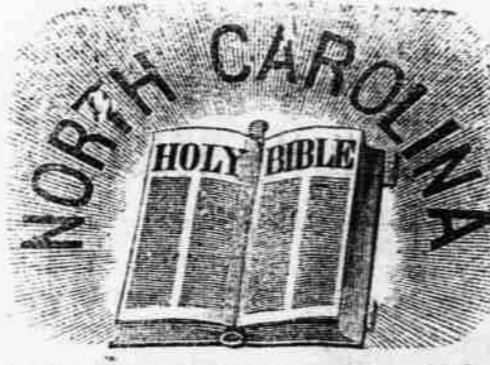


CHRISTIAN ADVOCATE.



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ORIGINAL.

For the N. C. Christian Advocate.
To "H. B. Michaux."

MY DEAR SIR: I have just read your article in the Advocate, and I trust you will permit me, though an entire stranger, in all kindness to enter my protest against its uncharitable spirit and pernicious tendency. I had hoped that the day for such intolerant censorship was passing away, and that a more liberal and catholic spirit was springing up among the avowedly liberal families of the great Protestant brotherhood. I had hoped and rejoiced in the hope, that they had tacitly agreed, after hushing their own recriminations and reconciling their own feuds, to leave intolerance and bigotry to be monopolized by those who are essentially, peculiarly and avowedly exclusive and sectarian. But I am grieved to find that there still remains a class, who have not caught this generous spirit; whose hands, like one of old, are even against their own neck; and who seem to find nothing more congenial than to feast upon bickerings and dissensions previously aroused.

I will not say that I recognize you as a representation of this class, indeed I will not willingly entertain such an opinion of one whom I think I recognize as a prominent minister of a denomination which I sincerely esteem; but I can but believe that this assault upon a small and humble body of Christians, whose very helplessness should have screened them from the thrust of the magnanimous, militates against the genius of liberal Christianity.

Indeed, notwithstanding the acerbity of temper betrayed in your article, you do not seem to be so devoid of the milk of human kindness, but that you yourself apprehend that it will be considered untimely and uncalled for. Never, my dear sir, was your sagacity less at fault. Many of your big-souled, peace-loving readers will be unable to see that it has any other tendency than to create estrangement between those with whom there have existed the most cordial and fraternal relations. And I do not think I am so much deceived in the reputed liberality either of brother Hedlin or Dr. Reese, (a belief which in the case of the former is confirmed by his magnanimous recognition of the recent explanation of the editor of the Sun, which, by the way, one would think would also have satisfied you, and obviated the necessity of your article if even necessary,) to believe that they commend the tone and tendency of your communication; nor can I hardly doubt but that you yourself have ere this regretted that you did not imbibe more of the former's scrupulous regard for Christian courtesy and propriety and forbore from bestowing upon others a title which you know they have ever disavowed.

I will not attempt to vindicate the denunciation from your animadversions, this I leave to more experienced pens. But I wish to say that my perceptions are too obtuse to perceive the justice of your deductions, and that if you are correct I have been most wonderfully deceived. After no very limited association with both clergy and laity, I have yet to find one in the South oblivious to the charge of Unitarianism. You must yourself be aware that the Sun has, time and again, denounced and reputed similar charges, yet no one (the statement of Mr. Paris to the contrary) has ever yet had the temerity to disavow in its columns his belief in the divinity of Christ.

Now until such an one presents himself, or until you can designate his identity, is it not unjust and uncharitable to persist in holding the connection amenable for opinions which they have ever so persistently disclaimed. And is it not as unreasonable to denounce them for the heresies of their Northern brethren, as yourselves for the abolitionism of yours? And just here, let me ask you if you would refuse to circulate the memoirs of a faithful minister, simply because his creed was not quite so orthodox as yours.

In a few more days I must leave the church militant on earth. I humbly trust to join the church triumphant in the skies, and my soul grows sad within me when I think that I must bear with me testimony that my brethren are yet torn with dissensions which distract their energies and bring reproach upon our Master's cause. But I will humbly ever pray, that there may soon dawn a millennium of peace and good will among the boasted opponents of the religious proscriptions, and that they will mutually agree to close their ranks into an unbroken phalanx, for the approaching crusade against intolerance and sectionalism.

