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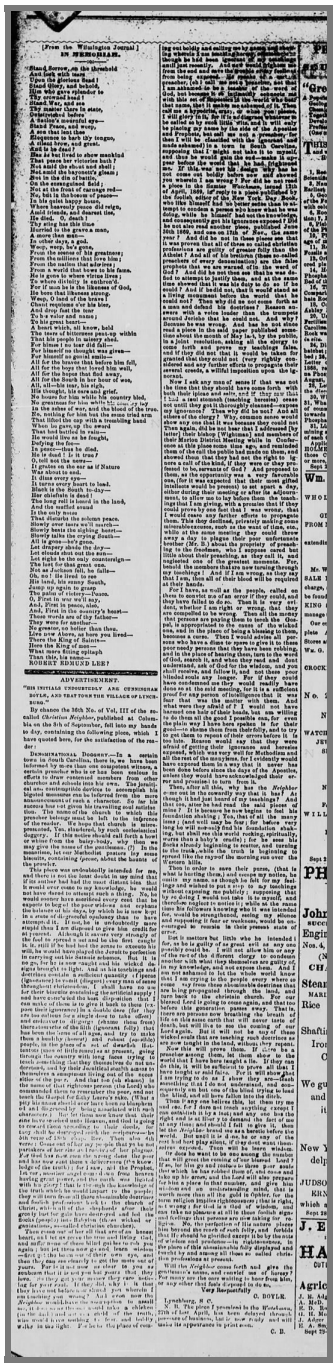

[From the Wilmington Journal.]

IN MEMORIAM.

"Stand, Sorrow, on the threshold
And look with tears
Upon the glorious Dead!
Stand, Sorrow, and behold,
What fitting garb for her to be
Thy crowned maid!
Stand, War, and see
Thy master there in state,
Untouched before
A foeman's mournful eye—
Thy work is o'er,
A sea that lost them
Eloquence to bark thy tongue,
A steel brow, and great,
And to be dead!
Stand, Peace, and to show mankind
That peace her victories hath!
Not shield the shout and shell!
But amid the bayonet's glean!
Rest in the din of battle,
Not in the battle's lull!
Yet at the feast of carnage red—
No, bide in the bosom of peace—
In the quiet happy hours,
Where heavenly peace did reign,
And friends, and dearest ties,
Be dead, O, dead!
Thus in the time since
Married to the grave a man,
A more than man—
In other days, a god,
Weep, weep, he's gone,
Gone from us in his greatness;
From the millions that love him;
From the nation that adores;
From a world that loves to his fame.
He is gone to where virtue lives;
To where God's glory shines;
For if man be in the likeness of God,
He bore that likeness strong.
Weep, O land of the brave!
Christ receives o'er his bier,
And drop fast the tear
Of his voice and name;
Of his deeds and fame;
A heart which, all know, held
The trove of bitterness pent-up within
That his people in misery shed.
For blame? to tear did fall—
For blame? to tear did fall—
For blamed as guard again—
All for the brains that before him fell,
All for the hope that lived him well,
All for the hope that fled away,
All for the blood of the hour of war,
All, all—his tear, his sighs—
His thought, his care and grief,
He bears for him while his country bled,
No greatness for him while his sons lay by
In the ocher of war, and the blood of the true,
No, nothing for him but the stone tried arm
Of the foeman, and the unyielding hand
When he gave, up the sword
That had battled in vain—
He would live or he fought,
Defying the foe—
He would live or he died,
He is dead! Is it true?
O, tell not the news—
It grates on the ear as if Nature
Was about to end.
It dims every figure to look,
Blinds the eye to see to-day—
Her children is dead!
The long roll is heard in the land,
And the ruffled sound
Is the only noise
That breaks the solemn peace.
Slowly over them we'll march—
Slowly bears the sighing host—
Slowly falls the crying death—
All is gone—he's gone,
Gone from us to-day—
Let clouds shut out the sun—
Let night be the only counterslgh—
The last for that great one.
Not as Jackson fell, he falls—
Not as he fell to see
His lord, his many Death,
Jump up again to live—
The pulse of victory—Dumb.
O, First in war we'll say,
And, First in peace, also,
And, First in the country's heart—
Yes, first in the Heavenly Father—
They were for another
No greater, no better than thee,
Live now Above, as here you lived—
There the King of Saints—
There the King of men—
What more filling epitaph
Than this, his name
ROBERT REDUCE LEE?

