# CHRISTIA



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Original.

### For the N. C. Christian Advocate. A Financial Plan-

One reason why our ministry is not better supported, is, that there are many members of the church who abdue partly to want of instruction in duty, and partly to want of system. Is it never due to inability? Is there any member who cannot contribute one cent a year? If he can, he should do at least that, because he should act up to the measure of his ability, whether great or small; the failure injures his moral character; it also helps to strengthen a had habit in the church as ameans. Here are three reasons for every member's doing comething.

But there is the view of pri, ligar .-

cuits. I now furnish one for stations. This has been tried with eminent suctive the church who were not communicants. lived at different points of the town .-

The church roll was called, and each collector chose the names of those whom these: walted upon all those upon her list, to ter purchases of provisions. assertain how much each was willing to be made at the end of the year. pel in that church. The following shows a specimen of one of those pa- for the next minister. the papers on the 7th of February. the church's operations. Four members had overpaid, and

lanation, and examining the table. ase return to these sentences in

MISS A. B .- COLLECTOR.

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The sheet was ruled off into fifty- We publish it with great pleasure. three columns. The first showed how To the Members and Friends of the much each member agreed to give weekly. The first date was the Saturference. When the papers were brought tion, I have been appointed to prepare"an in, each was added up, and the sum of address" for "the public, setting forth year would equal \$91. Supposing the are now entering. Our second article 12 to average that, the income would be 1,092. When that was ascertained, it was subtracted from the estimates thing but the sexton's hire, and lights Conference and elsewhere; likewise oband fuel for the church. It was found jects of curiosity and interest in the to full short \$100. It was necessary to add two cents a week to the subhighest subscription. That was adop- members." These objects will no doubt be made to the 100 who had made the and on this ground :- All were sup- commend themselves to your hearty pased to have acted conscientiously. Yet \$100 were still to be obtained, and must be obtained, and it was presamed that the largest subscribers were the ablest. No one objected, and so we had the whole amount subscribed.

gave something, even the poorest, even records but few. The works of Jenthose who received monthly aid from kins and Travis go more into detail and the sacramental collection, and that furnish us a more full account of "what collection was largely increased, so God hath wrought" in our conference that they had more for their own neces- by Methodist instrumentality, but they sities, and the addition of the luxury of are too meager to assume the dignified

And see how easy it made it come. Some who had given nothing, saw that one cent a week was more than half a dollar a year; three cents more than a dollar and a half, five cents more than \$2.50; 10 cents more than \$5; 20 cents more than \$10; 50 cents \$26; and so on. Many persons who had given only a dollar a year now gave doing good. given only a dollar a year now gave things of interest, and in whose posses-10 cents a week cheerfully, and thus sion may perhaps be found brief Journ-

gave more than five times their former

Although each collector had twelve or thirteen names on her paper, she was not compelled to make that many calls a week. In the first place her own name and the names of all the members of the church in her family, solutely do nothing. This failure is were on her lists. Then she had her intimate friends, who frequently visited her; and when not convenient to see them at their houses she found them at her own. And again, some of her subscribers paid monthly; one or two paid perhaps their whole contribution for three months. A person subscribing five cents a week perhaps paid half a dollar on the first visit. The collector did not call again in ten weeks.

Now, observe that she did not credit the whole amount in a lump, but when any five cent subscriber paid 50 cents they churches the poor, and those then, in each of the ten columns next who can do very little, are not called after that upon which the last credit up at. This is wrong. The same reason Nor did she confine herself to collect-It is as much a privilege to bless the ing on Saturday. At any time that church of Christ, as to take the Lord's her business or pleasure called her out, Support. A very great wrong then is close to the poor members of the who were to be visited, and, if convergence to the poor members of the who were to be visited, and, if convergence to the poor members of the who were to be visited, and, if convergence to the poor members of the poor members of the who were to be visited, and, if convergence to the poor members of the poor members church, when no opportunity is af nient, waited upon them. But she was farded them of aiding in the support of never to leave any subscriber in arrears more than a week. This kept every-In a previous article on Systematic thing up. Working the scheme on this plan, after one month each lady which would help the cause on our eir- found only four or five weekly visits to be made.

the church who were not communicants.

In the first place, in a church of about 150 members, twelve or thirteen ladies were selected as collectors. They they should be called upon.

