THE
Christian Advocate.

OFFICE—Corner of Dawson and Hargett Sts.

THE ORGAN
OF THE
NORTH CAROLINA CONFERENCE
OF THE
M. E. CHURCH, SOUTH.

RATES OF SUBSCRIPTION:

PER ONE YEAR IN ADVANCE, POSTAGE PAID,	$2.20
SIX MONTHS, " "	1.35
If payment delayed six months,	2.70

RALEIGH, N. C., JAN. 30, 1878.

The Cross (✕) Mark is to remind you that your subscription has expired.

The Pan Methodist Council.

At our late Conference, a resolution offered by R. O. Burton, was adopted requesting our approaching General Conference to take into consideration the propriety of holding a Pan Methodist Council. We would say, by way of explanation to some of our readers, that "Pan" is a Greek term meaning *all*. A Pan Methodist Council means a representative convention of all the Methodist denominations throughout the world. This convention, like the Evangelical Alliance, is not to be legislative but simply advisory. The advantages of such a council will be manifold. It would be a grandly impressive exhibition of the strength of Methodism in the world. World-wide Methodism claims a population of about 14,000,000, consisting of communicants and those who adhere to her doctrines and distinctive features. All of her wide branching families are unanimous in the Arminian doctrine of a free and universal offer of salvation to all men. They almost wholly agree in hymnology, and the cardinal elements of christian experience. They all claim that Apostolic man, John Wesley, as their great founder. They all aim at that holiness of heart which is the central principle of christianity. Such a convention would send out waves of influence to all parts of christendom, and result in speeches, addresses, essays and historical documents, which would make invaluable contributions to Methodistic literature.—We think such an event would regenerate Methodism, and send her forth with a bolder step and a stronger arm in the great work of evangelizing the world. It will doubtless be deeply interesting to our readers to know the various branches of Methodism which could be represented in that Council.

The *Methodist Almanac* for 1878 furnishes in detail the official statistical summaries for 1877 of the various Methodist churches throughout the world. Selecting from the many tables the items giving the number of itinerant preachers, the local preachers, and the lay members, we have the following summaries:

	Itin. Pr'ch'rs.	Local Pr'ch'rs.	Lay Members.
Methodist Episcopal	11,250	12,583	1,572,187
M. E. South	3,571	8,162	722,[illegible]
Colored M. E.	62	683	89,000
African M. E.	1,118	3,108	271,000
African M. E. Zion	1,300	2,500	200,000
Congregational Association	828	510	105,014
United Brethren	1,054	.....	115,241
Union Am. M. E. (Col.)	101	22	2,250
Methodist Protestant	1,314	925	112,100
Am. Wesleyan (1876)	250	250	25,000
Free Methodists	224	196	19,292
Primitive Methodists	109	104	8,522
Independent Methodists	23	.....	12,000
Total Meth. in U. S.	22,974	26,443	3,312,312
Meth. in Canada	1,842	2,957	191,112
Other Foreign Meth'ts	4,008	28,601	997,501
Grand total	28,714	57,121	4,503,885

The summaries for the Methodist Episcopal Church, South, and for the Colored Methodist Episcopal, are for the previous year, as the later summaries have not been officially announced. The later figures would show a considerable gain over the above.

Of the Methodist Churches in the United States, the first eight may be classified as "Episcopal Methodist," or Methodist Churches under the supervision of itinerant bishops. The other four have no bishops (none in name), and may be classified as "non-Episcopal Methodist." Following this classification we have the figures:

	Itin. Pr'ch'rs	Local Pr'ch'rs.	Lay Memb's
Epis. Methodists in U. S.	20,061	24,253	3,141,845
Non-Episcopals	2,010	1,485	170,467

The tables show a net increase in the United States during the year of 1,594 itinerant preachers, and of 117,365 lay members. The total net increase of Methodist lay membership throughout the world, for the year 1877, is 211,309.

