

CHRISTIAN ADVOCATE.

THE FLOWERS COLLECTION

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE NORTH CAROLINA CONFERENCE, M. E. CHURCH, SOUTH.—RUFUS T. HEFLIN, Editor.

Vol. II.—No. 51

RALPH, THURSDAY EVENING 17, 1857.

\$1 50 a Year, in Advance.

Selections.

From the Charlotte Whig, South Carolina Conference.

The session of this body, which closed last week in Charlotte, was an important one in many respects. Among other business transacted with closed doors, we will mention the adoption of a report from the Committee on Memorials in memory of Rev. Charles S. Walker, who joined the Conference in 1834, and filled various important appointments up to the 18th of January, 1857, when he died at his post on the Spartanburg Circuit. The Conference has held few such men—his death is deeply deplored by his brethren. He has passed to his reward.

An evening session was held on Tuesday, Rev. N. Talley in the chair, for the transaction of business of a special character. The report of the Board of Finance was submitted and adopted, and the amount collected during the year for the relief of superannuated preachers, and the widows and orphans of such as had died in the work, was distributed to the several claimants—there being a deficiency of about 35 per cent. in the collections.

The Committee on Periodicals submitted their report—setting forth the amount collected for the various publications of the church. The plan of endorsing certain papers and periodicals as organs of the church, and of expecting all her ministers to interest themselves in the success of each alike, is wise. The Southern Methodist Quarterly Review, we were sorry to learn at a previous sitting was likely to be discontinued, unless a more liberal patronage should be obtained. The 'Home Circle,' printed at Nashville, is in a state of greater financial security. It is intended, as the name imports, for the family circle, and is free from denominational peculiarities, and is, without doubt, one of the best monthlies, North or South, for a religious household. That it is handsomely supported may be to the praise of Southern ladies—God bless them—who prefer it as a home production, to the milk and cider abolition literature monthlies published at the North.

The Sunday School Visitor is not profitable to the publishers, though a blessing to every child that reads it. Why is it not better supported? A better paper, for children at the South, is not published in the world—and the price is only 25 cents per year.

The Tract Society of the Conference, seems not to have worked to advantage under former arrangements, and the present system is to be discontinued, and a new plan of operations to be adopted in future.

The Methodist church was occupied three each day by different men, and the Presbyterian church every night during Conference, besides occasional service in the Baptist church, and we have heard of none but good sermons having been preached.

The life of a Methodist preacher is clearly one of hardship and privation, and such is the essential nature of many of their privations, that human nature cannot become 'used to it,' as the world says. One of the regular questions propounded as to a candidate for the itinerancy is, 'can he leave home—can he travel—go any where?' Nor can he be admitted into the connection if the answer is negative. All idea of home as a permanent abode is surrendered—every earthly tie is broken, and the man becomes a wanderer, or rather a pilgrim, on the earth, to his home in Heaven. Such men ought to be good—if not good, they are bad. Labors and trials like these, for which no adequate earthly compensation is ever realized, are too severe for the heart of a hypocrite long to endure, surely.

The morning of Thursday was devoted mainly to the examination of character, the details of which we are not permitted to give, and it may be enough simply to state that Methodist preachers should be careful how they indulge in improprieties, for an Argus-eyed public is gazing upon them, and sure they may be of a rough handling when their character comes up before the Annual Conference. The eccentricities and infirmities, and very often the liabilities of men, become the subject of investigation here. Most of the names on this occasion were called but to be praised. The complaints alleged against a brother were in every case required to be stated to his face—his praise was not to be mentioned in his presence.

The Secretary submitted a statement of the comparative numerical strength of the church, by which it appears that in the actual membership there has been an increase of 436 whites and 1832 colored.

It was determined by resolution to set apart the first Friday in April and September as days of fasting and prayer in the South Carolina Conference, one of the special objects being an increase of the ministry.

