

# CHRISTIAN ADVOCATE.

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## Original.

For the N. C. Christian Advocate,  
An Educated Ministry.—  
TO JONAS.

It would seem somewhat presumptuous to insinuate that a writer of such lofty pretensions as yourself is deficient in biblical and ecclesiastical knowledge; and yet I am strongly tempted to conclude that such is the fact. If, however, I am mistaken in this supposition, you must pardon me, and attribute my error to the paucity of the evidences of information furnished in your epistles.

In my last article, I proved that neither the Master nor the primitive Church set up or exacted any standard of human learning as a prerequisite to entering the ministry; in further proof of the benefits of the primitive church, I will add the following historical fact: Mr. Coleman, speaking of the church of Cardigan, says: "That St. Cyprian, being yet a novice, was elected to the charge of a pastor, and the degree of his piety, the judgment of God, and the faith of the people." (Apos. and Prim. Ch. p. 68.)

Lord King, referring to the dispute in Clarendon between the "utility and expediency of human learning," says: "Let me say that it was absolutely necessary; for it is apparent that a great part of the ancient preachers were not skilled in it." (Prim. Ch. p. 94.)

St. Jerome says that "if ever there was a time when human learning—when a *liberal education* in all languages—was deemed necessary for the spread of the Gospel, it was in the beginning and the early history of the Christian Church. Philosophy was then extensively practiced. The Epicureans, the Academicians, the Stoics, the Peripatetics, the Platonists, &c., had imbibed the public mind with sentiments and emotions antagonistic to the principles and practice of Christianity. Their teachers were abroad, and the arts and sciences were cultivated to the highest degree. This then, if ever, was the time when human learning was demanded; and yet there were very few learned among the ministers, and the most of that number, corrupted the simplicity and purity of religion, by incorporating heathen philosophy into christian theology." (These facts, and you do not deny them.) It is time, however, to come to other portions of your third letter, and hear what else you may have to say. You remark:

"You have doubtless observed how, with some people, success or failure infallibly determines the character of all schemes. \* \* \* They never seem to think that it is possible for imperfections to exist in a system which has proved itself superior to other still more imperfect systems." Will you be so good as to inform your readers, and especially your humble servant, in what other way we are to determine the "character of all schemes," save by their "success or failure"? "Schemes," I presume, propose to effect certain objects, or accomplish certain ends; such being the case, when said "schemes" are put in operation, the truth of their pretensions must be sought for in their results: if they succeed—if they effect what they promise, we are bound to admit their union and efficiency; but, if on the contrary, they fail to accomplish the ends proposed, then, unless we are too inflexible to form or express an opinion, we must declare them impotent and ineffectual. I know of but one infallible rule of faith and practice, viz: the Bible; and this says, "By their fruits ye shall know them." This is itself sufficient, but for your special benefit I will give the opinions of one or two great divines on the subject.

Reverend M. Lee—To every minister, up to such apostle, a *Dispensation of the Gospel is given*, and, like the apostle, he will *write full proof of his doctrine by the fruits which he shall bear*; and he will present them as the *sole* of his *apostleship*, all crowned and shining as the *credentials of his authority*." (Sermon, p. 92.)

"Genuine Christianity is obviously intended to produce practical and saving results; and such results must originate in divine power. In the absence of such fruit, we have reason to suspect that the truth is not announced, and that any church system failing in this point, however applauded, is either vicious in principle, or corruptly administered." (Methodism by J. Dixon, D. D., p. 12.)

Despite, therefore, of your disclaimer that "success or failure infallibly determines the character of" salvation's scheme, the Book Divine, and the good and wise, point to the "practical results" of the gospel as evidence of its divinity, and the divine appointment of the ministry.

