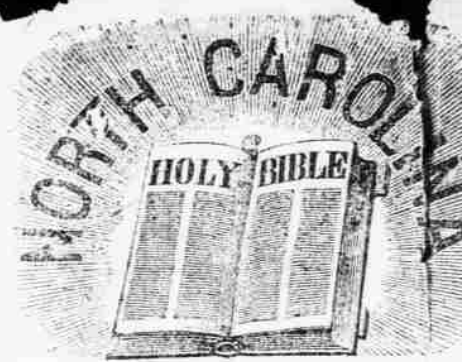


# CHRISTIAN ADVOCATE.



G. W. J. ... THE FLOWERS COLLECTION

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## Original.

For the N. C. Christian Advocate.  
**NORMAL COLLEGE.**

TO THE MEMBERS OF THE NORTH CAROLINA ANNUAL CONFERENCE.

DEAR BRETHREN:—It devolves upon the undersigned, (they being the only members of the Visiting Committee appointed by your body at its last session, who were present at the late Commencement at Normal College,) to report to you the result of their investigations into the condition and prospects of this growing Institution.

They beg leave to do so through the medium of our Church organ at this early period, rather than defer it to your next session, for the obvious reason, that the important facts and statements properly embodied in a report of this kind, should be laid before you and the public immediately, in order that those who have the special oversight of the College may secure your ready cooperation and support in carrying forward those schemes to completion which are deemed necessary to eminent success.

Your Committee, on looking more narrowly into the duties and responsibilities imposed upon them by their appointment, found them to be far more delicate and important than usually devolve upon Visiting Committees, and at once addressed themselves to the task of discharging them to the best of their ability, and in bringing to your notice such facts as we judge advisable for the information of our people and the public, we may take a wider range than would be necessary, if this report were presented simply for Conference action. We propose, therefore, to present the facts important to be known and understood in reference to Normal College, in the following order:

1. **OWNSHIP.**—You are aware, that after full consultation with legal counsel, a contract was entered into by your body at Greensboro' in November, 1856, with the Board of Trustees, by which on certain conditions fully complied with at the time, the College was placed under the control of the North Carolina Conference,—your body thereafter having the sole power of nominating Trustees to fill all vacancies in the Board. Said contract conferred upon a Visiting Committee annually appointed by the Conference, all the rights and powers of Trustees, except to vote on appropriations of money, and making their approval of the election of new Professors necessary, before said election could take effect; *providing* at the same time, that no transfer of the property of the College should be made to the Conference, until such time as the Conference thought proper to remove the mortgage from the property, which held it pledged for the payment of the State loan of \$10,000.

Your Committee were gratified to find that the provisions of this contract had been carried out by the Board, although no progress had been made in the collection of funds, to meet the wants of the growing patronage of the Institution, or to relieve the property of the mortgage. Efficient measures were, however, adopted by the Board at its last meeting, in which your Committee heartily concurred, to accomplish these objects.

2. **FACULTY.**—The present Faculty consists of the President, three Professors and two Tutors, constituting a Board of Instruction of rare qualifications for the posts they fill. They are young men comparatively, having reputations to rear. But if solid attainments, patient and laborious research, aptness to teach, indomitable energy and hard work, will secure reputation, a high position awaits them. They are making their mark deeply; which is seen in the rapid improvement in the scholarship, high bearing and gentlemanly deportment of the students.—But they are worked too hard, and arrangements are on foot to increase the Faculty, so soon as it can be done with safety.

3. **PATRONAGE.**—Since the connection of the College with the Conference, we are happy to say, its patronage has rapidly increased. There were 238 matriculates the past year, a large increase upon the year previous, but not so large as it would have been, if provision had been made to accommodate them. About 300 we learn applied for admission, but accommodations were inadequate. A most urgent and pressing responsibility then, rests upon the friends of the College to provide this accommodation at once. It is confidently believed the number would advance to 400 students the coming year, if suitable arrangements were made.—We ask, shall it not be done? These facts are remarkable, but do not astonish those conversant with the character of the institution. The strong hold the Faculty have upon the affections and confidence of the students—the evident improvement in the morals of the young men who remain there any time—the firm, prompt administration of discipline—the cheapness of board and tuition compared with other Colleges—its healthy location—the unanimity which prevails in the neighbor-

hood in its support, and its system of receiving students at any stage of advancement, which seems to work admirably, are causes which will readily account for this rapid influx of patronage.

