## NORTH CAROLINA CHRISTIAN ADVOCATE.

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ORIGINAL. Report of the Joint Board of Finance, for '59. The reports from the various districts, pastoral charges and other sources, were made as follows:

From Centenary fund, From chairman of the B. F. From Conference Treasurer, 150 00 Ruleigh District. ... un arenit, The river circuit, Harder on circuit, 44 88 Person circuit. i mylle circuit.

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The balance in the hands of the chairman of The North Condition Christian Advocate, an organ the General Conference, and of the North Carolina of Figure 2 (thir y-six dollars,) was paid over by order of Conference to the Rev. D. W. Doub.

Respectfully submitted, L. L. HENDREN, Chairman. We recommend, that the amount of \$300 which is to be raised for the support of the Bishops, be collected in connection with the contingent fund; also that efforts be made to raise at least \$4,750 for the special aid of the deficient superanuated preachers and the widows and orchans of the preachers. We also recommend that these amounts, making a total of \$5,050, be apportioned as follows:

Kaleigh District. Greensboy 600 00 SUD DO Wilmington " 800 00 \$ 5,050 00

The above report was adopted, by the Con-L. L. HENDREN, Chairman. For the N. C. Christian Advocate.

Thoughts for the Thoughtful. Is God an emotional being? Has he an emoional nature? Or is God, as some teach, a cold intellectuality, without emotion, without affection, nd devoid of feeling? There are questions of great practical imporce. They not only involve the nature of God

the character of the divine government, but

the duty, destiny, hopes and prespects of If God's nature be constituted of fixed les, immutable laws and unchanging purif his only attributes are omnipotent power, prehending wisdom, and immutability in perfections? Then he is an impersonal ithout moral character, and can neither be sped, obeyed nor loved. He can adminisovernment, enact no laws, exercise no ananswer no prayers, pardon no sins, repenitents, and punish no crimes Interout which there could be no government, rsonal being is an emotion; approbation approbation, without which there could be noral administration in personal beings, are tions. Spiritual communion which constitutes very essence of worship, is an emotional state.

ence, if God has no emotional nature, there can e no moral government, no special providence, no divine worship. Such a pature would do for God, considered only as a mechanic, an artist, a world-builder. But God sustains other relations to man. He is a mo-15 25 ral governor, Father, benefactor, sympathizing 82 00 friend and Saviour; and such relations demand 40 00 the exercise of other attributes besides power, wis-50 00 dom, intelligence and immutability. There must 55 be justice, holiness, goodness, lov 20 00 passion and sympathy, or he is not suited in char-

31 00 net r to the relations he has assumed and new sus-5e 60 tains to man. 25 00 Man's nature and instincts demand something 22 (6) more in God, than power, wisdom, will and intel-5 00 The human mind has ever clothed God with moral 10 (a) attributes. Man looks up to God as a father, 10 00 loving, merciful and forgiving-as a judge, holy,

just and true. A God without emotions is not the God revealed in the Bible. The Bible reveals a God of love 50 60 mercy, compassion, pity-as sorrowing overman, 22 (in as being grieved at man's sins, as repending that 20 (a) he made man. He is represented by the inspired 50 20 writers, as a God of holicess, justice, truth, wrath, 51 on langer, indignation, vengences.

61 25 These terms certainly describe a being with an 4 00 emotional nature—a nature endowed with emo-22 60 tions, offections, feelings. If such terms do not 13 00 mean, when applied to God, the same that they do 34 on when applied to man, to us they have no meaning : for the idea of emotion is the only idea the \$ 338 75 human mind attaches to them. If these terms bave a different meaning when applied to God, 118 00 then they are calculated to mislead and deceive 22 00 us, and they will do it. Now, can we believe that 14 60 the Holy Spirit, when he inspired men to write 13 50 the scriptures, caused them to use terms that he 60 00 knew would deceive the race for whom the revela-84 25 tion was designed?