Rev. J. W. Kelley stated the amount collected for Missions during the year to be \$23,950, and proposed to raise the sum to \$24,000, which object was accomplished at night.

The last session of Conference was

held on Thursday night, the 3d of December, and ninth day of the Conference. Various reports were submitted and acted upon. A resolution was adopted expressive of a want of unanimity in the form of receiving church members, and calling the attention of the next General Conference to this subject.

At about nine o'clock the Bishop, after a very appropriate and impressive address to the preachers, and some few words to the audience, upon the general itinerant system of Methodism, concluded by uniting with the Conference in singing an appropriate hymn. Dr. Cummings of the Holston Conference and President of the Asheville Female College, delivered a fervent prayer to God, when the Bishop proceeded to announce the appointments for the ensuing year. This was done with solemnity and decorum. This service concluded, the Conference adjourned, to meet next year in Charleston, S. C. How many of these self-sacrificing men will not be at the next session? They will scarcely all meet again till that day when all nations shall be assembled before the throne of God.

May the next year be one of greater prosperity than the past has been.

The following is a list of the appointments:

- CHARLESTON DIST.—W. P. MOUZON, P. E. Charleston—Cumberland—James Stacy. " " Trinity—J. T. Wightman. " " Bethel—W. H. Fleming. " " St. James—W. A. Hemmingway.
- Cooper River Cir.—W. W. Jones, W. J. E. Fripp.
- Cooper River Miss.—G. W. Moore, one to be supplied.
- Cypress Cir.—Daniel May.
- St. Andrew's Miss.—To be supplied.
- St. George's and St. Paul's Miss.—A. Nettles.
- St. George's Circuit—J. T. Kilgo.
- Bunber Circuit—H. A. C. Walker.
- Walterboro' Circuit—D. W. Seale, one to be supplied.
- Pon Pon Mission—W. A. Clarke.
- Asheport Mission—F. Rush.
- Combahee Miss.—M. L. Banks, E. G. Gage.
- Allendale Circuit—William Crook.
- Black Swamp Circuit—L. M. Hamer, W. C. Power.
- Bluffton Mission—S. Leard.
- Savannah River Mission—J. D. W. Crook, Richard Dagnall.
- Prince William's Mission—W. Hutte.
- Beaufort Mission—J. R. Coburn.
- Edisto and Jehessee Miss.—C. Wilson.
- GEORGETOWN DIST.—A. M. CHRIETSBERG, P. E. Georgetown Station—D. J. Simmons.
- Sauntp Mission—T. Mitchell.
- Santee Miss.—A. H. Harmon, C. E. Wiggins.
- Black River and Pee Dee Miss.—J. W. Miller, A. J. Evans.
- Conway's Circuit—O. A. Chreitsberg, W. B. Currie.
- Waccamaw Mission—J. A. Minnick.
- Upper Waccamaw Miss.—G. K. Andrews.
- Marion Station—A. G. Stacy.
- Marion Circuit—S. Jones, F. M. Morgan.
- Black River Mission—W. L. Pegues, one to be supplied.
- Black Mingo Mission—William Carson.
- Lynchburg Circuit—J. H. Robinson.
- Dennettsville Cir.—P. F. Kistler, J. M. Cline.
- Society Hill Mission—J. P. Huges.
- Darlington Circuit—G. W. M. Creighton, J. W. Murray.
- Liberty Chapel Mission—A. McCorquodale.
- COLUMBIA DIST.—W. A. GAMEWELL, P. E. Columbia—Washington St.—C. H. Pritchard. " " Congress Mission—N. Talley. " " Marion Street—A. H. Lester.
- Columbia Circuit—D. D. Byars.
- Richland Fork Mission—A. L. Smith.
- Fairfield Circuit—J. M. Bradley.
- Winnabow Circuit—Manning Brown.
- Chesterfield Circuit—Miles Puckett.
- Sumter Station—J. A. Porter.
- Santer Circuit—Bond English.
- Santee Circuit—J. T. Dubose.
- Upper Santee Mission—A. P. Avant.
- Lynchburg Circuit—P. A. M. Williams, D. A. Ogburn.
- Blackwell Circuit—A. B. Stevens.
- Barnwell Circuit—E. A. Price.
- Aiken—W. E. Boone.
- Gaileville Mission—W. W. Mood.
- Lexington Circuit—Martin Eaddy, one to be supplied.
- Wm Martin, Agent Columbia F. College. S. Townsend, Agent for the Tract Society.
- COKEBURY DIST.—R. J. BOYD, P. E. Abbeville " " Colin Murchison, A. N. Wells.
- Anderson Cir.—R. P. Franks, W. S. Black.
- Ninety Six Circuit—W. H. Lawton.
- Batler Circuit—Thomas S. Daniel.
- Edgefield Circuit—J. R. Pickett.
- Newberry Cir.—T. Rayson, W. W. Graham.
- N. W.berry Station—C. McLeod.
- Union Cir.—W. A. McSwain, H. D. Moore.
- Tiger and Enoree Mission—J. Finger.
- Laurens Circuit—J. A. Mood, V. A. Sharpe.
- Greenville Station—F. A. Mood.
- Greenville Circuit—J. S. Connor.
- Pickensville Circuit—A. W. Walker.
- Jocassee Mission—To be supplied.
- Pickers Circuit—J. H. Gleason.
- Walhalla Mission—J. A. Zimmerman.
- Cokesbury Circuit—S. B. Jones, J. W. Wightman.
- CHARLOTTE DIST.—S. H. BROWNE, P. E. Charlotte Station—E. J. Meynardie.
- Charlotte Circuit—L. M. Little, J. L. McGregor.
- Concord Circuit—John Watts.
- Albemarle " " J. W. Poett.
- Wadesboro Station—F. M. Kennedy.
- Wadesboro Circuit—M. A. McKibben, R. R. Pegues.
- Cheraw Station—J. A. Johnson.
- Chesterfield Circuit—E. J. Pennington.
- Camden Station—H. C. Parsons.
- Wateree Mission—J. L. Shuford, B. A. Leonard.