In conclusion, let me assure you, my brother, (for such I trust I may call you) that I have written with no spirit of resentment, or with the belief that your attack was intentionally malignant or unjust. I will in all charity believe, that it is the offspring of an over zeal for orthodox truth, and that you yourself will regret that you suffered your valor to get the bet-

ter of you discretion, when you discover what I fearfully apprehend that you will, that is only effect will be to distrust and discord, when you intended to correct and deter from error.

INVALID.

We inserted the article of Bro. Michaux because he appended his own name to it, and because we know and esteem him as a brother in Christ. But a controversy in these columns, is more than we bargained for, and we are under the necessity of excluding both parties for the future. One on each side had a hearing, and that must suffice. If our brethren wish to prosecute the discussion farther, we respectfully refer them to the organs of their own churches.

EDITOR.

For the N. C. Christian Advocate.

Human Frailty.

"It is human to err," is a maxim, to which mankind has yielded universal assent. This is true of man under every circumstance, and with reference to everything. Especially is it true, when we consider man as a moral being with religious duties to discharge. The scriptures teach us, that by the fall, spiritual and physical infirmities have been entailed upon man, and constitutional proclivity to sin has become an essential attribute of his nature. The truth of this is too apparent to require proof. There is no condition in which man can be placed but that he is liable to err; no degree of perfection to which he can attain but that he is liable to fall.

It is not only true that man is thus constitutionally frail; but he is surrounded by such circumstances as are calculated to augment the possibilities of his erring.—The first pair, under all the favorable circumstances, by which they were surrounded in the garden of Eden, were subject to temptation. Trial is essential to a probationary state; we cannot avoid it. When we take this view of man's condition, we are disposed to think, that to err is not only a possibility of our condition but a necessity. This is not true with reference to our religious duties, to the extent of criminality, for while the peculiarities of our nature and the circumstances by which we are surrounded, are such as are calculated to lead us astray; yet we have the promise given, that the grace of God shall be sufficient for us. No man sins from necessity. The prayer of faith will secure to us that divine assistance which will enable us to withstand temptation, resist our constitutional proclivities, and come out more than conquerors in the end.

But it is often the case that this very frailty which is common to us, and these very circumstances by which we are surrounded, lead us to neglect, to place that reliance on God, and to live in the use of those means which are necessary to secure us from error, and keep us steadfast in the faith. The history of the church shows us, that many who ran well for a season, have turned back to the world. Many have fallen from high places. Some of the proudest intellects of this and every age, have yielded to temptation. The man of God whose voice has rung through the churches of the land; whose burning eloquence thrilled the multitude; whose earnest warnings have saved the sinner; whose example and advice have built up the church—himself, in an evil hour, listens to the tempter, and falls. How many cases of the kind are furnished in the annals of the church! How many have come under our own observation!

In view of these facts, what becomes our duty as Christians? In the first place, it is the duty of every Christian to use all the means placed within his reach to build up his brethren. This is especially necessary in the care of young converts. They are unestablished in their religious principles; are not aware of the trials through which they must pass; do not know the temptations they are to meet; are unaccustomed to the discharge of religious duty; all these circumstances render their condition peculiarly dangerous. It is one of the most important duties of the church, to guard the lambs of the flock—to nurse the babes in Christ—to encourage the young in the service of God; and yet, it is a duty more neglected, probably than any other. We labor earnestly for their conversion, and after they are converted take no further interest in them—forget that they are members of the church. The class-leader who prayed so earnestly for them when mourners at the altar, now passes them by without a bow, much less a friendly recognition. The church labors to secure their conversion and then leaves them to take care of themselves. When this state of affairs exists to the extent to which we all know it does, can we be surprised that many who are converted backslide? To my mind it is only a wonder so many continue steadfast in the faith as do.