In the above statistics, our readers will be struck with the marvelous growth of Methodism. Our Baptist brethren believe that their church began in Apostolic days. The Methodist Church is but a little over a hundred years old, yet the Methodist membership is almost *double* that of the Baptist, and is making annual gains upon it. The Presbyterians have been operating in the field of Christian labor for centuries. They have had great learning and talents. They have done much noble work, yet comparatively they creep where the Methodists run. The Congregationalists have had three hundred years of active existence. They have had great scholarship and wealth, yet the Methodists count thousands where they count but hundreds. Methodism is the youngest of the great American denominations, yet to day she counts more spiritual children by hundreds of thousands than any other. It seems but yesterday when to be a Methodist was to be despised, but now the glory of that name shines on all her ensigns, made illustrious, not by the beauty of gorgeous ritualism, or the splendor of cathedrals, but by her spiritual power in winning souls to Christ.

Going to Church.

This is the season of the year when church attendance falls off. On stations the streets are muddy, the air is cold, or it is otherwise unpleasant, so a large number easily excuse themselves. But every body expects the preacher to be there, and to preach a very eloquent sermon to a mere handful of hearers. But do you know that it is as much a duty to *hear* as to preach. An empty pulpit, you say, is really bad, but is it any worse than empty pews? The obligation to go and hear sermons is as strong as the commission to preach them. For if there were no hearers, preaching would be utterly vain. Therefore the Word says: "Not forsaking the assembling of yourselves together as the manner of some is." It is the manner of some not to go to church except on rare occasions. This manner or custom the apostle strongly condemns. It has been said: "Wherever a minister, one of Christ's embassadors, is to deliver the divine message, there Christ is speaking from human lips, and the call for the people to come to that place *is the call of Christ.*" Whatever forms a good excuse for a layman to be absent from Church, is also a valid excuse for the preacher, because the moral obligation of preaching and hearing are mutual and equal in binding force. A writer says:

"A stormy Sabbath morning looks desolate enough, but an empty church looks more desolate still, when that emptiness is caused by hearts which are empty of devotion and earnestness in the service of Christ. To be sure, some can not endure exposure, and they ought to stay at home in the storm, and pray and worship in their closets. That place God has provided for them. But what should prevent those who are out on stormy Saturdays and Mondays from being out on stormy Sabbaths, or at the regular prayer meetings? Can such answer that? Can they answer it at the bar of God? Ah! the trouble is in the heart. If money were to be received at the door of the church by those who came there on a stormy day, nine-tenths of all the pleasant-day church goers would be there—and punctually too. And is this right? "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Wise and Timely.

The following we take from the *Roanoke News*, written by Geo. T. Simmons, Recording Steward of the Roanoke circuit. It was addressed to the official members of that charge just before the first Quarterly Meeting for the Conference year. The suggestions of Bro. Simmons are timely, and claim the attention of all official members. We have been a constant and urgent advocate for prompt quarterly payments to the preachers on circuits, and for monthly payments on the stations. We believe this plan, if adopted, would secure the payment of our preachers with much less difficulty and with more certainty than any other. It is a deplorable habit of some charges to put off the payment of their preachers until the close of the year. The wants and necessities of preachers are as great and as urgent in the early part of the year as at its close:

"I hereby take occasion to say to the Stewards that they will be expected at the church on Saturday the 19th inst., at 11 o'clock, A. M., in the discharge of the duties of their Stewardship. At the first Quarterly Meeting one-fourth of the quarterage at each church ought to be paid, and it is hoped that each steward will prayerfully use every proper effort to meet the payment at his church, but to enable him to do this, the members of the church will have to come to his assistance. The circuits only pay their pastors a sufficent amount to live on, and when a pastor changes circuits as ours has had to do this year, it takes all the money he has to pay the expense of moving, which leaves him without anything upon which to begin his ministerial labors, or with which to provide for his family. Looking at the matter in this light, I earnestly hope the churches and those who show their friendship to the cause by helping to support the pastor, will do all they can at this first Quarterly Meeting to give the pastor a start. If your steward should be unable to wait on you, don't wait for him, but hunt him up, or send him the money in time for him to have it at Halifax on the Saturday already mentioned. When all come up promptly to share their part, it takes but a small sum from each one, and all these small sums put together support the pastors. Suppose all fail to pay their part, then the pastor has nothing on which to live, and those who ought to have paid, have but a very little more than they would have, had they paid their dues, and in a spiritual sense wouldn't have as much.

I, as recording steward, feel it my duty, and will endeavor, by the help of God, to keep the church posted as to the time of each Quarterly Meeting, and hope she will always be impressed with the importance of the discharge of this duty; the glad discharge of which will bring comfort and quiet to the heart of every true follower of Christ.