LANCASTER CIRCUIT—J. W. CRIDER. Catawba Mission—A. J. Cauthon. Monroe Cir.—L. Scarborough, J. W. Abernathy. T. R. Walsby, President Carolina F. College. SHELBY DIST.—J. W. KELLEY, P. E. Spartanburg Station—W. C. Kirkland. Spartanburg Cir.—B. G. Jones, A. W. Walker, Superintendent. Piedmont Circuit—J. Hill. Broad River Mission—To be supplied. Yorkville Station—O. A. Darby. Yorkville Circuit—L. Wood. Shelby Circuit—E. W. Thompson. Lincolnton Cir.—S. Ervin, I to be supplied. Catawba Circuit—J. Parker. South Mountain Mission—To be supplied. Lancaster Circuit—F. Smith. Morganon Circuit—G. W. Ivey. John's River Mission—To be supplied. McDowell Circuit—J. S. Nelson. Rutherford " " A. Ervin, A. E. Reaick Columbus " " M. A. Connelly. W. M. Wightman, Pres't Wofford College. Whiteford Smith, Pres't Wofford College. Charles Taylor, President Spartanburg Female College.

JOSEPH TOWN, Pres't Spartanburg F. College. H. M. Wood, Pres't Daventon F. College. H. H. Durant, Agent Spartanburg F. Col. Albert M. Shipp, Prof. Uni. city of N. C. Next Conference to be held at Charleston, S. C.

Are We Sufficiently Sectarian?

