

# CHRISTIAN ADVOCATE.



PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.

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## CONFERENCE DOCUMENTS.

**Report of Committee on Periodicals.**  
Committee on Books and Periodicals submit the following report:  
We have had under careful consideration the subjects referred to our charge, and are not insensible to their weighty importance. Very great responsibility rests upon our branch of the Church of God, in connection with the circulation of moral and religious literature. We are rapidly increasing in numerical strength, and growing in wealth and intellectual culture and influence. We have the means and the ability to accomplish as much in this department of christian effort as any other denomination in the whole country, and if we do not in this respect, we shall be criminally negligent. We are able, and we must furnish the Southern country with books and periodicals. And while our brethren of other denominations are exerting themselves in the publication and distribution of their peculiar views of doctrine and church polity, we should not allow them to outstrip or supplant us. We must maintain and strengthen our hold on the hearts and hearts of the people, by supplying the demand of the increasing literary wants of the age and country in which we live. As a Church, we should uniformly labor to disseminate the doctrines and usages of our beloved Methodism. All our people especially should be affectionately, carefully and thoroughly indoctrinated in the great principles of the Methodist faith. Until this great work of instruction is more generally and thoroughly done, our institutions and church enterprises will not fully meet the need of the times. Your committee, however, are much gratified to learn, from the annual exhibit of the General Agent, that our Publishing House at Nashville is in a prosperous and growing condition. The books, which should be circulated in the N. C. Conference, as well as throughout the country, are being rapidly published. We should do our best in spreading abroad these publications; and by means of a depository, or agency, and in every other proper way, help to build up and sustain the great book business of the M. E. Church, South. And from the acknowledged liberality of our people, we are satisfied, that had we a depository in our bounds, we could greatly increase the circulation of our books in North Carolina.

**THE QUARTERLY REVIEW.**  
This is a periodical very ably edited by the Rev. T. O. Summers, D. D., and published at Nashville, Tenn., at two dollars per annum, in advance. The Quarterly will compare favorably with any similar publication in the whole country. We are pleased to learn that its pecuniary condition has been greatly improved by the adoption of the cash system and that during the past year, its subscription list has been sufficiently large to defray the expense of its publication.  
But still this periodical calls for our continued and liberal support. Therefore,  
Resolved, That we recommend a more earnest effort, to extend its circulation.

**THE HOME CIRCLE.**  
We regret to learn, has failed to meet its liabilities by several thousand dollars. We regard this periodical as an important publication, and while it is not at all that we would desire it to be, yet it is a good work, and deserves to be liberally sustained. The publisher intends to improve the next volume in many important respects, and after these improvements shall have been made, should it fail to sustain itself, to discontinue its publication. The whole Church should rally to the support of the *Home Circle*. We must not let it die.  
Therefore, Resolved, That we make greater efforts to place the *Home Circle* upon a safe and permanent basis.

**THE S. C. CH. ADVOCATE.**  
This paper has not fully met the wants of our people. Your committee feel a deep and an abiding interest in the success of this enterprise. We are of opinion, that the paper should be enlarged and the subscription price raised to two dollars. We also believe that such arrangements should be made as would enable our excellent and able editor to devote his whole time to the editorial department. We desire most earnestly, to see our Advocate equal in every respect to the very best of our church papers. That we may realize this desire, we should be united and persevering in our efforts to promote its interests. Therefore,  
Resolved, That we recommend the publishing committee to enlarge the Advocate and raise the price to two dollars, and that we all pledge ourselves to extend its circulation.