You proceed— "They never seem to think that it is possible for imperfections to exist in a system which has proved itself superior to other still more imperfect systems." In comparing systems, their practical results must be the rule by which we determine their respective merits. Would it be wise, or even sane to give up the less for the

greater "imperfect"? You admit that our present system, though attended with "imperfections," is "superior to others"—that others are "more imperfect" than ours, and yet strange to say, you are willing to abandon, and are seeking to induce others to give up the less for the greater "imperfect"? You might with equal propriety persuade us to turn away from the no-day splendor of the gospel, and travel back to the dim moon light reflection of the Mosaic dispensation.

"If general success," say you, "attend the church to which they belong, they seem to fancy, not merely that efficient elements *propagate*, but that all needful elements have entered into the organization, and that too in the very happiest arrangement. With such a person, essentials and accidents are all one; lawfulness and expediency all one."

In your literary battle or attack upon Methodism, you indulge in such a verbose style, that I am inclined to suspect that your aim is to bewilder and not to convince. The passage just quoted and several others which succeed it, seem to justify this conclusion. Be this as it may, I will notice the extracts just given. There are no doubt many in the Methodist E. Church, and I believe to be one of that number, who honestly and conscientiously believe that the "efficient elements *propagate*" in our system. For to believe otherwise and remain in the church, would be like derogating to their intelligence and sincerity; would be in effect to sell themselves to build up a church whose system they cannot conscientiously defend; unless indeed their consciences have become so impaired and perverted, that it is a matter of entire indifference whether they propagate truth or error. But, while these beliefs that the "efficient elements *propagate*," they do not therefore subscribe to the idea "that all needful elements have entered into the organization," on the contrary, they know that imperfections are inseparably associated with every thing that is human. *Essential perfection is found alone with, or in the works of God.* Methodism is by them regarded as the child of Providence. They do not claim that she came from perfection's mould—springing from the hand of God, Minerva like in all her parts, still they do believe that every essential element in her composition was evolved and signally marked by the Spirit of God. They reject with scorn the intermingling of those ecclesiastical tinkers who only too principal recommendation is found in the "mystic sheepskin," or "Methodist's" doctrine. They believe that "Methodism is primitive Christianity revived, in doctrines and discipline," and believing this they regard the least innovation with a jealous eye, and meet it with instant rejection.

You reflect very seriously upon those who prefer Methodism as she is—as handed down to us by those men of God who wrote their divine mission in characters of undying glory, to those who in the spirit of *accommodation* are willing to surrender the very bulwarks of our spiritual power. Your language is as follows: "With such a person, essentials and accidents are all one; lawfulness and expediency all one." If this sentence has any bearing upon the case in hand, it makes what you call "an educated ministry," essential to the success of the gospel; and teaches, that success is an "accident." If this be your true meaning—and if it is not, then there is no sense in the remarks—you are, I fear, on the highway to Downright scepticism; for any man who can look upon the trophies of Methodism, and ascribe her success to "accident," has but one step more to take in order to make him deny the *divinity of Christianity*.

You continue, "With such a person—lawfulness and expediency are one." This is a very uncharitable insinuation, but unfortunately for you and your compass it is pointed in the *very direction*; or, like the Irishman's gun, it does more execution at the breach than at the muzzle. You and your associates make what you deem an "expediency" *over* the law of Jesus our Lord. Expediency can never supersede express law; but that which is lawful may, under given circumstances, be omitted for expediency's sake. The innovation which you and those who sympathize with you are seeking to effect, has neither the sanction of law nor expediency to recommend it. It is not only without law, but as has been already shown, is a direct violation of the law of Christ; and that it is inexpedient is manifest from the fact, that the churches which make "an educated ministry" a *sine qua non* to the ministerial work, are less numerous and efficient than those who have adopted the *Bible plan*. Mr. Isaac Taylor, referring to Mr. Maxwell, when Mr. Wesley hastened to London in order to stop him from preaching, says: "The lay preachers were therefore encouraged; and lay preaching, without which there could have been no Methodism, received his sanction, and was put in a course of operation." (Wesley and Methodism, p. 57.)

