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REV. J. B. BOBBITT, EDITOR AND PUBLISHER.

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Communicated.

For the Advocate.
THE GENERAL CONFERENCE--ITS WORK.

The General Conference--the quadrennial session of the chief council of the Methodist Church--convenes next May in the city of Louisville, Ky. It will be composed of ministers and lay delegates elected by the annual conferences. The work of the highest legislative body of our church embraces all the great and good objects needful to preserve the sound doctrine of the church, advance its educational interests and spread its moral power through the world. The legislative bodies, the General Conference does the most of its work in the committee room. The great leading measures of the Conference are referred to the committees, who take them in hand, consider them thoroughly and recommend in a report what the Conference, as a whole, ought to do. Sometimes the reports of these committees are laid on the table, but as a general rule, the measures recommended are adopted. The committee work then is the great work of the Conference. Hence, it is the inevitable usage, as soon as the Conference is organized for business, to proceed to appoint the leading committees. There are usually eight committees, viz: One on Episcopacy, one on Books and Periodicals, one on Discipline, one on Boundaries, one on Missions, one on Revivals, one on Education, one on Sabbath schools. Besides these, there may be committees on special subjects. There is one delegate from each Conference delegation put on each of these committees. The rules that guide the appointment of these committees, and the peculiar fitness of each delegate to do certain work. For instance, in the delegation of the Conference there is one man peculiarly qualified to render valuable service on the Committee of Education; he, of course, will go on that committee. Another man of superior qualifications to serve on the Committee of Books and Periodicals, and he is put on this committee. A third is just the man to render valuable service on the Committee of Sabbath schools; a fourth is the man to serve on the Committee of Missions, and so on until all the committees are manned with delegates suitable to the nature of the work to be done. In this way, the varied talents and resources of each delegate are utilized, so as to make every member contribute to the bright side of his talents to the general good of the work. Looking at this work along the lines of these various committees, we see clearly, wherein the effective strength of a delegation lies. Not in speech making, and efforts at display, but in peculiar fitness to represent the various interests of the church.

Having said this much on the formation of Committees, which may serve at least to enlighten some of our brethren, who have never attended a General Conference, and may possibly have the honor of attending that day as members; we pass on to notice some of the leading interests that will come before that body. One of the distinguishing features of Methodism is the itinerancy. We possess this great peculiarity of our church, which has contributed so much in spreading the glorious Gospel among all classes of society, will not be specially broken by the passage of a law, extending the *pastor-ali-termini-antiqui*. We know that there are leading men in the M. E. Church South, who will advocate with all their power the passage of such a law. We have not time to argue the case, but simply express our cordial protest against it. This great wheel of Methodism, we hope, will be kept in its most effective operation, and entirely free from any modification that tends to localization. The Sunday-school department will deserve the most mature deliberation in devising ways and means to give it more wide spread prosperity. The Sunday-school is the hope of the children, the children the hope of the future church, and the church is the hope of the world. Having done so much already, cannot the Sabbath school do far more? Is it occupying its widest field? Cannot its power be multiplied by multiplied Sunday-schools? Is the spiritual power of the Sunday-school fully developed? Cannot the school be made a kind of social university in which all the members of the church may have reaching departments of spiritual teaching, reaching all ages and providing for all capacities? These are questions of the day. The Committee on Books and Periodicals has a deeply interesting department to consider. The work of publishing and circulating healthy knowledge in the form of periodicals and books, has been, and will ever be,

unspeakably useful in explaining, defending and impressing its great features of doctrinal doctrine and polity on the minds of our people. We think that this committee might consider profitably two questions, viz: Can our publications be made any cheaper? What can be done to give a wider diffusion to our books and periodicals, especially to foster and circulate our Conference Organs, and the general Conference publications?

Among other matters of great interest, which may be expected to claim the attention of the Conference, will be our Missionary enterprise at home and abroad. These are two serious impediments to the prosperity of our Missions, viz: The lack of liberal contributions on the part of the laity, and the want of a sufficient number of effective men to go out and labor in the Mission fields. What can be done to remove these difficulties remains to be seen. The Providential Hand of God is beckoning the church on to loftier efforts in Missionary work; as it is seen leveling mountains and bridging oceans to prepare highways for the feet of His ambassadors. Language literature, commerce, the invention of steam power, of printing, and telegraphs, can now be utilized in helping the Missionary in his noble work of transforming heathen, dangerous into the heirs of the Kingdom, and planting the world-illuminating Cross in all parts of the earth. Will the Church work with God and avail herself of these potent resources? The Committee on Education will, of course, recognize the vital importance of doing every thing possible to push forward the great work of Education.

