POETRY.

WHO MADE THE LUTTLE FLOWERS.

The Atheist in his garden stood, At twilight's pensive hour, His little daughter by his side,

"Oh pick that blossom Pa, for me," The little pratter said;
"It is the fairest one that blooms Within the lowly bed!

The father plucked the chosen flower, And gave it to the child—
With parted lips and sprarkling eye,
She seized the gift and smiled

"Oh, Pa—who made the pretty flower,
This liftle violet blue;
Who gave it such a fragrant smell,

A change came o'er the father's brow His eyes grew strangely wild; New thoughts within him had been stirr'd By that sweet, artless child.

The truth flashed on her father's mind—
The truth in all its power;
"There is a God, my child," he said;
"He made that little flower."

"MOTHER, SING JERUSALEM."

The last words of a beautiful boy who died a few years sin A child laid in a twilight room With pallid waxen face;
A little child whose tide of life,
Had nearly run its race.

Most holy robes the angels brought, By holy spirits givea, Ready to wrap the child in them, And carry him to heaven.

And shining wings, with clasps of light, Two shining wings they bore, To fasten on the seraph child, Soon as the strife was o'er

Perchance their beauty made him think Of some harmonious word, That often from his mother's lips The dying one had heard.

It might be, for he whispered low,
"Sing, mother sing," and smiled.
The worn one knelt beside the couch
"What shall I sing my child?"

"Jerusalem, my happy home, The gasping boy replied, And sadly sweet the dear notes rang Upon the even-tide :

"Jerusalem, my happy home, Name ever dear to me! When shall my labors have and In joy and peace, and thee!"

ETERNITY.

Eternity, strictly taken, is the peculiar attri-bute, of the Deity. Creatures may be immortal and exist forever; but it is God alone who knows no begining. In this yiew, however, it is in vain to attempt a distinct or accurate idea. "God is great, and we know him not." The most acute philosophers dispute in vain of his existence, nor can the genius of an Aristotle or a Cicero, or a Bacon, a Newton, or a Locke, penetrate the clouds of mystery which surround his throne; or

even as Watts expressed it --"Stretch out a thought half way to God."

But, applying the term in its most restricted sense to creatures, we begin to apprehend it. We can conceive existence without end, because we cannot conceive an end to all existence. In this view, eternity gives perfection to happiness, porary pleasures of a man; and the sting of a fly meadow; to the drops of the occase, and to the blades of the pay any thing. Let us what we could do with the same infernal agencies. And no any wonder? Is not the marvel rehe beams of the sun; but what are leaves and blades, drops and sands, and stars and sunbeams to eternity? Add the whole and multiply them We could send out 50 Ministers at by each other, subtract the mighty sum, it would diminish nothing from the ages of immortality; from the duration of a soul!

It is this idea which gives importance to human life. Considered in itself, "What is our life? It is a vapor." But consider it in connection with future state, and it is of infinite importance. The vapor ascends and loses it self in the atmosphere till, by and by, the whole herrizon is covered, and the heavens are clothed in blackness. Thus time expands into eternity; human life, vain and

transient as it is, acquires the character of infinity. Characters for eternity are formed in time. The blossom is set, and the fruit must correspond. literann and hell are begun on earth.

Here the affections choose their object, which if renewed by grace, these things will become rather objects of aversion, and the affections, will spire to purer and sublimer objects, that is to the enjoyment of eternity.

Here a taste is formed, which we shall carry with the eternal state. If this taste be spiritual, it will prepare us for the spiritual and divine enjoyments, of the heavenly world; for communion with the Lamb; but if "earthly, sensual, and I defined "it is an awful areparation for the burn-

ing lake. the Egyptians nothing but gloom, horror and the blackness of darkness," an awful type of that which is forever.

God of eternity ! open to our minds such a view of this infinitely important subject, as may, while it diminishes all the little concerns of mortality, fix our attention and our hearts upon the sublime and celestial glories of the eternal world !

Religion is like the firmament; the more one searches it the more stars are seen; it is like the sea, the more one views it the more boundless it the cause of God. appears.