The results of this system were

cos, and those whom they thought they could most successfully secure. Then 2d. The minister did not have to day. It will be observed that our congest fools I ever saw in my life. And the unchosen manes were placed on the wait until the end of the year for his list of collectors who lived nearest to pay. He had cash payments weekly, there. When this was done, each lady and therefore could always make bet-

Note. The scheme was not entered only three were to be cailed upon until the Conference year had adne of these owed for two weeks. vanced two or three months. But the been from town probably the payments were credited back, and

paid 10 or 15 until they came up to

If any can suggest a better plan, let the church know it. If any do not understand any portions of the plan, and will request explanation through the Advocate, they will be fully given. We have impressed the trial of many plans, but none so practical and easy as this. S. E. S.

# Selections. Methodist Historical Society.

At the late session of the S. C. Conference, a large number of the members of that body, formed a "Mothodist Historical Society."

We have leen requested to publish the following address, setting forth the objects in view, and requesting co-operation.

Society. Dear Brethren .-- By formal resoluall was multiplied by 52. That gave the object and purpose" of our Assothe revenue for the year. For in- ciation, and urging upon all lovers and stance Miss A, B's paper above shows friends of Methodism to aid us in the \$1 75. Her whole revenue for the praiseworthy enterprise upon which we defines our object to be, "to collect and preserve information in connection with the rise and progress of Methodism within the bounds of the S. C. Annual form of Manuscripts, Books, Pamphlets, Medals, Portraits, Autographs, &c. &c., seription of 100 members. It was an- and anything that may shed light upon nounced in the church that this would this interesting subject." It is further be done, and that the additions would proposed "to form a Library, as rapidly as possible, for the benefit of the approval and elicit your active co-operation. As a church we have no written history of our origin, progress and movements in the South. Dr. Bangs's History of the M. E. Church gives only a few facts illustrative of our early Now see how this worked. All struggles and triumphs. Jesse Lee position of History, especially as they

we should not willingly let die. It is known that several memorials of Bishop Asbury are in possession of friends in but I had no language at my command

specified that they would donate to the things, they were seared almost to Society can transmit to either one of the death. tary, or Treasurer, as they have been Cartwright, please let me in. use any funds in the Treasury for the you in ?' said I. collector chose the names of those whom allowed pale as death.

They close their neighbors and acquaintant save something, and nearly all gave of their locality and possessor, that they what a fool am I! male or female, to do so by forwarding She was as quiet as a lamb.

pers. It exhibits the condition of one oth. Every one was interested in their names and one dollar to the Treas. And now, gentle reader, this was

By order of the Society. PAUL A. M. WILLIAMS, Sec. H. S. of S. C. Conf.

## Dec. 2nd, 1856. Peter Cartwright tames a Shrew.

"Within the bounds of this district

there lived a local preacher, who was a small, very easy, good natured, pleasant man; he was believed to be also a very pious man, and a good and useful preacher. His wife was directly the reverse of almost everything that was good, saving it was believed she was virtuous. She was high-tempered, overbearing, quarrelsome, and a violent op poser of religion. She would not fix her husband's clothes to go out to preach, and was unwilling he should ask a blessing at the table, or pray in the family. And when he would attempt to pray, she would not conform, but tear around and make all the noise and disturbance in her power. She would turn the chairs over while he was reading, singing, or praying, and if she could not stop him any other way, she would eatch a cat and throw into his face tormented almost to desperation. He had invited several preachers home with him to talk to her, and see if they could not moderate her; but all to no purpose; she would curse them to their face, and rage like a demon. He had insisted on my going home with him several times, but I frankly confess I was afraid to trust myself. I pitied him from my very heart, and so did everybody else that was acquainted with his situation. But at length I yielded to his importunities, and went home with him one evening, intending to stay all night.— At the Annual Conference one of the After we arrived I saw in a minute that she was mad, and the devil was in her as large as an alligator; and I fixed my purpose, and determined on my course. After supper he said to her very kindly, 'Come, wife, stop your little affairs, and let us have prayer. That moment she with much modesty, 'I can not say, boiled over, and said, 'I will have none of your praying about me.' I spoke to her mildly, and expostulated with her, and tried to reason; but no, the further I went, the more wrathful she are sick? became, and she cursed me most bitter-I then put on a stern countenance, though I confess that I sometimes give and said to her, 'Madam, if you were a sadvice in difficult cases.' advice in difficult cases.' bad ways, or I would break your neck.'