Brethren who have not taken the collection for the Marvin Monument, will do so as early as practicable. It is desirable that the collections should be made without delay. Send the amount collected to us at Raleigh and we will forward it to the Treasurer at St. Louis.

"Only Trust Him."

We take the following from the *Interior*. It gives faith and obedience prominence in the Christian religion. If we would always exercise a living, active faith, in the Son of God, our obedience would be uniform, our joy would be full and our peace would flow as a river;

"There is one thing the future is always willing to lend, and it is as in other respects, the borrower is servant to the lender; and that is trouble. But of all borrowed trouble that is the foolishest which makes us anxious about the Lord's conduct of His kingdom—the times and seasons in which He is going to manage it. There are many good Christian, who are trustful regarding their own future, who are yet in constant trouble as to what the Lord is going to do with His Church and kingdom at large. They are our religious theorists, people with more or less knowledge and generally less faith, who stand on watch-towers of philosophy—forecast the conflicts of the Church, calculate the probabilities by some early arithmetic, and then make themselves and others restless over the fear that the kingdom is not going to be established in their way or time, or perhaps not at all.

They cannot be satisfied to take their share, do their work and leave the result with the Lord. They act as if they were assistant pilots on the great ship of the world. They really seem to think if they cannot find harmony between Genesis and geology then the religious cause is hopeless. They are more concerned about God's times and seasons than about their own part in the moral information of the world. When the kingdom of nature was established and how, whether by gradual evolution or successive creative epochs, these are questions to which they give more foreboding thought, than how the kingdom of grace may be farthered.

To the Christian, the world's present condition and the agencies for bettering it is the problem of problems. Christianity must hold all curious speculation severally subordinate to the duty, which it always brings to the front, the duty of saving men. There are some things better than knowledge. Loyalty to a risen Saviour and enthusiasm for His kingdom, lower far above any selfish pleasure even of knowledge. It is not necessary for every Christian to have a theory about the origin, progress and end of Christianity. It is necessary he should be in the point in the line assigned to him. The soldiers one day demonstrated with the 'Iron Duke,' that obedience to a certain order would be to perish. 'Perish then,' was the soldierly reply. It is not ours to adjust the lines of battle. 'Ye are my witnesses,' saith God. He will take care of the plans and the outcome.

50 Subscribers for 1878.

Rev. L. L. Nash writes us that he will send us 50 subscribers to the ADVOCATE this year. Judging from the success he has had thus far in the canvass, we should not be surprised if he goes beyond that number. Who will be next? If twenty preachers will send us 50 each it will give us 1,000 additional subscribers. How easily this can be done. We have three on the roll. Try it brethren.

W. B. Thompson, Jr., of Lumberton renews his subscription and adds: 'I have been a subscriber for the *Advocate* nine years. It is my paper. It is a part of my family (so to speak) and I don't want ugly cross marks on its face.'

We return our sincere thanks to many of our brethren for their lists of subscribers sent us since our last. We entered upon our books a larger number of new subscribers and renewals the past week than we have done for the same length of time for several years past. Our friends will rejoice with us in this announcement. Let the canvass go on vigorously. Thousands there are in our Conference who could be secured as subscribers if properly applied to.

The New Book of the late Bishop Marvin, 'To The East by Way of the West,' for sale at this office. Send $2 and get a copy. We are prepared to furnish the New Edition, with steel engraving of the first Conference in China, which was not in the first edition.

Dr. Fowler, of the New York *Advocate*, in Plymouth, Pa., after a sermon by Bishop Simpson, raised $19,000; and after a sermon at night by himself, $5,000 more to pay the debt on their new church; and yet times are hard and money scarce.

We were pleased to receive a visit from Rev. P. J. Carraway, of Winston Station, last week. He speaks encouragingly of his work. The town of Winston is growing rapidly, and our church at that place, we are glad to know, is keeping pace with the growth of the town. Bro. Carraway is in great favor with his people. He brought us a handsome list of subscribers and promises to send more soon. He is true to the ADVOCATE and to all the enterprises of the church.

The post office address of Rev. L. Shell is Cypress Creek, N. C.

Quarterly Conference Blanks for sale at this office.

Renew your subscription to the *Advocate*. Price, $2,20 post paid.

