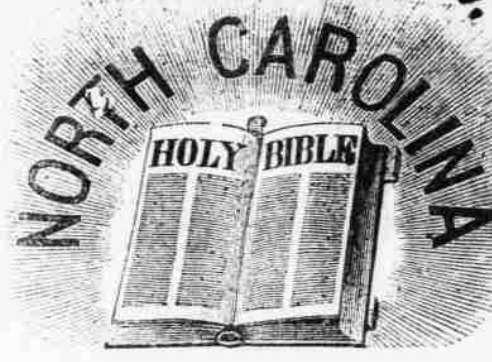


# CHRISTIAN ADVOCATE.



*W. Johnson*  
THE FLOWERS COLLECTION

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE NORTH CAROLINA CONFERENCE, M. E. CHURCH, SOUTH—RUFUS T. HEFLIN, Editor.

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## Poetry.

For the N. C. Christian Advocate.

### A Hymn.

DEAR BRO. HEFLIN—A few days ago, I wrote and dedicated to the *Choir of the Grandberry Street M. E. Church, Norfolk*, the following Hymn. If you deem it worthy of a place in your columns, it is at your service.

Yours,  
GEO. W. LANGHORNE,  
Norfolk, Va., April 2d.

What, what is this that's brooding o'er our face,  
Silenly; silenly;  
That moves their hearts to seek our Father's face,  
Earnestly, earnestly;  
Is it the dawn of that great day  
On which the holy Prophets say,  
Our Lord shall take hell's power away?  
May it be, may it be.

Say, watchmen, ye who search the mystic scroll,  
Can ye tell, can ye tell,  
That ye shall conquer this our world,  
Can ye tell, can ye tell?  
What mean those gatherings far and near,  
Those shouts of joy, the burning tear,  
Do they portend our Saviour near?  
Can it be, can it be?

Hark! hark! that sound that peals upon our ears,  
Near it comes, nearer still;  
Those mingled notes of triumph and of fears,  
Loud they grow, louder still;  
Tis not the "shout for mastery,"  
Nor the will-songs of revelry;  
'Tis Zion's songs of victory,  
Jesus comes, Jesus comes.

Haste, haste ye forth, the battle is begun,  
Stand to arms, stand to arms;  
Your Captain calls, Rise, put your armor on,  
Fly to arms, fly to arms;  
Assail the powers of sin and hell,  
Press hard the onset—all is well,  
Our Captain breaks the Tyrant's spell—  
Shout for joy, shout for joy.

Ye slaves of sin, ye rebels sons of men,  
Jesus comes, Jesus comes;  
To give you life—to save you "without end,"  
Lo he comes, lo he comes;  
Lay down your arms,—'tis Christ's command,  
Receive your pardon at his hand,  
And join at once his chosen band—  
You'll be free, you'll be free.

Soon shall the voice of triumph fill the world,  
Be ye, be ye, be ye,  
Then Sin and Death shall from their thrones  
Be hurld,  
Even so, even so;  
Our Jesus shall the nations claim,  
Their riches, glory, power, fame,  
He'll give to those who love his name—  
Shout his praise, shout his praise.

## Original.

For the N. C. Christian Advocate.

NEAR THE POTOMAC RIVER, VA.,  
March 5, 1858.

DEAR BRO. HEFLIN: Having just left the boat which flies between Washington City, and Aquia Creek, and got on the cars for Fredericksburg, southward bound, I will furnish you with some farther sketches of what has struck me most forcibly in the last few days. This too may be characterized as a "travelling," if not, jumping, account, as the Lord is quite rough just here.

On Friday night last, there was quite a demonstration in the Park of N. York City, in the way of fire works, commemorative of the late vote of the House of Representatives on the Kansas and the Leecompton question. I saw in the afternoon of the same day a notice on the bulletin of the Tribune, announcing the display of fire works, as also the firing of a salute of 120 guns at sunset in honor of the same event.

Knowing that Greeley was first rate on illuminations in the dark, I strolled through the Park to witness the scene, but was surprised to find such a large number of youth, from 10 to 15 years of age. An illuminated centre piece, would occasionally remind the crowd, such of them as could read, "wherefore they had come together."

Letting the dead bury their dead, we leave this subject and introduce a topic better befitting a religious journal.