20 00 But it is admitted that justice, holiness and 46 17 truth means the same when applied to God and 30 00 man. And if so, why not pity compassion, long-30 00 suffering, anger, wrath and indignation mean the 25 00 same when applied to God as they do when ap-10 00 plied to man?

Man was created in the moral image and like-8492 92 ness of God, why should not terms then have the same meaning when applied to both? In this 50 (6) view of the subject it appears evident from the 1; 65 teaching of the Bible that God is an emotional being and has an emotional nature.

Pine Grove, Feb. 4, 1860.

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For the N. C. C. Advocate. Olin High School.

The Trustees appointed at the last session of our Conference for this institution, held our first meeting according to appointment, on the 28th ultimo. It was deemed advisable to lay before

public a full statement of its present circumy request, I now proceed to do the village of Olin, 15 miles ounty of Iredell. The of brick 70 by 100 feet, 3 sto-, and contains a spacious chapel, two froms, together with eight smaller ones the various purposes of a school of the pde, such as it is in fact. The meecution is substantial, plain, and in and will compare favorably with any s kind in the State. There are two ed lots for the use of the tenchers,is, including the improved lots contain s. There ample accommodations in Merritt, Principal, and Miss S. E. sistant. The students are mostly proligion, and for propriety and decorum be excelled. Those having children en, need have no fear but that their orals will be well cared for, and any ng children to send from home cannos in to send them to Olin High School. e no better location for a first class

session of Messrs, O. G. & J. F. Fourd. r the former board of trustees. They substance, the following proposition to erence, which is among its published pro-, viz: that for every dollar paid, the M. ch. South, shall be joint owner with them whole amount for which they are bound 0) is raised, when they obligate themselves he us a clear title to the whole property, and estly appeal to the friends of education.

The Conference accepted the proposition and appointed trustees and agents to secure funds to publish any book. carry out the enterprise, which must commend itself to every christian and patriot, and more es- books us they order, and which, if not sold by pecially to every Methodist in the bounds of the them, may be left in stock, or returned. Every William C. Gannon, by resolution of the Confer- close of the year, and transmit the money in his ence, are agents, and we cannot but hope their | hands, without reserve or deduction, to the Book appeals will be cheerfully responded to by a gen- Steward on Christmas Day, Lady Day, and Midcrous public and that a glorious future awaits summer Day. Olin High School. Gel , can't that it may grow and flourish and live to bless mankind when those preacher is allowed to soil at the chapels, or pubwho contribute to its relief shall be receiving their lish from the ruly; any books which are not sent regularly by the Book Steward from the

For the N. C. Ch. Advocate. The Ethical Objection to Atonement.

Mr. Eptron.-It is frequently urged against the Christian doctrine of atonement that it is opposed to the justice of God, as it is unjust to punish the innocent for the guilty. To this objection we would reply that the doctrine of atouement does not involve the idea of punishing the innocent for the guilty. Christ suffered for, and in the place of guilty man, but he was not punished at all. He was not condemned by the law-it pronounced upon him nocurse; for he was innocent. God was not angry with him. Punishment always implies guilt. Christ was not guilty. There was wanting in his case the moral element necessary to make his suffering punishnent. That was a consciousness of punishment leserved. But the suffering of Christ was substi uted in the place of the punishment of the sinner, and thus became the moral ground of his sal-This objection would apply with all its force

to the theory of the writers who nrge it. They believe and teach that Christ died to ben-It sinners. If Christ suffered to benefit sinners to make known God's love for guilty man-if does not require his clerks to be Wesleyens .-low these who urge this objection against the

the fact, that Christ suffered, as to the theory that under the general heads, England, Ireland, suffering of Christ under the divine administra- from the proper place and pasted on it. The only tion, for no reason, and to no end, as there is in thing more to be done to prepare it for transmissthat Christ suffered under the Divine Govern- which a black is left. ment no one will deny. That he was guilty and ed suffer under a righteous administration? This and whose illustrations done cost \$4,000, from a much bound to answer as the christian theory. e theory of atonement did not make the fact. If there had been any. It is a fact, grave and stubborn, that we must be- the doctor a good price

he for that Christ suffered by discarding the loctrine of atonoment. And is it not as consis-

SELECTIONS.

