

Special Agents.

James F. Simmons, Weldon. Benjamin K. Fuller, Richwood, Va.

Henderson.

A note just received from Bro. Holmes states, that our paper of the 8th inst. was not received at Henderson. What is the matter? We are assured that it was regularly mailed at this office. Something is wrong, somewhere.

A New Book.

We learn that a member of the North Carolina Conference is preparing a work on Romanism. We have been permitted to see the general plan and divisions of the work. From our knowledge of the author, his thoroughness in whatever he undertakes, and his powers of condensation and analysis, as well as his special qualifications for such a volume, we anticipate a book that will be creditable to the Conference and useful as a general manual on Romanism.

War with England.

The tone of the press, and the politicians in England and America, indicate imminent danger of a speedy war between the two countries. This would be a calamity to the cause of religion and civilization; and should be deprecated by the prayers of all good men.

Our wisdom as a nation is in patience and peace; and we earnestly hope that Providence may overrule our peace and our prosperity as a people; that we may retain these blessings, without forfeiting national interest or honor.

About Church Government.

The Methodist Episcopal Church, North and South, is charged with being anti-republican and unchristian in its organization. Our dear brethren of other churches manifest a disinterested and laudable desire to deliver us from our evil case by proselyting us to their own happy folds. A pious, patriotic howl is periodically raised against us by those whose only bond of union is hatred of Methodism.

The object of the Gospel is to do away with all evil; and the design of all church organizations is to spread the Gospel over the whole earth. In our simplicity, we construe the great commission, "Go into all the earth and preach," and the example of Christ and every one of his Apostles, as a full broad warrant of ministry.

The experience of a century demonstrates to Methodists, if not to the world, that it is impossible to maintain a vigorous, efficient itinerancy, without the primitive Apostolic organization recognized among us. To all this it is objected that it is anti-republican. This point we do not argue now. Let two observations suffice: first, the Methodists of this Union are as patriotic and republican in their political principles as any other class of citizens; second, when the majority of the voters in this country become members of any one church whose form of government is closely modeled on that of the State, a union of Church and State will speedily follow, to the ruin of both: whereas the fundamental differences in the governments of Church and State, as held by Methodists, are sustained by the nature of the one and of the other, and by the Word of God; and, moreover, interpose insuperable bars to an adulterous union of the two. There is thus ample security to the State against the encroachments of the Church, embodied in the very constitution of Methodism, and kept alive by the piety and patriotism of its members.

The private members of no denomination of Christians in the land are more independent and free from clerical influence upon their political opinions, than the Methodists are. Long may this be our glorying! And may all who minister in holy things among us ever be able to say with the Apostle, "For I determined to know nothing among you, but Christ and him crucified."

N. C. Lunatic Asylum.

It affords us pleasure to comply with the request of a "Subscriber," by giving the following information as to the State Lunatic Asylum:

In the winter of 1848, Miss Dix, of New York, visited Raleigh, and presented a memorial to the Legislature, asking relief for the insane. J. M. Morehead, then the Governor of North Carolina, recommended the establishment of an Asylum. The Legislature passed an act for that purpose. After the lapse of a year, during which a fund had been raised by taxation, the work was begun. It is rapidly approaching completion, and it is expected an announcement will be made some time in March that all is ready for the reception of patients.

The building is on an eminence called Dix Hill, in full view, fronting the city, about one mile south-west from the Capitol. The main building is 700 feet long, 50 feet wide, and three stories high, beside the basement. It is thoroughly ventilated; the rooms are heated by steam,

which will promote both comfort and safety; while pure water is conveyed by pipes to every part of the building. All the arrangements are ample and complete; and the institution will accommodate 250 patients. The whole cost of this noble monument of a lady's philanthropy, and of North Carolina benevolence, is, as nearly as we can now ascertain, about two hundred thousand dollars.

The Commissioners appointed by the State to control the Asylum are John M. Morehead, Calvin Graves, C. L. Hinton, Dr. T. D. Hegg, and Geo. W. Morehead. Dr. Fisher is the Superintendent; he comes highly recommended from Virginia, for experience and ability in the treatment of the insane; and we cannot doubt the subordinate officers will be judiciously fitted.