You talk about a certain class who

see a "middle ground in nothing," who "won't live in the temperate zone; who 'must straddle the equator,'" who "cannot be contented" they "go to the frigid zone, and sit on the apex of the pole!" What twaddle twaddle. But, perhaps you desired the Bishop to know that you had studied geography. A very commendable desire; and no doubt the effort will be successful, unless the good Bishop should be puzzled to find out how the unfortunate beings of whom you speak will manage to "sit on the apex of the pole." However, you will no doubt be able to enlighten him—you may find a "turtle's back" for their accommodation.

You remark—"Some persons take great alarm at the remotest hint of an improvement in any of the customs or arrangements of the church organization to which they belong." Your picture is too highly colored; and yet if they evince concern or even alarm, it should not be wondered at, for as Mr. Beuelcamp says, "The spirit of *accommodation*, when it has an animating bearing on any of these principles, should be regarded with an eye of disapprobation, and rejected with abhorrence, as being *above all things, most likely to work our ruin*." You say—"Suggest a stove, and they cry fire." Well, that is funny. You must have been brought up among the ball fire-pines of our lower country; for surely such ignorance does not prevail any where else. But probably you are like an old lady I once heard of, who was so fascinated with the stove, that on going to church one cold Sabbath morning, she beheld to her delight a nice new stove; forthwith she approached it, spread forth her hands, rubbed them, shrugged her shoulders, and turning to her friends, said, "this is very comfortable;" when, lo and behold, there was not a particle of fire in it. If you can have "an educated ministry," you will let the "fire" take care of itself. But to carry out your figure, suppose it could be shown that stoves always materially injured, and in many instances destroyed houses, would you think the "great alarm" and the "cry of fire," needless and ill-timed? *Now this turns out to be exactly the case with the plan of educating men for the ministry.*—Refer if you please to the picture of Theological Professors and Students in Germany, Daragh's Bands, pp. 198 and 200; and Bishop Emory's idea of *the silliness* of this sentence is so manifest, that it would be silly to reply to it—All I will say is this: "Be cool brother, pray on, and think of Job, and should you be so pressed that you cannot 'refrain from hard words,' or should you declare 'that your friend is not sensible,' no one will be offended; and especially will the feeling of displeasure be dismissed, when it is remembered that you have been on a literary excursion beyond the arctic circle, and have been sitting 'on the apex of the pole.'" This reflection will quiet every angry emotion; but I can't answer for the risks.

About the most sensible thing you have written is found in this quotation. Speaking of the success of Methodism, you say "Her trophies, like those brought by Roman arms in ancient days to the capitol, are memorials of conquest on every soil." *Rome was then glorious, and wherefore? because she pushed her victorious arms in every side, 'without suffering' her own central power to be effaced.* Referring to a later period in her history, a certain writer says—"How completely had Rome now lost the greatness which she once possessed! patriotism had faded from the empire; the spirit of liberty had expired." And why this sad change? She had suffered her central power to be effaced. Churches may learn wisdom from Rome; let us then be admonished by the fate of Rome, and see to it that our central power "be not effaced" by the introduction of an *educational standard* of ministerial qualification. Let this innovation be effected, and you will have destroyed one of the main springs of Methodist success and power. Destroy God's right to choose, and the Church to employ men to preach, who are not what the world calls educated, and you will destroy Methodism. "Her name may remain; but her glory will be departed—she will descend the declivity of deflection in faith, until she is engulfed in the Dead Sea of formality." Take heed, that you be not a contributor to this sad deflection and ruin.

Yours, JUSTUS FAIRB.  
Virginia, June, 1857.  
[NOTE.—The above would have appeared last week, but for the absence of the Editor; it was not taken from the office in time.—Ed.]

For the N. C. Christian Advocate,  
Olin High School.