In Philadelphia, as in N. York and other places, there is a "great awakening." Yes, the phrase, "great awakening," expresses the idea exactly. Strolling up North Fourth st., Saturday afternoon, without the purpose to go to any place in particular, presently found myself at one of the many places where, in the city of brotherly love, "prayer is wont to be made." It was Mechanics' Hall. A goodly number were collected, and the services were lively. There were, however, no posters, limiting prayers and exhortations to three minutes. It being Saturday preceding Easter, the good people of that vicinity seemed to be making ready to keep the Feast—there appeared to be a universal washing of windows and scouring of door steps, and I trust that these industrious ones were as careful about their hearts, and to have them purged from the old leaven of malice and wickedness, as they were to have the outside of the cup and the platter made clean. Who can estimate the power and preciousness of the resurrection of our Lord from the dead, when 'angels rolled the stone away.'

Various other places in Philadelphia were also open for similar exercises, and many are waking out of their sleep to "look upon him whom they have pierced," and to escape for their lives.

That this should please the devil, would be a wonder more striking than that of Saul being found among the prophets. Of course some religious teachers have their doubts about the genuineness of this work, and I noticed in a Philadelphia paper, that some "Gilbert Go Softly" divine was, on yesterday, to discuss from his pulpit, the following proposition, "Is the religious movement of the present day of God?" I can predict the conclusion to which his reverence will probably come from the premises he may lay down—thus: 1. Prayer book religion is the only movement which we can recognize as being of God. 2. The present movement is not according to the form laid down in our prayer book. 3. Therefore, the present religious movement is not of God. Such a discussion of the proposition, however, could hardly be looked for from any but a very high churchman, and we may charitably hope that his conclusion was that, this is the true God and eternal life.

I spent yesterday, the Sabbath, in Baltimore; in the morning heard Dr. Fuller. His sermon, with some exceptions, was an excellent one, and he is well calculated to be popular among his people. Still, some of the doctor's illustrations were rather droll. Take one, not as an example, but as the only one I can recall. The point was that the system of common school instruction, while in many respects excellent, was sadly imperfect, because religious instruction was ignored. The illustration was this: when the treachery of Arnold, during the war of the revolution, had shaken the confidence of men in one another, and no one knew whom to trust, General Washington, in his travels, came to a certain place where he was greeted by a large concourse of children, who expressed their patriotic feelings in a most appropriate style, upon which the Father of his country exclaimed, "though all others prove traitors, I can trust these without fear."

At night I heard a comprehensive, pointed and practical sermon from Rev. D. E. Reese, from the words, "brethren, pray for us, that the word of the Lord may have free course and be glorified." The main points only were discussed: "The word of the Lord," what it is, and what it means to be glorified; the obstructions to it having free course, and the ability of prayer in removing such obstacles out of the way. In the conclusion, mention was made of the great awakening, which is in Baltimore as well as elsewhere. The preacher gave it as his opinion that God was about to perform a great and glorious work in this country, and that these were the foretokenings.

"Hark, in the wilderness a cry,  
A voice that loudly calls, prepare."

My own opinion is, that many who got your paper to-day, will not taste of death till they see the kingdom of God come with power, when the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. The Lord hasten it in its time. Amen.

Truly yours,  
J. L. M.

For the N. C. Christian Advocate.

### HEAVEN—No. 4.

(2.) Another source of happiness to the people of God, in Heaven is exemption from the assaults of the enemy. The attacks of Satan and his numberless agents, upon the children of God, in this life, is a great source of christian trouble. Though we have the power, and sometimes exert it against the wiles of the Devil; yet, through fear of being overcome, the heart is often saddened. And to this is added the thought, that there is no time in this life when we will be beyond the reach of Satan's power. Could we look on to some loved spot, in the annals of human life, and see an end to the vile and bitter assaults of the tempter, upon us, then would much of our trouble be alleviated. But not so. There is no place this side the grave, where we may even indulge a faint hope of being liberated from the onsets of the Devil.