I inquire now: what is our duty to the fallen? how should we act towards those who are so unfortunate as to yield to the tempter? I am disposed to think, that even Christians are frequently too harsh in their judgments; that we are often too bitter in our denunciations of those who are so unfortunate as to fall. How many have been discouraged in their efforts to do right by feeling that others have no confidence in their success! Have we not been discouraged in their efforts to reform because of the little sympathy manifested in their welfare. And it does seem that in proportion to the height of the position from which the unfortunate one falls is the want of sympathy. Is not the mortification of falling; the knowledge of confidence forfeited; the thought of reputation and character ruined; all this, enough to discourage the man? Will it not require a mighty effort to rise again, even under this load? Is it kind then; is it right; is it Christian, to add to the weight already too heavy to be borne, the burden of a "cold shoulder"? No! it is not right! Instead of turning away from the fallen; instead of slandering him as a serpent, go do as you would be done by. Take your unfortunate brother by the hand—help him to his feet—steady him there, and he will bless you in his heart, pray for you in his closet, and love you forever. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

RIDGEWAY.

For the N. C. Christian Advocate.

"Effectual Calling."

This is one of the articles of faith among Calvinistic Presbyterians. There are many pious members of the Presbyterian church who do not even suppose that the odious doctrine involved in this caption is brought in, or embraced by the Presbyterian church. Will you look at what the church says upon this subject—see Confession of Faith, page 61. "All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call."

"Page 63, This effectual call is of God's free and special grace alone." Page 211, What is effectual calling? Effectual calling is the work of God's almighty power and grace." Page 213, "Are the elect only effectually called? All the elect, and they only, are effectually called." Page 25, "Neither are any other redeemed by Christ, effectually called, but the elect only."

Would a novice in theology suppose for one moment that none of this array of theology is found in the sacred book? Well, it is so. It is in the Confession of Faith, and some may regard that theology enough for them. The framers of this system of theology saw the difficulties that were clustering in thick profusion along their pathway, but their hearts refused to yield and they cling to it, and gave it to posterity, and in doing so consigned infants to—I will not write the word. The Confession of Faith, page 64, "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit." What then, becomes of non-elect infants, dying in infancy? they cannot be saved, if they cannot be saved where do they go? If there are elect infants there must be non-elect infants, according to the doctrine involved in "Effectual calling."

Besides all this there is not one word said in the Bible about "effectual calling" Christian theology without the Bible! O the wisdom of man!

AMINIS.

Aspen Grove, N. C.

SELECTIONS.

Methodism and High Churchism.

The following letter, taken from the Chicago Church Record, and reply by the Editor of the North-west Advocate, present the questions between the Protestant Episcopal, and the Methodist Episcopal Churches, in a way which is well adapted to the meridian of North Carolina.

A LETTER TO THE METHODIST EPISCOPAL CHURCH.

BY A PRESBYTER.

Brethren, read this letter, and see if it be written with truth, love, and yearning for Christian unity. (a)

John Wesley was a presbyter of the church of Christ in England, which happened by English law to be the established church of England. This last is a matter of state, with which the Divine Kingdom of Christ in England and elsewhere, has no concern. (b) Therefore, Wesley was, like the author of this letter, a presbyter in the Holy Catholic Church of the apostles' creed. Wesley never professed to be a bishop, holding the apostolic office, like the bishop of the Holy Catholic Church. The Methodists do not profess to have existed before, but to have been founded by Wesley. (c) You now profess to have bishops, Wesley did not profess to make bishops, but opposed the thought of attempting to be, unlawfully, or to make unscripturally, a bishop. (d) For these

not consecrate bishops unless he had a divine commission like Christ, who only had the right to send apostles, and give them their *lasting* commission—"Lo! I am with you always to the end of the world"—and, therefore, the power to continue the apostolic office. This power they began to exercise by appointing Matthias, who "was numbered with the eleven apostles," and who assisted at the ordination of the deacon martyr Stephen, the deacon Philip, and five more; ("Act. vi.") for "the twelve" acted there, before Paul, the *thirteenth* apostle, was chosen, directly, by Christ.—Paul the *thirteenth* apostle, preceded to act with Barnabas, the *fourteenth* apostle. (Acts xiv. 14.) This continued until Timothy, Silas, or Silvanus, and others, were appointed to the *apostolic* office; (1 Thess. i. 1. Conf. ii. Gand 18) where "we the apostles of Christ," becomes "even I Paul," when he speaks of himself apart from the three. * [e]