The price of admission is \$175 a year, which includes board, medical attendance, and all expenses, clothing excepted.

Those who are able to pay will be expected to do so; those who are not able to pay will have their bills forwarded to their respective County Courts, which are bound to collect them, or to pay them.

A reference to the Revised Statutes will furnish all necessary information, and show that every person in the State afflicted with insanity may have admission into this Asylum.

We make this statement for the following reasons: Every insane or idiotic person in the State ought to be placed by his friends in this institution. They will here be more comfortable than elsewhere, and have the most skillful treatment—ensuring recovery where recovery is possible. Many of this unfortunate class may come under the observation of the travelling preachers, who will do an act of benevolence by inducing their friends to send them to this institution. Our object is to call attention to this Asylum, and to enable the preachers and others to answer inquiries made by the friends and families of the insane.

Sunday Schools.

These are the nurseries of the Church. The uncomfortable condition of many places of worship, and the severity of winter, have caused a pretty general suspension of Sunday School operations. But the winter is passing away, and the time is at hand for an effort to establish a Sunday School in every society. Of course the preacher will try to do this, unless he be frowned and chilled into despair of success. Will the members and friends of our church help in this good work? Two things are necessary to a prosperous Sunday School. Teachers, teachers are indispensable.—Strange that there should be a scarcity of these: yet so it is.

The old people are prevented by family cares they say; and the young people are tempted of the devil we say: yes, tempted. One must spend Sunday in visiting; another must go to another church meeting to aid and abet by his presence, the abuse the poor man in the pulpit pours on the Methodists, by way of getting himself out of the brush. And thus, on one way or another it is difficult to keep up the Sunday School for want of teachers.

Another necessity to success is Books; text books; and library books. These can be obtained in Richmond or Charleston at small cost. From five to ten dollars can be given any where, and will procure books enough to lend out one every week to each pupil able to read it. In this way the minds and hearts of the young people will be improved, and an interest excited, that will keep up regular and full attendance at the school. Teachers; Books; let these be ready, and there will be no lack of children, for we are rather inclined to think children abound in North Carolina.

Young immortals, committed to our care, never properly taught unless in Sabbath School, redeemed by the blood of Christ, and soon to meet us before him in the judgment, can we give an account of this trust, while we neglect the Sabbath School? Hold up the hands of the preacher in this work; labor to advance it; and in due season, you shall reap, if you faint not!

Trinity Church, New York.

This is the richest Protestant church corporation in America. Many years ago, real estate was devised for its use, which has increased enormously in value. It is an Episcopal church, of the type claiming spiritual lordship, and at the same time exclaiming against Methodism as an infringement upon the equal right of all to vote in church affairs.

The Legislature of New York, desiring to look into the management of so large a trust, have authorized a reluctant report from the Trustees of Trinity Church, from which, as contained in the New York Herald of the 20th instant, we glean the following facts:

The total value of property held by the church, irrespective of leases and buildings, is \$2,668,710. The present annual income from the property of the church is \$96,428 33.

How is this expended? We extract and contrast two items of the annual expenses: "Choirs in four churches, and repairs, \$17,276 00; support of Mission to Africa, \$250 00." Here is Christian benevolence with a vengeance: only two hundred and fifty dollars, to give the Gospel of salvation to a perishing heathen world, and thousands for opera music bag-

ged for the organ, by unbaptized theatrical performers, who gratify the passions or the taste of the brethren and sisters through the week, and lead their devotions on Sabbath—for a consideration!

Some developments are also made as to how the voting is done in the management of church matters. There are 800 communicants. Do they all vote? Of course they do, as, unlike the poor Methodists, our Episcopal brethren enjoy equal rights, under republican auspices. Not so fast, if you please! Theory is one thing; practice is often quite a different thing. Let us see: there are 800 communicants; how many voters? The Report shows that the average number of votes cast on church questions, from 1846 to 1855, including a period of ten years, has been 50. Here is equal suffrage! The largest Episcopal church in the country, professing equal rights among the laity, controlled by one-sixteenth the number of its communicants; and very probably a large portion of this fraction are not communicants themselves.