A great deal of talent is lost to the world for the want of a little courage.

that we can, as a denomination, build an Institu-

of an enlightened community.

I do not regret that we made an effort some years ago in Ohio, to establish "Lafayette University." It is true, it was a source of great mor tification to some of us, when we found it was go It is true, it was a source of great moring to be a failure—but the failure at that time should stimulate us to action in the enterprise now before us. The denomination at that time was not prepared to move forward in a work of that stitution of learning, that we shall lose all the ta-lent and respectability of the rising generation, and be regarded as an ignorant and slothful society, and become extinct in a half century more.

I am rejoiced that we are about to wipe off and prostrated our hopes. The world is now beginning to look upon us as a denomination with

in every portion of our country.

The sects plainly see, that after all their efforts three ministers in a General Convention, as that by the tolling of the tocsin, they are met in the which met in Marion last October. Look at the streets by armed assassins, wearing the symbol of sacrifice of time and money. It speaks volumes; a white cross upon their shoulder; unarmed and and will tell to generations to come, that in the defenceless, suspecting no evil, they are lured like year 1850, we moved forward in an important sheep to the shambles, and murdered by Popish work. If we could only get the people to see ruffians. The tragedy was repeated in other ciwithout oppressing any individual, I am sure And when at last, worn out by the perfidity and they would come right up to the work. I believe ruthless cruelty of their oppressors, who violated the College is to be built and endowed with the most sacred treaties, robbing them of their scholarships, but of this I am not informed. In dearest rights, so soon as their armies were disfact, I know but little about the plan of raising banded, and their sword laid by in the scabbard; funds to accomplish the object. I will here when at last, after surrendering advantages gained make a calculation, and show how easy Elder in the open field, and time and again bowing in

am not mistaken; for I am fully satisfied there are a great many more than this number. Now, if this number would pay \$2.00 each, the sum would be to a mere remnant. Louis set about the work of number would pay \$2 00 each, the sum would be rased at once. But, so so we have thousands who cannot pay \$2 00. I readily grant it—but, then, we have thousands who can pay more than \$2 007

Let us divide our people into different classes will assume that there is the following number, who can pay the sums, supposed in the

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30.000 " In the calculation that I have made, the 300. and, extremity to misery. With this attribute, 000, with the sums annexed, could raise \$633, the enjoyment of a worm should exceed the temasures of a man; and the sting of a fly gle member but what can pay five cents. With and pleasure in the thought that Propore intolerable by its perpetuity than this amount of money, what a great amount of has declined in France, rejoice!—But the torture of the stone. Human ingenuity has good we could accomplish. I do not know how that for all these things, God will be been exhausted as the wisdom of an angel might be, in attempting to delineate existence without but suppose it will take \$200,000. We would all the rest. In the Netherlands, in I end. The days of eternity have been compared to then have \$438,125 left. But suppose we throw Ireland, in Spain, aye, even in Italy,

We could build 100 Chapel \$2000 each, 400 each. We could educate 200 young men for the Ministry, at \$150, 30,000 We could distribute 200,000 Bibles at 20 cents each. 40.000 cline, but it will revive!

We could have books and periodicals 10,000 Moses beheld—it may to send out, For superanuated ministers, widows, 90,000 10,000

\$400,000 By taking a view of the above, we see what we could accomplish by symematic action. Other denominations have pursued a similar course—and just see what they have brought about. Look had been lodged upon it eternity will not change. The heart naturally now at the funds they have on hand! What embraces sinful pleasures, and while in a state of unregeneracy, will seek no higher enjoyment; but have! What institutions of learning they now have where so many continually provided the second -and what an influence they are exerting in the world! And we as a denomination, with the best system of government in the world, are so far beses of rock which have fallen." system of government in the world, are so far be-