"The devil you would," said she. 'Yes, you are a pretty christian, ain't 'advice' at all.' you?' And then such a volley of curses as she poured on me, was almost

beyond human endurance.

als, Autograph Letters, Plans of Cir-ther fist, and swore she was one-half cuits, Class Books, Stewards' Books, alligator, and the other half snapping-&c. &c., It is highly important that turtle, and that it would take a better we make haste to gather up these frag- man than I was to put her out. It was ments, that nothing of them be lost .- | a small cabin we were in, and we were This can be done by enquiry and per- not far from the door, which was then sonal application. It is earnestly hoped standing open. I caught her by the that every member and friend of our arm, and swinging her round in a circle. Society will bestir himself in this good brought her right up to the door, and work, for what is done in it must be shoved her out. She jumped up, tore done quickly. Our old members are her hair, foamed; and such swearing passing away, and a few years later will as she uttered, was seldom equalled, greatly add to the difficulty of carrying and never surpassed. The door, or out successfully our objects. Many shutter of the door, was very strongly objects of interest exist amongst us that made to keep out hostile indians; I

our bounds; let us make haste to gath- to express my feelings; at the same er them up, and hand them down to posterity. By the collection of Books, Manuscripts, &c., the future Historian of Southern Methodism will be greatly aided in his labours, and may furnish song, and sung loud, to drown her voice us with a record of facts and incidents as much as possible. The five or six of which none of us will be ashamed. little children ran and squatted about Any person having anything as above and crawled under the beds. Poor

Curators as may be most convenient; "I sang on, and she roared and thun-and, those who may have in their pos- dered on outside, till she became persession articles of value from which they would not be willing to part without a At length, when she had spent her consideration, will confer a favour by force, and became calm and still, and informing either the President, Secrethen knocked at the door, saving, 'Mr.

"constituted a committee with power to "Will you behave yourself if I let to abridge or neglect his closet exercises

whether of our own or other conferences seated her near the fiveplace. She had who may read this address, are respect- roured and foamed till she was in a high

stitution does not restrict membership now,' said I, 'you have to repent of all to the ministry or communion of the this, or you must go to the devil at last.' Church: any person favoring our ob- She was silent. Said I, 'Children, jeets and paying the requisite amount come out here; your mother won't hurt may become a member. 'I hereby cor- you now,' and turning to her husband, dially invite all who may wish to become said, 'Brother C. let us pray again'members, whether ministers or laymen, We kneeled down, and both prayed .--

urer, Rev. Thomas Raysor, Newberry one of the hardest cases I ever saw on C. H., S. C. All who may read this this earth. I must record it to the brief exposition are kindly solicited to glory of Divine grace, I lived to see, consider its object, and aid, as far as in less than six months after this frolic may be in their power, the accomplish- with the devil, this woman was soundly a changed mortal for the percer, re was this said woman. Her children, as they grew up, all, I believe, obtained religion, Walterboro, Colleton Dist. S. C. and the family became a religious, happy family, and she was as hold in the cause of God as she had been in the cause of the wicked one.

### From Harper's Magazine. Doctors of Divinity.

Doctors of Divinity are so called, it is sometimes said, because they are in the habit of doctoring divinity, or their divinity needed doctoring; but more likely the title was derived from the former habit some of them hid of uniting the practice of physic wth that of preaching, thus aiming at the cure of odies as well of souls. We remember, Firstly, the case of a man wto tried all three of the learned professions in the pursuit of money. He sail that he first became a preacher; foras the soul was worth more than the body, he thought people would ratherpay a man who would tell them what they must do to save it. But he soon found that they thought more of their lealth than they did of their morals, and he left the pulpit and took to pills and blisters. while he was kneeling and trying to Not long did he stick to them before pray. Poor little man! surely he was he learned that men care more for property than they do for their souls and bodies both. Accordingly he renounced the practice of midicine for that of the law, and realized his own idea of the chief end of mat-to make

Secondly: In olden time it was not unusual for the itinerating Mathodist ministers in the new settlements to dabble a little in physic, as doctors were "few and far between," in this respect making their visits just like angels.'bishops, who had a holy horror of quackery, called a physicking preacher to account, and when his name was before the body, the Bishop began:

Brother Hibbard, did you ever study the science of medicine? To which Brother Hibbard replied,

Sir, that I ever did. 'How then can you, as a Christian

'Why, Bishop,' answered the humble preacher, 'I don't do much in that way,

'Those,' returned the venerable Bishop, 'are the very cases in which it seems to me that you should give no

'Allow me to explain, Sir. I mean to say,' said the offending brother, 'that when I am called to a case in which I "Be still, said I; 'we must and don't know what to do, I give my ad-

From the New York Observer-Preparing for a Fall.

not dangerously bruised.

preparing for a spiritual fall.

being the relation of secret prayer to soundly converted to God." the health and life of the soul, the first symptom of neglect in relation to it is ominous of evil. The man who begins is preparing for a fall from his steadopen and scandalous sins.

cause, begins to neglect the prayerful 'Historically, a very large number stated reading of the Bible, is prepar- of our churches are connected, we pos forna, fall, alle will fall from the think, with one; -and that decidedly the throne of grace. He will fall from the Westminster Confession. Then his clear apprehensions of duty. He Congregational brethren, in a day when will fall before the temptations of the it was advisable, as against Prelacy and great enemy. He will fall into sin. Papacy, to make the points of unison or puffed up with spiritual pride, he is mit, formed on the Westminster basis

of indwelling sin. A diligent perfor- ernment. Our English Baptist breththereby made progress in the Divine of us hold historically as our denominalife, are sometimes beguiled by the sub- tional creed. In the old Philadelphia tle insinuations of him whose direct Association, and in the Articles of temptations they were able promptly to Faith of more recent Associations and repel. Whenever a man begins to feel churches, it has been more or less reexercises, when he takes pleasure in the paramount any convenient and allowahearing himself spoken of as a devoted But creeds, as convenient and allowa-Christian, he is preparing for a fall. | ble expressions of the opinions that we

to regard his more devout brethren as fording tests of union in sound doctrine, too precise and puritanic in their no- and as making proclamation of brothtions, when he begins to dwell on the erhood in one and the same truthwisdom of Paul in becoming all things were, very generally, used by our fathto all men, when he begins to act, as he ere, and are not entirely disregarded supposes, on the same principle by con- by their children in this nineteenth forming to the world, he is preparing century-

There are a great many ways of preparing for a fall. We must carefully guard against them all. Let him that thinketh he standeth take heed lest he L. L.

# Remarkable Conversion.

Rev. J. W. Mills, of Florida, reports a camp-meeting held at Columbia:

the camp-meeting in a cloth tent. Before starting to the meeting, he told of meckness and brotherly love-of pahis wife that she might go to the altar tience and forbearance-of self consecraas a seeker, and that she might join tion and devotion to the cause of Goddrag her out. After this lecture, he its ease, its follies and fashious. They man, venture to prescribe for them that furnished himself with two bottles of want better hearts and holier lives. We ardent spirits, and started off to the speak of church members. meeting, as he stated himself, to make | To secure this there is wanting more sport and have fun. Soon after his ar- spiritual-mindedness in the preachersrival on the ground, the preaching reached his heart, and he thought that the preacher was preacher at directly at the preacher was paeaching directly at straight forward gospel preaching-more him. His feelings became so frightful study, and earnest careful preparation of such feelings. Soon he was forced of popularity, of pleasure, of the world back to the stand by an unaccountable generally-more close and frequent spiritinfluence, and again left it, cursing him- ual intercourse with God-more holiness will have prayer.' But she declared wise should not.

"'Now,' said I to her, 'if you do not be still, and behave yourself, I'll put you out of doors.' At this she clinched you out of doors.' At this she clinched will be still, and behave yourself, I'll put you out of doors.' At this she clinched you out of doors.' At this she clinched will be still, and behave yourself, I'll put you out of doors.' At this she clinched you have you

ing thus fortified, as he thought, he re- ings, especially the latter-less talk about turned to the stand, and when a call was made for mourners, started to the A young lad was one day perform- altar, but halted and cursed himself as ing, somewhat carelessly, certain feats before. At length he came to the door of agility. An aged man who observed of the altar and stood there for a few his movements as he ascended to the moments, then entered; but instead of roof of a building then in progress, re- going to the seeker's bench, he walked marked, 'that lad is preparing for a np directly in front of the pulpit, and fall.' The words had scarcely been clapped his hands with great violence, uttered, when the foot of the adventu- exleaiming at the same time, with a rous youth slipped from the scaffolding. loud voice, 'Glory to God!' and then He fell to the earth, and was severely but fell as if he had been shot through the heart. He continued praising God for