**L. S. BURKHEAD,**  
W. S. CHAFFIN,  
C. P. JONES, Com.  
W. M. BARRINGER,  
J. A. CUNNINGHAM.

**Report of the Committee on Parsonages.**  
The committee on Parsonages beg leave to submit the following report: We have carefully enquired as to the number of Parsonages within our bounds and find that there has been a very gratifying improvement in this regard since A. D. 1846.  
We learn from a report on this subject in that year that there were but two Parsonages proper within our bounds; whereas we now have thirty-four, including a few nearly completed and one or two held by certain friends to be made church property when paid for.  
We are pleased to learn also that at least one circuit contemplates procuring a Parsonage the next year.  
We are also pleased to learn that one of the beforenamed Parsonages is located at Olin for the use of the Presiding Elder of the Salisbury District. We hope it will not be long before this worthy example of our brethren in the Salisbury District will be followed by every District in the Conference. Why should there not be a Parsonage located at some convenient point on every District for the accommodation of our Presiding Elders, that they may be saved the trouble of providing homes for themselves, and that their presence and influence may be felt among their own people, as well as they saved much unnecessary fatigue and expense incurred by living off their Districts.  
We know our people are able, and we believe they would be willing to do this if the subject were fairly presented to them. In addition to the number of Parsonages proper within our bounds several circuits furnish their Preachers with rented houses.

This shows a commendable spirit on the part of our lay brethren to provide for the comfort of their ministers and families, yet we believe in most cases they would find it greatly to their advantage to buy or build a circuit Parsonage. Many

circuits no doubt have paid out money enough already to have paid for a house, and yet this expense must continue from year to year until the policy is changed. We do sincerely hope therefore that for these and other reasons which might be given our people will take this matter into serious consideration.  
We are the more earnest about this matter because we believe that for the want of comfortable Parsonages our ministers are encouraged, and in some cases compelled to locate their families after which though they may do faithful and valuable work for the church, it is done at a great sacrifice of domestic comfort. And in many cases the man of God is compelled to neglect the work of the church or his family; neither of which should be done if possible to prevent it.  
We believe that our people are devotedly attached to our itinerancy. They desire it to be untrammelled and perpetual. And we believe that if they would consider the beneficial influence the Parsonage system will exert upon it if properly conducted that the time would soon be when every District, circuit and station would be provided with a house that would make any minister's family comfortable and happy.

We recommend the adoption of the following resolutions:  
Resolved 1st, That as Pastors we will urge upon our people the propriety of buying or building and furnishing comfortable Parsonages on all our circuits and stations.  
Resolved 2nd, That we recommend each District stewards meeting to take into consideration the practicability of procuring a Parsonage on their respective Districts for the accommodation of the Presiding Elders.  
Respectfully submitted,  
P. J. CARRAWAY,  
M. C. THOMAS,  
JNO. N. ANDREWS.

**Report of Committee on Sunday Schools.**  
The Committee on Sunday Schools, beg leave to present the following report:  
We deem it unnecessary to say to impress upon the mind of the Conference the importance of this good cause. If the strong and stirring appeals of our excellent Sunday School Secretary, Dr. Taylor have not aroused every one to see and feel the vastness and value of this means of doing good, nothing we could say would effect it. We therefore simply call your attention to his appeals and commend his plans as being worthy of our hearty approval and active co-operation.  
We offer the following resolutions for your adoption:  
Resolved 1st, That we organize a Conference Sunday School Society.  
Resolved 2nd, That we elect a Vice President of the Parent S. S. Society.  
Resolved 3rd, We recommend the formation of Sunday School Societies in every circuit and station.  
Resolved 4th, That we cordially recommend the Sunday School Visitor to the patronage of our people.  
Resolved 5th, That we approve of the proposition to raise a Publishing Fund of one hundred thousand dollars.  
Resolved 6th, That we propose to raise five thousand dollars for the Publishing Fund in five years; in the following way: That the Presiding Elder in each District raise one hundred and fifty dollars annually for five years.  
All of which is respectfully submitted,  
J. T. WYCHE,  
J. P. MOORE.

**Report of the Committee on the Bible Cause.**  
Your Committee on the Bible cause submit the following Report:  
WHEREAS, The Bible is the great moral luminary; containing all the doctrines necessary for that faith and practice, which lead unto eternal life; and whereas its universal diffusion is an object of infinite importance. And whereas the American Bible Society is a most effective instrumentality in disseminating this precious word of life. Therefore,  
Resolved, That we most cordially commend its Agents to the favorable regard of our people, and that we encourage and co-operate with him in carrying out this noble, christian enterprise.  
Respectfully,  
H. T. HUDSON,  
R. G. BARRETT,  
R. S. MORAN, Com.