But we close by simply suggesting that the City of the Annual Conference in this respect will have been fulfilled, when the Conference elects its delegates--not upon the ground of mere personal popularity among the preachers, or upon the ground of higher official position in the church, or upon the ground of former membership in the General Conference; but upon the true basis of *peculiar fitness* to do effective work along the various lines of church interest, indicated in the particular work assigned to each of the committees. Those who are selected should be men of sound practical judgment, of deep piety, and in harmony with all the enterprises of the Conference. The good of the church requires that every Annual Conference should elect out of its body one man for each of the committees, who is best qualified to perform the work that will be assigned him. That is, whenever a Conference has a right to as many delegates as there may be committees in the General Conference. If not, there should be the right man for certain work so far as they go.

For the Advocate.
CARY CIRCUIT.

Historical Sketch--Successful year--District Conference--Rev. W. H. Bobbitt--Revival at Cary--Flourishing School--Protracted Meetings--4th Quarterly Meeting--A Parsonage for the Circuit--Conference Collections--Old and young studying God's Word--Present status and future prospects.
Mr. Editor: Having held all my Protracted Meetings, and passed through our last Quarterly Meeting, for this ecclesiastical year, I propose now to give your readers a short account of what has been accomplished, as well as the present status and future prospects of this interesting charge.

Cary circuit was originally a part of the old Wake or Raleigh circuit, and extends from Cary, on the west, to Mt. Zion, in Johnston, on the east, embracing all the territory on the south side of the N. C. Railroad, formerly belonging to the old circuit, with one church, viz: Ebenezer, on the north. This circuit was set apart in 1870, and was known as "Wake circuit," but at our last Conference its name was changed to "Cary," that place being head-quarters. The present has been a very interesting, important and successful year in the history of this charge. In July last the Raleigh District Conference held its session with us at Cary, which was a complete and grand success, and exerted an influence for good, which is still seen and felt among us, and will be for many a day. The Presiding Elder, Rev. Wm. H. Bobbitt, filled the chair with the ease, acceptability, dignity and ability, that would have reflected credit upon any officer in the church. Among the substantial evidences of the success of that occasion, was a gracious revival of religion. For several consecutive weeks I can truly say I never witnessed or enjoyed a better. Twenty-three souls found peace in be-

lieving. There was but one unconverted white adult person left in the village, that I could hear of, and he was an earnest penitent! It was almost a little type of heaven! Indeed, I have never seen a person under the influence of strong drink, or heard an oath in the place! A model village, indeed!

Among other attractive features of Cary, is a good flourishing Male and Female School, conducted by Rev. Jesse Page, and Mrs. Virginia E. Paul, widow of the late Rev. Wm. E. Paul, of precious memory. We have held protracted meetings at five appointments, viz: Cary, Beulah, Ebenezer, Mt. Zion, and Holland's, which resulted, I believe, in the conversion of 43 precious souls. Some of those meetings were seasons of great spiritual power, and truly refreshing to the people of God! I cheerfully acknowledge my indebtedness to Rev. J. E. Thompson, the worthy and deservedly popular pastor of Smithfield circuit; Rev. Jesse Page, of the Protracted M. E. Church, and Rev. T. J. Whitaker, local elder, for valuable services.

Our 4th Quarterly Meeting, was held at Beulah, on Saturday and Sabbath last. We had a good attendance, and a very pleasant season. Bro. Bobbitt, the Elder, preached with his usual ease, unction and ability. My people will be more than pleased to welcome him back to this District, as long as the law will admit. He has won his way into their hearts, by his genial, gentle, modest and unassuming, yet dignified, bearing among them, socially; and by his fervent, affectionate, simple, yet able disposition of God's Word! I have been agonizing the question of securing a Parsonage on this work for some time past, and the indications are that success will soon crown our efforts. At our last Quarterly Conference important action was taken in the matter, and we hope soon to purchase or commence building.

