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ORIGINAL.

For the N. C. Ch. Advocate. The Revised Course of Study. After a very long delay the revised course of study, for candidates for Deacons and Elders, ordered in the Annual Conference, has been given to the church.

The old course of study, it was felt and acknowledged on all hands, was deficient. The advance of literature and general intelligence demanded, it was thought, a higher standard. Hence the General Conference, which met at Nashville in May, 1858, authorized the adoption of a new one—a revised, better course. The Bishops were intrusted with this work. And now at the end of fifteen months and more it comes to the light. Does it meet expectation? Is it what we need and must have? I for one regret to answer in the negative, and to pronounce it a comparative failure. It is not a whit better, if equal to the old one. We challenge comparison.

We have, in this new course, besides the Bible, a text-book "with reference to Watson's Biblical and Theological Dictionary with the Biblical Atlas, and Teachers' Text-Book," a kind of Concordance, nothing more—besides these as Text-Books proper, we have Wesley's Sermons, Discipline, Hymn Book, Clarke's Preachers' Manual, Watson's Institutes, Theological Comp and, English Grammar, Smith's Elements of Divinity, Watson's Life of Wesley, Whately's Rhetoric, Rivers' Elements of Moral Philosophy, Powell on Succession, Ruter's Church History, Whately's Logic—in all fourteen works. Of these, Wesley's Sermons, Watson's Institutes, Whately's Rhetoric, Powell on Succession, Ruter's Church History, Rivers' Elements of Moral Philosophy and Whately's Logic—in all eight—are the only works in this series that should, in our opinion, be adopted as text-books for candidates for orders.—The Bible, Discipline and Hymn Book are necessary companions and must be used every day, and therefore studied all the time, or the candidate, the preacher, can never do any thing—will never be above a dwarf. Besides these, with English Grammar and Theological Compend, a first rate work of the kind, Clarke's Preachers' Manual and Smith's Elements of Divinity, should be put in the hands of candidates for, not in, the ministry—should form a course of study for young men preparing to enter the ministry. A committee should be appointed by each Conference—we have one appointed by the North Carolina Conference with authority to adopt a course of study and examine candidates for admission as probationers into the travelling connection.—We are not insensible, it may be proper to add just here, that the minister should be thoroughly conversant with the Discipline; and he will be, text-book or not, if a man; nor are we insensible of the almost inexhaustible mine of theology, pathology, beauty and sublimity in the Hymn Book the very best collection of hymns in the world. But what preacher, that has a soul for any of these and a memory an inch long, will not in the course of a few years have indelibly written upon memory's pages, a great many of the very best hymns on all the cardinal doctrines of our holy religion? We think it therefore, wholly unnecessary to read the Discipline and Hymn Book as text-books, through four years. And if it was not a reality now before our eyes, we would regard it as a joke.

Now, there are five important departments of divinity and knowledge, which if not left wholly unnoticed, are cared for at least, but incidentally, and one not at all. We allude to Christian Perfection, Antinomianism, Baptism, Popery and Mental Philosophy. The following should have been, we believe, adopted, must be adopted as text-books to make the course complete: Wesley or Fletcher's Christian Perfection, Fletcher's Checks, Taylor or Sumners or Rosser on Baptism, Ouseley or Jones on Antinomianism and Upham's Mental Philosophy embracing the Will. That these would make the course too full we do not believe. That they are essential to make it what it ought to be we submit to the intelligent who are concerned. All who enter the ministry must master these departments of theology and fields of knowledge. And any one called of God to preach with his heart in the work could and would easily master the entire course of study with these works in it. He who could not may not be called of God to the work of the ministry, we are inclined to think; and he who would not, disregards his call and should be dropped as a drone. We have thrown out these views with the hope to call the attention of others to this subject. The course of study involves issues profound and far reaching. This is one section of the armory in which we manufacture our shot and shell, and

whence we snatch our weapons. The objection that the faithful minister, with a thirst for knowledge, will study the works we have mentioned, and that therefore there is no need to adopt them as text-books, lies with all its weight against any course of study.

PAUL.

For the N. C. Ch. Advocate. Our Literary Men.