**REV. M. L. WOOD'S LETTER.**  
TO MY BROTHERS OF THE N. C. CONFERENCE.—When I parted with you a year ago in Newbern, I fully expected to meet you again in Beaufort, if permitted to live till the present.— True, it was evident at our missionary meeting in Newbern, that some one of our members would soon be called upon to go the "celestial empire," to carry to its benighted millions the light of the gospel; and true, I was then determined in my mind to offer myself for the great and responsible work; but at that time, I had not the most distant idea, if accepted, of leaving before the meeting of Conference in Beaufort. But it is not as I expected. The day for the meeting of conference is at hand, and I am in the city of New York, on my way to China. And even while I write, many of you have once more greeted each other, and already commenced the preparatory business of another annual conference. Perhaps, you, I believe, it is all right, and will result finally to the glory of God. Still I assure you, my dear brethren, that it would have been very pleasant, truly delightful to me, to have met you once more in the conference room, looked upon your happy faces, shal'd a your hands, heard your cheerful voices, and above all, joined you in the worship of God and the Lamb. It always did me great good to meet you at conference. I always went forth better fitted for the great and glorious work of preaching the gospel of Christ—better prepared to take care of the church of God. But these blessed privileges are passed from me. No more shall I with you enjoy these social, ecclesiastical and devotional gatherings. When you are thus assembled I shall be far away. And while you meet in Beaufort, on the ocean's side I shall launch forth upon its billowy bosom to be borne far hence. And when you look out upon the broad Atlantic, remember my dear friends in the Lord, that I am being tossed upon its waves.— And remember while I am not with you in person I am in heart. I take you all with me in my heart, upon the waves of the sea. I take you with me to China. And often, often shall I think of you when away from the sight of land, and when on the other side of the earth. I shall not unfortunately fancy you walking the streets of Beaufort—entering the conference room—singing the sweet songs of Zion, supplicating together the throne of heavenly grace, and transacting the business of the conference.  
It was among the severest conflicts of my heart to get the consent of my mind, to go from your

midst to live among strangers—strangers to me, and strangers to the gospel of Christ. But by the grace of God I was enabled to make the sacrifice, and now I am cheerful and happy while on my way to my destined field. I would not retrace my steps. I feel that I am only doing my duty in leaving you. And instead of feeling that I am going to China, I am going from home. I feel like I am going home. Where Jesus is, is home, and where duty directs there is Jesus. What a blessed thought, that we can be at home anywhere in the world. You can be at home in North Carolina, and I can be at home in China. We can all have Jesus with us. And when our work upon earth is done, we can be at home in heaven, where we shall see Jesus.

And more, my dear brethren, while we are separated in body we can live together; live together as if we were together; live together in Jesus. And will you pray for me and mine, dear brethren? Yes, brethren, I know you will pray for me. Methinks that in the opening prayer of the conference, and in your morning prayers of each day, and in the social prayers with the families with whom you are staying, I hear you pray for the one who is absent and on his way to a distant land. And this thought cheers my heart, buoy's my spirit and comforts my soul. But forget not to pray for me when you are in your respective fields of labor. Then it will be as if I were with you. And I shall be engaged in the arduous work of learning a strange language, and mingling with a strange people, and exposed to numerous temptations.

And brethren, would you like to give me much pleasure and afford me great delight, in my labor of love with the heathen? Then write me many long letters. I will write you and make this your duty, because I cannot write each one of you personally. I would like to receive letters from you all. Write and I will answer your letters. And now, my dear brethren, may the glory of the Lord rest upon you all. May you have the Holy Spirit to aid you in all your deliberations, and give you a peaceful and prosperous session of our conference. May the God of Jacob with you to your appointments and be with you there. May the gospel preached by you prove the power of God in the conversion of sinners and in building up the church of Christ. And may you enjoy the riches of heavenly grace while you live, and obtain eternal life when you die. Let us meet in heaven. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Your brother in Christ, and fellow laborer in the Lord.  
MARCUS L. WOOD,  
Dec. 13, 1859. 200 Malberry st., N. Y.