A robe of christian perfection may be thrown around us—our feet may be placed upon the topmost point of the temple of holiness, the road from the holy to the holiest may be walked, yet along our path "dark temptations lie." Indeed the best soldiers are often placed in the front rank in battle; so with the soldiers of Christ. The most pure and holy are tempted and tried with most severity. Even the Saviour himself was assailed by the troops of hell. And though He know not sin, yet thro' the power of the enemy, his soul was often made "exceedingly sorrowful, even unto death." This was the hour and power of darkness. We are aware that temptation is not sin. A man may be tempted and tried from day to day, and yet, commit no sin, whatever.

perpetual contest from the cradle to the grave is the life of the christian.—and well may his sword, bathed in blood through life, at death, when the last enemy is put to flight, tremble in his scabbard, and the weary hand, long for repose. Truly the host of Israel look on with joy and gladness to that happy day, when the way-worn followers of Christ shall lay aside their armour, and grasp the prize for which they have lived and died. Standing now upon the hill of Heaven, he rests from his labor—drinks of the flowing stream of paradise, and plucks the ambrosial fruit of the Tree of Life.

Columbia, N. C. M.

For the N. C. Christian Advocate.  
Is It So?

The caption does not exactly contain the subject that I wish to discuss. It, however, indicates that something is afloat, the truth of which might be discussed. Hence I have selected it to enable me to express that doubt. Miss Rumor, Post Oak Circuit, and certain newspaper articles have more than intimated that the Methodists are a penurious or stingy set of people.—I wish to record my dissent in any such intimation. I have been acquainted with the Methodists a number of years, and with a few exceptions, comparatively speaking, I have found them to be a noble hearted, high souled, generous people—full of the fire of philanthropy, and abounding in good works. There are a few of the old Pius Grippe type, but that few are not to be regarded as the true type of Methodism. Some people get into strange company at times, so much like themselves that they dislike it, feel mean, and report that such and such is the character of Methodism. Tell me not that Methodism is niggard in her work, while so many monumental piles stand thick in all our borders, testifying to her beneficence. Look at the Colleges, and Seminaries, and Universities she has erected, and is still erecting. Look at the Publishing houses in New York and Nashville. Look at her missionary fields occupied at home and in foreign lands. Look at our country in all its vastness, dotted, thickly dotted with her houses of worship, and then tell me, IS IT SO? Is she stingy? Are not her altar fires kept burning as brightly as any sister denomination keeps hers? Is she not as diligent in feeding the hungry, in clothing the naked, and in visiting the sick as any other people, or Church?

Why, then, this perpetual report of her stinginess? The few close-listed, narrow-chested, mean disposed in her communion are not the representatives of Methodism, they are, in truth, the exceptions. I knew, a number of years since, a man of wealth. He owned land and servants, and had thousands of dollars at interest; he paid FORTY-FIVE CENTS quarterage in a whole year. I knew a number of men of not as much means as the one just mentioned, who pay more dollars quarterage, annually, than that steward paid cents. Who of them must be the representatives of Methodist liberality? No one would say the miserly man who gave forty-five cents. But the great fuss is about supporting the Preachers. If a stranger to Methodism should chance to read some things that are written and published in these days, he would suppose that the Preachers and people almost hated each other, but such things are not so. In all the world there are no people that have a more sincere regard for their Preachers than the Methodists. It is true, there are some circuits that ought to be first class appointments, that are still lingering in the rear of appointments. But it is not stinginess that keeps them there, but a combination of other causes that might be easily removed.

If all croakers and grumblers would cease a work that gives, at best, but a morbid pleasure, and spend their time in prayer to God for greater prosperity, and desire more liberal terms themselves, and strive to lead off in a great and good work, and cease their uncalculated efforts to drive the people, more good would result from their labors.—They would be conscious of setting a good example whether it was followed or not; they would know that they obeyed the divine precept, "Let your light so shine before men that they may see your good works." Whenever our charity is ever hunting up some fault of our neighbors to blaze it abroad, it is then, to say the best of it, of doubtful character. Lift up your voice against sin, and set the thousand-tongued press to expose it, but be sure that you condemn not yourself.

AMINIS.  
Hispaniola, N. C.

For the N. C. Christian Advocate.

Appointment of Contingent Fund—  
Greensboro' District.