This may seem a strange question to many who may read it, and it may perhaps be thought by many that it is at least a strange question for an article in a newspaper. Strange as it may be, however, I shall endeavor to sustain the negative of this question. What do we understand by sectarianism, which is the word frequently used in this connection? It is, I suppose, when properly understood, the maintenance, by one or more individuals, of certain opinions—say in reference to religion—different from the opinions of many others around them: e. g. A man or woman embraces upon conviction of their scriptural authority and wholesome influence, the doctrines and usages, in short, the doctrinal and disciplinary regulations of the Methodist E. Church, South. Now if he adheres to those consistently—if he loves them and defends them, he is called a sectarian. This, we think, is a fair definition of the term; and if so, what is there so terrible in the thing to make it a scarecrow to frighten honest-hearted, but cowardly people from their property so frequently as it is done. It is one of the master-strokes of Satan's policy, that under the influence of the world holds up this terrible name as a formidable barrier to any thing like liberality of character.

If a man now-a-days manifest an honest zeal for his religious principles, or if a preacher boldly avows his own convictions of God's truth, no matter how kindly it is done; the cry of "Bigot," "Sectarian," is raised against him; and that not only by the world, but by hundreds of the members of the Church. Many of the members of our Church cannot bear to hear a preacher plainly and fearlessly explain Methodism from the pulpit, no matter how ably it is done, nor how courteous and kind the spirit of the preacher. They don't like it—they can't bear sectarianism. Such people know but little of the doctrines of the Church; nor can they, if pressed by an adversary, give any satisfactory reasons for their Church relations; nor are they likely ever to be better instructed, for the very same reason which prevents such teachings from the pulpit, prevents the reading of any thing from the press of like character.

This spirit in the people, has put a gag on the mouth of many of our preachers; so that they rarely give themselves to the work of indoctrinating their people. Perhaps the preacher likes to have it so; it is so much easier to whip up a little syllabub for the Sunday's declamation, than to grapple with the feeblely explain Methodism from the pulpit, to take hold of the great doctrines of the gospels, as they are taught in God's Book—to vindicate the theology of his Church erected by overwhelming arguments drawn from His revelation, and to press home those truths with logic and illustration drawn from the store-house of truth—that it is to be feared many of us much more frequently feed our people with dry morsels, drawn from pagan or pantheistic sources than with the Bread of God which came down from heaven. Let us look at this matter a little more closely. Here we will say, is Mr. B. who is a Methodist in his Church relations. We are bound in all christian charity to suppose him an honest man. Now, let us catechise him a little. Why did you become a Methodist? Because I believe their doctrines and discipline are more scriptural, and therefore better calculated to promote my religious prosperity, than those of any other Church. You have been a member of the Church for many years; are not the doctrines the same and the moral discipline the same, neither have grown less scriptural nor are they less calculated to promote your spiritual prosperity than they were at first? Even so—Again, have you not found that when you loved those doctrines most and lived most conformably to the moral discipline of the Church, you have been most pious and most happy in your Christian course? All these I steadfastly believe.

The above, we believe presents a pretty fair view of the case; and if this be so, how can an honest man, with those convictions, become either opposed to the avowal of the great teachings of Methodism or indifferent to their extension? How can Methodist parents, who are honest in their own professions, be indifferent whether their children are Methodists or not—if they truly believe before God that Methodism embraces more scriptural truths in its teachings than any other Church? Can they be indifferent to the Church relations of their children? These questions are, I think, worthy of serious consideration. Now, if they believe that Methodism is unscriptural in its character and teachings, and they can find any Church more scriptural, and of course better adapted to their

improvement in godliness, let them, without delay, seek that more goodly home. Or, if they believe devoutly that some other system of godly teaching and discipline is more likely to lead their children to holiness, and to God and heaven, then let them encourage their children to go there? What is too often brought to our view in these days is that there are parents, who have long been Methodists and have ever been regarded as pillars in the Church, in the presence of their children finding fault with the Church. They express disapprobation of the strictness of its rules; they encourage their children in doing things which they know Methodism forbids, and which they themselves, in their happier days condemned. The sober and faithful warnings of the Church and the Word of God, and the young people mingle with the giddy and gay, and catch their spirit, and wish to do as others do around them.