Brethren, let us arise, and build. We have the wealth, if it were only brought into active opera-tion. We have an abundance of wealth, which we owe to the Lord, and which have never been called for. It is now time that we should pay

what we owe. We have thousands amongst us that must pay In short, this subject, eternity, has a two-fold appears, like that of the miraculous cloud in the wilderness, which, while it afforded light and guidance to the chosen, race of Israel, exhibited to misery, niggardly man or woman, in Heaven, God have no business in the church below. But, says one, we must deal tenderly with some, or we shall drive them to other churches. If we deal kindly and tenderly with this class, they will give between Norfolk and New York. One person us nothing, and will be of no use to us, but ra-ther a hindrance—therefore, the sooner we get rid of them the better. I believe we have some amongst us who have come for no other purpose than to get clear of paying any thing to support

> If I am spared to return to Ohio, I shall de yote all my energies to the cause of education, ern instrument, have been found among the Roand the interest of our church. I have heard no man remains, lately discovered at Circnester, one say where the contemplated College is to be England.

From the Gospel Herald. | located. I say, by all means let us have it in Bro. Williamson: I am much pleased with Ohio, or farther west. The Yellow Springs is a the movements of our brethren in Ohio respecting benatiful location, easy of acces from all parts of Antioch College. I believe the time has come the world. Surrounded with a rich, productive golden opinions among the pleasure-loving patrons that we can, as a denomination, build an Institucountry, and a healthy situation, suppose we have tion of learning that will command the attention it located at this place. What say ye my breth-Fen of the Buckeye State ?

ISAAC N. WALTER. Faucett's Store, N. C. Jan. 10, 1851.

PROTESTANTISM IN FRANCE.

"Go to France. * * * Travellers tell kind, but now we are beginning to have some sense on the subject of education, and are brought to see, that if we do not arise and establish an institution of learning, that we shall lose all the to us that the temples there represent but a mockery upon your altars? Who made your temples "chill?" Who drove your myriads of devout worshipers from their loved sanctuaries, and made them "dark?" Oh! Archbishop Hughes! How dare you point to France? Have you never heard the blot that has so long clouded our prospects, of the night of St. Bartholomew, in the year 1572? Did you not know that there are Huguenots in America, to remind you of it? Yes, he some degree of interest, and our influence is felt knew it well—but he speaks with the sheer reckin every portion of our country. The sects plainly see, that after all their efforts whose population was formerly almost equally dito keep us in the back ground, and destroy our vided between the Roman Catholic and the Proinfluence, that we are about to move forward in testant elements, and he tells you, those Protestour strength, and fill an important place in the ant temples "are chill and dark!" Think of history of the world. Ten years ago it would thousands upon thousands of Protestants massahave been impossible to have got together eighty- cred in Paris alone! Roused from their slumbers Phillips, and other Agents, could raise \$600,000.

We have 300,000 members and friends of our again seeing the most solemn stipulations violated, church, who are willing to support it. In this I as though oaths and covenants were ordained to converting them to the church of Rome. And who were the missionaries? His brutal soldiery. He termed these expeditions "dragonades." The poor fruguenot had his choice between conformity to the creed and the worship of Rome, or the orison and the gibbet. By these means Louis boasted that he could succeed, to admiration, in taming the refractory. Thousands left their country, seeking an asylum in Holland, in the Palatinate, in England. I admit, Archbishop Hughes never said a word

I admit, Archbishop-Hughes never said a word more strictly true, than when he told the wonderstricken arowd in St. Patrick's Cathedral, that Protestantism had declined in France. Now, in the brazen assurance with which he glories in its decline, he is entirely consistent. Is he tot a son of an infallible Church? Is he not a most erend Archbishop? And did not the Rome order a solemn Te Deum, and a gretifical Mass, in honor of the Barthelome tifical Mass, in honor of the Bartholome cre, when the tidings came to the "Eters Is not the medal still extant, which w the Papal mint, bearing the bloody "Hugonotorum Strages,"—the Slaught Huguenots! Rejoice, Archbishop! any wonder? Is not the marvel r exists at all? Is it not almost a despite of all the horrible ordeals Protestantism has passed in s 20,000 still holds its own, and is as s the aggregate, this day, as it the Reformation? If it would long since have heaven-born as it is, it can

> consumed, for God is in FALLING OF THE HOR agara Falls Iris says a Horse Shoe Fall, on the where so many continually pa waters of the cataract rush of the falls is said to be not in th

THE CENSUS COMPLETE. The whole State of North Carolina has certained, with the exception of the Mecklenburg, and assuming the num County to be 14,000, the total por North Carolina is 870,687, of which slaves.