Who are they? An opinion prevails that "leisure and quietude are necessary to make literary men"—that the lifting, surging, thinking, working, revolutionizing characters have neither time nor taste sufficient to become highly literary. It is a mistake, and your judgment is at fault if you think otherwise. Read, if you please, the fancy articles of our American periodicals, and testify whether you have not imbibed some of the spirit of the lounging, touring, pleasure-seeking authors. Men with soft heads, living soft lives, saying soft things, are sure to *ex se* softly, however would-be literary. A man reads for what? To make him sleep? No. To fire his mind and wake his inmost soul.

Read after our working men, no matter where you find them, and you can easily tell them—yes, you will easily catch the inspiration, and feel like laying aside your kids and cane, to *conquer*, not to *win*, yourself a fortune. Men of every honest trade are literary, but many never write because they are modest, and leave this soft business of writing for shaly men to perform. We should encourage men to be literary at the saw, the anvil, the plow, at the merchant's desk, and the farmer's sideboard. Whenever and whenever a man feels the inspiration of labor, let him seize his pen and *write*—and he shall write history, philosophy, logic, rhetoric, divinity, such as men mature in the sinks of vice, or issue from the study of the man of leisure.—Then who are our literary men? The men of labor—if not, they should be—Science finds her strongest devotees in the humbler walks of life.

L. B.

SELECTIONS.

Bishop Norris on Church Polity.

We noticed, a few weeks since, a small volume from the pen of our senior bishop, on the "Polity and Usages of Methodism." If we were certain that all who should do so would order it from our Depository, we would not quote from its pages; but to bring it "before the people," and to give some light in these piping times of reform, we will copy some extracts bearing upon questions mooted in our days. They will be read with interest from the position of their author, and from his age and intimate acquaintance with the practical workings of our system. We are afraid of visionary men—of reformers, who have spent but few years in our pastorate, who write theories which look well and read well, but must inevitably break down in practice. Methodism has been a great success, and we should change any part of her working machinery only after much care and profound deliberation. How often have we need to remember the palpable truism, "Change is not necessarily progress;" nor on the other hand is it true that "Change is necessary innovation."

But we did not take up the pen to write an essay on church polity, and with our bow at bow, we make way for our bishop: MINISTERIAL SUPPORT. He has left all for this work. May be he was a farmer, or mechanic, or teacher, or merchant, or physician, or lawyer—no matter what, he has dropped his secular business and relinquished his worldly prospects to devote his life to the ministry. He has done so—1, because he believed God called him to it; 2, because the church recognized that call, and encouraged him at every step to proceed; it hence follows conclusively that the church is responsible for his support while he remains at his post. It is a small affair any how. Each preacher's allowance is fixed by the people of his own charge through a committee of estimation, whose report is reviewed by the quarterly conference. So much for house-rent, fuel and table expenses, added to his quarantage, the aggregate is usually not large enough to impoverish any community. The contract is one-sided; those who pay it fix the sum themselves. Now, when a minister is regularly appointed, and his allowance is agreed on and settled, the brethren whom he serves are as much bound in honesty to pay his claim as they are to pay their store-bills and taxes. So we think. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel," is the law of the New Testament.

PRESIDING ELDERS.