ADVERTISEMENT.

"HIS INITIALS UNIDENTIFY AND CUNNINGHAM BOYLE, AND THAT TOM THE VILLAGE OF LYNCHBURG."

By chance the 16th No. of Vol, III of the so-called *Christian Neighbor*, published at Columbia on the 8th of September, fell into my hands to day, containing the following piece, which I have quoted here, for the satisfaction of the reader:

DENOMINATIONAL DOGMA.—In a certain town in South Carolina, there is, we have been informed by no-es than one competent witness, a church organization which has been zealous in its efforts to draw communal members from other churches and schools into its own. Among the various contemptible devices to accomplish his bigoted measures can be inferred from the more announcement of such a character. By far his success has not given his travelling and salaried preacher any cause to boast. The fault of the preacher belongs must be left to the judgment of the reader. We hope that church is misrepresented. Too, disturbed, by such ecclesiastical daggery. If this notice should call forth a howl from the church, or from the preacher, we will only give the name of the gentleman, (?) in our mountains, let our Methodist pastors lay aside his blankets, containing spoons, shirts the hostess of the preacher.

This notice was evidently intended for me, and there is not the least doubt in my mind that if its author had had the most distant idea that it would ever come to my knowledge, he would not have dared to attempt such a thing. No, he would content here mentioned every case that has appeared in the poor widows and orphans of the deceased preachers, and would not have, in a sense of ill-grounded opulence that we have attempted it. If not, he is undoubtedly more stupid than I am disposed to give him credit for at present. Although it carries very strongly of the "sour grapes" principle, let us be first caught in it. Until it be had but the letter to answer his will, he would have pinched the "sour grapes" in carrying out his devious schemes. But it is to go, for by is now caught and his wicked designs brought to light. And on his teachings and doctrines contain a sufficient quantity of poison to destroy the whole church, if taken in any thing like throughout relationship. I shall have no use for their theories containing the artificial supply I and have exercised the best discretion that I can make of them is to give it back to them (viz. their theories) in a double dose (for they are too valuable to be simply given to take effect) and endeavor to dispel from the minds (ignorant fully) that has been the curse of all ages, and try to make them a healthy (sound) and robust (sensible) people, in the place of a set of deutsch fiat-heads, who are ever ready to swallow down the throat the country with long faces trying to teach something (as they themselves do not understand, and by their Jacobitical stealth agree to themselves a competent living out of the sweat of the brow of their brethren (in Christ). In the name of their righteous person, (as God who commanded them to remember the poor, and to protect the Gospel for Holy Lazar's sake, (What a pity his name should ever have been so blasphemed and disgraced by being associated with such abstractors.) But for them now know that their days are numbered, and that the time is at hand to reward them according to their deeds. They shall be destroyed with the redeemer—he his sons of life—their love. That also the were: Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues" and that was said then to the disciples of old and has now said to the disciples of the earth: I, for, receive angels and all who from heaven having great power, and the earth was lighted with his glory! That is to-night the knowledge of the glory of God, as it is in Jesus Christ. And they will turn from all these abominable doctrines and foolish prof-ssors back to the church of Christ, with all of the shepherds after their own by but for gain have destroyed and led the flock (people) into destruction. Oh, my dear brethren, come out of her all that are of us, lest ye be not partakers of her sins and fearful woes of those blind guides to such you again; but ye three now go and learn wisdom—obey it; the hour of their sore eyes, and they will see the light of the glorious gospel of peace. For it is now on their to you as manifest that it is not you but yours that they hate. As they got to us so now they rave against for your zeal. If they did, why! is that they have not taken us direct just whereas I am teaching you wrong? Are they so small as to think that we would take a chicken in the dark and not a child of the truth, was not I not nothing to fear and boldly walke in the light. For is to the place of com-