The increase of slaves is about 43.0 1840. The increase of the entire population sin is 117,268.

A LINE OF STEAMERS TO NEW YORK, We alone has subscribed twenty-five thousand is

A pair of compasses, said to be undoubtedly Roman, but resembling in every respect the mod-

SUDDEN DEATH OF AN ACTRESS. A few days since an actress in this city repre-sented as being beautiful and talented, had won youth and native loveliness, with ability, that might have fitted her to adorn a very different

died. Poor missguided youth! Had she kown the time when the curtain of life would fall, and he soul stand undressed before the great White Throne, probably her last evening at the Theatre had been spent elsewhere.

But like others, she knew not what should be on the morrow, and realized not that her life was "even as a vapor that appeareth for a little season and then vanisheth away." She repaired to the theatre, attired in the usual costume of the stage, and during the performances of the evening her clothes accidently brushed against a lighted lamp, and in a moment she was enveloped in flames. Her fortitude and presence of mind are represented as being truly heroic. Every possible effort was made to save her, but, after lingering in great agony a few brief hours, she expired.

Here was a scene and a finale, full of stern reality. It was fearful to see a young female contending with the king of terrors, in guise so terrible. Sad to see her become its hapless victim again become, if the lillentum is ever to bless the world; in a word, upon the Rble alone, to the utter rejection of all human made isms names and creeds, which have served to divide the bod of Christ. And of course, we shall call Bible thingshy Bible names; yet, we

rible. Sad to see her become its hapless victim a countenance once so animated, changed to the hue of death-and then we know that this is not the end.

For, oh! the sout that never dies, At once it leaves the clay, Ye thoughts pursue it where it flies, And track its wondrous way."

Or devils plange if down to dwell

where has the soul gone? What are now its ecupations and enjoyments? For what society had it become the fitting companion, while soourning in the clay tenement? These are queres involved in doubt and painful uncertainty. know that God is merciful as well as just, and that mercy and salvation may have met her case, even in life's last hours. But who would run the fearful hazard of defering attention to the concerns of the soul till the last day of life? Who would choose to spend their last evening on the er a theatrical entertainment. Professions ye who when visiting the c to the theatre—will ye forth before make

PROSPECTUS OF THE EIGHTH VOLUME

Christian Sun, digious and Miscellaneous Family Newspaper, listed in the City of Raleigh, North Carolina, by HENRY B. HAYES, PUBLISHING AGENT.

youth and native loveliness, with ability, that might have fitted her to adorn a very different station. But in this, her chosen pursuit, she were content to be admired. Here, as we may suppose, were centred her affections and her hopes. Amid the mirth, revelry and worldliness with which she was surrounded, the thought of death was banished, and her daily avocations gave her little time or opportunity to solve the great problem, "Where shall I spend my eternity?" Here part in the stage scene she was well prepared to act, but her appropriate part in the solemn dramal just behind the scenes of Time, she had not studied. Poor missguided youth! Had she kown the time when the curtain of life would fall, and the time when the curtain of life would fall, and

Merry's Moonin. g .. GOODRICH, ESQ. THE DISTINGUISHED AUTHOR OF

PETER PARLEY'S TALES, &c. &c. This popular monthly is now in the tenth year of its publication, and its merits are too well known to require extended notice. Being the ornest, it is intended it shall ever be the BEST work of the kind. As evidence of approval from a discerning public, more than 12,000 copies are now issued. Each number contains at least thirty-two pages of choice reading, and numerous Engravings. The design of this work is to aid in the formation of character; establish good principles; cultivate right feelings; promote correct habits; and store the mind with useful knowledge.

Some of the leading features of No Geography, Geology, No.

pret of give that hearty to Toil on, then, young me he people diligent in business. In the people in mind, and you will find "the well spring of joyment in your own souls," and secure the confidence and respect of all whose respect is worth an effort to obtain.