The office of presiding elder is simply one of appointment by the bishop for executive purposes. A presiding elder's district includes about twelve pastoral charges, more or less, each of which he visits four times a year to preach, administer the ordinances, and hold quarterly conference. He takes charge of all the elders and deacons, the traveling and local preachers and exhorters in the district, and is required to see that every part of the Discipline is carried out: that at the interests of the missionary, Sabbath-school, and tract causes are properly cared for. He presides in the appeal trial of excluded members, and decides all questions of law in quarterly conference. He also directs young men to their course of studies, and examines the candidates for orders; he receives, employs, and changes preachers in the interval of conference and absence of the bishop; and such as are disorderly he brings to account by committee, or reports them to conference. He also is consulted by the bishop as to the arrangement of the work and appointment of the preachers to it. It will be readily seen how important this office is to the great itinerant system. If this part of the machinery be removed, the whole is in confusion. An error in selecting the officer is no argument against the office. The people might prefer a popular preacher on the district, but sound judgment, and executive skill, and administrative ability are much more important in a presiding elder than popular talent in the pulpit; at least, this is the opinion of such as have most experience. The office first appears on the Minutes of 1785, when an elder's name stands at the head of each district, but without the prefix "presiding" till 1789, just seventy years ago, since which period the Minutes in this respect have been uniform. A usage of seventy-four years' standing is entitled to respectful consideration. It has, however, higher claims than age confers of the score of utility. The experiment has proved itself successful. No prudential regulation in our church has done so much to render our itinerant ministry effective, except the general superintendency of the office of presiding elder. But recently there has been prejudice against it in certain localities, chiefly, we presume, on the ground of its expense. The allowance of a presiding elder is estimated by a meeting of stewards, composed of one from each circuit and station in the district, elected for the purpose by the quarterly conference respectively, and the amount is apportioned among them. Some brethren regard the elder's claim as a useless burden, and ask, Why should he supersede our pastor, who preaches as well as he can, four Sabbaths of the year? Such brethren, it seems, take it for granted that the chief, if not only business of a presiding elder is to preach, which is only one of his many duties. We should like them to remember, also, that the same authority that sent them their pastor appointed their presiding elder to hold for them four quarterly meetings a year, and that they have no more right to repudiate the claim or dispense with the services of one than of the other. There are a few preachers and members who think the office, if ever it was needed, ceases to be so, and ought to be abolished. When a traveling preacher takes this position, allow us to ask, is it because he fears to get into trouble, and does not care to have a presiding elder about to rein him up before a committee, or to report him to conference? When a local preacher takes it, does he expect to be tried, and would he prefer, in that event, that the pastor who brought him before a committee and suspended him, should preside on his trial proper in quarterly conference rather than the presiding elder, who is disinterested and expert in questions of the sort? Or if a member who wants no presiding elder should be expelled and take an appeal, would he wish the pastor who passed sentence upon him to preside over his appeal trial rather than the presiding elder. May he be he would prefer all this to paying the presiding elder's claim. Well, if the office of presiding elder be done away, something analogous to it must be substituted, or our system will be crippled. And I give my judgment in advance, that nothing can be substituted equal to it in simplicity, efficiency, or economy. There are others who desire the office retained but modified, so as to avoid the expense. They wish each presiding elder appointed to a pastoral charge, and paid there like other stationed preachers, but to retain his official relation as chairman of the district. Here I would ask those economists, would they be willing to take the presiding elder for their pastor and support him, he giving one-half or three-fourths of his time to the interests of other charges? If not, why wish to lay burden upon others? Upon the whole, I wish to record my opinion in favor of retaining the office of presiding elder with as little modification as may be. Long and well-tried rules which have accomplished much good should never be hastily abandoned for new and doubtful experiments. We have as much need of presiding elders as we ever had.

LAY REPRESENTATION.

Objection Second.—The members are not allowed any representation in the conference. This is, in fact, the most formidable objection to the Methodist polity that can be brought, and, as far as it is truthful, we shall "own up," and try to harmonize conflicting views, or, at least, to lessen needless prejudice. We concede, first, that the present representation of members is indirect, more so than would be satisfactory in civil affairs. As citizens you vote for electors, and they elect a president, or, in case of failure, the election goes to Congress, and in either case you are represented. In our church, traveling preachers are first approved by the lay members, as we have fully explained, and, when received, become the factors to appoint delegates from among themselves to General Conference, were they not that they act for the members as much as for the preachers. It is, therefore, not exactly correct to say, the members are not allowed any representation, though, as we said, it is only indirect. The members, however, act a more prominent part in administering the rules than in making them. We concede, secondly, that if the members of our church really desire a direct representation in the conference, with all its expense, trouble, and responsibility, they should have it. As yet, however, there is no evidence that such representation is generally desired by them. We doubt whether one member in fifty desires it, and certainly not one in a hundred has ever asked for it. In this movement the preachers are in advance of the members, asking for them what they have not asked for themselves. If the members generally ever do request it, the General Conference will respond with fraternal kindness, as they always have done. But, thirdly, while we should not oppose a reasonable and well grounded lay representation, we are persuaded that such a plan as has been suggested by some would bring embarrassment instead of relief. It is proposed to have as many lay delegates in General Conference as there are of clerical; that the lay members shall be equal in number to that of the ministers in the annual conferences, and the number of laymen in the bishop's council shall be equal to that of the presiding elders. But here let it be remembered, the General Conference already numbers about 200 delegates; double the number, you have a deliberative body of 500. Then, instead of one month to hold a session, we shall need two. Large bodies move slowly. And whether brethren of sufficient importance to be delegates would like to leave their business and spend two months at once attending to church affairs, is a question for them to decide. Some of our annual conferences contain 250, and many of them over 150 preachers; add as many laymen, protract the sessions to two or three weeks, and where will you find accommodation for three, four, or five hundred men annually for so long a time? The presiding elders in the eastern conferences usually range from three to six, and in the western conferences from five to ten; add as many laymen to the bishop's council, with their local views and prejudices, and their want of knowledge as to the work and the labors, and we reckon that making the appointments will prove to be a tedious operation. But we presume that many long years will pass ere the church generally will ask for such a representation as this movement contemplates. And as to what would be a safe and suitable plan of lay representation, I acknowledge myself unprepared to suggest, and would rather wait for time to develop our wants, and the indications of Providence for the best method of supplying them.