We certainly mean no unkindness to our Episcopal brethren in North Carolina by these facts and reflections. The churches in large cities are apt to become tainted by the corruption around them. The affluence of country churches are generally less impure. But Methodists within the limits of the North Carolina Conference are being constantly assailed by members of other churches upon the points illustrated by the facts here developed; and we deem it not unkind to say, when such facts present themselves as to confirm Methodists in their calling, to prevent them in our columns.

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perish, whose blood will be required at your hand. "To him that knoweth to do good, and doeth it not, to him it is sin."

We repeat, this benevolence is not sectarian, but Catholic—not in the sense of Rome, but of Christianity.

Theory—Facts.

The theory, vaunted popular and plausible, is held by our brethren in other churches, that everything in the Church of Christ must be decided by the popular vote of the members. It is affirmed that in all church affairs, even in the selection of the pastor, every member should be entitled to an equal vote. Our sister churches claim to act on this principle, and charge that the popular will is suppressed in the Methodist Church. We are not concerned at this point to vindicate either the theory or the practical working of Episcopal Methodism. It is its own vindication; it is an ever-living, moving refutation of its foes. But how do facts accord with the theory of our enemies—no, not our enemies, but our erring brethren? Among them, does every member have an equal vote in electing a pastor? Why, it is notorious that although the forms of suffrage may be preserved, that the election of pastor, in almost every case, is controlled by the little clique of monied aristocracy. The majority select a man; he claims and ought to receive a specified sum for his services. But the majority are poor, and cannot pay the amount required. The man of their choice has not learned to walk all round the vices of the rich with velvet tread, and is consequently not acceptable to the few whose length of purse is their title to influence. And these say to the majority, "Very well, brethren; have the man of your choice as pastor, if you will; but we will not contribute one cent to support him." What is the majority to do in this case? They must do without a pastor, or submit to have one forced upon them by a monied influence, compared to which, Methodism even as shamelessly caricatured by Graves, is a refuge of grace and liberty.

This is no sketch from fancy. Instances exist in the knowledge of every reader, of churches without pastors, and of churches disorganized, by the causes adverted to. "By their fruits ye shall know them." "The fruits of righteousness are sown in peace, of them that love peace." In the peace and union of Methodists; in the immunity we enjoy against disturbances by the causes indicated, we recognize the approbation of God upon our Bible system of church organization, and of the glorious provisions of the precious promise that developed it, for the benefit of the world.

Christian Perfection.

We resume this all important subject, requiring the reader to consider any objections he may have to what follows, in the light of what has been published in former numbers.

Mr. Wesley adopted the language of St. John, and defined Christian Perfection as that "Perfect love which casteth out all fear that hath torment." Mr. Fletcher describes it as "The cloister and maturity of the graces, attainable by adult believers under the Christian dispensation."

It is not a maturity which arriving at a given point, is limited by earth and corruption, and hastens to decay. It is a perfection of grace, which partakes of the infinity of that heaven, whence all grace descends. Hence, we rather choose to define Christian Perfection as "the greatest possible progress in holiness." But how far may this progress in holiness proceed in this life? With the Bible for our standard, and the Lord Jesus Christ as our Saviour, while we live we will maintain, that the Christian, in his progress to heaven, must, in this life, pass a point in his experience, at which all sin is destroyed. The growth of grace in his heart may be gradual up to this point; it may be perpetual beyond it; but so surely as nothing unholy can enter heaven, must he attain to this before he enters into rest.—Death cannot save him from all sin; he cannot enter heaven with sin on his heart; hence, if ever saved from all sin, it must be in this life, through faith in that blood which "cleanseth from all sin."

But does the Bible authorize him to expect to be made perfect as a Christian in this life? Away with "carol reasonings" and temptations. "To the law and to the testimony." "The Lord said unto Abraham, I am the Almighty God: walk before me, and be thou perfect."—Gen. 17, 1. To the Israelites, he declares, "If thou shalt be perfect, even as your Father which is in heaven, is perfect." To the Corinthian Church, as the great remedy for schisms and factions, Paul prescribes the remedy: "Be perfect; be of one mind." And to the believers at Rome, he says, "Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." To the Colossians he says, "Put on charity, which is the bond of perfectness." He exhorts the Hebrews, saying, "Let us go on unto perfection." These texts are specimens of a class; and upon them we have only room, in this number, to offer two short but conclusive arguments. First, God cannot be supposed to use the term "perfect" in his word, without excluding

the idea of sin from its meaning. When, therefore, He speaks of perfection, He means a state of purity from the power and pollution of sin. Secondly; No command of God is of moral obligation, unless obedience be practicable; all the commands of God, do bring us under moral obligation to obey them; and are therefore practicable. Obedience is possible; but God does in repeated instances, command His people to be perfect. Therefore, the perfection which excludes sin, is possible. Reader! seek this blessing; say, "I can do all things, through Christ strengthening me!"