Wesleyan Institutions. BY PRESIDENT THOMSON.

The Normal Schools-Kinoswood-Woodhouse Grace-We ley Calege and Taunton-Metho-

To carry out their school system more effectally, they have exceted a Normal Institution at Westminster which deserves to be ranked among the first in the world. It has under training ver a hundred male and female teachers, all Weslevans, who, on completing their course, will e recommended by the Weslevan Educational

Committee to take sharge of Wesleyan day schools. Nor have they neglicited to provide for higher Jucation. Kingswood School and that of Woodouse Grove, the former established by Mr. Wesley himself, who laid down its course of instruction as at present pursued, and wrote for it grammars of the English and French, Latin and Greek languages, are for the education of preachers' ons, and are regal to colleges.

For the collegiate training of the sens of the Isity, about twenty years ago they creeted at Sheffield a college, styled Wesley College, which in 1844 became connected with the University of London; it is empowered to issue certificates to candidates for examination for the respective degrees of Bachelor of Arts, Master of Arts, Bachfor of Laws, and Doctor of Laws. Its course is that lail down in the calendar of the University of London, whose degrees and privileges are accessible to its students.

Five years afterward another institution of nilar character was founded of Taunton, which in 1846 was connected by royal charter with the University of London in like manner as Wesley College. Both these are under governors appointed by the Conference, and who see that the pupils rec ive religous and Wesleyan training in

connection with classical culture. The Methodist Book Concern, a very important means of diffusing knowledge among the peode, originated with Mr. Wesley, who, to multily tracts, print his own works, and those of his brother and of Mr. Fletcher, established a printing-office, a warehouse, and a sales-room; and as he comissioned his preachers to act as his agents in the sale of his publications, he soon gave them an extensive circulation, and obtained from their sale a handsome profit, which he disposed of to promote still further his great work. At his death he left his book-room, together with the stock on hand, to certain parties in trust for the benefit of his connection. These parties conveyed it to the Conference. It is managed by a booksteward, who, before he enters upon the office, has an estimate made of the value of the property, and gives bond for the performance of his duties and payment of the profits of the Concern as directed. He makes contracts for printing and binding the works belonging to the Conference, a requisite supply of which he keeps on hand. He supplies orders for other suitable works as they come in. He takes stock annually, and submits his stock-book to the Conference, if required, together with a list of debts due the Concern, an account of eash on hand, and the sums received and disbursed during the year; he submits similar

to head the list with a subscription of \$2,000, | statements to aBeck Committee every three leaving \$10,000 to be raised, for which we earn- months, to whom all the vouchers, papers, and operations of the Concern are accessible, and without whose consent he is not at liberty to

The steward furnishes the preachers with such . C. Conference. Rev. Wilbom H. Bobbitt and preacher is required to settle his account at the

To guard against improper publications, no sent regularly by Book Room. To your see to see of the committee, which is enjoined to withhold such consent except in case of absolute necessity.