I repeat, Wesley did not profess to hold the apostolic office, nor to be able to ordain ministers; but stoutly resisted every such assumption by himself, or others, and remained a presbyter of the church, in England, until his departure. [f] Or, if it be pretended, that Wesley in his old age, did lay on hands, not to bless, but to *ordain* Coke, and others as bishops, then, his brother Charles Wesley has given answer enough, in the right way to answer such folly, according to the advice of Solomon:

"So easily are bishops made,
By man's or woman's whim,
Wesley lay hands on Coke that laid,
But who laid hands on him?" [g]

Wesley was a presbyter—so am I. Wesley made bishops—so can I. Therefore, if you have bishops, I can make bishops just as good.

Now what I have said is true. You seek and love truth. Then receive what I have said, or overthrow it. Talk, abuse, fanatical tirade, *could not overthrow nor so id. his orical truth.*

Or, if you profess that Wesley had divine, superhuman power, acknowledge the claims of Emmanuel Swedenborg, and other great, learned, probably sincere but self-deceived or deceiving prophets. Your bishops, then, are bishops, if I can make bishops; and your ministers are ordained, if I have authority to ordain. But I am not a bishop, holding the apostolic office to ordain, but only a bishop or elder, presbyter, in the New Testament sense, and in the church, only the successors of the apostles, like Matthias, Barnabas, Timothy, Silas Titus, and the "angels of the seven churches," and other successors of the apostles.

Therefore, *come home!* Come back to your loving mother's house. If she lack piety, and be full of sin, according to modern Pharisaical cant, and rant, why then come, and help to brush away her sins, and fill her brimful of piety. We need good men. We are miserable sinners—Come home, and over, and back, and help us! Have your bishops made bishops, and your ministers made ministers, and "let there be no seism in the body"—"that they all may be one." [h]

"One song employ all nations and all cry,
Worthy the Lamb, for He was slain for us."

* See Chapman's Sermons on the Ministry, Doctrines, and Worship of the Church—a capital book.

REMARKS.

As we are an humble presbyter of the Methodist Episcopal Church, we will respond in brief to this letter of "A Presbyter," and trust the editor of the *Church Record* will give us reply as we have given the letter. We are content that our people shall see both sides. We will consider the letter in the order indicated by the italic letters we have inserted.

[a] If so full of "yearning for Christian unity," why not come to us? We were first on the ground, and are by far the largest, numerically. If you will declare your belief in our doctrines, and willingness to be governed by our Discipline, we will receive you, and not compel you to pass the ordinary probation.

(b) Will the Protestant Episcopal Church declare officially that it is opposed to the union of the Church of England with the state? Will it protest against the royal headship of the British queen? Will it protest against the assumption of temporal lordship by Episcopal prelates, and insist that the bishops of the church should not, as such, be peers of the British realm? Will it protest against a compulsory title system, and against the adjudication of doctrinal questions by secular courts? Will it send Bishops Mellvain and McCockrey to England to lay this protest before the prelates of the church?

[c] So are we, so are all our elders. [d] Let our readers go back to the letter of "Presbyter," and read: "Wesley never professed to be a bishop," etc., and then read what Wesley said, and draw their own conclusions as to "Presbyter's" acquaintance with the *earnest* man. In vol. vii. p. 312, Works we find: "For these

forty years I have been in doubt as to that question. What obedience is due to heathenish priests and mitred infidels? I can not see that I am under any obligation to obey further than these lamps [of the land] require. I firmly believe I am a scriptural episcopos [bishop] AS MUCH AS ANY MAN IN ENGLAND, OR IN EUROPE. [For the uninterrupted succession I know to be a fable which no man ever did or ever can prove.]"