**Dancing and its Effects.**  
If you really desire to please the world; to destroy all religious feelings, and to kill all inclination to worship the Most High God, what amusement would you engage in so effectually to accomplish that intention, as a modern ball, or dance? Is it not the very thing? Does it not answer the very purpose? Is it not what it is intended for, and does it not fulfill that very end? You know it does. And still you will persist in it; you will allow your sons to go; you will send your daughters. Christian fathers, why will you allow it? Christian mothers, why will you give way to it? Your sons and your daughters are on the way to ruin; they are traveling the road to destruction. Stop and think, before it is finally too late! Then you may weep, but it will not bring them back again. Oh! at that great day when we shall all appear before the judgment seat of Christ, will not some of them be there without the wedding dress? Then when the Judge shall ask the cause, they will be speechless; but if they dare speak, the answer would be from a thousand mouths, "the ball the dance, has kept us from it." But you say the Scripture does not forbid dancing; but the word of God commands you to come out from the world and be ye separate, and you rush blindly into the very midst of it. Now where are you? Have you not disobeyed God, and stand condemned before Him?

Paul, in his Epistle to the Galatians, classes revelling among those things that will keep us out of Heaven; and if, when people are engaged fully in the dance at a ball, or party, no matter which you may term it, if it is not revelling, I do not understand what it is; and yet you say dancing is not forbidden. Now if the righteous scarcely be saved, where will the ungodly and sinner appear.  
A METHODIST.  
For the N. C. Ch. Advocate.  
**Four-Square Men.**  
Bro. HEFLIN:—Your little article last week protesting against one of our men moving away, set me to thinking. The Greeks called a really important, reliable man, a "four-square" man, and they were of opinion that a State ought to use all possible means to keep such, and even to increase their number by importation. North Carolina never believed in that doctrine; she has sent all such, or at least very many such, away to build up other States. North Carolina is the greatest leveler in the Union. No man here must rise above his fellows. The very act is social treason. If a man by energy and talent begins to rise, he meets such a storm of bickering and opposition, and such small appreciation, that he is very apt to retire in disgust. Perhaps you will put in your caveat against this; but it will be useless, for the truth is a matter of history. We do not delight in great men. If we ever have really great men, we must cultivate them as carefully as every soil; but they will not mature without careful treatment. No State, church or society will ever rise above the level of mediocrity without great men; these give direction to energy, kindle new effort, develop untalented of resources, and command universal respect. Other States cultivate great men—"four-sided" men, more carefully than any other production. They raise them for use and ornament; they put them in the ways of merchandise, at the board of change, at the bar, in the pulpit, and in all the great positions of life. Thus they rise to power and eminence. It is sometimes said that men of the right caliber will be great; nothing can hinder them. This may be true, and it may be false. Men of the right ability and spirit, in a congenial country, and in times suited to the development of talent, will be great in spite of all combinations and oppositions; but no man will ever be great in any country unless that country wants and fosters greatness. A few apparent examples can be quoted to the contrary, but the rule will hold in all times and countries.  
Who, and where are the great men of North Carolina? What man in church, trade, or pro-