4. **SCHOLARSHIP.**—We were highly gratified at the very marked improvement in the scholarship of the Institution. The course of study you will see by reference to the Catalogue, is equal to that of our best institutions, and it is closely adhered to in the regular college classes. The examinations are rigid and thorough. No student is allowed to remain in any department, who after sufficient trial, will not work; and this is ascertained by a daily Faculty meeting in the evening. A truthful record of the grade of each student is kept, and is open to the inspection of the students, parents and guardians. And no student is allowed to graduate who fails to answer 75 in every 100 questions propounded in his examination. The classes had just passed this searching ordeal. Each class had to pass an approved examination on all the studies of the entire year. The examination of the college classes each, consumed from three to six hours. The Senior class had passed an examination a short time before this, on the entire course. Never before was the test so searching, and yet never before did so many of the students obtain first distinction.

5. **MORAL INFLUENCE.**—Many of the students are decidedly pious, and a healthier, wider moral influence we have never seen any where. This may be accounted for somewhat from the fact, that not only is good moral conduct a requisite, and enforced by the example and precept of the Faculty, and by the influence of the pious students and the citizens living contiguous; but there is no Hotel or large Steward's Hall for the lodging of students. They board in families for a mile or more around, and are thus brought into constant association with a moral community. The fine moral influence now excited at Normal, is its strong feature, and gives it a high claim upon the patronage and support of the Church and community.

6. **NORMAL CHARACTER.**—It must not be concluded from the name of the Institution and the authority given by the charter to give certificates of qualification to students to teach, that it is simply a school to prepare young men to teach a common or high school. We regret to learn that this opinion should prevail to any extent. It is a libel upon the Institution. It is true that those who intend to become teachers, have special and efficient instructions to that end, but the College classes are required to pass through as extensive and thorough a course of literary training, as in any of our older institutions; while those who do not desire to take this course are prepared for any vocation.

7. **FINANCES.**—Under the extraordinary management of the President, the Institution has been kept free from embarrassment. Its only debt is the State loan of \$10,000. The interest on this has been regularly paid, the claims of the Faculty have been met, and incidental expenses discharged, out of the regular incomes of the Institution. The salaries of the Faculty are liberal, but not equal to the labor performed, or what such men could easily command elsewhere. They have higher aims than money, in the noble cause in which they are laboring.

8. **WANTS.**—The Trustees of the College need \$50,000 at once, to meet the pressing demands of the Institution. The Apparatus must be enlarged and improved—suitable accommodations for boarding and lodging students are needed—an additional College building, with commodious Halls for the Societies, and a suitable room for the Laboratory, &c., are what cannot much longer be dispensed with.

9. **PLANS.**—The Board have resolved to raise \$50,000 in instalments of one, two and three years, as early as possible; and have appointed Rev. John N. Andrews their Agent, to raise the funds, with the co-operation of the President of the College, Rev. Braxton Craven. Will not our friends second the call promptly? The Agents will commend themselves to the public by their christian and gentlemanly bearing, wherever they go, and their noble cause must provoke the liberality of our people. Upon you, brethren of the Conference, much will depend. You cannot need a word from your Committee, to prompt you to your duty.

In conclusion, your Committee beg leave to say, that much might be added in regard to the merits and efficiency of its President and Faculty,—of the sound scholarship of the Institution,—of the interesting services of the late commencement,—of the very gratifying performances of the graduating class, &c., but as these matters will meet your eye through other channels, before you read our communication, we forbear. We content ourselves with bringing before you such facts as pertain more directly to the future prosperity of the College, that those which relate to the past; facts which we have derived from what we believe to be re-

liable sources, and from personal observation.