The Methodists of Western North Carolina need a college of their own, for the education of their sons, and unless one is established, they are dependent on Randolph Macon College, Normal College, and the University of the State, or must educate their sons in Methodist Colleges, situated in other States, and under the control of other

conferences, or in colleges of other denominations and state institutions, or let them remain without a collegiate education. They desire, I suppose, to educate them in colleges, controlled by themselves. They are and ought to be unwilling to have them educated and trained in colleges, either in or out of the state, not controlled by them, or state institutions, in which they are not on an equal footing with others, even the most favored denomination. The time has fully come for the Methodists throughout the state to look carefully and constantly to their own interest, and not permit themselves to be used to serve the purposes of others. Methodist money, and Methodist influence have been this employed to the injury of Methodist institutions, and the progress of Methodism. This ought to cease. The Methodists are able to take care of themselves, build up and manage their own institutions, and educate their own children. Every portion of the state is provided for and well supplied, save the West. Randolph Macon College meets the wants of the North, and a large portion of the East. Normal College the Middle and a small portion of the East, and the West is still to be provided for. The North Carolina Conference at its last session, said that it was necessary to have a Male school of the highest grade in the West, selected Olin, under all the circumstances, as the proper location, and gave her approbation, name and influence to the enterprise. Since then, the legislature has amended the act of incorporation, granting the privilege of organizing as a college with powers, such as possessed by the University and other colleges in the state, as soon as forty thousand dollars are secured as an endowment. This institution was commenced not many years ago, by a few friends in Iredell county, and the Rev. Brantley York was its first agent and labored several years for its establishment. The Rev. Baxter Clegg was early associated with it and was its first principal, aided in its organization, and has had all along, more or less to do in its management. He is now the principal and stands fair before the public as an experienced, successful, and efficient instructor. He will be aided by competent assistants, fully sufficient to meet the increasing wants of the institution. Some errors may have been committed in its previous history, but these are not sufficient reasons for its repudiation. Its friends, it is believed, will profit by the past, and learn wisdom from experience, which though often "clearly bought," is said to be the best knowledge." They intend to make the institution worthy of the Old North State, and the praise and glory of Western North Carolina. Of this, they have given, in the arrangements which could be reasonably expected. They cannot commence as a college until the endowment of forty thousand dollars is secured, the proceeds of which with a moderate patronage will secure a faculty fully competent and amply sufficient for all the purposes of a real college. The simple question for the Methodists and their friends to settle, is this, will they have a college at Olin?

Two things are wanted to secure a college, namely, money and patronage. Will the people furnish them? They are able, and I believe they are willing. All that is needed is a proper plan, easy to be carried out, and which will incur but little expense. Agencies are generally adopted for these purposes, though they cost a good deal. They serve to arouse up and interest the people. This done, the people give liberally and sometimes after the excitement of the occasion has passed away, they deeply regret it. I suppose, the people are already aroused up and fully interested, and hence that an agency and its cost may and ought to be dispensed with. The plan of donations forwarded on to a suitable person is the most simple, ready and safe plan, costs the least, embarrasses less in its practical operations, and is attended with the smallest number of after regrets. Look at and carefully examine the following statements, and act promptly—do not delay. A donation of ten dollars, from six thousand persons, will endow the institution so as to enable it to organize as a college, and commence operations, free from all pecuniary embarrassments, with a large brick building having a chapel, all other necessary rooms for the full and thorough instruction on the non-resident plan of three hundred pupils, a comfortable house and out houses for the President, and a house and out houses for an agent or Professor. This is a small matter, a very small matter for Western North Carolina. Again, a donation of ten dollars from seven thousand persons, will fully secure the object, place the institution on a firm foundation, not to be materially affected by the fluctuations of patronage, and open up before it the coming future, a brilliant and glorious career. This would be worthy of the Old North State, and for the Methodists and their friends, throughout it to do this would be a very small affair indeed. The West, unaided, can do it, if all the

Methodists and their friends will act promptly according to their ability, and hardly feel the amount thus taken from them.