To "Fifty Five."

DEAR SIR: The undersigned is treading close upon your heels toward eternity, being only *three years* your junior.

He has read your 'Startling Facts,' and is startled with the fact that while you announce to the world that you have 'never drank a drop of alcoholic beverages,' you are 'neither a member of any Church or temperance organization.' Does not that smack just *a little* of self righteousness. (See Luke xviii: ii.)

I am glad to know that your reading of history, and large observation has been to good purpose, inasmuch as you have learned 'startling facts,' which have been set forth in print and from the rostrum for nearly or quite a quarter of a century by *earnest and honest workers* in the Churches and 'temperance organizations.' You show us the same *sad picture* which many of us have been gazing upon with tearful eyes and bleeding hearts for lo these many years—but you turn your back upon us in the Churches and 'temperance organizations.' We in the Churches and temperance societies, have been praying for light and help and preaching and talking in public and private through the dark sad years of the past, and *you* have never stepped to the front; *you, a sober, moral* (not to say christian) man, *have proposed no plans—have never*, so far as the public knows, *lifted your finger to help to save the poor falling and fallen ones*. The only two powers beneath the heavens which can affect the desired result, viz: The Church and temperance organizations *you publicly discard*.

I am a plain, blunt man, and do not hesitate to say in all kindness to you that I believe Christ's words, 'He that is not *with* me is *against* me.' Permit me, dear sir, to ask you a few plain honest questions and may God help you to answer them in your own conscience *as you will have to do at the final Judgment.*

1. Did you write that article, prompted by a love for the *bodies and souls of men* or by *vanity?*

2. If the first why in your wisdom, *matured by age* did you not propose a *plan or* plans?

3. Why have we not heard from you before?

4. Is a man who discards the Church and temperance societies and proposes *nothing better*, a sincere friend of humanity?

5. Have you given religion the same careful study as that which is displayed in your 'Startling Facts' which were compiled and published long before the world ever heard of 'Fifty Five?'

6. Are you a father with sons and daughters around you, or an old bachelor?

7. Are you willing to go to the grave and pronounce of these words upon your lips, 'I discard Christ's Church and all human institutions and paddle my own canoe?'

Suffer a word of exhortation from one who stands near the grave and daily looks for the coming of the Master. One who with sons and daughters and grand children around him is constrained to bear this testimony—'I cannot do without the Church of God and benevolent human institutions.'

Go in penitence to your knees with the inquiry, '*Is my heart right before God?*'

Your friend and well wisher,
FIFTY TWO.

A charming New Year's custom of several years standing in the Church of the Pilgrims, Brooklyn, Rev. Dr Storrs, is mentioned by the *Independent*. It is the presentation of a copy of the Bible to each child who has been baptized in it, and who has reached the age of seven years still remaining connected with it. Twenty three children received this year their copies of the Scriptures, each inscribed with the name of the child and the dates of its birth and baptism. After prayer by the pastor, Dr. Storrs, each child received also a small bouquet of flowers, with a kiss from the pastor, and the beautiful group dispersed. No more charming and touching sight or service than this is seen in any church.

THE New York *Post*, in publishing a number of opinions from different ecclesiastical sources bearing upon the current discussion of future punishment, make these judicious observations:

It is worth pointing out that the discussion is largely one of definitions. The fact of future punishment in some shape for wilful sin in this world is very generally conceded. This deprives the hair splittings of the theologians of all practical application to human conduct. It is not worth while for ordinary men to vex themselves about what future punishment for intelligent sin shall be, or what particular form it will assume, so long as there is a general concurrence of opinion that the sinner will be made to suffer the full penalty of his sin. The practical thing for common men to do is to live in such a way as to be delivered from any kind of punishment after death. As to the theologians, they may be left to look out for themselves.

Some sheep belonging to a farmer named Smith having been stolen in the neighborhood of a village while the thief was undiscovered, a local preacher having a collection to make, thought he would turn the event to good account, so he said: "We have a collection to make this morning, and for the glory of heaven, which ever of you stole Mr. Smith's sheep, don't put anything on the plate." Of course everybody joined in the collection.

Bishop Bowman is lecturing on "the Monumental Evidences of Christianity."