"He could not consecrate bishops," etc. We do wonder if "Presbyter" has so far imposed upon his common sense as to believe all the cant of high-church claim? Can it be possible?

We will not argue the question, but proceed to demonstrate from Episcopal authority that there is no *divine law* limiting power of ordination to bishops.

Archbishop Bramhall says: "It is not at all material whether episcopacy and priesthood be two distinct orders, or distinct degrees of the same order." That is pretty orthodox Methodism.

Our next authority is vouchered for by "Presbyter" as "a presbyter of the Church in England until his departure," etc., viz., John Wesley. He says: "The plea of *divine right* for diocesan episcopacy was never heard of in the primitive church." "Bishops and presbyters were of the same order, and had the same right to ordain" [vol. vii. p. 311.]

Archdeacon Mason: "Seeing a presbyter is equal to a Bishop in the power of order, he hath intrinsically power to give orders." If Presbyter still insists upon the absolute necessity of belief in the apostolic succession of presbyters and bishops in our church, he will do well to ponder the words of the Bishop of Hereford; "To spread abroad this notion would be to make ourselves the derision of the world."

We also consider in his consideration the words of Archbishop Whately. "There is not a minister in all Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree." (e) A word or two in reference to Mr. Wesley's remaining in the church of England. He did so, and yet.

1. He organized societies, into which he introduced, or in which he permitted, usages contrary to the canons and usages of the establishment. Some of these he specifies in volume vii. p. 274, viz: "Preaching a broad," "praying extempore," and "permitting preachers who were not episcopally ordained;" and adds: "Were we pushed on this side, were no alternative allowed, we should judge it our *bounden duty* rather wholly to separate from the church than to give up any one of these points."

2. He considered his societies as part and parcel of the true, holy, apostolical church. We have seen that he did not consider diocesan episcopacy, or the pretended apostolical succession, as essential to church order—that the latter he knew to be a fable. Hear him define the church, and see if his societies are included.

"According to our Twentieth article, a particular church is a congregation of faithful people—*cattus credulium*, the words in our Latin edition among whom the word of God is preached, and the sacraments duly administered." Here is a true logical definition, containing both the essence and properties of a church" (vol. vii. p. 313.)

"It (church) may be taken indifferently for any number of people, how small or great soever. As, 'where two or three meet in his name, there is Christ; to speak with St. Cyprian; 'Where two or three believers are met together, there is a church.'" Sermons, vol. ii. p. 154.—"The catholic or universal church, is all the persons in the universe whom God hath so called out of the world as to entitle them to the preceding character" vol. ii. p. 157.

We will not insult the common sense of the reader by arguing the proposition.

3. Mr. Wesley was in early life an ardent churchman. His devotion almost became bigotry. But as years advanced his views changed radically. He gave up the figment of an unbroken succession, became convinced that bishops and priests were one order, and claimed and exercised the power of ordination. In addition, he entertained serious doubts about the lawfulness of his remaining in connection with the church of England.

In one of his letters to Rev. Robert Walker, written in 1755, in speaking of his preachers and their views of separation, he said, they had weighed the point long and deeply. They have very particularly, and with earnest and continued prayer considered the lawfulness of it, and they allow "that it is lawful to abide therein then it is not lawful to separate." But they aver it is not lawful to abide therein, and for the following reasons:

"First, With regard to the liturgy itself, &c.

"Second, As to the laws of the church, if they include the canons and decretals, both of which are received as such in our courts, they think 'the letter are the very

drugs of popery, and that many of the former, the canons of 1603, are as grossly wicked as absurd.' And over and above the objection they have to several particulars, they think—1. 'The spirit which they breathe is truly popish and anti-christian.' 2. 'That nothing can be more diabolical than the *ipso-facto* excommunication so often contained therein.' 3. 'That the whole method of executing these canons, the process used in our spiritual courts, is too bad to be tolerated—not in a Christian, but—in a Mohammedan or pagan nation.'