AN OLD LIE SHOWS UP.

Objection Third.—The bishops own all the church property, and have an undue influence in the government. Own all the church property! If that were only true, wouldn't we be rich?—Only six bishops among whom to divide twenty million dollars' worth! What a pity that truth should upset the figures and leave the objection without any foundation! Some of our enemies have reiterated this falsehood till they almost believe it true. But now for the facts in the premises. I have been called bishop twenty-three years, and yet no house of worship or preacher's house has ever been deeded to me; nay, more, I have never in that long period been promoted to the office of trustee for any one of your churches or parsonages; to my knowledge. A few chapels bear my name, but that gives me neither title nor trusteeship in them. Again: the Discipline says, "Let nine trustees be appointed for holding church property where proper persons can be procured; otherwise, seven or five." In defining who are proper persons, it says, "No person shall be eligible as a trustee to any of our houses, churches, or schools who is not a regular member of our church." Here the law of the church requires nine, seven, or five trustees to hold the property for the general good, and that they shall be regular members—not bishops. The recorder's office

contains the proof that laymen, not bishops, hold your property in trust for your benefit.

OUR PRESENT AND FUTURE.

The time was when Methodism was an experiment; the time is, when Methodism is a "fixed fact," and a glorious fact, too. At first, some of our enemies thought us too insignificant to oppose. One said, "Let the Methodists alone, and in a short time a corn-crib will hold them all." But it would require more cribs than Joseph built in Egypt to hold us now. Then we were a mere handful, but now we are spread in bands. "One shall become a thousand, and a little one a strong nation." Then we were poor, worshipping by courtesy in private dwellings, school houses, and barns; but the Lord has blessed us with means to provide for ourselves comfortable churches. At first we had no literary institutions; but now we have all grades of them, from the elementary school to the university, without stint. Then our literature was quite limited; but now we are not ashamed to compare catalogues with any religious publishers in America. Several leading denominations or churches of this country, date back over two centuries, while the Methodist Episcopal Church is only about twenty-five years old, and yet, numerically, we are perhaps the strongest among them. Doctrinally, Methodism has made a strong impression on Protestant Christendom, moderating the rigid features of other systems, and encouraging a more liberal orthodoxy. But the Lord has favored us with one gift better than numbers, wealth, learning, books, or orthodoxy.—He has sent us the Comforter to abide with us forever. Methodism still operates in demonstration of the Spirit and of power. A few years since, croakers were insolent, saying, in substance, "Methodism has had its day, has accomplished its mission, and is defunct." But our net increase of 136,000 members last year, and the great revivals still in progress, show that her enemies are false prophets, and that her course is yet onward toward the millennium. So far is Methodism from having accomplished her mission, we consider the work as but fairly begun, and trust that her peaceful banners will soon quietly wave over the earth. Let us, therefore, hold fast our profession. Yes, brethren, hold on to your doctrine, especially of general atonement, the witness of the Spirit, and of full salvation. Hold on to your Discipline. Hold on to your peculiar rules and usages, to class-meeting and love-feast, to congregational singing and revival operations; to the mourner's bench, and to kneeling in prayer. Hold on to itinerancy, and, as far as may be, to the circuit system; hold on to the presiding eldership and to general superintendency. In a word, hold on to everything essential to the success of Methodism, for it has saved millions now in heaven, and millions more in Europe and America who are still heading for the world of light and peace above. To God be all the glory in Christ Jesus our Lord! Amen.

Making Haste to Premit.