Finally, whatever may have been the opinions of either of your Committee, or of the public heretofore, as to the merits of this Institution and the qualifications of its Faculty, truth and justice compel us, after a careful investigation, to declare that we know no College in the land where parents and guardians may more safely send their boys, where their morals will be so certainly protected and improved, where they may obtain a more thorough, solid education, or where from the necessary habits of industry and labor formed at the College, they will be better fitted for the active duties of life. Such are our present views of Normal College; and if you, brethren, give it the fostering care and generous support which its merits demand, we anticipate for it a glorious future.

All of which is respectfully submitted,  
WILL E. PELL,  
C. P. JONES,  
Visiting Committee.  
July 1st, 1858.

For the N. C. Christian Advocate.  
**A Remedy for Church Evils.**

To a loose and negligent administration must be ascribed, the failing and inefficiency of class meetings. That they are in a blighted condition, like vegetation after a severe frost, must be manifest to all who will take the trouble to cast their eyes abroad. The warning, life-giving rays of a faithful administration have become more and more feeble, leaving them to darkness and blight. And no more will they flourish with their green foliage and golden fruit, until a faithful execution of Discipline, shall rise again to the zenith, and pour upon them its steady, unclouded beams. In vain may the press of our church send out for them, its long columns of eulogy; in vain will the pulpit flame ever and anon with its stereotyped praises. They lie still, like a corpse at a funeral, under the glowing strains of eloquence; or, if they move at all, it is like the procession to the grave. How many churches can be found, where they have been sleeping in the stillness of death, for so these many years. A class leader and a few brethren, like solitary mourners, go, at long intervals, to see if they are awakened from their slumbers; but they see only a few twitches of animal motion, while the galvanic battery is playing upon them; and departing they question among themselves whether there be any resurrection for them.

Now, fully believe that we are able, with the blessing of God, to restore class meetings to the life and efficiency of their brightest days. It is common, I know, to say of them that they were suited to a former period, but are not to the present. I excuse Methodists, who hold such sentiments, only on the ground, that they have never attended regularly the stated meetings of a company of men, having the form, and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another, in love, that they may help each other to work out their salvation; having such a desire to flee the wrath to come and be saved from their sins, really fixed in their hearts, as bears the fruits of conscientious conformity to the rules of the church. It is only to such a company as this, that class meetings reveal their charms and diffuse their life and blessedness. The meetings of such a company are like the gatherings of the family group. Confidence, mutual interest in each other, desire, on the part of the clergy, to instruct and comfort, a kind, humble bearing toward each other, bring heart to heart and banish hypocrisy and reserve. This creates an atmosphere that warms the pious feelings of the heart into life and vigor, expands the desires and settles and confirms holy purposes.

But these precious fruits cannot be gathered from the meetings of a company of men, not 'having the form,' that is, not conforming to the rules, and not seeking the power of godliness, that is, holiness of heart. Disobedience, that is, neglect of known duties, now, as in the days of Adam, hides from God—hates the light because the deeds are evil. Such persons as disobey the rules, if they are scriptural rules, cannot love class meetings, no more than they that do evil can love the light. And if they avail it must be with heart-felt reluctance. They are in a dread; for disobedience has filled them with inward darkness. If they are permitted to sit there unobserved as in a dark corner, without taking part personally, they can endure, or even enjoy, the exercises, because there is no exposure of their own spiritual darkness. But most of the members are disobedient, and therefore, inwardly dark; how then, can we expect class meetings to live and to flourish? The very few who attend class meetings are quite as many as keep the rules of the church. And these shows the fathering character of their obedience.