A ticket to a ball or a dancing party is received, and young Miss wishes to go. There is to be a star actor at the theatre; there is to be a grand circus display, in which are to be all sorts of horses; and wonderful caperment men and women, and delightful music on many instruments, and much exciting songs; and the young folks are all eager to go. Now, what is to be done? The 43 people demand a little. Their position as Methodists stands somewhat in the way; but then those regulations were made a long time ago; the members of other Churches are not so precise, and if they venture any objections to their children it is placed entirely on the ground that the Church gives it; the parents at the same time giving it to be understood that they themselves don't think it wrong. So the battle ends, as might be expected. The youngsters go to the ball; or what is perhaps a still greater triumph for the Devil, there is a dancing frolic at the house of these good old old Methodists. Quere—will the old folks have family prayer at the opening of the ball, or will they wind up the evening's entertainment by reading the Word of God, singing and praying? Well, what next? Where is the pastor? Oh, perhaps he was present, though he didn't dance; and on the whole, demanded himself quite demurely. But does he call the erring member to account? If he does, perhaps he takes hold of the subject, as if he feared to touch it, and a very little apology satisfies him.

What is the influence of all this on the children? Think you that there is not something stealing over to their hearts, a sort of half formed suspicion that the parents are not quite as honestly pious as they seem to be? Or, if not so, then the conduct of the parents has taught them to regard the Church as unnecessarily rigid, and a prejudice is begotten in their hearts, which may drive them away from all religion, or to any rate from the Church in which they were taught and educated. Are not these results of frequent occurrence?

But if these parents had taken proper pains in rearing their children—had patiently indoctrinated them in Methodism—explained to them its peculiarities, and shown the religious propriety of these very things which they had been taught to love—Methodists are to feel that they had a personal interest in its character and fortunes, how different would have been the result. But, alas! it is there not reason to fear that not a few people will go to perdition and take their children with them, rather than be thought straight-laced or sectarian. And now, Mr. Editor, I close this already protracted article. In a future number I shall have some further thoughts on the subject. I close by saying that I wish our people were decidedly more sectarian—I mean according to the definition I have given it.

JAMES O. ANDREW, Summerfield, Ala., Nov. 17th, 1857.

The Discipline on Dancing.

Some months since this paper took occasion to notice a statement in an exchange, that Dancing was taught in a Methodist school in Nashville, Tenn.—and expressed its condemnation of such reprehensible conduct. We find the matter was brought before the late session of the Tennessee Conference, which is thus referred to by the Nashville Christian Advocate: As this matter has excited some interest and involves the reputation of the Church, the late Tennessee Annual Conference by vote requested the Editor to make a brief statement of the facts in the case, and of the decision of the Bishop on a question of law submitted to him by appeal.

This we now propose to do as briefly as practicable, and without partiality. At the fourth Quarterly meeting Conference for 1856, an objection was urged to Mr. Elliott's character because he had dancing taught in the boarding house connected with the Nashville Female Academy, which is under the immediate control of Mr. Elliott. The Conference passed a resolution disapproving the dancing. At the fourth Quarterly Meeting for 1857, the pastor of the Church renewed the complaint, and after hearing Mr. Elliott's defence, a majority refused to pass his character. The presiding elder then stated to the Conference that Mr. Elliott was before the body subject to charge for 'improper conduct,' as specified in the Discipline in the following words, viz: "QUESTION.—What shall be done when a local elder, deacon, or preacher is reported to be guilty of improper tempers, words or actions?"

"ANSWER.—The person so offending shall be reprimanded by the preacher having charge. Should a second trans-

gression take place, one, two, or three faithful friends are to be taken as witnesses. If he be not then cured, he shall be tried at the next Quarterly Conference, and if found guilty and impenitent, he shall be expelled from the Church.