4. 'The doctrines taught by these [ministers] and indeed by a great majority of the church ministers' they think 'are not only wrong, but fundamentally so, and subversive of the whole gospel.' They, therefore, doubt 'whether it be lawful to bid them God-speed, or to have fellowship with them.'" (vol. vii. pp. 273, 274.)

Now, does this zealous presbyter, who died in the church, say, "On no account depart—these are all mistaken and schismatical views?" No. He says: "I will freely acknowledge that I cannot answer these arguments to my own satisfaction; so that my conclusion—which I cannot yet give up—that it is lawful to continue in the church—stands, I know not how, without any premises that are to bear its weight!" We have not room for additional paragraphs of similar import, nor are they needed. Our case is made out.

We only ask why do such writers as "Presbyter," when they would unsettle the faith of our people in our church order, by Mr. Wesley's remaining in the Established Church, withhold such paragraphs as those above? Why?

(g.) It is easier to give such a sneer than to answer the arguments in favor of Presbyterian ordination. How much logic is in a sneer?

(h) "Come home." Where to? We never were in the Protestant Episcopal Church. Mr. Wesley was never in it. We are an older church—"Come home." We are at home—thank God—we are!—Our home—we love it—it is a goodly one. It hath been our shelter. We have sat down at its board, and royal has been the cheer! And often in our home below, we have sung of our home above. But we shall surely be excused if we decline moving into a smaller, and, as we think, an inferior building, which, although *never* *thru* *ours*, is sadly lumbered by traps which have the Romish brand upon them. "Come to your loving mother's home."—Amen—in God's good time, we and our young sister, the P. E. Church, will both try to do so, for "Jerusalem, which is above, is the mother of us all."

"Have your bishops made bishops, and your ministers made ministers?" Thank you. We have good reason to say that has been done by divine calling, and an ordination more valid than the laying on of hands by a convention of Ouderdoms. They are scriptural ministers, with the true apostolical succession of sound experience, divine calling, doctrine uncorrupt, and life unblamable!

"Let there be no schism." All one! We would gladly say Amen, but how can that be when one of the smallest denominations of Christendom stands up and unchurches her sisters, denies their right to the sacraments, ignores their clergy, and pronounces them schismatics? Upon the men who thus stand, be the blame of division! Upon them, the wrong?

Here we pause. We have written these paragraphs with regret, but from a sense of duty. We are represented as being un-Wesleyan in refusing to come under the watch-care of Episcopal rectors. Wesley is quoted against his own people. We have borne this until forbearance would be treason. We can smile at the offer of "A Presbyter" to make us a minister [we have had such before, made personally]—we can smile at the fancied superiority claimed by the High Churchmen of our times—we can smile at the preposterous invitation they offer, but sheer historic perversion we must expose, though the perversion may have been made in ignorance.

An Old Story in a New Dress.

"I tell it as it was told to me."

A very long time ago in the western part of England, there lived an aged couple, whose time had passed away since early youth, in the every day round of farm life, and who had never been known to have the least ill feeling towards each other ever since the time when good old person Herold had united them in the holy bonds of wedlock, twenty-five years before. So well was their conjugal happiness known, that they were spoken of far and near, as the happiest pair known. Now, the Devil, (excuse the abrupt mention of his name,) had been trying for twenty years to make what is so commonly called "a fuss in the family," between those companions. But much to his mortification, he had not been able to induce the old gentleman to grumble about breakfast being too late one, or the old lady to give a single certain lecture. After repeated efforts, the Devil became discouraged, and had he not been a person of great determination, he would have doubtless given up the work in despair. One day as he walked along in a very early mood after another attempt to get the old lady to quarrel about the pigs getting into the yard, he met an old woman, a near neighbor of the old couple. As Mr. Devil and the neighbor were very particular friends, they must needs stop on the way to chat a little.

"Good morning, sir," said she, "and pray what makes you look so scowly this beautiful morning, isn't the controversy between the two churches doing good service?"

