



Poetry.

Some Murmur when the Sky is Clear
Some murmur when the sky is clear,
And wholly bright to view...

Miscellaneous.

A Camp-Meeting Sermon by Bishop George.

During the summer of 1823, while traveling the Greenbrier Circuit, which at that time was attached to the Kentucky Conference...

and science; there was silver and gold, houses and lands, sumptuous living, ease, elegance, and splendor; there was honor, with all its advantages of power and place, of position and influence...

consideration of a few imperfect notes on a scrap of paper, was rather more than I was prepared to endure with patience. Looking him full in the face, with an air of astonishment, and a little pious indignation...

I was told by a friend in the afternoon of the day, that my well-intentioned young brother had actually crawled under the pulpit before the commencement of the Bishop's sermon...

As I have mentioned the name of young Sawyers, it may not be improper to add a few additional remarks. He was born, brought up, converted to God, and called to the work of the ministry in Western Virginia...

At the close of the third year he was transferred to the Baltimore Conference, within the bounds of which his aged parents resided. His connection with that body was of but short duration. On account of declining health...

E. S.

Satan a Fisherman.

I was some time since walking upon the wharf where a fishing-boat lay, and as I was passing and repassing, the master was uttering tremendous oaths. At length I turned to him, and standing beside his boat, said:

'Sir, I am unacquainted with your business. What kind of fish are these?' 'They are codfish,' replied he. 'How long are you usually out on order to obtain your load?' 'Two or three weeks,' he answered. 'At what price do you sell them?' 'He informed me.

'Well, have you had hard work to obtain a living in this way?' 'Yes, hard work,' said he. 'With what do you bait these fish?' 'With clams.' 'Did you ever catch mackerel?' 'Yes.' 'And I suppose you bait them with clams too?' 'No, no, said he, 'they will not bite at clams.'

He was silent. His countenance was solemn; and after a pause, as I turned to go away, I heard him say to one standing by him—'I guess that's a minister.'—People's Organ.

Kossuth—Italy.

Kossuth has sent another sensation through England, by some eloquent lectures, delivered with unusual éclat at Manchester. High civic dignitaries presided at these addresses...

Of the character of the papal government, and of the British policy respecting it, he said: 'Lord Palmerston could be quoted to show that he considered the integrity of the Austria Empire a matter of importance. The British government, too, approved of the French intervention for the restoration of the pope, the object of which intervention was to bring about an improved form of government...

Kossuth has a varied eloquence; sublime often, he can also be humorous and sarcastic. He thus refers to Napoleon's precarious power: 'Sprung up like a trestle stool on a swamp of blood, he could fix no roots in the soil of his country; an anomalous incident in the history of our age...

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Flower of Pulpit Eloquence.

The New York Express quotes from a Sunday discourse of the Rev. Dr. Bellows, of that city, the following: 'Already our trade with Canada is becoming as promising, sure, and profitable, as our trade with the South is uncertain, risky and annoying.'

A Republican preacher in Danville, Ohio, declared that any man who voted for Buchanan would surely go to hell; and another preacher in Mt. Vernon, in the same State, said that the faces and hearts of his political opponents were 'as black as hell and damnation.'

I had a painful interview with an old man, yesterday, that impressed me with the effect of Kansas life. In Pennsylvania I had known him as a Methodist class-leader—a pious old man—famous for interlardng his conversation with texts of Scripture. As he told me, in some degree of excitement, of his wrongs, he quoted Scripture with curses and imprecations.

Praying Part of a Congregation.—All hearers are not alike in their effect on the preacher. Some are simply absorbers, at best. They hear only—receive all—give back nothing. A famous pastor said to a desponding old lady who was doubting whether she lived to any purpose...

Curious Texts.—'Some years ago,' writes a Southern correspondent, 'when a sermon was considered short that continued less than two hours, and "meeting" often held till the small hours in the morning, three ministers of different denominations held a meeting together. It was customary for every minister, after preaching, to "call" for members. The first took for his text the words of Peter: "I go a fishing." He preached about two hours; then called for "members, but received none, and sat down. The second remarked, that as he followed his brother, he would take the words following for his text: "I also go with thee." He likewise preached a long discourse—called for members (as it is called) and sat down. The third, who was in favor of short sermons, arose, and remarked that he would follow the example of his brother; and he chose for his text: "And they toiled all night, and caught nothing!" He rather "had 'em!"

For the N. C. Christian Advocate.—The hand of God continues to open wide an effectual door of usefulness to this humble Christian agency, which He is greatly blessing as it moves onward from door to door of rich and poor, supplying every one with plain gospel truth...