It appeared in the investigation of the case that Mr. Elliott had dancing regularly taught in his boarding house; this he admitted, but denied that it was sinful or improper conduct, and was not condemned by the law of the Church; that the law cited by the presiding elder had no application to his conduct; that the dancing taught in his house was for exercise, health and cheerfulness.

After considerable investigation, the Quarterly Conference appealed from the decision of the presiding elder, as to the application of the law in this case. The appeal was carried to the Bishop presiding at the late Tennessee Conference, Mr. Elliott acquiescing. It was further requested by those appealing that the question be taken to the College of Bishops at their next annual meeting, that a full expression of opinion might be given. Mr. Elliott pledging himself as we understand to abide the decision of the bishops, and that the Church, in case the bishops decide against him, should have no trouble with the matter.

When the appeal was submitted to Bishop Early, he stated there was but one way by which the case can come to the College of Bishops, viz: the appeal must be made to the Bishop presiding at the Annual Conference. He delivers his opinion; and then his administration goes before the College of Bishops for the sanction or disapproval of his colleagues. In this instance the bishop, after carefully investigating the matter, affirmed and sustained the decision of the presiding elder, and caused to be placed on record the following written opinion: "It is contrary to the spirit of the Discipline and of the New Testament, to teach the art and science of no lewd dancing anywhere, or to practice promiscuous dancing anywhere, and therefore the decision of the presiding elder, from which the Quarterly meeting Conference of McKendree Charge in the City of Nashville, has appealed, be and the same is hereby affirmed."

October 9, 1857.

Church of England and Romanism.

The Unionist party in the Church of England, with their organ, the *Unionist*, are proceeding to lengths in the advocacy of Romanist doctrines and practices never before ventured upon by the Tractarians. Their great idea is the hastening of a union of the Greek, Romanist, and Anglican Churches. A conference on this subject is expected, says a correspondent of the *Christian Times*, soon to meet in Paris. "There is connected with this party a society for making known the doctrines of the Church of England and on the Continent, the Secretary of which is the Rev. F. Meyrick, of Trinity College, Oxford. The intention of this society is to represent the Church of England, as approaching so nearly to that of Rome, that words only separate them. The sacrifices of the altar, the propitiatory priesthood of the clergy, the seven sacraments, are some of the doctrines which it maintains to be held in common." The representations of such a party naturally tend to weaken the hands of Protestants in Roman countries on the Continent, by giving an altogether distorted view of our English Protestantism, and, indeed, by bringing it into contempt.

At home, a 'First Catechism of Christian Doctrine' has lately been published by these Unionist clergy.—The Rev. Hugh Robinson writes indignantly in regard to it, to the *Yorkshire Gazette*. After giving a number of extracts to show its Popish tendency, he says: 'Though it talks in one place about Extreme Unction, and in another recognizes the Bishop of Rome as the primate of the Western Church, yet its author is not, as far as I can ascertain, in communion with the Church of Rome, but with that of England; its patrons are not (professedly) Romanists, but members of a Church which authoritatively applies to several of the doctrines and position of the Romish Church, the uncompromising epithet of 'damnable.' Has it come to this with us, that, in this nineteenth century, the articles of the Church shall be signed, and its Liturgy read, and its revenues appropriated by men who have devoted themselves, body and soul, to unto that work which the Church was established to maintain, to advocate those principles against which the Church itself is a living protest?' The Romish organ, the *Weekly Register*, says that this party in the Church of England appeal to the very existence of the *Carlin* newspaper as a proof that their views are gaining ground, and that consequently they ought still to remain in the Establishment. "Was there anything like it," they will ask, "in the palmy days of Tractarianism? We boldly profess all Roman doctrine except the Papal supremacy, and no one hinders us.—Has the Church of England no power to eject from its communion men who go to such extremes? A number of

them are said to be on the eve of leaving it themselves, and their departure is only cause of congratulation, and not of regret. But are they to be permitted to remain nominally in the Church till they have poisoned the minds of numerous followers? and are they to be tolerated in the bold enunciation of principles directly opposed to the Articles of that Church, while professedly members of its communion? If no means exist for their rejection at present, it is certainly time that new measures should be adopted, and we are certain that the leading men of the church, in the passing of such measures, would have the hearty sympathy of the country.—*London paper.*

Church Politicians.