DEAR BRO. BOBBITT: I have just returned from Warrenton, whither I was suddenly called by the deeply stricken family, to bury the mortal remains of our beloved brother, Rev. J. P. Moore. He was suddenly cut down and while he was yet in the full vigor of manhood. The blow comes with peculiar crushing force on us all—but especially on his devoted wife and children with whom he had parted cheerfully and apparently in good health only a few mornings before to meet the first appointment on his circuit the next day. He proceded perhaps 25 miles on the way and spent the night with Bro John Heptinstall. After resting a while he complained of chilliness and pain in his right arm. He had in falling, a few days before, received a slight scratch on the right thumb, but it created no apprehension of danger. While it disabled him so much he could not drive, and detained him in doors several days, yet he thought his condition not serious enough to require a physician. He rose to dress himself to set out for home Thursday morning and became conscious of the near approach of death by seeing his hand and arm swell up in a few moments to the most astonishing dimensions. He called the family in his room and told them he was going to die—could feel the effects of the disease in his heart. But he was not alarmed—told them he was "ready to die". He sank very rapidly. To some of the family who came near him to inquire how he felt, he said: 'This has been a difficult journey, but I have made it at last'—and shut his eyes and he was *dead*! No message of his sickness reached his family until after he had been dead several hours. His anxious wife received a dispatch informing her of his illness and summoning her to his bedside about a half an hour before the news of his death came—but she, with his son-in-law, brother Powell, had set out to reach him and only learned late in the evening of his death when near him inquiring the way to the house at which he stayed.

Oh! how terrible this blow to his dear wife and fond children. How unnatural his departure still seems. But a true and noble man has fallen. A christian soldier, who never faltered nor shrank from the face of a foe, has been crowned in immortal victory. May God in his infinite mercy shield and bless his bereaved loved ones and help us all to meet death as confidently as he did.

Others will doubtless give you a more extended notice of the particulars of his death.

J. E. MANN.

Rocky Mount, N. C, Jan. 15th 1878.

Notes From the Brethren.

Bro Swindell sends a good list of subscribers with the cash, and adds: "I hope to do more for you this, than any previous year."

Rev W C Gannon writes us that he was warmly received on his circuit and that he is pleased with his work. His post office is Freemont, N. C.

Rev A D Betts writes from Greensboro January 23d: "I preached last Sabbath at Muie's Chapel, where Rev J E Edwards, D. D., was raised. I presented the claims of the ADVOCATE and got five subscribers as the result. I expect to send you ten names and the cash in ten days. * * I do not think we need two Methodist papers in the North Carolina Conference. I expect to sustain my own organ."

Bro. J. M. Wharton, an excellent layman in our church, writes Jan. 22d: "Through neglect I allowed my subscription to the *Advocate* to expire, and I am glad you stopped the paper, as I might have still neglected to send the money for some time, and I do not like to read newspapers until they are paid for. Enclosed you will find two dollars and twenty cents which pays for another year. I cannot afford to do without the *Advocate*."

This brother is one of a thousand. Most persons find fault if their paper is discontinued, although they may be in arrears for months.—EDITOR.

A friend writes from Pelham, January 22nd: "I am a constant reader of your excellent paper, but seldom see any thing in it from this section. * * Our church at Pelham is prospering, and our people were glad to welcome the return of Bro. Sharpe as pastor. I was glad you trimmed up the *Biblical Recorder*. You did your work well. I love Methodism and her doctrine. I love the ADVOCATE—it brings cheer to me in the hour of despondency."

John M Campbell, a lay brother, good and true, writes January 18th from Ripley, Tenn, to renew his subscription, and sends us words of cheer. He says: "I have been a subscriber to the *Advocate* from the commencement of its publication, and every year I have felt that I was more than doubly paid for the subscription price. I sometimes think that I had as soon be out of the church as to be without the *Advocate*. You ought to have ten thousand subscribers. I have many friends in the old North State who should subscribe for and read the paper. It would strengthen them in their faith and love for Methodism. I cannot see how any member of the church who has a family can be satisfied without it."

Rev R. A. Willis writes from Leasburg Jan. 25: 'We were received on our new charge with great cordiality and many expressions of Christian kindness. We are hoping for a pleasant and prosperous year. I shall do what I can for the ADVOCATE.'

Scientific Notes.