Haw River Circuit, \$75 00  
Deep River " 60 00  
Rockingham " 60 00  
Greensboro' Station 55 00  
Guilford Circuit, 55 00  
Nor. College " 50 00  
Montgomery " 50 00  
Wentworth " 50 00  
Alamance " 45 00

Franklinsville " 40 00  
Uwharrie " 40 00

Total, \$580 00  
The preachers, official and private members of the several charges, will please read and remember these amounts, and arrange as promptly and efficiently as possible for raising them. Timely attention, and hearts to properly sympathise with those who should receive our aid, will easily secure the entire sum appointed by the District Stewards to each circuit and station. In behalf of our superannuated preachers, their families—some of them orphans—I urge the brethren, sisters and friends not to neglect those who have the first claim upon their liberality.—See to it that they are properly provided for. Each contribute as God hath prospered him, or her, and the deserving and needy shall not want.

Yours, &c.,  
N. H. D. WILSON,  
Greensboro', April 6, 1858.

## Selectious.

### The Post of Honor.

In the Church of Christ, where is it? Let the Head of the Church speak to us. Upon an ambitious application being made to Jesus for two of his disciples he said: "Ye know the princes of the Gentiles exercise dominion over them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister."—Math. 20th chap.

What a contrast to worldly policy, to Gentile standards, is there! See Jesus, who, though God, yet stooped to be clothed upon with our flesh, washing the feet of his disciples. How is all human aspiration for place and preferment in Christian ranks rebuked by that scene! Cease pride and restlessness about position among the Master's servants, forevermore. By word, by act they are condemned.

Are you useful, are you doing good? Then it matters not whether your name is known abroad, or graced by titles, or glorified by official dignities. You are in the line of heavenly nobility.

The question is not about the ovations tendered and the chief places on the scaffolding of the public assembly reserved for you. But, are you serving, are you ministering to the welfare of your fellowmen, to edification of the Church, to the glory of God, either by actively doing or patiently suffering His will?

When the list of great men is made out, by men, your name may not be on it. Beyond a very limited neighborhood it may sound strangely. But God has a record of servants; of those who do not serve or burn incense to themselves. Your rank is not yet proclaimed.

Rejoice not, said the Master to his disciples, who too keenly appreciated adventitious distinction, a rejoice not that evil spirits are subject unto you and that, for a temporary purpose, you are able to work miracles; but rather rejoice because your names are written in heaven.

That is the common privilege and the greatest. A pope, a cardinal, an archbishop could claim no greater.

A private station is the post of honor—the rank and file of the holy army.—Among the "ministers" known as preachers there is no privilege above preaching the gospel. Direct, warm, constant living contact with the word of God and the souls of the people—this, this is the post of honor, and of enjoyment too. An angel's heart would exult in such a saving, broad, free, divine mission to sinners.

Why, then, any panting for the mere drudgery of the Church—our agencies, secretariats, presidences, and every by-the-way office that can be coopered up and christened with a Church name outside of the plain pastorate?

Paul, who was careful to let nothing come between him and his ministry, gives a rule to the fermenting Corinthian Church, which seems often to have been inverted: "If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church."

Cripples for officials: strong men and true for the pastorate, for circuit riders and missionaries. The Church has no post to confer on any man intrinsically equal to a call of God to preach the gospel.

What is it to be a bishop, but to be set up, high and dry, beyond pastoral sympathy—not even a negro or a little child saying of him, "our preacher?" Worried with invitations, teased by applications, blamed for appointments, absent from home, doomed to routine, and delicately discussed as to support.

No one in mind or soul, is fit for official promotion till he can be content without it and feels above it. We speak of the Church, though the remark might have a wider application. 'This is a true saying, if a man desire the office of a bishop, he desireth a good work.'—Paul to Timothy. If a minister desire the office for the name

and honor of instead of the enlarged opportunity for doing good, and even if he desireth it very much and let the remotest schemes for getting it, we should conclude that his heart was not right, and that he was not for the office.

### Delegates Elect to the General Conference.

TO CONVENE IN NASHVILLE, TENN., MAY 1, 1858.

WESTERN VIRGINIA.—Sam'l Kelley, S. K. Vaught, Staunton Field, 3.—Reserve, G. B. Poage, C. M. Sullivan.

KANSAS MISSION CONFERENCE.—John Scarritt, William Bradford, 2.—Reserve, T. Wallace.

TEXAS.—John H. Linn, John G. B. W. Bush, 6.—Reserve, Robert Lincier, Edmund P. Buckner.