For many years after the Concern came into the hands of the Conference it was conducted unprofitably; but since it came under the management of Rev. Mr. Mason, the present Book Steward, it has paid well. Mr. M. is now an old man, over eighty; he has a smiling, ruddy face, which, in a photographic group of Methodist worthics that I have, is by no means the least pleasant; he is healthy, happy, active, and agreeable to strangers, courteous and conciliatory to his equals, and kind, considerate, but determined toward his inferiors and subordinates. When crossed or disappointed, he makes you stir. He rises early, and though he lives several miles from the establishment, he is down by nine o'clock every morning. The only reason he assigns for his vigor is, " I inherited a good constitution, and have never abused it." He has been offered an assistant, but he will not lave one. He has a good set of clerks, many of whom have been with him from twenty to thirty years. He took one a stripling, who is now a grandfather. He requires of his employees industry, character, prinout sinners. If Christ suffered to benefit sinners in any way it was the innocent suffering for regular plan of promotion. If a vacancy occur, the guilty. If he suffered to reveal to them the whole set of clerks relaw is advanced one step, that's readiness to pardon sin—if he suffered and a new man is introduced at the feet. The and a new man is introduced at the foot. He he suffered only as an example to man himself, it was still the innocast suffering for the guilty. Some of them are Baptists, some Independents, some not members of any Church. His offices are clean, well lighted, arranged, and ventilated Evangelical view of atenement should be eareful. He is deemed wanting in enterprise, but he is the first to see that it does not apply with equal personification of caution, economy, activity, and force to their own view of the design for which system. As an illustration; he separates the foreign and domestic business, and conducts them This objection applies with the same force to in separate departments. In that of the latter, suffered to make atomement. The injustice, Waler, he has labelled pigeon-heles for all the injustice there be, is in the fact that the inno- post-offices in the kingdom. These are failed with ant suffered, and not in the purpose for which feards on which their respective names are printed suffered. There is as great injustice in the When a package is ready, a cord or label is taken suffering for the salvation of sinners. Now | jon is to write the name of the purchaser, for

cent no one will deny. That he was guilty and Mr. Mason has no dea of publishing a new eserved to suffer, but few will affirm. Why commentary on the Ride in this age. He has ben did the innocent, the pure, and the undefil- reduced Beusen's, a werl which cost \$10 a sheet,

the gave the widow of For his MSS., but saw count for, whether we adopt the evangelied or the there were only skewnes of his discourses, any other theory of atonement. The dectrine of which he declined using. They subsequently fell atonement is the way in which we account for into other hands, and were nanufactured very suffering of Christ. You do not get elear of | prattily into sermons conveying some idea of the

tent with justice that Christ should suffer for the Watchwan, the Wesleyan organ, and one of the alvation of sinners, as that he should suffer for ablest weeklies in the world, is a private enter-J. W. T. prise; but the Book Room issues seven periodi-

Methodist Magazine: Methodist Magazine, nbridged; Christian Missillany; Sunday School Magazine; Juvenile Oli, ing; Bulwarks; Eurly

The amount paid annually to the support of ministers' widows, from the profits of the Concern is I understand, \$15 000.

Mr. Massa's walk is limited. He did not seem to have any conception of the magnitude of our operations, and was surprised to find there is such a work as the "Ladies Repository."

Mr. Thornton, the cuitor of the Book Rooms. a most andable man, a fine scholar, and a very tasteful and able writer - W stern Christian Ad-

" Will this be abeliated at our next General

Supernumerary Preachers. The Northern Christian Advocate calls for the abolition of the supernumerary relation, and gives

its reasons, as follows:

Conference? For ourselves we most devoutly hope it may be. It commissive ught to be stricken from the Discipline. What is a supernumerary? If we turn to the old bi-ripline of 1774, we read that 'Those who can preach four or five times a week are supernumerary preachers.' If we turn to the minutes of 1792, we find the definition of this amphibious creation to read thus: 'A supernumerary preacher is one so worn out in the inerant service, as to be remiered incapable of preaching constantly, but, at the same time, ready to do any work in the ministry which the Conference may direct, and his strength enable him to perform." This also is the rule and defi-uition now. Mark one thing here—the supernumerary is as much subject to the direction of Conference, as to his work and as much committed to the regular work up to the limit of his strength, as the effective preacher is. He is expected to continue to employ his time and strongth in the regular work. The Discipline never contemplated the policy of excusing members of Conference from regular work, to go at large and enter into any business whatever, when they had strength and health to do half or two-thirds of a well man's work. And then, in nine cases out of ten. such is the arrangement of work in Circuits and Stations, that there is no chance now to work in supernumeraries as formerly, when Circuits were arge, and there were many week-day appointments. As our policy now is, we have provis ions for excusing from regular work a large number of ministers, at a period of life when they are best furnished mentally for useful service, and when their physical strength for public duty is not half exhausted; and after allowing the supernumerary standing for a while, graduate them to superannuates, and then appeal to the sympathy and justice of the Church to pay their money to provide bread for "worn-out" preachers. The truth is, we have no place for supernumerary preachers; our present arrangement of work offers ample accommodation for all men not honestly 'worn-out' in service; and unless the supernumerary list is abolished, and men keep to he regular work in good faith, till they have exhausted their capabilities of public service, our

superaunuated men will fare worse and worse till

the Church will cease to acknowledge their obli-

gation to contribute for their support."