"Making haste to be rich," the scriptures teach us, lead men "into a snare," and "many foolish and hurtful lusts."—Making haste to print, is a more modern development of "total depravity." Literature and Republicanism are both cursed with the same calamity, viz: the rush of the incapable for place, and paper-money, and the indisposition to such noble public services among those who are capable.—and the unfortunate result is, that the offices and the papers are almost monopolized by demagogues and scribblers; the government of the country, and the power of the periodical press, are not in the hands of the wisdom, the patriotism, the genius and taste of the time. As in the political case, so in the literary; declension from the stern principles of both literary and political criticism and judgment, are well-nigh forced by the mere selfishness of the majority-power. A judge is elective, and must remember this in his legal decisions. An editor is either elective, or dependent for bread upon popular favor, and must remember these things in his literary decisions. A pure and elevated judiciary will never be attained until it is made independent of popular whim; and the highest newspaper character, tone, and power, will never be realized until we have an independent press, endowed, or otherwise, for the same reason that we have endowed universities and colleges. Absolute editorial freedom from all influences calculated to sway the judgment, whether from hope of reward, or fear of condemnation, is indispensable to the realization of the ideal newspaper. An editor should never feel constrained to publish anything which his judgment and taste condemn, or decide to be valueless.—Half the newspaper columns of the land are filled with such things. The highest editorial capacity consists in the knowledge of what ought not to be published, rather than in the knowledge of

what ought to be thus honored; for the latter is easy of determination. Mediocrity and ignorance, though blessed by providence with a large and respected place in this world, were surely not intended to usurp the places assigned to genius, and learning, and taste. In the language of the gifted writer of the paper on the "Rev. Thomas Arnold, D. D.," in the last *Southwestern Quarterly Review*, "mediocrity is tolerable, even enjoyable, in some things, while in others it is not to be endured.—Common men are great blessings in the pulpit and elsewhere, but the press belongs to the nobility of mind, and ordinary talents ought to respect its dignity."

Men should make haste to write, but not to print. Writing is an important part of personal culture, but printing is for the culture of the public, and its end is defeated if it is made the medium of communicating the inanities and vulgarities of those who have no culture themselves. Many men print because they never reflect upon the audience to which they speak.—They utter things through the press which they, with all their hardihood, would not have the courage to utter before a large and intelligent congregation; forgetting that through the press they speak to an audience of from thirty to fifty thousand, perhaps, including the highest intelligence and refinement of the land. And not only do they speak to an august presence;—they record their folly upon the bulletins-boards of the world. If a man speak folly, not many hear it, it will be forgotten, and he may improve. But if he "write himself down an ass" in the public prints, he will be into him. Nothing that is not valuable, in thought, or sentiment, or public interest, should ever appear in a newspaper. Unimportant things, which must be published, should be in the fewest possible words, that brevity may secure a reading, or, occupying but little space, be out of the way.

N. O. Christian Advocate.

Daniel Webster's Confession of Faith.

Dr. Smith, of Concord, N. H., has published the following letter of Daniel Webster to Rev. Thomas Worcester, formerly pastor of the Congregational Church in Salisbury, N. H., which is accompanied with a confession of his religious faith, both of which are in his own handwriting. We have seen Mr. Webster's name in the records of the Church in Salisbury, enrolled among its members, if we mistake not, about the time the letter below bears date. He remained a member of that church until his death. The letter and confession were never before published. They are as follows:

BOSCAWEN, August, 8, 1807.

Dear Sir: The other day we were conversing respecting confessions of faith. Some time ago I wrote down for my own use a few propositions in the shape of articles, intending to exhibit a very short summary of the doctrines of the Christian religion as they impress my mind. I have taken the liberty to enclose a copy for your perusal. I am, sir, with respect, yours, &c.

D. WEBSTER.

I believe in the existence of Almighty God, who created and governs the whole world. I am taught by the works of nature and the word of revelation.

I believe that God exists in three persons; this I learn from revelation alone. Nor is it any objection to this belief that I cannot comprehend how one can be three or three one. I hold it my duty to believe, not what I can comprehend or account for, but what my maker teaches me.

I believe the Scriptures of the Old and New Testament to be the will and word of God. I believe Jesus Christ to be the Son of God. The miracles which he wrought establish, in my mind, his personal authority, and render it proper for me to believe whatever he asserts; I believe therefore, all his declarations, as well when he declares himself the Son of God, as when he declares any other proposition. And I believe there is no other way of salvation than through the merits of his atonement.