Brethren, Friends, Fellow-Citizens shall not this be done, and done promptly? I hope it will. Some can give ten dollars, some more, and some less. Brethren, give as you are able. Let all give, and the work is done. And though quickly done, yet done well, and so well done that it will take all future time and eternity to develop all its results for good. Send on, I entreat you, your donations to the principal, Rev. Baxter Clegg, Olin, N. Carolina. O! let them come on, and still continue to come on until the work is done, and well done. This work accomplished it will be the brightest star of the West, and its praise and glory through all succeeding generations.—Thousands and tens of thousands in coming times will reap its rich benefits and in the great day of eternity multitudes will rise up and call you blessed. So may it be.

SOUTH YADKIN.  
July 1st, 1857.  
N. B. The Richmond and Southern Christian Advocates, and all the papers in the State friendly to the cause of education, will please copy.

For the N. C. Christian Advocate,  
Vacation—Visit to Hyde—Church Dedication—Our Prospects.

DEAR BROTHER HEFLIN: Vacation is a blessed time for poor, exhausted, work-half-to-death Teachers. Never did I look forward to any period of coming rest, with more earnest anxiety, than to the close of the last session. When the time had arrived, when the college exercises had actually been discontinued, when our pupils had all departed to their own loved homes, how refreshing it was to feel once more relieved from the duties and responsibilities of the College, and to have the pleasure of knowing that our labors were for the present suspended. We really felt as if a mountain had been removed from our shoulders. None can estimate our enjoyment save those who have passed through similar scenes.

A few days of quiet rest served to restore our energies, and we set off to attend the dedication of the new church in Hyde county. We arrived in Washington just in time to preach to a large and happyest years of my life in 1848 and 1850. How my heart filled with emotion when I looked over the dense audience and saw so many familiar faces—the tried friends of other days. May heaven bless the church and people of Washington. Never can I forget them; as long as life lasts, will I cherish with gratitude the memory of their many acts of kindness.

Sunday, June 7th 1857, will ever be remembered in Hyde county, as the great day of dedication. Brother Lowe not being present, the duties devolved upon the writer. The congregation was immense. The new church edifice is quite large and elegant. It is by far the best church that I have ever found located in the county. It is an honor to the piety, intelligence and liberality of that county.

Mattamusket lake is in Hyde county. It is a beautiful sheet of water, 16 miles long, from 4 to 7 miles wide, and 46 miles in circumference. The soil around this lake is rich and productive, almost beyond credibility. I gave a friend an account of the county the other day, but he could hardly believe me; so I will say no more than simply to remark, that if you wish to see the finest corn-growing land in the State, just go down to Hyde county. The people down there are just as liberal and hospitable as their soil is productive. This is emphatical-ly the *Canaan* of North Carolina. The inhabitants are generally farmers in good circumstances, and nearly all of them either belong to, or are inclined to the Methodist Church. I passed more than a week among them, preached two Sabbath's in their new church, and also preached at several other places. The time of my sojourn there passed away most delightfully, and I left them, feeling under many obligations to them for their kindness and hospitality.

The third Sabbath of June, I spent in Newberne, preached morning and night to very large and attentive congregations. They have recently given their church a thorough repairing. It is very large, and presents a very neat appearance. Here I joined the Conference in 1846. On Monday I visited the graves of Rev. Christopher Thomas and Rev. J. T. Brame, both of most hallowed memory.

Passed the 4th Sabbath of June in Kinston; I was agreeably surprised to find that they have such a neat, graceful Methodist Church. The place has improved greatly within the past few years.

I am now in Goldsboro, preparing for the next session, which will open on the 16th inst. Our prospects are much brighter than ever. We expect a crowd of young ladies here next week. Affectionately,  
S. M. FROST.

## Selections.

A Report on Butter.