Reuben's family is not yet extinct. Alas! he has a numerous and a noisy progeny. In our

changed his faith and his party. The union of our memories. fickleness and bigotry in the same character is by no means so rare as the in onwraity of the terms would seem to indicate. Firmulas and consistency are maintained by a quiet, modest and dignified adherence to one's views and opinions, and the set forth a public and precise declaration of faith. Consistency is a lowel, a whit is so precious and be sufficiently and a side of the sufficient of two men, one of whom may, perhaps, be wrong on some points, who may entertain crude and erroneous notions, and yet is sincere and steady;

and the other of whom is in the right track to-day and "clean out of the way" to-morrow, constant in nothing except in changing, enthusiastically defending the truth against all odds at one time. and at another blindly pursuing error; of two such men, the world does not take long to make its choice, and the world is right. One honest, consistent man is worth a dozen changelings, for since the pillars of the earth were laid, nothing good or great has come out of this latter class. Extreme men are generally fielde. Benedict Arnold's history is familiar to every school boy. The ardent patriot became a violent and vindictive Tory. He thought it necessary to attest his sincerity by carrying fire and the sword to his former friends. We distinctly assert that we adluce his case not for comparison, but to illustrate the principle. Orestes A. Brownson and Levi Sill man Ives are notable examples of the case with which men can descend the sliding scale from truth to the worst forms of error. Ten years ago, a Presbyterian minister in attendance on one of our Presbytaries in the town of II., gave offence to his brethren and shocked the public sentiment of the community by declaring on the floor of the Presbytery, that if all the Presbyterianism were taken out of North Carolina, he would not give a counterfait \$4,00 bill for the religion that was left, and yet this minister has forsaken that church and now calls upon his former co-Presbyters "to put away their error and repent of their sins." He now warns then, that they are disobeying their Master in heaven, perverting the language of scripture, profaming the ordinance of Christ, retarding the progress of the Redeemer's kingdom. weakening the power and avoiding the offence of the Cross. We quote from his new and recently published Confession of Faith. Nay more, they must, like himself, " either give up the Bible or give up In/ans Baptism; which means, if it is not unmitigated nonsense, that Infant Baptism is to those who do not give it up; and if it is re-

Infact Baptism is the unperconable offence, and the probasion of this decrine is equivalent to an abandonment of the bone and a common of the bone and a common of the Presbyterian ministers and members are chary in the choice of their teachers. They have always maintained the right of a people to elect their own spiritual instructors. They do not take it kindly to be lectured by a novice. It is not podest in a deserter from the old Mother, (God bless her!) to signalize his secession from her besom by upbraiding her as a harlot, and her children as bastards! For, dropping the figure, does not the declaration amount to that-" I must

tained, the small doctrines of repentance, faith,

ove and obsidience are of no value or significance.

When such strange and vehement utterances are heard from one who was "a decided Presbyerian" throughout the prime of his life and when his intellect was at its fullest maturity, we must hold the utterance in suspense and await the decisions of the future ; as in an ancient case of adjudication, in which there was an "appeal from Philip drunk to Philip sober."-N. C. Presby-

either give up the Bible or give up Infant Bap-

Our Foremothers.

Some good-natured wag, zealous for the honor of worsanhood, has given utterance to the following tribute to his ancestors on the female side. It is well done, and well worth the reading.