That Proposition.

Last week we published a proposition of one of our subscribers, to be one of a hundred to send each ten new subscribers to this paper, with the money, \$15.00, by the 10th of March. Secretly time has elapsed for the proposal to have reached our readers, much less for any one to act upon it. Judge of our gratification, therefore, in announcing that two responses have already been made; not in promises merely; these, you know, will not pay for the ink it takes to print them; but in a much more tangible way. Bro. M. J. Hunt has sent 11 new subscribers; Bro. D. B. Everest, of Goldsboro' Circuit, forwards 12 names, with the cash; and many others have sent on enough to show they have an aptness for the work. If they will only let themselves loose, there is no telling how many subscribers will flow in space.

But the 10th of March is close at hand; let all be up and doing. The North Carolina Conference can and will sustain its own paper. But now is the very best time for every body to send their names, with the money, and take the paper. Let them come on; we are now ready to receive them.

The Biblical Recorder.—Our Baptist neighbor is down on us about Class-meetings. He replies to a paragraph, by a column, and promises more. When he advances an argument, we may answer it. For the present, his imagination is strangely troubled with confused visions of barbers and Men Conventions—Shaaghahs, we suppose. A few class-meetings would do our neighbor good. Let him call them experience meetings. By substituting these equivalent terms, the wind is taken out of his sails, and all the logic of his article is capsize "down, down into the water."

ITEMS.

AN AUTHOR'S DEAD.—Mrs. Caroline Lee Hentz (died at Marietta, Florida, on the 11th inst.

RAIL ROAD JUBILEE.—The proposition to have a grand Rail Road Jubilee in Greensboro', first mooted, and then apparently abandoned, has been renewed.

A meeting on the subject was held in Greensboro', last week, and it was resolved to have the Jubilee. The time was not fixed; but it will probably be in May.

DANCING.—There is quite an excitement in Boonsboro, Maryland, because several of the clergy have preached a fiddling dancing. A dancing Christian! A fiddling angel—fudge!

SANDWICH ISLANDS.—There were in operation last year, seventeen English Schools for natives; who were making fine progress in education.

WESTWORTH CIRCUIT.—Bro. Arent writes, "My health has been bad for four weeks; I have been out but little, but shall try to go to my appointment to-morrow." Right, brother: take care of your health, your circuit, and don't forget the Advocate.

"UNIVERSITY, OF N. C."—It is reported that Arch Bishop Hughes has been selected by the Senior Class to preach the valedictory Sermon, at the next commencement. He is a great bad man, and there is no use for him in North Carolina.

MILITARY.—"The Oak City Guards" and the "Cadets" were out in full feather on the 22d. What a magnificent thing soldiering is, if it were not for the danger and the hereafter. The "Independent Guards" went to Norfolk. Their onslaught upon the oysters is said to have been tremendous.

NEUSE CIRCUIT.—Bro. Gibbons writes, "We have just closed our quarterly meeting. Bro. Carson preached with great acceptability and effect; the power of the Lord was manifested; two joined on trial, and there were many penitents. May God convert them." Amen!

SET ON FIRE.—Some scoundrel set fire to the barns of Capt. John H. Hampton and Gen. H. G. Spruell, of Washington county. Loss of Capt. Hampton, \$1,500; of Gen. Spruell, \$1,200.

CHAPELAIN TO CONGRESS.—Rev. Daniel Waldo of New York was elected Chaplain to the House of Representatives on the 21st inst. He is of the Congregational Church, is 94 years of age, and was a soldier in the Revolution.

POST OFFICE CHANGED.—New Institute P. O., Iredell county, N. C. has been changed to Olin.

The nerve which never relaxes, the eye which never blenches, the thought which never wanders—these are the masters of victory.