I believe things past, present, and to come, are all equally present in the mind of the Deity; that with him there is no succession of time, nor of ideas; that therefore, the relative terms past, present and future, as used among men, cannot with strict propriety, be applied to Deity. I believe in the doctrines of foreknowledge and predestination, as thus expounded. I do not believe in those doctrines, as imposing any fatality or necessity on men's actions, or any way infringing free agency.

I believe in the utter inability of any human being to work out his own salvation without the constant aids of all grace. I believe in those great peculiarities of the Christian religion—a resurrection from the dead and a day of judgment. I believe in the universal Providence of God; and leave to Epicurus, and his more unreasonable followers in modern times, the inconsistency of believing that God

made a world which he does not take the trouble of governing."

Although I have great respect for some other forms of worship, I believe the Congregational mode, on the whole, to be preferable to any other.

I believe religion to be a matter not of demonstration, but of faith. God requires us to give credit to the truths which he reveals, not because we can prove them, but because He declares them. When the mind is reasonably convinced that the Bible is the word of God, the only remaining duty is to receive its doctrines, with full confidence of their truth, and practise them with a pure heart.

I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a book intended for the instruction and conversation of the whole world, should cover its true meaning in such mystery and doubt, that none but critics and philosophers can discover it. I believe that the experiments and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God, and that he is the most accomplished Christian scholar who hath been educated at the feet of Jesus, and in the College of Fishermen.

I believe that all true religion consists in the heart and the affections, and that, therefore, all creeds and confessions are fallible and uncertain evidences of evangelical piety.

Finally, I believe that Christ has imposed on all his disciples a life of active benevolence; that he who refrains only from what he thinks to be sinful, has performed but a part, and a small part, of his duty; that he is bound to do good and communicate, to love his neighbor, to give food and drink to his enemy, and to endeavor, so far as in him lies, to promote peace, truth, piety and happiness in a wicked and forlorn world, believing that in the great day which is to come, there will be no other standard of merit, no other criterion of character, than that which is already established. "By their fruits ye shall know them."

* Dr. Sherlock.

An Affecting Incident.

When Dr. Hutton was Bishop of Durham, (as we are told by his biographer,) and as he was travelling over Dam, West-lydale and Egleton, he suddenly dismounted; and, having delivered his horse to a servant, walked to a particular place, at some distance from the highway, where he knelt down, and continued some time in prayer. On his return, one of his attendants took the liberty of inquiring what was his master's motive for so singular an act; in answer to which the Bishop informed him that, when he was a poor boy, without shoes or stockings, traversing this cold and bleak mountain on a frosty day, he remembered that he had disturbed a red cow, then lying on that identical place, in order to warm his feet and legs on the spot.

The above anecdote, which so beautifully and touchingly illustrates the character of the worthy Bishop, is taken from Whittaker's "History of Richmond-shire."

Does it not teach us two things? First: That we ought never to be ashamed of poor parents, and the mean and lowly circumstances of our early days. It is a much greater honor, to any man to have raised himself by his knowledge, his industry, and his goodness to the highest position in society, than if he had inherited such position merely by the accident of his birth or fortune.

Secondly: That when any little incident occurs to remind us of the lowliness or privations of our former life, we ought to make use of it as an outlet for our gratitude to God, and as a motive for renewed devotedness to His will and service, who "raises up the poor out of the dust, and lifted up the beggar from the dunghill," that He may "set them among the princes of his people."

Indian Summer.

There is a time, just when the frost Prepares to pave old Winter's way, When Autumn is a reverie lost, The mellow day-time dreams away: When Summer comes, in musing mind, To gaze once more on hill and dell, To mark how many sheaves they bind, And see if all are ripened well.

With balmy breath she whispers low, The dying flowers look up and give Their sweetest incense ere they go, For her who made their beauties live, She enters 'neath the woodland's shade, Her zephyrs lift the lingering leaf, And bear it gently where are laid The loved and lost ones of its grief.

At last old Autumn, rising, takes Again his sceptre and his throne, With boisterous hand the tree he shakes, Intent on gathering all his own. Sweet Summer sighing flies the plain, And waiting Autumn, gaunt and grim, Sees miser Autumn hoard his grain, And smiles to think it's all for him.