Let us then, use the only means that can keep class meetings alive, and endow them with power to spread, as a mighty auxiliary of the ministry, scriptural holiness over all these lands. A faithful administration, by creating and fostering obedience and self-denial, would raise up, by its legitimate influence, lovers of these meetings. The members being cheered with inward spiritual light, and acting under a filial fear of giving offence and being expelled, would place their attendance at class meetings, among their most sacred and precious privileges, treating temptations to neglect them as the foul suggestions of the fiend. Iron Whickee, whether great or small, might then be hurled at our church, with all the fury of maddened sectarianism and frozen bigotry; but they would burst into fragments against the bulwarks of holiness. Only with our eyes should we behold and see the reward of the well-doer. xci. 8. These wheels can pass only where disobedience and unfaithfulness have made breaches in the walls of our Zion. Let us now go to work and, by carrying out the Discipline in its plain, truest and scriptural injunctions, build up our walls, high and secure, against all disobedience and unrighteousness. Then doubts of the scriptural validity of class meetings will be confined to other churches, and to those who look upon our prosperity with an evil eye. Then, but few, if any would be expelled for non-attendance, however strenuous, the rule enforcing them, might be administered. The sound convert would bring into these meetings, a heart, that would feast upon the exercises with an appetite, as enduring as the spirit and practice of his self-denial, and as keen as his thirst for holiness. J. TILLET.  
Ridgeway, June 30, 1858.

Considerable controversy is going on here still, about the character and tendency of the management of the American Bible Society. It is stated that out of thirty-six managers, twenty-one are of the presbyterian faith; and that when a vacancy is filled from another denomination, it is by some one so remote as to be unable to serve, and that none such in the city are elected for fear they will serve. It is a great pity if these things are so. This noble institution should tower above all sects and parties; all should be represented, all blessed, by it. Dr. Bunting, the great Methodist English divine for over half a century, is no more; he died full of years, full of honors, and full of faith. The action of the General Conference in leaving out the rule on slavery, has stirred the bile of all the abolition journals north. As the church has no control over the state laws—but much over the spiritual interests of the blacks and whites—I think their labors to spread the "gospel" will be of more service than to be meddling with the state "institutions" of the country. The fashionable churches are now closing up "for the season." When ever the "fashion" leaves, the spiritual interests seem to die out! In some sections the revival spirit is still manifesting itself, and from the reports of stock holders of circus companies it seems, it has greatly lessened their profits the past Spring! Dr. Cheever's abolition church still refuses letters to the forty members; while Dr. Tyng's endorsement of his son's course on the slavery question, has mortified many of his friends. Young Kennedy, the boy Baptist preacher, still draws large houses, and is evidently enjoying himself, how ever much he may please or benefit others. His labors are too severe for his man or his boyhood.—Ex-President Monroe's remains were exhumed to-day, and an imposing procession escorted them to the City Hall where they remain till to-morrow, when they will be placed on a steamer for Richmond, Va., accompanied by the 7th regiment of 600 men, and a large concourse of officials and other citizens. Just complaints are charged upon the appointing power, in placing about nine-tenths of the chaplains in the Navy, from the Episcopal church. The sailors, if they are to blame, must be found of reading! James M. Edney, of this city, is getting up a splendid lithograph, 19x24 inches, of the Methodist Bishops, South. It is from late likenesses, is in the hands of the best artists in the city, and will be out in September; and will include Capers and Bascom. An almost breathless anxiety is now manifested in regard to the destiny of the ocean Telegraph, it being now time to hear from the steamer on this side. I hope the 4th may celebrate its triumph. We have had five very warm days—seventy persons have been "sun-struck," the most of whom are dead. "Caneen," convicted on the third trial for the murder of officer Anderson, has had "a bill of exceptions" filed, and will, doubtless, yet go unhung! The "war" question between this and the mother country is settled, as every sensible man must have expected, from the character of the complaints.

Respectfully yours,  
July 2, 1858. E.