All the enterprises of the church are being attended to; all the collections ordered by the Conference have been, or will be raised. The Raleigh Advocate is very well patronized by my people--is giving perfect satisfaction, and accomplishing much good. The Sabbath school cause has received a new impulse. All our schools have enjoyed good success--some of them unusual prosperity--especially that at Cary, which is steadily and rapidly increasing in numbers, interest and usefulness. At that school we are using the "Unitarian Lesson Papers," published and recommended by our church; which, in my judgment, superior to any system of Sabbath school instruction yet employed. With us old and young are engaged in studying God's Word systematically and thoroughly, and are thus receiving "the sincere milk of the Word, that they may grow thereby."

In view of what has already been said, it is quite natural, and eminently proper also, that I should add, that the spiritual state of this charge is very good. The prospect as to its future is bright, and steadily improving. I "thank God, and take courage."
A. R. RAYN, P. C.
Cary, Oct. 15th, 1873.

For the Advocate.
MISSIONS--NO. 6.
Can the Whole World be Evangelized.

The feasibility of evangelizing the world appears in the great commission--Go ye into all the world and preach the Gospel to every creature. If the gospel could not be preached to all nations, kindreds and tribes, the command would be unreasonable, but Christ does not give unreasonable commands; therefore it can be done. The feasibility of preaching the glad tidings of salvation to every creature appears furthermore, in what has already been done. In the course of eighteen centuries, a large portion of the habitable globe has been put under the systematic means of spiritual culture. In the broad field of North America, the work of evangelization is making hopeful progress. Two hundred and fifty years ago, North America was an unbroken forest. A squirrel, it is said, could run from the Atlantic to the Pacific ocean, on the limbs of the forest trees. Now a striated population of over thirty eight millions is dotting the broad continent with populous cities and fruitful farms. The spread of christianity in this country during two centuries is highly encouraging. The religious statistics of the United States up to the date of 1872, make the following exhibit: Ministers, all kinds, 83,610.

Church Members, all kinds, 75,471.
Gospel members, all kinds, 11,449,151.
Sunday School scholars and teachers, all kinds, 5,016,333.
Contributions to Church purposes, \$47,636,455.
Religious periodicals, 319.
Deconsecrated colleges, 359.

This array of christian forces organized to maintain and propagate the truth of the Gospel at home and abroad, is certainly capable of evangelizing a large portion of the human race, and shows how much can be done in a few hundred years. The magnificent continent of Europe, in a broad sense, under the culture of Gospel appliances, and has boundless resources to spare in sending the Gospel to distant nations. The churches of the United States and Great Britain have sufficient resources of men and money to send the Gospel to every creature on the earth, in less than a quarter of a century, if they were drawn out and directed in that channel. On this point, the remarks of Dr. Angers of London at the recent Evangelical Alliance, are very appropriate. Speaking of "The duty of churches in relation to missions," he said:

"In ten or twenty years from this time, our remission of sin is proclaimed to all nations? He believed it could; and if it could, it was the duty of all Christians to use every effort to do so. A missionary can effect more now--fourfold what he could twenty years ago. What is needed? Give 30,000 missionaries and fifteen millions a year, and in ten years, I estimate that the Christian religion can be preached to every creature upon the earth. It seemed a large number of men at the first glance; but there was not a Protestant church but could furnish the number from its own ranks. England sent quite as many men to China to take a single fortress. There were more than that number sent in a single battle during the late American war. It seemed a large sum of money, but it would only amount to three pounds sterling per head to each member of the Protestant churches of England. It was said that the work ought to begin at home. Begin at home by all means; but don't stop there. If the world is to wait till London and New York are converted, it would have to wait a long time. The smallness of the success of missions, I entirely deny the accuracy of the answer. It is demonstrable that the success of the Gospel in the last one hundred years is greater than the success it has achieved in any preceding hundred years--I say even say in any preceding thousand years. We look back fondly on the first ages, and sigh for the gift of tongues and for Pentecostal blessing, and yet in the last century more has been done to give the Bible to the world than was done in the first ten centuries of our era. Twenty millions at most were read in the first hundred years; a grand and twenty millions were made in languages spoken by more than half the globe. There are more conversions from heathenism, in proportion to the number of preachers, than there are at home. It costs more for man to make a Christian in London or in New York than it costs in heathendom. Even when Constantine proclaimed Christianity as the religion of the Roman Empire, the nominal Christians of the Empire were fewer than one-fifth of the population; and when the Christians were most numerous in those ages, they never exceeded one hundredth part of the population of the entire globe. Christians now form one fifth. We give ten times as much as we give one hundred years ago. Only as yet we are playing with our duty, not earnestly discharging it. In a generation we could preach the gospel and give the New Testament to every creature. Our plans are less than our ability, as they are less than the needs of the world, and the claims of our Lord. This Alliance has some important practical work. It shows an essential truth may be separated from what is subordinate, and is therefore proof to the world of a common Christianity. It avows our unity, and aims to deepen our mutual love. These now are important ends. But a third is wanting, and the Alliance will take up the cry--the Gospel for Christ--if it will urge this cry till all existing agencies are doing their duty, and, if necessary, till other agencies are added, simply evangelical, for carrying the gospel, oral and written, to every creature, who shall then have a threefold cord--the maintenance of brotherly love, the deepening of brotherly love, the universal diffusion of the gospel--a threefold cord that cannot be broken."