An Irishman, fresh from the Old Country, is reported to have said: "Now, I have seen the seed-ticks, plenty of 'em; show me the politics, of which I have heard so much." Those must have been the better days of the republic; for in these, no one can go amiss for politics and politicians. The pestering insects mentioned do not more abound in their season.

Men of character, who take part in public affairs, begin to decline the name of politicians; they are statesmen. Self is the end of politicians, and their means have the merit of skillful adaptation. The right or wrong lies out of the question. If politics be a science, management is the art.

Can there be any politics in Christ's Church—among his people, his ministers? Here is an old struggle; nature to get them in—grace to thrust them out. At an early day, when there was little to dispute about, the carnal-minded twelve departed, by the way, which should be greatest. Jesus rebuked them by taking a little child and setting him in their midst.

From that day to this, to go no farther back, it has been a struggle. The arts of the world are all suited as its spirit, to the Church. Both, more or less, have got into the Church, and always to damage; they eat out its vitals, and leave a mere shell.

Place and office pay the political hawk just as well, if obtained by intrigue; but what can a christian minister expect by gaining either at the loss of that in which stands all his power? Brotherly love, sincerity, humility, a good conscience—these are to be garnered away, for any thing, at any price; and they wilt and die, when the church politician touches them.

What saith the scripture? "Let no man seek his own, but every man another's wealth." "In honor, preferring one another." "Charity seeketh not her own." "Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem others better than themselves." If politics (i. e.) management, intrigue, schemes of personal ambition, should, perchance, get into a Conference or Association of ministers, ought not the mere reading of such passages to exorcise the evil spirit?

Look in on such an assembly: it is pleasant. Here, may one say, love is the law. These are all brethren. No envying and strife is here. No mixing and counter-mining; no plotting and counter-plotting; no matches or over-matches. They are engaged in advancing the cause of God, and not their own. What is for the good of the Church, that they do. No man's country is swayed by self interest or party allegiance. Each is intent on serving the Master, or content with any position that allows him to do it. Verily, the world ought to enjoy such a spectacle often.

Not now at full length; but were we to draw a church politician, he should be as mild a mannered man as ever rolled up the whites of his eyes and said grace over a dish of scandal. He likes eliques, and can't live without coalitions, all in a religious way, however. A sectional line, or the cut of a coat will serve him for the basis of a party. If a question has once divided the body he never forgets it, and takes care that it shall not be forgotten. He cherishes it, renews it, and plays upon it to suit his purpose. By the grace of God he will lay a trap, and call all hands to prayer just before springing it.

Does he vote on the admission or trial of a member, he does it with an eye ahead, and calculating the effect of that vote upon his future. He thinks them simple who go upon the 'intrinsic merit' of the case. His friends are such as will be useful to him. Those who stand in his way are not his friends.—He has a relish for indirectness; and, with pain and deep regret, sees wrangling in every thing that does not turn out to his liking. Ingenious soul!

One such a man is a plague to any christian body. The temper (or disposition) is catching. Once prevalent, all transparency of character and trustfulness dies before it, and "the wisdom which descendseth not from above, but is earthly, sensual, and devilish," is at a premium.

The name of the Church, this day, is politics; not the politics going on out doors, but within her enclosure; not the politics of the hastings, but of the sanc-

tuary. O, for a scourge to drive them out—the schemers and plotters, with all their traps and small change.

What shall be done with these church politicians, and how shall they be met? Says one, fight the devil with fire. That is their maxim—their plea; but fire is not the element to fight the devil.