[ing not boldly and calling you by name, and showing wherein I am mistaken, although differing, though he had been ignorant of the matter, and just recently. And not would induce me to believe that he was ignorant of the matter, from being exposed—for reason of a certain preacher, (oh! will we see? because, not that I am ashamed to be a member of the word of God, but because it is intimately connected with the name of Christ, and for the honor of that name, that it make no unbound of it. Then call me a hypocrite, liar, or what you please, I will glory in it, for it is a disgrace whatever to be called on by such little wits, and it will only be placing my name by the side of the Apostle Paul, who was not ashamed to be a preacher for then I will be in good company. But I have not made ashamed) in a town in South Carolina, supposing that I might not take it to myself, and that he would give the sod—make it appear before the world that he had frightened me from the field. But, Mr. Neighbor, you did not come out boldly before me and showed you wrestle; I am wrong? For did he not read a piece in the Spirit Watchman, issued 15th of April, 1869, in reply to a piece published by Rev. Mr. Cunningham, in the Spirit of the Age, who this himself had his better nature, that he attempt to condemn a person who knew what he was doing, while he himself had not the knowledge, and consequently got his ignorance exposed? Did he not have read another piece published June 24th, 1869, and one on 15th of July, the same year? Did he not see that in the latter piece, it was proven that all of those so called abolition professions are guilty of greater folly than the Athiest? And all of his brethren (those so called preachers of every denomination) are the false prophets that Christ warned us to beware of by God? And did he not then see that he was doing to attempt to justify them, and at the same time showed that it was his duty to do so if he could? And if he did not, that it would stand as a lasting reproach against him, and that he could not? Then why did he not come forth as a man and defend his doctrines? Reason answers with a voice louder than the trumpets around Jericho that he could not. And why? Because he was wrong. And has he not since read a piece in the said paper published on the 29th of September, 1869, in reply to Mr. Cunningham, in a joint discussion, asking all the clergy to come forth and prove my teachings false, and if they did not that it would be taken for granted that they could not (very rightly considering that I was opposed to the principles of several creeds, a willful imposition upon the ignorance.

Now I ask any man of sense if that was not the time that they should have come forth with all the power that they could command, and if they had a real stomach (touching forcing) cause not until they got it thoroughly cleansed—exposed my ignorance? Then why did he not? And all others of the clergy? Why, common sense would show any one that it was because they could not. Then again, did he not hear that I addressed (by letter) the Methodist Conference, which was in their Marion District Meeting while in Cheraw—soon as this piece some time ago, and reminded them of the oft the public had made on them, and showed them that they had not the right to ignore me as they had done, and that I was not to be found to be, servants of God? And proposed to them, as the opportunity was a very favorable one, (for it was expected that their most gifted intellects would be present) to set apart a day, either during their session or after its adjournment, for me to lay before them the evidence upon which I had based my charges, and that if they could prove by one fact that I was wrong, that I would cease any further efforts to propagate them. This they declined, privately making some inconsiderations, such as the want of time, etc., but that they would not be willing to spend a day to plague their poor unfortunate brother (Mr. B.) about the propriety of preaching to the freedmen, who I suppose cared but little about their preaching, as they call it, and that they had better attend to their own affairs. Behold the nowhere that you are turning through my teachings! And if I am wrong, as they say that I am, then all of their blood will be required at their hands.