In the third place, let it be remembered that in about three centuries, primitive christianity having survived ten bloody persecutions, exterminated the giant growths of pagan religion, and so firmly established itself throughout the extended empire of imperial Rome as to change that colossal government from a persecuting into a professed protector of its adherents and institutions. And this brilliant achievement of the Gospel was accomplished with much fewer resources than the church has in this age. The primitive christians had no press for the rapid diffusion of their doctrines as we have--no public sentiment in favor of the Gospel as to the date of 1872, make the following exhibit: Ministers, all kinds, 83,610.

for Christ--no established, powerful christian nations to sustain them, as missionaries now have--no steam power to carry them easily and speedily to all parts of the world. There was certainly less seeming probability that the first christians with their scanty resources should change the moral condition of the Roman world, than there is now, that the modern church with her greater and efficient instrumentalities should be crowned with the success of converting the earth's entire population.

THE HEATHEN, ETC.

We were present sometime since at a District Conference Meeting, when a Christian Missionary assumed the grounds and argued that "all heathens who die without the knowledge of the Bible, are lost." The proposition shocked us at the time, and we did not say a word. I would have been glad to see the speaker, but if he had had the run of the hospital, if he saw operations performed, and watched cases from day to day, I should not wonder but what he might turn out as skillful a surgeon as his more favored companions. His observation would even show him what books alone could not; and as he stood by to see the removal of a limb, the banding up of a wound, or the tying up of an artery, he might, at any rate, pick up enough practical surgery to be of immense use to him. Now, much that a minister needs to know, he must learn by actual observation. All wise pastors have walked the hospitals, spiritually, and dealt with enquirers, hypocrites, backsliders, the despairing and the presumptuous. A man who has had a sound practical experience in things of God himself, and watched the hearts of others, other things being equal, will be a far more useful man than he who knows only what he has read. It is a great pity for a man to be a sort of college Jack-a-dandy, who comes out of a college as out of a band-box into a world he never saw before, to deal with men he had never observed, and handle things with which he never personally came into contact. "Not a novice," says the Apostle; and it is possible to be a novice and yet a very accomplished scholar, a classic, a mathematician, and a theoretical theologian. We should have practical dealings with men's souls; and, if we have much of it, fewness of our books will be a light affliction. "But," says an inquiring brother, "how can you read a man? I have heard of a gentleman, of whom it was said, that you could never stop five minutes under an awchay with him, but that he would teach you something. That was a wise man; he would be a wiser man still who would never stop five minutes under an archway without learning from other people. If you are wise enough you can learn as much from a fool as from a wise man. A fool is a pleidun look to read from; because every leaf is open before you, and there is a dash of the comic in the style, which leads you on to read; and if you learn nothing else, you will learn not to publish you own folly!"

Learn from experienced saints. What deep things some of them can teach to you young men! What instances God's poor people can mete of the Lord's providential appearances for them; how they glory in his upholding grace and his faithfulness to his promises! What fresh light they often shed upon the promise, revealing meanings hidden from the carnal-wise, but made clear to simple hearts! Know you not that many of the promises are written with invisible ink, and must be held to the fire of affliction before the letters will show themselves? These tried spirits are instructors to us whose ways are less how much is to be gathered from him! I have learned very much my own stupidity by seeing seeking souls. I have been blinded by a poor lad while trying to bring him to the Saviour. I thought I had him fast, but he had eluded us again and again with perverse ingenuity of unbelief. Sometimes, inquirers who are really anxious, surprise me with their singular skill in battling against hope; their arguments are endless, and their difficulties countless. They put us to a non plus again and again. It is only the grace of God, that at last enables us to bring them to the light. In their strange perversities of unbelief, the singular constructions and misconstructions which they put upon their case, and upon Scriptural statements, you will often find a world of instruction. I would sooner give a young man an hour with inquirers, so far as practical training for the pastorate is concerned.