We hear enough about our forefathers. They were nice old fellows, no doubt. Good to work. eat, or fight. Very well. But where are their companions, their "chums," who, as their helpmates, urged them along? Who worked and delved for our torefathers, brushed up their old clothes, and patched their brecches? Who almost involved themselves for the cause of liberty? Who nursed our forefathers when sick, sang Yankee Doodle to their babies; who trained up their

boys? Our foremothers. Who landed at James River, and came over in the Mayflower, and established the other early settlements? Were there any women among them? One would think not. Our Yankee neighbors especially make a wonderful talk about the pilgrim fathers who squatted on Plymouth Rock, and there is a great ado made over it every time they wish to get up a little cuthusiasm on liberty, and refresh themselves by erowing over freedom; and the chivalry of Virginia are not a whit behind them, when they take a notion to vaunt themselves upon the glory and greatness of the Old Dominion; and our staid Pennsylvania Quakers, too, like to plume themselves slyly, upon the merits and doings of W.ll-iam Penn and his associates; but with all the 'blarnery" plentifully distributed on all sides. what do we hear or gather about our foremothers? Didn't they land on a rock too? Didnt they meaunter perils and hardships? And, after all, lidn't they, with their kind bearts sustain the lagging spirits of their male companions?

Who ushered us into this world---our forefathers? Bah! No, indeed, it was our foremothers. Who nursed George Washington, Anthony Wayne, Ben Franklin, Israel Putnam, and a You might as well think to turn the sun out of nost of other worthies, whose names will live his course as to convince him that anything is forever, and taught them to be men and patriots; wrong which his party advocates. And he wants Dign't our foremothers? And who gives them the every thing done in the church according to his eredit they deserve? Nobody.

We have our monuments commemorating, and our specebes, our teasts, and our public dinners. the retormation. celebrating the wonderful deeds of our forefathers, but where are those in honor of our foremothers? We had better be getting them ready. We about the nice things our forefathers did, and

We wish not to detract. All hail to the no- suffer with it.

'Unstable as Water, Thou Shalt not Excel." | ble old men, our forefathers, say we. May the glory of their deeds never be less; but the good book tells us to "render unto Caesar," etc., and own times and country, specimens of the race are | we wish to speak a word in season for women generally, and especially for our noble and self-It is a safe rule, to put little confidence in the sacrificing foremothers; lest time, and the oneloud and vehement atterances of one who has sided page of history, shall blot them forever from

My Reason for Paying the Preacher.

First. The preacher is expected to be a power. He is to pursue men. He is to have, to a adherence to one's views and opinions, and the longer that these are held without alteration or compromise, the less necessary does it become to own mind. If then, his mind is harrassed by necessities he cannot provide for- if his family needs flour which he cannot bu without going then I know his heart will carry such a burden of care as must cripple him in the pulpit. Every body knows what a burden a heavy heart is. How hard it is for men to talk with such a heart, especially, how hard to speak sweet, comforting and edifying words to the people. My minister tells me that he found his family out of flour and out of wood one Saturday, and he was obliged to go and run into debt for some wood and flour on that same day when he most needed serenity of spirit for the work of preparation for the Sabbath. And said he, "I had to carry that wood and that flour all that day in my study, and then I had to carry them into the pulpit on the Sabbath. I couldn't get them off my heart."

Well, now, I know that a minister cannot have so much power when he has to carry a load of wood on his heart into the pulpit. Now I want my preacher to have power in the pulpit, and therefore I think he should be paid.

Secondly. The preacher is a social power .-Don't we all expect him to exert an immense in fluence over the minds and hearts of men? Well, now, how is he to do this while he goes stooping under burdens of wood, and flour, and groceries, and books, in the shape of debts contracted to 'get along?" Come, brother steward, tell me how can he? Don't you know that your preachor often feels as though he couldn't look at those who hold bills against him. How belittling, how hundharing all this is. And you expect him to be a power. Brother, this is cruel. It is comedling the preacher to make brick without straw. Now just go and see if your preacher is not the very man that is suffering this ernelty.

Thirdly. The minister's good name as an element of his power. If he makes debts they will some due. If you hold yourself under no obligation to pay him how can be pay others? Your dackness makes it necessary for him to be shek. Then he gets the name of it. Now who is hurt? Why, the minister first. Hurt in his feelings, hurt in his reputation, burt in his personal influence, hurs in his ability to preach. Who else is hart? The church is burt Some few know of his burt and are prieved and mostified. The church s crippled. Her influence is gone. She is a v-word and a decision. I know that I am not exalgerrating here.