— Peltenkofer, a learned German scientist, concludes, after numerous and thorough experiments, that the amount of oxygen emitted by plants in our sleeping rooms, and the amount of carbonic acid gas imbibed by them, are not sufficiently large to exert any appreciable valuable effect upon the health of the sleeping; hence, that the value of plants, gardens, and flowers in our sleeping rooms is esthetic, that the presence of plants, flowers, etc, benefit the health by making the heart of the occupant more cheerful and happy.

— Among the most recent achievements of science is the reduction of one of the most obstinate gases to a state of liquefaction. It has long been a theory that all gases can be reduced to a liquid and even to a solid form; but while the rank and file have been so manipulated, a few of the most imponderable and unmanageable defied the theory, and vanquished the scientist. At last a German scientist has succeeded in 'spouting' oxygen from a tube in a liquid jet. The conquest of other gases will doubtless follow speedily.

— The German expedition to Olympia has had the remarkable good fortune to discover the long-sought for Phillipeion, erected by King Philip of Macedon after his victory at Chaeronea.

— Near Colorado Springs, Col., there have recently been found more than fifty kinds of petrified nuts, many of them belonging to a class which are now only found in the tropics. The savans are now inquiring concerning the changed condition of things in that locality.

— It has been found by Lechartier and Bellamy that zinc is constantly present in appreciable quantities in the liver of the human subject and of many lower animals. It also occurs in hen's eggs, in wheat, barley, and other grains. These facts are of interest for forensic medicine.

— A Norwegian engineer has invented an ice breaker for keeping far northern harbors open through the winter. The machine is in form like a plowshare, and is driven by two engines. Two centrifugal pumps throw a stream of water on the fragments of ice as they retreat behind the vessel, and drive them back into the channel made by the plow. In summer the plow may be converted into a powerful dredge.

— The Great Wall of China was measured in many places by an American engineer, lately engaged on a survey for a Chinese railway. His measurements give the height at eighteen feet, and a width on top of fifteen feet. Every two hundred yards there is a tower twenty-four feet square, and from twenty to twenty-five feet high. The foundation of the wall is of solid granite.

Bishop Marvin's "Lectures on the Errors of the Papacy," delivered in St Louis, in the winter of 1860, attracted a great deal of attention and did much good. They were not only heard but read in book form with profit by many people. This first volume of the Bishop's production has been out of print for some time. We are glad to announce that a new edition of this important work will be issued next month by Logan D. Dameron, Agent of the Advocate Publishing House, St. Louis. It will be an octavo volume of 645 pages, printed on tinted paper and beautifully bound in cloth and gilt—price $2.

A commendable Christmas habit is reported of the late Gov. Wright of Indiana. "He went, each Christmas week, to those who had wronged him by word or deed during the previous year, and offered them his hand in reconciliation, saying that he could not enjoy his Christmas pie till he was satisfied that he had indeed only good will to all men." With the average mortal the reconciliation might need to go farther, and extend to those whom he had wronged: a test that even pretty good Christians, as the world goes, are apt to shrink from.

Important Notice.

The Secretary of the Board of Missions in each of the following named Conferences will please forward to me immediately a copy of his last report. We must have all the reports to make our annual report to the Church at large complete. Brethren, don't delay! Virginia, Western Virginia, North Georgia, South Georgia, Florida, North Alabama, Louisiana, Mississippi, North Mississippi, Memphis, Tennessee, Kentucky, Louisville, St. Louis, Arkansas, White River, North Texas, Texas, East Texas, North West Texas, German Mission, Los Angeles, Illinois.

J. B. MCFERRIN, Sec.
Mission-rooms, Nashville, Jan. 15, 1878.

REV. DR. TALMAGE occasionaly shows that his head is level on some subjects. For instance, having had some editorial experience he has learned, at least, that making a newspaper is not such a holiday business as some people imagine. He says in a recent sermon: "To publish a newspaper requires the skill, precision, boldness, vigilance and strategy of a commander in-chief. To edit it requires that one to be a statesman, an essayist, a geographer, in fact, an encyclopedia. And to govern and propel it till it is an established fact, demands more qualities than any buisness on earth."

RELIGIOUS INTELLIGENCE.

— Rev. O. P. Fitzgerald, of the Church South, San Francisco, has been elected Chaplain of the California House.