Joe's wife was Sally Sly—when a small girl she was sly—she would not half wash the milk pail, but sly it away, and let it sour. She was sly at school, and did not half get her lesson, but would have her book in sight when reciting; but as she grew older, she learned that to get well married she must appear well, and so she bent all her cunning to get a superficial education in everything, from roasting a potato to playing the piano. Poor Joe fell in love with her, and love has no eyes; so he married her. But soon after he entered on house-keeping, his eyesight came, and he saw his fix, that it was for better or worse, and he thought it was for worse. Like a true philosopher he concluded to endure what he could not avoid or cure, and got on tolerably well, until when he came to her butter, for his mother was a real butter maker. Every time he saw or tasted Sally's butter, he felt the horrors. Her manner of making butter is somewhat as follows:—She thinks it of no consequence whether the milk pail is sweet or sour—sets the milk in a warm room because it is easier than to go into the cellar, and if some dirt should blow into the pans, she thinks every man must eat a peck of dirt, and in no place will it slip down easier than in butter—she lets the cream pots be open, and when she churns, forgets the poke; leaves the cream at blood-heat that it may come quick. When she takes it out of the churn, she picks out the bodies of all the flies and spiders; the legs and wings are so small, they can be swallowed. She works out half the buttermilk and sets it away. Poor Joe has seen so much of this kind that he declares that butter does not agree with his health, and will not taste it.—Yet his wife wonders why he does not try it, and marvels that he does not keep a dairy and make for the market.

Jonathan was a younger brother than Joe, and he had occasions to eat at his brother's enough to know why he did not eat butter; and he declared he would never marry without knowing which side of his bread was buttered. Following the bent of his fancy, Julia Jumper almost caught him—for there by whom it was made. On inquiry she says:—  
"La me! mother makes the butter; I take lessons on the piano."  
"Well," says Jonathan, "I want a wife that takes lessons on the churn. I shall look further."  
After several unsuccessful attempts, and just ready to despair, he started in pursuit of stray cattle before breakfast, and wandered through the forest in the next town, and weary and hungry, called at a decent looking house and asked for refreshments, which were cordially granted, for the family were what are called Scotch Irish—in religion Presbyterians, and in hospitality boundless.  
Here he found the butter exactly what he wanted, though the weather was hot, the butter kept the shape as well as the beeswax. He catechised the old lady about her house-wifery, for the bread was as 'right as the butter. The old lady said her health was feeble—she could do but little, and Jenny had the whole management. He made some round-about inquiries concerning Jenny, and heard that she was a hefty black-eyed lass of two-and-twenty; she had never seen a piano or attended a ball, but knew her Catechism, and could sing Old Hundred to a charm, spin flax and darn stockings, and then she went to town with butter—He lingered, but she was delayed, and when his excuses for staying were exhausted, he started. He could not get the butter out of her mind, and how it happened I know not, he soon found his way there again, and the result of his adventure was, that he made a wife of Jenny McKeem. And now one lump of his butter is worth all Joe's wife would make in a month. There is no trouble in going to market—the keepers of the genteel boarding-houses in the neighboring villages send and take it at the highest market price.

Now the main difference between these two women arises from the manner of training, though there is no difference in natural disposition. Old Madam Sly never looked to see that Sally did right, but suffered her to sly off her work as she chose, and though a good housekeeper herself, was altogether too indulgent, and like some others, thought more of getting Sally well married, than of making her fit for a wife, whether she got married or not. Perhaps there is no more certain criterion by which to judge of a woman's character for neatness and good house-keeping than by the quality of her butter. Find on the farmer's table a good, solid, properly salted, well worked slice of butter, and you need not fear to eat the cakes of hash; but see a splash of half-worked butter—salt in lumps, and a sprinkle of hair and flies' legs, you may be sure that if you board there long, death will not be obliged to

wait much for you to finish your peck of dirt.