SR. LOUIS.—Joseph Boyle, David R. McAnally, Thomas T. Ashby, J. T. Peery, Enoch M. Marvin, D. A. Leeper, H. S. Watts, 7.—Reserve, Charles B. Parsons, Wesley Browning, William M. Prottzman.

LOUISVILLE.—Nathaniel H. Lee, Francis A. Morris, Zachariah M. Taylor, Edward Stevenson, Albert H. Redford, Robert Fisk, 6.—Reserve, James H. Bristow, James S. Woods.

TRINIDAD.—John B. McFerrin, John W. Hanner, Alexander R. Erwin, Alexander L. P. Green, Fountain E. Potts, Thomas Maddin, John F. Hughes, Thomas W. Randle, Adam S. Rogers, Moses M. Henkle, William C. Johnson, Samuel D. Baldwin, 12.—Reserve, Joseph B. West, Ferdinand S. Petway, Samuel S. Moody.

MEMPHIS.—E. C. Slater, Thomas L. Boswell, Michael J. Blackwell, George W. D. Harris, Guilford Jones, Joseph H. Brooks, Samuel Watson, William McMahon, Nathan Sullivan, Francis A. Owen, 10.—Reserve, Philip Tuggle, Thomas Joyner, Arthur Davis.

HOLSTON.—Albert F. Sevier, Wm. Hicks, Thomas K. Munsey, E. E. Wiley, James Atkins, Rufus M. Stevens, William Robeson, 7.—Reserve, William C. Graves, Wm. C. Daily.

ARKANSAS.—Lewis P. Lively, Thos. Stanford, Stephen Carlisle, 3.—Reserve, John Cowie, John M. Steel.

WACHITA.—A. Hunter, William P. Ratcliffe, Augustus R. Winfield, Wm. Moore, 4.—Reserve, Russell M. Morgan, John H. Blakely.

VIRGINIA.—David S. Doggett, Wm. A. Smith, Leroy M. Lee, Leonidas Rosser, John E. Edwards, William B. Rowzie, George W. Carter, George W. Langhorne, Wm. W. Bennett, Robert Michaels, Joseph H. Davis, 11.—Reserve, Wm. H. Wheelwright, James D. Coulling, Jacob Manning.

MISSISSIPPI.—David M. Wiggins, Levi Pearce, John G. Jones, Charles K. Marshall, Benjamin M. Drake, Lowell Campbell, Henderson H. Montgomery, John Lusk, 8.—Reserve, H. J. Harris, Wm. H. Watkins, James Walton.

ALABAMA.—Thomas O. Summers, Jefferson Hamilton, Oliver R. Blue, Archelaus H. Mitchell, Frederick G. Ferguson, Edward Wadsworth, Thomas J. Koger, George Shaffer, Joseph J. Hutchinson, T. W. Dorman, Christopher D. Oliver, Philip P. Neely, 12.—Reserve, Josh. T. Heard, Ebenezer Hevry, James A. Heard.

INDIAN MISSION CONF.—John Harrell, Wilson L. McAlister, 2.—Reserve, David B. Cumming.

SOUTH CAROLINA.—Wm. M. Wightman, Whatcoat A. Gamewell, Albert M. Shipp, Hugh A. C. Walker, Robert J. Boyd, Wm. A. McSwain, Nicholas Talley, John W. Kelly, James Stacy, Charles Betts, 10.—Reserve, Wm. P. Mounzon, Hilliard C. Parsons.

GEORGIA.—Samuel Anthony, John W. Glenn, Wm. J. Parks, Lovick Pierce, Jesse Boring, Alfred T. Mann, James E. Evans, G. J. Pearce, James B. Payne, Wm. J. Sannett, E. H. Myers, Walter Knox, Walter R. Branham, 13.—Reserve, Osborn L. Smith, W. M. Cumley, Josiah Lewis.

EAST TEXAS.—Clayton C. Gillespie, W. F. Fields, S. A. Williams, John B. Tullis, Napoleon W. Burkes, 5.—Reserve, Jefferson Shook, James T. P. Irvine.

NORTH CAROLINA.—David B. Nicholson, William Barringer, Charles F. Deems, N. H. D. Wilson, R. T. Hefflin, Wm. Cross, Peter Doub, Numa F. Reid, S.—Reserve, Ira T. Wyche, Charles P. Jones.