## Selections.

### A California Camp Meeting.

The Pacific Methodist of the 28th May, contains the following interesting account of a camp meeting in California:

Our notes of the camp meeting near San Jose last week, extended to Sunday evening, 16th instant. It continued until Monday morning, 24th.—This was one of the most remarkable works of grace in the history of the church, and has hitherto had no parallel in California. The multitudes in attendance—the deep solemnity pervading the great congregation—the keen convictions of sinners—the clear and striking conversions—the overwhelming joy of believers—the unflagging energy of most of the ministerial and lay laborers for ten days of continuous effort, and part of the time with unfavorable weather—all these, with other features of the occasion, mark it as one that will be remembered as the *Great Santa Clara Camp Meeting*. We cannot give in detail its incidents; nor would it be proper perhaps, thrilling as they were to both actors and spectators, and sweet as its remembrance to us. Indeed, we did not get back until Saturday. In the meantime, glad news reached us from day to day—news of the conversion of cherished friends and former kind neighbors, and of the increasing interest and power manifested. The spirit of the meeting met us on the way, and we had a stage-coach pentecost all to ourselves. But that does not bring strictly to an account of the camp meeting. We rested Friday night with the pleasant family of our friend and brother, Dr. Reynolds, in San Jose. Next morning our friend, Mr. John P. Hening, kindly furnished a conveyance to the camp ground. Revs. Fisher, Grewell, Bailey, Simmons, Barton and Hargis, were there, and at work. The rain of the day previous had somewhat diminished the congregation for the morning service, but had not abated the zeal or faith of the worshippers. Up to this time about seventy persons had joined the church—old people, middle-aged, and youths. At 11 o'clock Rev. A. M. Bailey gave one of his most effective religious talks, from the 137th Psalm, 1-7. At 5 o'clock an attempt was made to persuade the congregation of the folly of neglecting the great salvation. At night Rev. J. Grewell invited the 'heavy laden' to the rest of the gospel. During each of these services there were indications of deep concern among the hearers. The night service was continued until a late hour. A divine glory rested upon the place. The voice of prayer, the shouts of rejoicing converts, and the sweet melody of the songs of Zion sung by happy christians, invested the scene with a heavenly sacredness and beauty. Next morning was the Sabbath—a bright, clear, balmy May day—the day of Pentecost and the tenth day of the meeting. At half-past eight o'clock there was preaching. Before eleven o'clock had arrived a congregation had assembled scarcely smaller than that of the previous Sabbath, to whom Rev. O. Fisher led off a *big baptismal gun*. Whatever difference of opinion there may have been as to the soundness of his views, it must have been conceded all round that it was a scriptural, logical and lengthy discourse. Excepting a slight intermission, it took the rest of the day, including a collection, a short newspaper speech, and the administration of baptism to a considerable number of persons, both adults and infants. At night Rev. A. M. Bailey preached. The sermon was followed by prayer meeting at the altar, around which many penitents knelt, a number of whom found peace in believing. Several were baptized and received into the church—among them, three or four Sabbath School pupils. Here is encouragement in a Sunday School labor!—On Monday, the meeting closed, not, however, before several more persons were baptized and received into the church. This was a most touching and impressive service. After an appropriate exhortation from Rev. Bro. Simmons, and singing and prayer, the exercises were brought to a close. It was a melting time. Tears of joy and affection flowed freely, hands were clasped, farewells were uttered, tents were struck—and thus closed the most extraordinary religious gathering yet witnessed on this coast.

The number of accessions to the church during this meeting is *ninety-six*. Among them are some of the most substantial citizens, and promising men and youths, in Santa Clara Valley. If we were to attempt to estimate all the good that will result from it, we should have to look beyond time, into eternity, and make this article longer—which we will not do.

### Wisdom from the Bible.

Take all the books wise men have made,  
They darken while you read;  
But if you learn the Bible lore,  
You will be wise indeed.  
And then when you have learn'd the right,  
But one rule need be given;  
Do it—and sure as God is good,  
You will be sure of heaven.