Once more--be much at death-beds; they are illuminated books. There shall you read the very poetry of our religion, and learn the secrets thereof. What splendid gems are washed up by the waves of Jordan! What fair flowers grow on its banks! The everlasting fountains in the glory-land throw their spray aloft and the dew-drops fall on this side the narrow stream! I have heard poor human men and women talk as though they were inspired, uttering strange words, aglow with immortal glory. These they learned from no lips but the mouth of heaven; they must have heard them while sitting in the

For the Advocate.
HE WILL NOT DEPART FROM IT.
The writings of Solomon should be often read and studied by persons wishing to know their christian duties than they are. The oft repeated sentiment, "Train up a child in the way he should go; and when he is old he will not depart from it," was very forcibly impressed on my mind while sitting in a church on one occasion. I was from home in a city on business. The toils of the week were over, and as the tolling bell pealed forth its invitation to "Our Fathers" children to come to the spiritual feast, although a stranger, I felt indeed that it was a privilege to meet with them. A gentleman and a lady, and several children took their seats in a pew before me. Their sedate and thoughtful demeanor showed at once that they were not unmindful of the christian duties. Soon the plate came around for the free-will offerings of the congregation. The brother in front dropped in his amount, and his wife and all their children did the same thing. That, thought I, is sensible. He is teaching his little ones the duty of christian benevolence. He is training their hearts to feel that it is right to contribute to benevolent objects. He is training them in the way they should go, and when he is reaping the reward of the righteous in heaven for his fidelity and consistency of christian character, his pious example will not be forgotten by them. Suppose the good brother felt it to be his duty to give fifty cents toward defraying the ordinary church expenses every sabbath. Was it not better for him and them to give his little well behaved children a portion of it to contribute instead of putting it all in the plate himself? Was it not right that he should teach them the duty, and let them feel the artless pride and pleasure of knowing they had given something as well as Papa? Their little hearts needed proper training, by directing their thoughts in the right direction, and was it not the duty of a christian father to have an eye to this important duty?

I dislike to hear brethren of the church, when they contribute, say, "this is for me and my wife, and the rest of the family." Although they may think they are acting consistently in the matter, I am of the opinion they are not doing their *whole* duty, in thus contributing. The wise man gives the true idea when he says "he will not depart from it." If feelings of christian benevolence should actuate and govern the human heart, is found in all minds where reason of the Apostle calls "the law written upon their hearts." The Apostle seems to have been a little better versed in moral science than many of our modern divines.

Prompted by this idea of reason, in connection with the necessary idea of God which is also another intuitive idea, man seeks his logical antecedent in worship. The heathen selecting the object he supposed to be the Creator, bows with reverence before it. The Almighty accepteth the homage of worship offered to Him, and during the act of adoration the Holy Spirit enters the poor heathen's soul and changes his Will. Here then, is a Christian without an outward knowledge of Christ; just what every truly moral heathen is without the Bible. The heathen dying in this state must go to heaven. "What then," says one, "is the need of the Bible?" It gives us the *motives* to do right. But I must close, hoping to be corrected, if in an error.
R. L. ABERNETHY,
Rutherford College, N. C.
A BLESSING IN DISGUISE.--The writers in some of our Magazines are becoming anxious as to the growing celebrity among the wealthy and fashionable classes of society. They say that when all were poor, all could afford to be married, but now, with ten times more wealth and comfort than our fathers had, our young men are "too poor to marry!" We do not object to any anxiety ourselves on this subject. When young men get so proud that they will not boggle their married life in a cottage, and young women get so fashionable that they must follow all the tortuosities of the Grasshopper and the Grecian Bend, we cannot regard their celebrity as anything else than a marvellous provision of Providence against the perpetuation of the species--Church Union.
Oxford, N. C., Sept. 29th, 1873.

THE PROPER STUDY OF MANKIND IS MAN.

BY REV. C. H. HUDSON.