fession, is known at a distance, and recognized as a peer among the giants of mind? Not one.— Does the public in any European State, in South America, even in the more distant States of this Union, know the name of a single prominent man in this State? Not one. If convulsions in church or State, should threaten, would the nation look to any North Carolinian as lord of the temple? No. Have we any great men? No. Have we any of the stuff of which great men are made? An abundance. Why then have we no great men? Because we do not want them, will not let them grow; kill them off by neglect, or expatriate them by an extraneous peculiar to ourselves. When a distant place has recognized one of our disguised giants, and offered him something congenial to his nature, we protest against his going; pass magnificent resolutions, write newspaper paragraphs; and grip all the machinery of regret. This, &c. &c. all in earnest, but practically it means nothing at all. Why should Dr. Craven, or any other person stay in this State? What inducements are offered? Other places think such men valuable; they honor them, give them fine positions and rich salaries; treat them as men of mark, and delight in their elevation. This will be called croaking; my mind will snuff at it, and say the writer is some disappointed mortal. Not so. Just the reverse. Think a little. Do we make Bishops of our own men? Do we fill any of the great offices of the church with our men? Do we make college professors of our men? Can our men locate railroads? Can they plan a "river improvement," or fix the foundations for Washington's statue? Can they geologize the State? If usage is correct, our men cannot do any thing except the great staple of manual labor. All this is wrong and foolish; we can and ought to do better.  
LUE.

For the N. C. Christian Advocate.  
**Kansas Correspondence.**  
KICKAPOO, K. T., Dec. 31st., 1859.

Mr. Editor,—Permit me to call the attention of the readers of your excellent paper, to a project of Bro. J. Spencer, a member of the Kansas Conference.

He is now collecting material to form a book of religious experience. He wishes the book to contain between one and two hundred sketches of religious experience; stated in a plain manner—facts are what is wanted. He desires every Conference in the church South, to be represented both by the ministry and laity. The object is to make a book for the benefit of "seekers" of religion, and those who are moved upon to preach the gospel. The following are the items he wishes each one, to embrace in the account of his experience.

- 1 Your birth, time and place.
  - 2 The religion of your parents.
  - 3 Whether you were baptised in infancy, your early religious advantages; whether you were a Sunday School Scholar.
  - 4 Your age, when the first serious impressions were made on your mind, respecting your future state, your age, when and instrumentally, of your awakening.
  - 5 Your conversion; the length of time you were a seeker.
  - 6 Your call to the ministry, if a minister.
  - 7 Your sanctification, if you have made that attainment in the Divine life.
- Any of your readers who are willing to respond to this call, will please send the account of their experience to Rev. J. Spencer, Westport Jackson county Missouri. He desires them as soon as possible. The profits of the sale of this book, will be appropriated to the Sunday School cause in Kansas. Please call the attention of your readers to this notice.
- I remain sincerely your brother in Christ,  
H. H. HEDGPETH.

## SELECTIONS.

**Work and Discipline.**  
The Alabama Conference, at its late session, issued the following Address from which we extract the following extracts:  
Christianity, by the attraction of affinity, appropriates to itself, by this powerful inherent law, all who have put on Christ, and who make no provision for the flesh in its affections and lusts. Hence a union of all who are likened in every place, and the object and end of all such united societies is to help each other to work out their salvation. To do this there must be meeting together, there must be worship of Almighty God, there must be supervision and the word of exhortation. Hence the origin and the never-ending necessity of class-meetings.

Those thus associated have the right, under God, to prescribe the condition on which they admit others into their brotherhood; and with us that only condition is, "a desire to feel the wrath to come and be saved from their sins." This desire, while it lives under the quickening, guiding power of the Holy Ghost, will show itself in three particulars, to wit:  
First, In a *humble and sin-rentencing life*. Secondly, In a *charitable or good-will life*. Thirdly, In an *obedient or cross-bearing life*. Hence, a man who desires to feel the wrath to come and be saved from his sins, cannot, ought not to continue in the Methodist Church, who is profane, a drunkard, or even a *drinker of drams*, a brawler, a mischief-maker, a worldly-minded over-reacher, a cheat, a self-indulgent, extravagant and vain pleasure-seeker. If this is not sufficiently intelligible as to our meaning, we beg you read the "General Rules," and then search the Scriptures, and see whether these things be so. And then, brethren, having fought your way through, against the powers of darkness, to the point at which you can and do renounce sin, then opening your eyes to the condition of the souls and bodies of men, can a real christian and a true member of the church be "at ease in Zion?" What! an idler in the vineyard of the Lord! a drone in the great store-house of sweetness and perfume! If there be truth in God's word, the Judge will say in the day of reckoning, "Take the talents." "Work while it is day," and "what they hand fudeth to do, do with all thy might." Never allow thy ungenerous, Cain-like soul to ask, "Am I my brother's keeper?"