When I started, two of the children asked me to come again; and John, 14 years old, walked with me to my horse; and as we shook hands, he looked at me with big tears in his eyes and said, "Mr. C., I want you to let me go and live with you." I told him to return home then and be dutiful and industrious, and God would provide for him.

Such is this work of Colportage, and much of such it is doing, as was extensively narrated by our Colporters in a recent Convention at Goldsboro, N. C.; and as may be seen from the following carefully prepared statistics of the whole work done in our State up to the last quarter—viz: total 72,588 families; prayed for 38,880; destitute of all religious books except the Bible, 11,899; without the Bible, 4,963; supplied with the Bible, 3,757; families neglecting preaching, 5,538; prayer-meetings held, 3,165. Books sold at cost price only, amounting to \$22,824, and gateway books to the needy amounting to \$9,498. Expenses of doing this work, including salaries, \$14,500.73. Donations in N. C. to meet the above expenses \$9,057.92. This vast amount of humble labor has been performed in more than 50 of our counties, from the mountains to the seaboard, and even out on the ships among the sailors a glorious work has been done, which is now blessing those of distant lands with light and love from God.

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may be sent to me here by mail with safe ty. "God Joseph our cheerful giver." Yours truly, WM. J. W. CROWDER, Agent Am. Tract Soc'y for N. C. Raleigh, Dec. 8th, 1856.

Origin of Texts.

The taking of a text seems to have originated with Ezra, who accompanied by several Levites, in a public congregation of men and women, ascended a pulpit, opened the book of the law, and after addressing a prayer to the Deity, to which the people said "amen," read in the law of God distinctly, and gave the sense and caused them to understand the reading. Previous to this the patriarch delivered in public assemblies either prophecies or moral instructions for the edification of the people. It was not till after the return of the Jews from Babylonian captivity, during which period they had almost lost the language in which the Pentateuch was written, that it became necessary to explain as well as to read scripture to them,—a practice adopted by Ezra, and since universally followed. In latter times, the books of Moses were thus read in the synagogue every Sabbath day. To this custom the Saviour conformed, and in a synagogue at Nazareth read passages from the Prophet Isaiah; then closing the book, returning it to the priest, and preached from the text. The custom which now prevails all over the Christian world, was interrupted in the dark ages, when the ethics of Aristotle were read in many churches on Sunday instead of the Holy Scriptures.

From the Nashville Christian Advocate. "Croaker"—I teachers—Class Meetings.

Mr. Ferron—'Croaker' more than imitates that his preacher last year held no class-meetings, and never held the general rules; and that his case was passed over at the Quarterly and Annual Conferences. It is to be hoped that he is an imaginary case—at least an isolated one. But a few questions to 'Croaker.' You are a member of the Quarterly Conference. Have you a class-leader in your society? If so, does he hold class-meetings? and do you attend them punctually? If you have none, have you never refused to act as leader? If so, what right have you to complain of the preacher? Did you not have some say in that regard?

Every preacher ought to discharge the duties mentioned; and I would burn this paper if I thought it would make one of them more negligent. But on the subject of class-meetings, the great difficulty is, to get men to lead the classes, and the people to attend. And this complaint against preachers is frequently made by those who would scarcely if ever attend. To prevent all mistakes, permit me to say, in conclusion, that I am a traveling preacher, but to the best of my recollection, I have never heard a complaint from any one who neglected this matter. Also, that I have no more knowledge of 'Croaker's' identity than I have of Junius's. I have, therefore, no personal object in writing; but aim at ascertaining the real ground of complaint these 'Croakers' have, and 'croaking' a little myself about some things. SIGMA.

For the Children.

God Counts.

A brother and sister were playing in the dining room, when their mother set a basket of cakes on the tea-table, and went out. 'How nice they look!' said the boy, reaching to take one. His sister earnestly objected, and even drew back his hand, repeating that it was against their mother's direction. 'She did not count them,' said he. 'But perhaps God did,' answered the sister.

So he withdrew from the temptation, and sitting down seemed to meditate. 'You are right,' replied he, looking at her with cheerful yet serious air, 'God does count. For the Bible says that "the hairs of our heads are all numbered."'

Not too Young for God to See.

I'm not too young for God to see; He knows my name and knows me too; And all day long he looks at me, And sees my actions through and through. He listens to the words I say; And knows the thoughts I have within; And whether I'm at work or play, He's sure to know it all at once.

O, how could children tell a lie, Or cheat in play, or steal, or fight, If they remembered God was nigh, And had them always in his sight.

If some good minister is near, He makes us careful what we do; Then how much more we ought to fear The God who sees us through and through! Then when I want to do amiss, However pleasant it may be, I'll always strive to think of this—'I'm not too young for God to see.'