Read other men; they are as instructive as books. Suppose there should come up to one of our great hospitals a young student, so poor that he could not purchase a surgical book; it would certainly be a great detriment to him, but if he had the run of the hospital, if he saw operations performed, and watched cases from day to day, I should not wonder but what he might turn out as skillful a surgeon as his more favored companions. His observation would even show him what books alone could not; and as he stood by to see the removal of a limb, the banding up of a wound, or the tying up of an artery, he might, at any rate, pick up enough practical surgery to be of immense use to him. Now, much that a minister needs to know, he must learn by actual observation. All wise pastors have walked the hospitals, spiritually, and dealt with enquirers, hypocrites, backsliders, the despairing and the presumptuous. A man who has had a sound practical experience in things of God himself, and watched the hearts of others, other things being equal, will be a far more useful man than he who knows only what he has read. It is a great pity for a man to be a sort of college Jack-a-dandy, who comes out of a college as out of a band-box into a world he never saw before, to deal with men he had never observed, and handle things with which he never personally came into contact. "Not a novice," says the Apostle; and it is possible to be a novice and yet a very accomplished scholar, a classic, a mathematician, and a theoretical theologian. We should have practical dealings with men's souls; and, if we have much of it, fewness of our books will be a light affliction. "But," says an inquiring brother, "how can you read a man? I have heard of a gentleman, of whom it was said, that you could never stop five minutes under an awchay with him, but that he would teach you something. That was a wise man; he would be a wiser man still who would never stop five minutes under an archway without learning from other people. If you are wise enough you can learn as much from a fool as from a wise man. A fool is a pleidun look to read from; because every leaf is open before you, and there is a dash of the comic in the style, which leads you on to read; and if you learn nothing else, you will learn not to publish you own folly!"

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suburbs of the New Jerusalem. God whispers them in their ears amid their pain and weakness; and then they tell us a little of what the Spirit has revealed. I will part with all my books if I may see the Lord's Eljishah mount the chariot of fire. Is not this enough upon our subject? If you desire more, it is time I remembered the sage saying, that it is better to send away an audience longing "thou loavest"; and, therefore, Adieu--Christian at Work.

PASSING UNDER THE ROD

PASSING UNDER THE ROD

BY REV. C. H. HUDSON.

The tender pines of the following poem cannot but awaken sentiments of sympathy in the breast of the reader, when the anguish of domestic sorrow which gave birth to the song has been brought to notice. The authoress is Mrs. Mary S. B. Shindler, better known to the reading public as Mrs. Dana, and who is the author of numerous works, both prose and poetry, chiefly the latter. The "rod" alluded to in the title, was a name given to the Southern Harp, gained for her reputation. She was born in Beaufort, S. C. Her maiden name was Mary Stanley Banes Palmer, she was the daughter of the Rev. Benjamin M. Palmer, D. D., who, at the time of her birth, was pastor of the Independent or Congregational Church at Beaufort. In 1814, the family moved to Charleston, where Dr. Palmer had been called to take charge of a church. Mrs. Shindler was educated chiefly by the Misses Llamay, of Charleston, daughters of the historian. In 1836, she became the wife of Mr. Charles E. Dana. The first years of their married life were passed in New York city. In 1838, they went out west, and settled in Bloomington, Iowa. But a fever then prevailing in that region cut off in the same week Mr. Dana and their only child. Mrs. Dana was also near to death, but recovering, made her way back, by slow and painful journeys, to her parents and her old home in Carolina. The anguish of these domestic sorrows found voice in song, and thus originated her first and best volume, "The Southern Harp." This was followed by "The North Star," "The Parted Family," and other Poems. She published also several other works: "Charles Morion or the Young Patriot," "The Young Sailor," and "Ereosote Tom." Mrs. Dana was a Calvinist. In 1844, she began to entertain doubts on the doctrine of the Trinity, and finally went over to the Unitarians. In 1815 she published a volume, "Lectures to Relatives and Friends," stating the process through which her mind had passed. In 1848 she was married to Rev. Robert D. Shindler, a clergyman of the Episcopal Church; and her views on the Trinity having again changed, she was received into the communion of the Episcopal Church. Mr. Shindler was for a time Professor in Shelby College, Kentucky. They are now living in Texas.

I saw the young bride, in her beauty and pride,
Dressed in a rich array;
And the bright rays of the sun on her cheek
And the smile that looked so young and gay,
And with woman's devotion she laid her hand
On the shrine of idolatry;
But she caught her white robes for the sake of grief
And her tears for the passing of time,
For she saw when her heart-strings were breaking
And the drum had been laid in two,
And her heart for the white robes for the sake of grief
And her tears for the passing of time,
And she saw when her heart-strings were breaking
And the drum had been laid in two,
And she strengthened the shaft he had broken
In his eye.
And fasten'd it firm to the skein. [Foot-
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