What shall we say to those who fail to attend public worship, neglect family religion, private devotion, and the solemn ordinances of the church, Baptism and the Lord's Supper? Sin, indifference, or neglect of the plainest duties of the religious life, is, one or all of them, so incompatible with an earnest desire to be saved, that, after suitable forbearance and admonition, all such ought to be excluded from the church.  
And this brings us to another important matter

about which we desire to speak plainly but affectionately, and in the fear of God. We mean the *Administration of discipline*. All men of common intelligence, especially all who admit the authority of the Bible, readily allow that all associate bodies ought to have the right to rid themselves of unworthy members. This supposes the existence of a rule or rules by which to determine unworthiness, and also, jurisdiction competent to apply these rules to individual cases. In both these respect our church is amply provided, and yet embarrassment arises first in our selves as pastors, lest, in the performance of a duty for Christ, and the purity of His kingdom, we suffer persecution. And secondly from the timidity and tenderness with which the membership shrink from this duty. Thus, often between the vineyard is neither pruned nor digged; in consequence of which we have worthless grapes in excess, as the result of the vintage. The proper and only remedy for all this, is for all concerned, especially for the older members of the society to stand firmly by every faithful pastor and defend him from the malice of fallen members, and the malevolent hate of those "who are without." Many pious, humble parents, who in all things walk uprightly themselves, are unable, from the fondness of a creature's love, to see that their sons and daughters are "lovers of pleasure more than lovers of God," hence any attempt on the part of the pastor or the spiritual membership of the church to rebuke the evil and put it away, is so repugnant to such unwise parents, that, in deference to them, the evil with all its influence, is endured, and the offender not cut off. When this state of things prevails, we have reason to cry "Men of God! come to the help of the Lord against the mighty!" All parties must amend or the glory will soon depart from us as a people.— For what need is there that we preach "Holiness," or publish volumes on "Christian Perfection," if we cannot enforce a *practical Godliness*? By "practical Godliness" we mean *humble piety* before God—such as searching the Scriptures, secret prayer, daily family worship, and conscientious attendance on all the means of grace, the ministry of the word, and the Sacrament of the Lord's Supper. A neglect of any of these is highly culpable, and persevered in, merits in most instances, expulsion, simply from the fact that it shows such a readiness to God, and indifference to the soul's salvation as to be positive proof that such persons are not deeply convicted of sin, are not now desirous "to feel the wrath to come, and to be saved from their sins," are not now led by the Spirit of the Saviour; "and if any man have not the Spirit of Christ, he is none of his."  
The rest of the Sabbath is of perpetual obligation; but how many christian families "remember" the day "to keep it holy" that anticipate and prepare for it? No man prepares to keep the Sabbath holy, who simply abstains from his regular week-day labor. He who allows himself, his children or his servants to gather and eat wood, hunt or drive steele, go to market so as to return home on Sabbath, and to go upon pleasure visits on the Lord's day, does not remember to keep it holy, and thus sins against God. In these days of extravagance and worldly-mindedness, Christians should always observe the Sabbath, both in the fear of God and the love of souls. Who can estimate the magnitude or measure the extent of that evil which originates from the *example* of church members who do not keep God's holy day aright? Let us then, dear brethren, in this respect, "shun the very appearance of evil."