The incident suggests a truth which hours together, exhorting those around it may be useful to contemplate. It him to seek an interest in the Saviour. admits of a spiritual application. There He went out in the congregation and are various ways in which we may be brought his wife into the altar, who also was happily converted to God and That man may be said to be prepar- joined the Church with her husband. ing for a fall who neglects secret pray- As he was leaving the stand after his ers. Every one who has had any experience in the divine life, knows that and quite a wicked man, said in his regular secret prayer is absolutely nec- hearing, 'There goes that old fool new.' essary. He knows that he cannot To this remark he paid no attention at engage successfully in the performance the time, but at the next hour's service, of any duty, if his closet be neglected. he went out in the congregation to this He also knows that he is prone to neg- acquaintance, and laid his arms affeclect it. Satan is on the watch, and tionately around his neck, saying, ready to take advantage of any inci- 'Here is that old fool again; come now, dent that can be made use of to induce go to the altar.' Soon he prevailed, the neglect of secret prayer. Such and before the meeting, his friend was

## From the New York Observer. Baptist Principles.

The series of papers published in the fastness in duty, if not for a fall into Examiner, a very excellent Baptist Journal of this city, under the signa-The man who neglects the study of ture of 'Roger Williams,' justly chalthe Bible is preparing for a fall. The lenged attention, as they were passing growing Christian can no more do with- through the press they were confusedly out the daily study of the Bible, than from the pen of President Wayland, he can do without his daily bread. It than whom there is no living man betis the food of his soul, the directory of ter qualified to make an exposition of his actions, the comfort of his heart, the principles and practice of the Bapthe inspirer of his hopes, and his shield tist Churches. No denomination of young man fond of bad books. from temptation. Every suggestion of Christians has been more independent the tempter is answered after the man- of Creeds than this. It is impossible ner of the Saviour, 'It is written.'- to lay hands on any formula of doctrine But he may be led to neglect his Bible. to which the sect can be held, and when He may allow his business to become a writer, however learned and estimaso pressing that he has not time to read ble, propounds a system of the ology as his Bible, or if he reads it, he may not that of the Baptists, he is liable to be have time to meditate upon it and pray disclaimed, and his right to speak for over it. Meditation and prayer are others emphatically denied. Dr. Waythe means by which the word becomes land intimates that the Baptists have incorporated into the soul, by which no creed. The Examiner, in which the truths of the word become living his papers appear, withholds assent truths in the soul. He who, from any even from this proposition. It says:

When a man becomes self-confident, as numerous as conscience would perpreparing for a fall. The heart is de- the Savoy Confession, altered from that ceitful, and polluted with the remains only on the question of church govmance of duty, and an earnest and suc- ren, in the same age, and acting on cessful struggle against temptation, may the same considerations, changed in the give birth to spiritual pride. Those Savoy Confession the portions as to who have been decided and earnest in baptism and church membership; and their Christian course, and who have so arose the Confession, that every man When a man finds himself disposed judge taught in Scripture, and so af-

# "We want a Revival."

"We want a revival;" "we must have a revival." Yes, no doubt you need it and ought to have it; but pray what is the use of going on with an almost endless reiteration of these sentences, while you neglect the means necessary to procure the end? There is cause to fear that in point of fact you are seeking for the shadow rather than the following remarkable conversion at the substance. Allow us to tell you what many want. They want a wider deeper "During the meeting we witnessed and more thorough acquaintance with the one very remarkable conversion. The character of God-the principles of His subject was a man of middle age-a government-the requirements of his law universalist, and, withal, profanely the relations men sustain to Him-the wicked. He was influenced by a neighbor to take his family, and to tent at and the duties consequent upon them. Then they want more of the spirit of faith

the Church, but if she shouted he would less of the spirit of the world, its wealth,

that he left the stand, imprecating him- sermons and more carnestness and fervor self for being so far a fool as to have in the delivery of them. Less love of ease, self as before. While away from the in heart and life-less complaining and \$1 50 Year, in Advance.

turning people out of the Church, and a greater effort to keep them in-more pastoral visiting, praying in families, and in-structing the children at home-more activity, zeal, energy, enterprise, and real hard work-more of the spirit which prompts ministers to "go into the high-ways" and byways, and where there are no ways, to seek lost sinners, and invite, beseech, and with prayers and tears entreat them to come to Christ.