### A Baptist against Close Communion.

A writer in the New York Examiner, quoted once before, thus replies to some remarks made in answer to his previous letter. He remarks: "I shall be disappointed if my brother does not find 'Many Baptists' uncomfortably pertinacious in their demand of an Apostolic usage—or at least, of a clear Apostolic sanction for his practice."

It would be unreasonable to demand an instance where the Apostles actually excluded a Christian from the Supper, because he was in error, or belonged to a sect that was in error, on the subject of baptism. But we may demand a clear and unmistakable Apostolic requirement to that effect; and we do. Because we believe that such an exclusion is, *prima facie*, contrary to the spirit of Catholic love which beats in every Christian heart towards every other Christian; that it breathes the spirit of anti-Christian egotism, which exalts the outward and formal over the inward and spiritual; and that it is one of the hindrances to the re-establishment of the "primitive model," the realization of that perfect oneness of the church in *Him* for which our Master prayed, and without which (as He is true) the world can never be convinced that the Father hath sent him. (John 17: 21.)

Now it is with a class of men, multiplying daily in the bosom of Close Communion churches, that Close Communion hath to deal. With them the question is not a speculative, but a practical one; and is getting to be a terribly earnest one—a question, as I said, of the heart as well as of the head. They stand looking over their partition walls, with heart that yearns after the image of Christ, which shines as brightly beyond as within them; and they are beginning to ask, with feeling, "Who has built this barrier, among brothers?" and to say in their hearts, "if the Lord has not built it, in the Lord's name let it be razed—for what God hath joined together, let no man put asunder."

"They see that Close Communion, whether logically or illogically, does actually, and powerfully, tend to alienate Christian brethren, to embitter other discussions, to prevent a free and loving intercourse, and to perpetuate those wretched schisms which rend the body and afflict the heart of Jesus.—They will demand what fruits of heavenly-mindedness, holy zeal, or joy, you can show to counterbalance this bitter harvest of dissension, animosity and strife? You forbid them, in the name of the Lord, and on the authority of His word, to unite with Christian brethren in celebrating the Saviour's dying love, if *unbaptized*—however clear the evidence they may give of sincerity and spirituality, of being conformed to the image and dear to the heart of Christ. Be assured, they will demand *chapter and verse* for the prohibition. Be assured, they will not accept a dogma of human authority, however venerable and imposing, nor an inference of human reasoning, however logical and lucid, as equivalent in this thing to a positive institution of the Lord."

### What is Earth?

The following epigrammatic and singular lines are a complete answer to the question: What is earth, sexton? A place to dig graves, What is earth, rich man? A place to work slaves; What is earth, gray beard? A place to grow old; What is earth, miser? A place to dig gold; What is earth, schoolboy? A place for my play; What is earth, maiden? A place to be gay; What is earth, seamstress? A place where I weep; What is earth, sluggard? A good place to sleep; What is earth, soldier? A place for a battle; What is earth, herdsman? A place to raise cattle; What is earth, widow? A place of true sorrow; What is earth, tradesman? I'll tell you to-morrow; What is earth, sick man? 'Tis nothing to me; What is earth, sailor. My home is the sea; What is earth, statesman? A place to win fame; What is earth, author? I'll write there my name; What is earth, monarch? For my realm 'tis given; What is earth, Christian? The gateway to heaven.

### Words of Wisdom.

The Sculpture of Habit. Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is painfully and laboriously wrought. A thousand blows rough-cast. Ten thousand chisel-points polish and perfect it, put in the fine touches, and bring out the features and expressions. It is a work of time; but at last the full likeness comes out, and stands fixed for ever and unchanging in the solid marble. Well, so does a man, under the leading of the Spirit, or the teachings of Satan, carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought and will and deed shape the features and expression of the soul; habits of love, purity and truth, habits of falsehood, malice and uncleanness, silently mould and fashion it, till at length it wears the likeness of God, or the image and superscription of the Evil One.—Plain Sermons.