My advice to young farmers is, to make it a *sine qua non* in a wife that she makes good butter; and the young ladies who aspire to be their wives had better be imperfect in filigree and music, than to be deficient in that most important art of making butter, which smooths not only the sharp corners of crust and crackers, but will smooth the asperities of the husband's temper.

## Church Building.

The *Wilmington Commercial* holds the following views:—  
The erection of a church is a great event in any community. We should be pleased to see the time when the spirit of the ancient church should animate the enterprise of modern times and the expensiveness should not be so much accounted. It is a shame to any people to have churches which do not far surpass the residences around them, and a proper christian liberality would lead people to curtail their domestic outlays in order to procure a church, which should last a thousand years, and be to the coming generations lessons in stone from their ancestors.

As oratories, places of prayer, we may admire certain buildings, which as churches are reprehensible. The style of architecture should be determined by the intent of the edifice. Now a church is an edifice erected mainly for the *preaching* of the word of God. Prayer and the administration of the sacraments form a part of public worship. So far as the *building* of the edifice is concerned, it is not the category of preaching. The administration of the sacraments is not to matter of parade, and any edifice may be adapted to that. The Bible evidently is *preaching* above everything else in public worship. Then the first concern is to arrange an apartment in which the *largest number of people can be the most easily reached by one voice*. That is to say that the acoustic convenience is to be the dominant idea. When this is once settled, then in the outward appearance and interior finish let the building symbolize the distinctive characteristics of the christian faith.

This of course puts away all such cruciform buildings and other architectural devices as shut out the people from the sound and sight of the preacher; and all such unchristian devices as making the altar more prominent than the pulpit—indeed it would put away this vulgar relief of altar altogether, as where there is no sacrifice an altar is useless, and there is no better rule than that which obtained in the best Gothic architecture never to insert a *useless* length should be thrice the width of the nave. It would throw away the pointed roofs, unfinished inside, and running up without ceiling. It would shut up such deformities as the recess behind the pulpit in the Front Street Methodist Church, a contrivance which is to shorten the lines of all the clergymen who may become pastors there. It would tear out some of the pillars of the beautiful new Episcopal Church in this place. It would widen the nave of St. Stephen's in Goldsboro', and ceil it overboard.

The fact is we need a Christian architecture, and no man has yet had the genius and boldness to open this department. We hope that coming men will soon come. Our clergymen should pray for it—as a majority of our churches are now so constructed as actually to be destructive to health. When that right system shall be inaugurated we have no doubt it will be based upon the general principle we have laid down, and which is not original with us, but derived from St. Paul.

## The Decease of Eminent American Statesmen.

In recording the death of ex-Secretary Marcy, the *Philadelphia Times* remarks:—  
It seems as if death had found a banquet among our monster spirits in the last decade. Almost all the great and illustrious men who came into public life during the first twenty-five years of the present century have been snatched away within that time. The list which memory calls at the moment is formidable in numbers, and the persons whose names are upon it were conspicuous for vast and varied ability. First in point of time, is that of John Quincy Adams, who died in 1847; then follow those of Kent, Polk, Taylor, Calhoun, Clay, McDuffie, Story, Webster, King, Woodbury, Sergeant, Berriec, Clayton, Hill, Burgess, Cheves and Marcy. What immense powers, what political and local research, what oratorical skill and diplomatic erudition, what wise foresight and wonderful experience have been lost by their deaths to the nation! When will it, if ever, be restored in the persons and mind of others?

The following epitaph was proposed by a French theologian for Voltaire:

"In pot magnus,  
In historia parvus,  
In philosophia minimus,  
In religione nullus!"

Which our Brown translates freely into English by the following rhymes:—  
"In poetry, great, I confess;  
In history, exceedingly less;  
In philosophy, something small;  
In religion, just nothing at all!"

PIRES.—The losses by fires in the United States, (exclusive of losses less than \$10,000,) for six months past, have been \$8,455,000. For the corresponding six months of 1856, \$8,782,000.