"Yes."

"Isn't Dea. W. making plenty of bad whisky?"

"Yes."

"Well, what is the matter, my highly honored master?"

"Everything else going on well enough," replied the Devil, "but," and he looked as sour as a sick monkey on a crab-apple tree, "old Blueford and his wife over here, are injuring the cause terribly, by their bad example, and after trying for years to induce them to do better, I must say, I consider them hopeless."

The old hag stood for a moment in deep thought. "Are you sure that you have tried every way?"

"Every way that I can think of."

"Are you certain?"

"Yes."

"Well," said she, "If you will promise to make me a present of a new pair of shoes, in case I succeed, I will make the attempt myself, and see if I can't raise a quarrel between them."

To this reasonable request, the Devil gladly assented. The old hag went her way to neighbor Blueford's house, and found old Mrs. Blueford busily engaged in getting things ready for her husband's comfort on his return from work. After the usual compliments had passed, the following dialogue took place.

"Well, friend B., you and Mr. B. have lived a long time together."

"Five and twenty years come next November," replied Mrs. B.

"And all this time you have ^{cried} ^{over} ^{me} the least quarrel?"

"Not one."

"I am truly glad to hear it," continued the hag. "I consider it my duty to warn you that though this is the case, yet you must not expect to be so always. Have you not observed of late that Mr. Blue ord has grown peevish and sullen at times?"

"A very little so," observed Mrs. Blueford.

"I know it," continued the hag, "and let me warn you in time to be on your guard."

Mrs. B. did think she had better do so, and asked advice how she had better manage the case.

"Have you not noticed," said the hag, "that your husband has a bunch of long, coarse hair growing on a mole, under the chin on the side of his throat?"

"Yes."

"These are the cause of trouble, and as long as they remain you had better look out. Now as a friend I would advise you to cut them off the first time you get a chance, and thus end 'll the trouble."

"If you say so I will," replied the credulous old lady.

Soon after this the hag started for home, and made it convenient to meet Mr. B. on the way. Much the same talk related to his domestic happiness passed between them, as said between her and the old woman.

"But, friend Blueford," said she, "I think it my duty as a Christian, to warn you to be on your guard, for I tell you that your wife intends your ruin."

Old Mr. B. was very much astonished, yet he could not wholly discredit her words.

When he reached home he threw himself upon the bed in great perplexity, and feigning sleep, studied over the matter in his own mind. His wife thinking this a good opportunity to cut off the obnoxious hair, took her razor and crept softly to his side. Now the old lady was very much frightened at holding a razor so close to her husband's throat, and her hand was not so steady as it once was; so, between the two she went to work very awkwardly and pulled the hairs instead of cutting them. Mr. B. opened his eyes and there stood his wife with a razor at his throat! After what had been told him, she intended to murder him. He sprang from the bed in horror, and no explanation or entreaty could convince him to the contrary. So from that time forth there was no more peace in that house. It was jaw, jaw, quarreling and wrangling all the time.

With delight the Devil heard of the success of the faithful emissary, and sent her word that if she would meet him at the end of the lawn, at a certain time, he would pay her the shoes.

At the appointed time she repaired to the spot and found the Devil at the place. He put the shoes on the end of a long pole and standing on the opposite side of the fence, handed them over to her. She was very much pleased with them, they were exactly the article.

"But there is one thing, Mr. Devil, I would like to have explained, that is, why you hand them to me on a stick?"

"Very easy to explain," replied he, "any one who has the cunning and meanness to do as you have done, don't get nearer than twenty feet of me." So saying he fled in terror.

After a while the old woman died, and when she applied for admission to the lower regions, the Devil would not let her in, for fear she might de throne him, as she was his superior. So the old woman is yet compelled to wander over the world, creating quarrels and strife in peaceful families and neighborhoods.

Would you like to know her name? It is Madam Scandal! When she died, her children, the young Scandalizers, were left orphans, but the Devil, in consideration of the service done by the mother, adopted them, so you see he is the father of that respectable class of people called scandal-mongers.