Then I have, as well as the people, called on them to point out to me an error if they could, and they have failed to do so. Then I ask, in all candor, whether I am right or wrong, that they are compelled to be wrong. Then all the money that persons are paying them to teach the Gospel, is appropriated to the cause of the wicked one, and that they are helping to make them ten-fold more the children of hell than they were before. Then I would advise all persons who have a dime to spare to give it to those poor needy persons that they have been robbing, and in the place of bearing them, turn to the word of God, and search for themselves that they may understand, and, if find the reference, and you shall receive, and follow it, and not be led by such blinded souls any longer. For if they could have condemned me they would readily have done so at the said meeting, for it is a sufficient proof for any person of intelligence that it was not done, that they could not. Then, after all, what were they afraid of? I would not have harmed one hair of their heads, but am willing to do them all the good I possible can, for even the plain way I have been spoken to for their good, and have been treated with scorn for it, and to put them to repent of their errors before it is too late. Reason would say that they were afraid of getting their ignorance and heresies exposed, which was very well for Methodism and all the rest of the sects here, for I evidently would have exposed them in a way that it never has been done before, and would have had the people (or some they would have acknowledged their error and promise) to turn from it.

Then, after all this, why has the *Neighbor* so out in its cowardly way that it has? As I said in the piece that I addressed to them at the time, alone he had read the said piece of mine? It is because he now begins to feel his foundation shaking; Yes, that of all the many lost; (and will may be four; for before very long I will have another piece of foundation making, but shall see this world reeling, spiritually, worse than a baby's cradle) and that the whole flocks should beginning to scatter, and turning to the truth, while the truth is beginning to spread like the sprout the morning sun over the green hills.

Then, in order to save their purse, (that is what is hurting them,) and secure my notice, he omits my name, as though he felt for my feelings and wished to put a stop to my teachings without exposing me publicly; supposing that I would not see it, and that the people would therefore neglect to notice it, while at the same time his followers knowing who it was intended for, would be strengthened, seeing my silence and supposing it fear or weakness, would be encouraged to remain in their present state of error.

But I assure but little who he intended for, as he is guilty of as great evil as any one possibly could be. I will not allow him or any of the rest of the different clergy to condemn another with what they themselves are guilty of, and I will not allow him or any one else to think I am not ashamed to let the whole world know that I am crying in the people every where as come say from those miserable doctrines that are being propagated through the land, and turn back to the christain church. For our blessed lord is going to come again, and that too in the clouds of heaven, and every eye shall see it, (even are persons now breathing the breath of life on this same earth that will never taste of death, but will live to see the coming of our lord again. But it will not be any of those who have been preaching such false doctrines as are taught in the land, or any of their hearers.

Now this will prove them. If I am the only preacher among them, let them show in the world that I have been taught a lie. If they can do this, it will be sufficient to prove all that I have taught or said false. For it will show that I am the only one in the land that is teaching something that I do not understand, and consequently on but one of the blind trying to lead the blind, and all have fallen into the ditch.

Then if any one believe this, let them try me by the word of God, and see whether I am right or not and not keep play ethics, if they dare want them.

Now I ask any man of sense if this is what he does want to be was among the number that will grace the evening of our blessed Lord? If so, he (or any one) makes to know for sure and for which he has robbed them of, and soon and for which he has robbed them of, and soon and for him a place in that number, and if he possess wisdom and an understanding mind, that is worth more than all the gold in Sydney, for the true religion implies righteousness; that is right, and wrong; for God is a God of wisdom, and can take no pleasure at all in those foolish superstitions that are practiced by the world at large. No, the perfection of the entire phase has turned the word of truth fully, and forbids that it should be glorified except it be by the exercise of wisdom and prudence—in righteousness. In the name of the Lord I command the holy shepherd and revile by and among all those so called christian professions at present.

Will the *Neighbor* come forth and give the gentleman's name, and receive one of heresy? For many are the sure waiting to have from him, or any other that feels disposed to do so.

Very Respectfully
C. BOYLE

Lynchburg, S C,
N. B. The piece I promised in the Watchman, 15th of last April, has been delayed through pressure of business, but is now ready and will issue its appearance in print soon.
C. B.

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