Attend to all these, and every other verticaler duty that properly belongs to the ministerial and Christian character, and one continued, unceasing, undying revival will be the result, as surely as God's word is true. His blessings will be poured upon you. His work will go on and on. Souls will be converted weekly-daily, at every appointment, in every place, and there will e a genuine, deep and lasting revival all the time. - St. Louis Advocate.

## Keep the Sabbath, Young Man.

And it will keep you,

1. From all dangerous errors, These abound in the world, are dressed up in every kind of fascinating garb, and meat young men every where. But the spirita-al keeper of the Sabbath has a noral conof mail about him. These missiles cannot penetrate it.

2. From bad trains of thought. Many give the reins to their thoughts, and suffer their imaginations to drive the car where they please, if it only be the ear of pleasure. But the drive is through regions of temptation, and toward the frightful precipice of rain. But faithful Subbath keeping furnishes better, even the best trains of thought; it creates a distaste for any other, and is therefore a powerful safeguard from

3. Is will keep you from bad books -You will have an appetite that will tenth them; and a discernment that will above that though they may have the fair colors, they have the venom, too, of the serpent. We have never seen a Sabbath keeping

4. It will, of course, keep you fro company. Your love for the Subbath will carry you, as a matter of course, into the society of those who have respect unto ali the commandments of the Lord. You will loose all sympathy with evil doors. With the Sabath in your heart, you enunot "walk in the course of the ungodly, tear stand in the way of sineers, nor sit in the reat of the scornful."

5 It will keep you from bad habits --Bad trains of thought, and bad books, and bad company are very certain to produce had habits. But the sanctified Sabbath, like the angel that guarded Edden, wields a flaming two-edged sword against them all. Every hallowed Sabbath will help confirm and fix the power of all good books, and

6. It will keep you in the path that all the true faithful servants of God have trodden which, being the path of the inst, shineth more and more to the perfect day.

Young man! Are not these six reasons enough to bind your heart to the Sabbath? You keep, and are kept. You honor it, it honors you. You bind it to your life in practical obedience, it binds about you all the virtues of religion and binds you to God and to an eternal home in heaven .-

# A Profitable Agent.

The Rev. W. S. Langdon, Editor of the Banner of Peace, says: We were once the general agent of the American Bible Society for N. C., and the last year of our agency we travelled in our own private conveyance, 6,600 bie specialis, bie Bible in the State. We raised the money, made the orders, employed the distributors, settled with them, and paid them for their work, paid for ten thousand Bibles and Testaments, paid the freight on them, and had them all distributed, and pad our salary besides. All this we did in one year in the poor old North State, as it is so frequently called. We mention this to show what an agent can do who is willing to work. Our correspondence during this year amounted to about fifteen letters a week in addition to our other work. We did no more than a publishing agent can do in our Church n point of labor, and, perhaps, not half so much in point of books, men, and money.'

IN THE CORNER .- Bro. House of the Western, pertinently says: " Can a man be of much service in a revival,' said a preachor the other day in our hearing, while making an exhortation, 'if he sits off in one corner by the door, and does nothing ?-Can be be much revived if he even should pray and sing way off there in the dark? Never! Let him get up around the altar. Let him go to work there. If he cannot swing the cradle in the work, perhaps he an use the sickle; or, if he cannot the sickle, he can bind and gather the sheaves. If he cannot do a great work, he can do a little work; and that little work each one must do, for in the vineyard of God there are no do-nothing laborers."

# Preaching and 1 rophesying.

A country elergyman, who, on Sundays, was more indebted to his manuscript than to his memory, called unceremoniously at a cottage, while its possessor, a pious parishoner, was engaged (a daily exercise) in perusing a pargraph of the writings of an inspired probhet. "Weel, John," familiary inquired the clerical visitant, "what's this you are about?" "I am prophesying," was the prompt reply. "Brophecying!" exclaimed the astounded divine; "I doubt you are only reading a prophecy."-"Weel," urged the religious rustic, "gif reading a preachin' be preachin', isna reading a prophecy prophosying?"