Bear bretheen for all these reasons I am for tion in a practical way? If not, you will assuredly share in the guilt of the minister's weakness and the church's shame. If otherwise, you will be rewarded with the approval of your own conscience, the gratitude of your minister, and the happiness of witnessing his greater usefulness and the increased prosperity of the church .- N. W. Ch. Allcocate.

What a Sermon Should Be. It should be brief; if lengthy, it will steep Our hearts in apathy our eyes in sleen; The dull will yown, the chapel lounger dose, Attention flag, and memory's portals close.

It should be warm, a living altar-coal, To melt the ley heart and charm the soul; A sapless, dull harangue, however read,

Will never rouse the soul, or raise the dead. It should be simple, practical and clear; No fine-spun theory to please the ear;

No curious lay to tickle lettered prade, And leave the poor and the plain unedified.

It should be tender and affectionate, As Ilis warm theme who wept lost Salem's fate; The fiery laws, with words of love allayed, Will sweetly warm and awfully persuade.

It should be manly, just and rational, Wisely conceived, and well expressed withal; Nor stuffed with s.lly notions, apt to stain A sacred desk, and show a muddy brain.

It should possess a well adapted grace, To situation, audience, time, and place: A sermon formed for scholars, statesmen lords. With peasants and mechanics ill accords.

It should with evangelic beauties bloom Like Paul's at Corinth, Athens, or at Rome : While some Epictetus or Storne esteem. A gracioue Saviour is the Gospel theme.

It should be mixed with many an ardent prayer. To reach and fix and fasten there; When God and man are mutually addressed. God grants a blessing, man is truly blessed.

It should be closely, well applied at last, To make the moral nail securely fast ; Thou art the man, and thou alone, will make A Felix tremble, and a David quake!

He Takes no Religious Paper.

Who takes no religious paper? A member of the church, and quite a leading man in the congregation to which he belongs. Is he a poor man? No; he carries on a large

business and makes money faster than most of his brethren. If he were poor there would be some excuse for him. Is he an intelligent man? Well-ves-he

takes one or two, and perhaps more, political papers, and is well "posted up" in political matters. way; and his way he is perfectly sure is the way | aries; 10 stations in Borneo, and misions in Chithings were done in the purest and best times of

But he knows nothing about the Missions of the church. He does not know where she has Missions established among the heathen. He talk ourselves hourse, and write ourselves round- could not tell you whether they have done any shouldered, while boiling over with enthusiasm good. He could not tell you whether a descendant of Abraham has been converted these fifty | Pelagianism, a little of Universalism, or a sprinkyet nothing is said about our foremothers, to years. He knows nothing about how other conwhom many a virtuous act and brave deed may gregations in his own church are getting on. So be ascribed, such as any here would be proud to when one member rejoices be caunot rejoice with dergo a sufficiently rigid probation, nor examinait, and when another member suffers he cannot | tion, before they are authorized to expound God's

He casts a dime into the hat once or twice a year when collections ar taken up, and then he wonders, what the church can do with so much money !- U. P. of the West.

Paul's Pre-Eminence and the Secret of It. "I labored more abundantly than they all." This was his pre-eminence. This he regarded as among the greatest "signs of an apostle."-And well he might; for even his Master and Exemplar said, "My Pather worketh hitherto, and I work." "I must work the works of him that sent me while it is day. The night cometh, when no man can work." Must Christ work, who created all things, John 1, and "upholdeth all things by the words of his power," Heb , 1, and who by that simple word expelled diseases and demons, and raised the dead; and must not we? Work therefore; 'abundant la's: stands high among the 'sigos of an apostle,' and not only so, but among the "signs of a Christian," for our highest distinction and purest glory, as well as our clearest evidence of Christian character, lies in our resemblance to Christ. We follow a working Releamer, and we must be working disciples. The more "abundantly" any man "laters," if he work the works of the Father," the more nearly and manifestly does he resemble