— Bishop Peck is to spend some time in Kentucky, commencing his labors Feb. 24.

— Rev. Dr. W. H. Murphy, the blind preacher, is attracting large audiences by his sermons and lectures in Ireland.

— More than three fourths of the missionaries employed by the American Missionary Association have been women.

— There are about 40,000 German members of the Methodist Episcopal Church in the United States. These give to the Christian Apologist about 15,000 subscribers, a proportion that is not, perhaps, surpassed anywhere.

— Our London exchanges report a large attendance in England upon the recent Methodist anniversary services. They say that many people, who never enter a Methodist chapel at another time, regularly go to our watch night services.

There are about 60 churches in the city of Richmond, and only one theatre and yet the one theatre gets sixty times the notice in the local colums of the daily press. "The children of this world are in their generation," &c. *R. C. Advocate.*

The Reformed Episcopal Church now numbers 60 clergymen, 50 parishes and about 4 000 communicants.

The opinion prevails on the Pacific Coast among some of our people, if the name of the Church is changed, as asked for by the Holston Conference, that they will be very largely damaged.

Henry Ward Beecher, whose salary is $20,000 per annum has for this year remitted $5,000. He does this because of the decline in pew rent.

The Bishops of the colored M. E Church in America are William Henry Miles, Louisville, Ky; John Andrews Beebe, Washington, N. C.; Lucius H Holsey, Augusta, Ga.; and Isaac Lane, Jackson, Tenn. One Bishop, Richard Vanderhorst, of Charleston, S. C. has died.

DR. PIERCE, in a communication to the New York *Advocate*, deplores the want of unity in missionary operations of the Methodist Church. He says: Actual fraternization in all foreign mission work will insure fraternal union and peace and good will at home. And it will never amount to anything here as long as we seem to be living intentionally in each other's way.'

A curious complaint comes from the South to the Catholic authorities. It is said that the colored converts to Catholicism hold fast until they come within reach of a Methodist camp-meeting. They then return to their first love, and the process of conversion to the Roman Catholic Church must be done over again.

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MR MOODY'S church in Chicago cost $81,000, and is entirely paid for. He means soon to resume his pastoral relations in that city.

Whittakers London Almanac, a very valuable compilation, presents the following estimate of the numbers adhering to the several forms of religious faith held by the English speaking people all over the world; Episcopalians, 17,500,000; Methodists, 13,-5000,000 Roman Catholics, 13,250,000; Presbyterians, 10,000,000; Baptists, 8,-000,000; Congregationalists, 7,000,000; Unitarians, 1,000,000; minor religious sects, 1,500,000; unclassified, 7,000,000. This makes a total of 78,750,000.

The Lutherans are however omitted who most have in this country a population of over 1,500,000. According to the same authority, there are registered in England and Wales 150 religious sects, and 19,486 places of meeting for religious worship. The state church has 2 archbishops, 28 bishops, 30 deans, 74 archdeacons, 610 rural deans, and 23,000 clergymen of every class. The number of benefices is 13,000; the annual revenue of the church is estimated at £8,000,000. The State Church population of England is put at 12,500,000.

PAT'S DREAM.—A son of the Emerald Isle was observed one morning to look very blank and perplexed, and a friend asked what ailed him. Pat said he had a dream. 'A good or a bad one?' asked his friend. Pat answered it was a little of both.—'Faith, I'll tell ye, I dreamed I was with the Pope, who was as great a jintleman as any in the district, and he axed me would I drink? Thinks I would a duck swim? And seeing the cray-thur, an' lemons an' the sugar on the sideboard I towld him I didn't care if I took a wee drap of punch.'

'Cowld or hot, axed the Pope.

'"Hot, yer holiness' I replied; and with that he stepped down into the kitchen for the biliin' wather, but before he got back I woke straight up; and now it's distheressing me that I didn't take it cold.'

—The *London Methodist* tells a good story of an old gentleman in a certain village who, when asked to contribute toward purchasing a new hearse for the parish, refused, saying that he paid £1 for a new hearse forty years ago, and that neither he nor any member of his family had the benefit of it yet.

They have a revival of paying off church debts in the North. That is well, and badly needed. Let it not only spread, but extend to all church claims, including the pastors.

THE SCRIPTURES.