### Mr. Spurgeon's Prayer-Meeting.

Perhaps a few useful hints may be gathered from the following account which Mr. Spurgeon gives of his prayer-meeting, the success of which depended very much upon the spirit and manner in which it was conducted. Mr. Spurgeon says:

"Now I have the pleasure of seeing very generally a prayer-meeting of 1200 to 1500 persons, and I don't know that we ever come below a thousand at prayer meeting, except it should be a terribly wet night; and I know the reason in a great measure is this, that when I call upon a brother to pray, he knows how long he is to pray; he is not to pray twenty minutes till we are tired, but he is to be short; and then he knows too that he is just wanted to ask God for what he wants, and not to preach a sermon. So he begins, and perhaps he makes many blunders, but he warms and improves as he proceeds. My good deacon was telling me this very day of what a friend said on Saturday night, at prayer meeting; he said, 'O, Lord, I don't know, I'm so ignorant, I can't put six words together, properly; but take the meaning, Lord; take the meaning.' "Well, that was a very sweet thing for him to say, 'take the meaning'; and he prayed for me in this fashion, 'Lord, bless our minister; help him when he comes to preach next Sunday, and may he preach the Lord Jesus Christ; grant that he may set the Lord Jesus Christ right a top of the Bible, and stand right behind Him himself, so that we can see nothing but the Lord Jesus and Him crucified.' Now when the people hear a prayer like that breathed by an earnest man, they will go to the prayer meeting."

### A Good Example.

The following document was made by a poor young man in Baltimore, a member of the M. E. Church, who has since that time been able to give between twenty and thirty thousand dollars for the purposes therein named:

On this 10th Sabbath day, —, A. D. 184—, I make this covenant, my heavenly Father, alone with thee, upon my bended knees; and I ask wisdom, grace and strength ever to perform.— Lord, thou knowest my heart; I trust I am actuated by right motives. Is not this the reason? That I may have a fixed principle to guide me, fearing that were I left to impulse and feeling, in prosperity I might forget the bountiful giver. Lord, search my heart. Forbid it should be prompted to this by selfish motives. Suffer not a thought to come over me, that for this thou art bound to bless me, or that in so doing I merit thy favor. No, Lord; may it ever be a free-will offering; and further, may it not bind me to do just so much, but do good continually, suffering no charitable object to turn away when I have the means to bless.

"I will give for religious, benevolent and charitable purposes one-tenth of my nett gains over my expenses. If I should ever be worth five thousand dollars, I will then give one-fifth; if ten thousand, one third; if twenty thousand, one half; if thirty, three-fourths; if fifty, then all. Lord, may I be a cheerful giver. If I am poor, may I remember the widow's mite, thy commendation, and go and do likewise. If I fail in this, put me in mind, by appointing a better steward for thine own."

### The Preacher's Hobby.

We may be remarked in some of the worst specimens of extempore speakers that they always give you the same sermon, more or less, whatever their text may be. We have somewhere read an anecdote—we think in Moore's life of Wesley—to this effect:

A curate, who preached extempore, always introduced into his sermon a dissertation on the duty of paying debts, whatever the subject might be. The congregation considered this an insult, and appealed to the rector to give the curate some text from which he could not branch off to this old topic. The rector fixed on "the conversion of St. Paul," thinking no pathway out of this could lead to the curate's favorite grievance. However, after a few minutes' description of St. Paul's conversion, amongst the marks of a regenerate man the curate enumerated a paying of outstanding accounts as one of the most obvious. Strange that even so he was not to be restrained from throwing himself off the rails and getting on his old tramp road.—*Scottish Guardian*.

### The Plow.

God speed the plowshare! tell me not  
Disgrace attends the toil  
Of those who plow the dark green sod,  
Or till the fruitful soil.

Why should the honest plowman shrink  
From mingling in the van  
Of leering and of wisdom, since  
'Tis mud that makes the man.

God speed the plowshare and the hands  
That till the fruitful earth,  
For there is in the world so wide  
No gem like honest work.

And though the hands are dark with toil,  
And flushed the manly brow,  
It matters not, for God will bless  
The labors of the plow.