FLORIDA.—Thomas M. Gardner, S. P. Richardson, Peyton P. Smith, Joseph Anderson, John Mills, 5.—Reserve, Alexander Graham, Samuel Woolberry.

TEXAS.—Robert Alexander, John W. Phillips, Josiah W. Whipple, Wm. H. Seat, Robert W. Kennon, Mordecai Yell, William C. Lewis, 7.—Reserve, Daniel Morse, D. Carle, Asbury Davidson.

LOUISIANA.—Robert J. Harp, Stephen J. Davies, Holland N. McTyeire, Henry C. Thweatt, James A. Ivey, 5.

—Reserve, Richmond Randall, Lewis A. Reed.  
The Pacific Conference did not elect delegates, owing to the distance from the seat of the Conference, and the expense attending the journey.

### From the Texas Christian Advocate.

#### Have they Backslidden?

When I look around after many of those who a few years ago professed to have found the "pearl of great price," who declared that Jesus was precious to their souls, it is painful to find that many of them are rarely to be seen at the house of God. Alas! they are no longer marshalled under the banner of King Immanuel, having on the whole armor of God.

"Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul-refreshing view,  
Of Jesus and his word?"

Some made prayer-meetings their seats of devotion. On certain occasions they comprise a part of the congregations, and will join in singing the songs of Zion; but when the table of the Lord is spread, and an invitation offered to all who love Jesus, to come forward and partake in the memorable supper, they cannot witness the solemn scene, but they instantly retire from the consecrated place.

Why do they act thus in direct violation of their most sacred vows? Surely they have departed from their first love. Once their "delight was in the law of the Lord," and they talked of His abundant goodness and mercy. In their houses were erected altars, around which they daily assembled to offer up to the Most High, morning and evening sacrifices. Alas! alas! how different the case now! Judging from their fruits, they scarce have God in all their thoughts. Their delight is more in the counsel of the ungodly, and standing in the "law of the Lord;" they are seen "walking in the way of sinners."

"What will become of thee,  
O wretched man? Can you escape?  
"Whither shall I go from thy Spirit?  
Or whither shall I flee from thy presence?  
If I ascend into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shalt thy hand lead me, and thy right hand shall hold me."

#### A Willing Jesus.

Reader, at that day where will be your place? Put not the question from you. Perhaps you sigh, I would be numbered with the saved; but how can I have hope? Tell me, where is your fear? Is it lest the tremendous billows of your sins should swell above his willingness to save? If all the guilt of all the lost, multiplied and magnified beyond all power to count or measure, weighed heavily upon your conscience, still venture to his feet.—Thy willing Jesus will not cast you out. His heart, his love, his zeal, his pity, his bleeding wounds, his undertaken office, all forbid. Let not his acts on earth, let not his voice from heaven, be in vain. Did misery ever seek relief from him, and not receive more than ready welcome?

Fly forth in spirit to the bright saints in light. The testimony from each rejoicing heart is one. They will give glory to a willing Jesus.

With united voice they tell, that when they cast their ruined souls upon him, he tenderly embraced and sweetly cheered, and fully pardoned, and entirely saved.

Hear now his voice. Throughout the Bible, and from faithful lips, is still sounding, Wilt thou, wilt thou be made whole?

Be then persuaded. Tarry not. Let this accepted moment find you a willing suppliant: at a willing Saviour's cross. None ever perished because Christ would not hear. None ever fell into the burning lake because he turned from their beseeching cry.

But stay; there is another word. It seals perdition on all who stand apart. Take heed lest it enlose you in its hopeless doom: 'Ye will not come unto me that ye might have life.' John v. 40.—Archdeacon Law.

#### The Lawyers.

We laugh at 'em, and respect 'em. We abuse 'em, and employ 'em. We call them knaves, and get them to write our wills, and probably name a lawyer for one of the executors. After all, the legal profession is a good ordeal to try a man's capacity and integrity.—If, after twenty years practice, he is esteemed capable; an honest man, you may trust him implicitly; for he is a *proven man*; and it takes temptations to show what a man is. Yet the bad members of the profession smouch the whole flock, and so the old jokes, true and false against the lawyers, never die. Who ever saw a lawyer on the stage that wasn't represented as a sneaking, mousing, pusillanimous scamp, whom the very bailiff despised? And the old poets, too, had their rap at him.