SIR MATTHEW HALE.—"There is no book like the Bible for excellent wisdom, learning and use."

LORD BACON.—"There never was found in any age of the world, either philosopher or sect, or law, or discipline, which did so highly exalt the public good as the christian faith.

JOHN MILTON.—"There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; and no poetics like those which the Scriptures teach."

SIR W. JONES.—"The Bible contains more sublimity, pure morality, more important history, and finer strains of eloquence than can be collected from all other books.

JOHN LOCKE.—To a person who asked this profound thinker which was the shortest and surest way for a man to attain to the true knowledge of the Christian religion, in the full and just extent of it, he replied: "Let him study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its object, and truth without any admixture of error for its matter; nothing too much, nothing wanting."

LORD BYRON, whose writings, in the main are in such conflict with the pure morality and spirituality of the Bible, never penned truer lines than when, speaking of the bible, he wrote:

"Within this awful volume lies
The mystery of mysteries,
O happiest they of human race,
To whom our God has given grace,
To hear, to read to fear to pray,
To lift the latch and force the way;
But better had they ne'er been born
Who read to doubt or read to scorn.

LOCAL AND STATE NEWS.

— The farmers of this section have commenced work in good earnest, and the indications are that the preparation of the soil will be more thorough than usual.

— Peter Smith, an old colored man from the country, died suddenly in this city last week.

— Mr. Merritt, of Fayetteville, the old shoemaker, well and favorably known by all the old people of that ancient burg, was accidentally killed a few days ago, near that city, by a freight train of the Western road.

— We learn from an exchange that the Board of Directors of the North Carolina Railroad have ordered Col. Buford to strike "N. C. Division, &c.," off the cars and coaches, and reinstate "N. C. R. R." thereon.

— Roanoke News: Edward Cotten, author of the life of Hon. Nathaniel Macon died at the residence of Thos. D. Rodwell, of Warren county, Monday night.

— It is reported in Charlotte that after the 5th of the present month, there will be a rise in the freight rate on cotton between this point and Northern citities, and that all the railroads have agreed to it.

— Charlotte Observer 23: The Post office Department has ordered a mail between Statesville and Wilkesboro via Taylorsville, to go into operation on the 1st of February. At present there is a tri weekly mail beween the termonal points named; after the 1st it will be carried every day in the week except Sunday.

— At a meeting of the miners of Charlotte, and other persons interested in the mines of that section, on the 22, a committee consisting of Messrs. W. W. Fleming, J. A. Elliott, and John Wilkes was appointed to memorialize Congress for the appointment of a mining commissioner for the South Atlantic States.

We take pleasure in announcing to our readers that Messrs A. C. Sanders & Co., of this city, the well known Guano dealers have already on hand a good stock of the "L & R" Phosphate, and are making daily deliveries. They have sold during the past six years, about six thousand tons of this guano which has given great satisfaction. It is believed that it will be kept up to the highest standard, as it has been analyzed by an experianced chemist.

We have just received from Rev. C. W. Westbrook a lot of choice fruit trees: indeed the selection is the finest we have ever seen. It is pleasant to deal with persons who will not deceive. Bro Westbrook is a man who will deal justly with his patrons. Send your orders to him. Address Rev. C. W. Westbrook, Wilson, N. C.

GENERAL NEWS

— Boston owes $13,000,000; New York, $118 000,000.

— Ohio pays the public school teachers of that State $4,957,254 yearly.

— Gen. McClellan was inaugurated Governor of New Jersey, Jan. 15th.

— Ex-Gov. James B. Groom is elected United States Senator from Maryland.

— Lake Superior shipped 965,000 tons of ore this year, against 915,000 tons the previous year.

—The Louisiana Senate recently passed resolutions cordially indorsing President Hayes.

— Three vessels of war for the Japanese Government have just been completed in England.

— The Japanese National Exposition at Tokio closed after one hundred days of uninterrupted success.

— The annual meeting of the New York Bar Association elected Wm. M. Evarts president and Samuel J. Tilden vice-president.

— The President has appointed Dionson Boyles and Thos. Shaub, honorary commissioners from Tennessee, to the Paris Exposition.

— The gifts to the United States Government of articles from the Centennial Exhibition are estimated to be worth $1,-000,000.

— The cable announces the death of Sir William Stirling Maxwell, the distinguished British author.