journal, on "innovation or lack of uniformity among Methodist preachers," alludes to "the almost universal practice of sitting to ask a blessing at the table. Nearly all the preachers have gotten into it. The old plan was to stand up and ask a blessing,"

DEFINE PROTECTION .--- Let Solom be all on a Same, not a hair of Lot's head shall be singed.

ENGLISH DISTRESS .- Some 825,000 have been contributed by the English Wesleyan Committee to the fund for the vehicl of cotton operatives.

Useless Knowlebez -- As gold which he cannot spead will make no man rich, so knowledge which he cannot apply will make no man wise.

OTE SLAVES .- The Christian Index believes that the great charge of the Southera people is the christianization of the colored people in their midst, and that neglect to carry out this duty is one of the causes of the present war of punishment.

The gift of a little cuite a prophet of the Lord, was requited with a family supply for many days.

The Road or Hoson .--- Brigadier-General Mercer, in an order referring to the late glorious datance of Fort MuAllister, makes houorable mention of Capt. Robert Martin, of Capt. John McCowly, Chief Engineers, and James W. McAlpon, Assistant Engineer.

Be careful to avoid a gloomy and to cherish a cheerful tourner. Be habitually cheerful, and avoid levity.

5

PEACE .- The New York (Roman Catholic) Freeman's Journal states that Col. Garesche, Chief of Staff to Rosecrans, wrote to if, some time before his death, "asking if an organized system of prayers for peace could not be inaugurated in the country ;" and adds, "He hated this war."

OBITUARIES .- The Publishing Committee

in as boldly as a man steps into his own house when taken in a shower. He hears God calling him into this and other attributes, as chambers taken up for him-Is. 26, "Come, my people, enter into thy chamber." Dr. Payson, when racked with pain and, near to death, exclaimed, "Oh, what a blessed thing it is to lose one's will! Since I have lost my will, I have found happiness. There can be no such thing as disappoinment to me, for I have NO DESIRES but that God's will may be accomplished."

We went to great lengths in sin, but says God, "where sin abounded grace shall much more abound;" we formed sinful habits that had almost become as a second nature, but there is more need, my brother, of grace, and for that grace you can never call in vain, for God has said, "Ask and it shall be given you."

And as we progress in the divine life, we will leave these misimproved years and all their sad recollections behind us, and hope through diligence, watchfulness and perseverance, to make good soldiers in the army of our great Captain, though we enlisted late in His service; and when the war is over to receive a crown of life from His hands.

TYREE GLENN. Mecklenburg, Va.

'he often gave a third of his hours to prayer." No wonder then that he led so holy a life as to be styled by his spiritually-minded contemporaries, " that prophetical, apostolic, heavenly man of God." No wonder that so joyous a death was vouchsafed him as to extort the cry, "Lord stay thy hand; it is enough : thy servant is a clay vessel, and can hold no more." How marked the contrast to this prayerfulness, on the part of those who expend only some five minutes daily in supplication before God-a three-hundredth part of their hours, instead of a third-only as much time in ninety-six days, as Welsh found for this purpose in one-greatly less

in the whole year than he gave to it in a single week ! Think seriously of this difference, and

answer the question : Is it wonderful that these neither honor their Master with a life of holiness, nor are honored by Him with a death of joy?

Perhaps "the recording angel" has set down your name among these neglecters of prayer. What think you?

of the Southern Christian Advocate, at its late annual meeting, decided that the editor should allow no obituary to exceed 150 words .-That is a liberal allowance-as no obituary ought to be even of that length. And yet we have to publish this week, one of 510 words and another of 680, even after abridging both. Long obituaries are unacceptable to great numbers of our readers,--(there's not a week but they complain of them,)-and brothren must curtail them, or we shall be obliged to do it. Take the Scriptural model. The obituary of Enoch consists of twelve words :-· Enoch walked with God, and he was not; for God took him." A thousand pages of foolscap could never equal that!

Seventy-five negroes were frozen to death in Memphis during one night in the last cold spell. Such is Yaukee philanthropy and the fate of the negrees under Yankee protection.

Northern papers state that there are now 15,009 sick Federal soldiers at and near Vicksburg. Seurvy is the prevailing disease.