"When I from my slumber wake  
My first prayer in the morn is,  
O! keep me from the devil, Lord,  
But chiefly from attorneys!"

#### A Fragment for the Ladies.

'Thy grandmother,' said my uncle Toby, addressing himself to young Arabella, just from London, and who was talking the battle of Marengo on the piano; 'thy grandmother, child,' said he, 'used to play on a much better instrument than thine.'

'Indeed,' said Arabella, 'how could it have been better; you know it is the most fashionable instrument, and is used by every body that is any thing.'

'Your grandmother was something, yet she never saw a piano forte.'

'But what was the name of the instrument? Had it strings, and was it played by keys?'

'You must give me time to recollect the name; it was indeed a stringed instrument, but was played by the hand.'

'By the hands alone? How vulgar; but I protest I should like to see one, and papa should buy me one when I return to London. Do you think that?'

'No, you will probably not find one in London, but doubtless they may be found in some of the country towns.'

'How many strings had it? Must one play with both hands? and could one play the double bass?'

'I know not whether it would play the double bass, as you call it, but it was played by both hands, and had two strings.'

'Two strings only? surely you are jesting; how could good music be produced by such an instrument, when the piano has two or three hundred?'

'Oh, the strings were very long, one of them was about 14 feet, and the other might be lengthened at pleasure, even to 50 or more.'

'What a prodigious deal of room it must take up, but no matter, I will have mine in the old hall, and papa may have an addition built to it, for he says I shall never want for anything, and so does mamma. Were the strings struck with little mallets like the piano, or were they snapped like a harpsichord?'

'Like neither of those instruments, as I recollect, but it produced a soft kind of humming music, and was peculiarly agreeable to the husband and relations of the performer.'

'Oh, as to pleasing one's husband or relations, that is all Dicky, in the Haut-ton, you know; but I am determined to have one at any rate. Was it easily learnt, and was it taught by French or Italian masters?'

'It was easily learnt, but Frenchmen and Italians scarcely dared to show their heads in our country in those times.'

'Can you not possibly remember the name? How shall we know what to inquire for?'

'Yes, I do now remember the name, and we must inquire for a SPINNING-WHEEL.'

Wesley's Two Injunctions.  
1. Preach holiness clearly, strongly, explicitly, and lead the members to seek and obtain it.

2. Labor to advance the work of Christian perfection. When this is not preached, there is seldom any remarkable blessing from God, and consequently, little addition to the society, or little life in the members of it.—Speak and spare not! Let not regard to any man induce you to betray the truth of God; till you press believers to expect full salvation now, you must not look for any revival. Let us not, as genuine Methodists, be "afraid of the light." But in the spirit of our Divine Master, let us confer together, to expose and remove hindrances to revivals, and to promote his glory in the salvation of those for whom he "was made obedient unto death, even the death of the cross."

Scolding from the Pulpit.  
This practice is quite too common with some preachers, who aim to do good by manifesting indignation at the real and imaginary faults of those to whom they minister. The consequence of this is to provoke rather than win and reform their erring auditors.

I have listened in sorrow to such discourses from good men, who have unconsciously fallen into this error. They seem to labor diligently and earnestly, without much apparent beneficial results. I have tho't that if attention were called to this subject, it might be unavailing to both speaker and hearer. Let the preacher teach Gospel doctrines from a soul filled with love to God and man, and he will have no occasion for the scolding method, and souls will be easier won. Love draws, its opposite repels.—Watchman and Reflector.

#### How Many Pounds to a Bushel?

- Of wheat sixty pounds.
- Of shelled corn fifty pounds.
- Of corn on the cob seventy pounds.
- Of rye fifty-six pounds.
- Of oats thirty-two pounds.
- Of barley forty pounds.
- Of potatoes sixty pounds.
- Of bran twenty pounds.
- Of clover seed sixty pounds.
- Of timothy seed forty-five pounds.
- Of hemp seed fourteen pounds.
- Of buckwheat fifty-two pounds.
- Of blue grass seed fourteen pounds.
- Of castor beans forty-six pounds.
- Of onions fifty-seven