Oh ye Jacobs—suppliants of your brethren—take these things hence; these arts, and tricks, and demagogic appeals. Go elsewhere to exercise your profession.—N. O. *Chris. Advocate.*

Poetical Consolations.

We extract the following from the N. York correspondence of the National Intelligencer. The North British Review has reviewed its suspended animation, and the revived issue savors of the healthy Christian sentiment that distinguished it when the genius of Dr. Chalmers influenced its pages. An article on 'Isaac Watts,' especially has the aroma of vital evangelism. The review of course, assigns to Dr. Watts a high position as hymnist, and the article is both genial and interesting. Had I stood at the author's elbow, however, I should have been inclined to whisper in his ear that he might have safely made larger admissions respecting the faulty mechanism of many of Dr. Watts' stanzas, and have given John Wesley credit for some very felicitous emendations of the 'sweet singer's verse.' The hymn commencing 'Come ye that love the Lord,' when published by Dr. Watts, contained the following stanzas:

"The God that rules on high,
And thunders from the sky,
That rides upon the stormy sea,
And manages the stars."

It was thus amended by John Wesley, who incorporated the hymn in his earliest collection:

"The God that rules on high,
And all the earth surveys;
That rides upon the stormy sea,
And calms the raging seas."

In another immortal hymn Watts wrote:

"He dies, the heavenly lover dies;
The tidings strike a doleful sound
On my poor heart stricken deep; he lies
In the cold caverns of the ground."

Wesley thus emended the stanza:

"He dies, the friend of sinners dies;
Lo! Salem's daughters weep around;
A solemn darkness veils the skies,
And sudden tremblings shake the ground."

Several other sentences of Mr. Wesley's felicitous emendations of Dr. Watts' stanzas might be mentioned, in which the alterations of phraseology are very palpable improvements, while the full force of the sentiments is fully preserved. It is not uncommon, by the way, to find fault with emendations of hymnological collections for presuming to alter the hymns they select. But if Dr. Watts, one of the princes among hymnists, can be thus improved, why may not? Of course, a wrong is done to any author by alterations that disguise or misrepresent his sentiments.

Replies to Foolish Questions.

Our laborious and useful brother, Rev. A. M. Box, sends us a communication, calling attention to, and commenting upon the fact that a certain correspondent of our contemporary, the Texas Baptist, publishes a foolish communication, objecting to one of his brethren for having called the Methodist circuit rider, 'our circuit rider.' He also quotes a resolution of the sister Grove Association, objecting to having any but Baptist ministers into Baptist pulpits. Mr. Box's remarks are so very just; but we judge the matters involved to be of too little importance for serious notice, and to benefit the general reader, if there are some foolish Baptists, the whole Baptist Church is not so; and we should not judge the whole Church by a few individuals. Brethren, Christ revealed not again. He could afford slight forbearance; and so can we. Moreover, the kind of controversy encendered by such publications is of the most useless and uninteresting character. Are we obliged to reply because other people publish foolish things about us? We trust not.

Vespers.

A row of little faces by the bed—
A row of little hands upon the spread—
A row of little roguish eyes all closed—
A row of little naked feet exposed.

A gentle mother lulls them in their beds,
Teaching their feet to tread in heaven's ways,
And take this lull in childhood's tiny bed,
The little errors of the day to chide.

No lovelier sight this side of heaven is seen,
And angels hover over the group serene,
Instead of odor in a censor swung,
There floats the fragrance of an infant's tongue.

Then, tumbling headlong into waiting beds,
Beneath the sheets they hid their timid heads;
Till slumber stole away their idle fears,
And like a peeping bird each face appears.

All dressed like angels in their gowns of white,
They're wadded to the skies in dreams of light,
And heaven will sparkle in their eyes at noon,
And stonies grace all their ways adorn.

FREDERICK S. MARSHALL, died at his residence in the Town of Halifax, on the evening of the 2d inst., in the fifty-sixth year of his age. Mr. M. was the oldest native born resident citizen of the ancient Borough of Halifax.