What, then, was the secret of Paul's pre-emiuence? "Howbeit, not I, but the grace of God which was with me." This reveals the whole secret of that wondrous activity which, "from Jerusalem round about unto Illyricum, fully preached the Gospel." If Paul was eminent, it was "grace" that made him so .- And that grace is just as free to you, and to me "He giveth more grace." Let us then 'come boldly to the throne of grace, that we may find grace to help us," and then pour out that grace in "abundant labors" for God and the souls of men. Is not this the sweetest life on earth, and the surest path to heaven?

Christ, to whose "image" it is the glorious dignity

of the child or God to be "conformed.", Rom.

Mistakes.

1. It is a mistake for a pastor to suppose that he can have his people take an interest in the religious movements of the day, without having a religious newspaper circul ded among them. 2. It is a mist de- for a paster to suppose that his people can be acquainted with the progress and wants of their own denomination, and central uta liberally to the support of its institution, unless they are readers of a newspaper devoted especially to the interests of that branch of the Christian

3. It is a mistake for any one to suppose that he can, by the same expenditure in any other way, bring as much religious information before his family, as by subscribing and paying for a willconducted religious newspaper.

4. It is a mistake for a man to begin to pracce economy by stopping his religious newspar

to do this is to deprive himself and his family of a grout benefit. 5. It is a mistake for any mem to suppose that a newspaper can be made exactly what every one would like it to be. The general mates and wants

b. It is a miscake for any to think that o tillers can by any possibility, admit to their columns. every article that is sent them. They must often decline contributions ably written, because space is demanded for something of present interest, of which the church and the world wish to read.

7. It is a mistake for one who can comprise tines containing a certain number of syllables, to suppose himself a true-born poet.

8. It is a mistake to suppose that editors have much leisure, lead an easy life, or are too well

A Shert Sermon.

We commend this short outline to the attention of all preachers and congregations who have undertaken the erection of meeting-houses, or other religious enterprise:---Text: Nehemiah iv, 6. 'The people had a mind to work."

This refers to the members of the Jewish church who rebuilt the walls of Jerusalem. I. Notice their circumstances:

 They were poor, very poor. 2. They were greatly harrassed by their enemies:

II. Notice their disposition: 1. They had not a mind to rest. 2. They had not a mind to look on. 3. They had not a mind to talk

4. They had not a mind to plan and ad-5. They had not a mind to find fault. 6. But they had a mind to work.

III. Notice the result. 1. Their work was done. 2- It was we'll done.

Application: "Go thou and do likewise."

Military Education. Some of the Northern Methodist papers taunt us occasionally with having a military school under Methodist patronage in Texas. They do not seem to be aware that we thus afford a proof of our Wesleyanism. Says Dr. Stevens, in the history of Methodism, vol. i. pp. 427, 428, Wesley had a strong regard for military men; he liked authority, obedience, methodical habits, and courage; he found that soldiers had made good Methodists in Ireland and Scotland, as well as in Flanders, and that Metaodist soldiers made good preachers, as in the case of John Hairre, Sampson Staniforth, Duncan Wright, and others." And again, " Wesley advised the Methodists to learn the military exercise, that they might the better defend their country when the French

threatened to invade it in 1750." Our Northern friends are very mild-mannered men. It is a pity our military school should, for a moment, disturb their peaceful, pike-making industry .- Texas adecente.

The Rhenish Missionary Society.

This society, which was recently so sadly afflicted by the cruel massacre of some of their missionaries in Borneo by the Mohammedans, was formed among evangelical Christians of the Rhine provinces and Western Germany in 1828. In Africa it has 20 mission stations and 30 missionna established in 1846.

"Latitudenarianism."

Bishop Andrew, of the Southern Methodist Church, in a letter recently published, says: " I should not be surprised if there are men in our ministry who preach moderate Calvinism, semiling of Unitarianism, or some other thing equally wild. Our preachers, many of them, do not un-