**Blunders of Public Men.**  
Some of the political characters of the age make queer mistakes in quoting the Bible, which have been recorded to amonish their successors to read the sacred volume with more care and attention:  
A member of Congress from Illinois, a few years ago, (Mr Hoge) is reported as quoting in debate, the following lines, as coming from the Bible:  
"While yet the light holds out to burn The vilest sinner may return."  
Col. Benton, in the United States Senate, is reported as speaking of our Saviour having cast seven devils out of a certain man; and Waddy Thompson, a former member of Congress, and Minister to Mexico, in his "Recollections" of that country, speaking of the Hospital of Lazarus, says: "The inmates would have rivalled, in sores and rags, the brother of Mary and Martha."  
It is recorded that two members of a certain State Legislature, at the close of the session, addressed a circular to their constituents, in which they said: "We hope the course we have pursued, and the votes we have given, will meet your approbation. We hope you will say to us, as Nathan said to David, 'Well done, good and faithful servant.'"  
Another member, earnestly opposing the measure before the House, said: "Mr. Speaker, I would no more vote for that measure than I would fall down and worship the golden calf that Abraham made." A brother member corrected him, saying: "Mr. Speaker, it was not Abraham that made the golden calf, it was Nebuchadnezzar."  
"That 'great men are not always wise,'" is still further exemplified in an anecdote of a distinguished English Judge. Lord Kenyon, who understood law better than the gospel, closed one of his charges to a jury, as follows: "Finally, gentlemen, I would call your attention to the example of the Roman Emperor Julian, who was so distinguished for his christian virtue that he was called Julian the Apostle."

**Religious Ultraism.**  
Its sources are, 1. An ardent temperament. 2. Mistaken views of religion. 3. A restless desire of change. 4. The love of distinction. 5. The force of external circumstances.  
Its elements are, 1. Self-righteousness. 2. Censoriousness. 3. Disingenuousness. 4. Inconsistency. 5. Fanaticism.  
Its manifestations. It manifests itself, 1. In respect to that which is wrong, by opposing it with an improper spirit. 2. In respect to that which is comparatively indifferent, by urging it beyond its real claims. 3. In respect to that which is right, by promoting it at the expense of integrity and charity.  
Its tendencies. 1. It has a tendency to throw open the floodgates of error. 2. To drive many into the opposite extreme of inactivity and formality. 3. To weaken the moral energies of the Church. 4. To supply to the careless world an apology for the neglect of religion. 5. To absolute infidelity.  
The remedies. 1. Careful discrimination. 2. Moral courage. 3. Eminent piety.—*Christian Treasury*.

## Protestantism in Tuscany.

A correspondent of the London Athenaeum writes to that journal: An important sign of the times is the legal marriage of two Tuscan converts from Roman Catholicism to that of Protestantism called the Italian Evangelical Church in Florence. This union of two obscure individuals, under the full protection of their country's laws, in defiance of the Church of Rome which has hitherto declared all such marriages invalid and the offspring illegitimate, strikes a severe blow at the insolent domineering sway of Rome than all the coquetting of practiced diplomats, or the hollow kettle-drumming of recalcitrant princes, standing out for privileges and bagging over concessions with the "Father of the Faithful." This notable change in the marriage laws of Tuscany is among the first fruits of the project of ecclesiastical reform undertaken, as I mentioned in a former paper, by Cav. Salvagnoli, minister of the Interior. Since the revolution has with equal skill and firmness of purpose, to limit as far as may be the grasping power of the priests. The Italian Evangelical Church, an organized religious society, holding doctrines somewhat similar to those of our Plymouth brethren, has for some years been steadily gaining strength in Tuscany. Until the 27th of last April, however, its public worship (to speak paradoxically) was kept as secret as possible, to avoid the persecution which attended any avowed leaning to Protestantism. Since the revolution has given us full liberty of creed, a place of worship has been opened, and is fully attended every Sunday. This first Protestant Tuscan marriage was solemnized in presence of a large number of persons, and assuredly makes an era in this eventful time.

## A Musical Shoemaker.

At one of our meetings I met the happiest man, I think, that I have ever known. He was a bachelor and a shoemaker who worked half the time to support himself and horse, and attended meeting the other half. I cannot say much for the breadth of his intellect, the extent of his information, or the quality of his taste. His faith seemed to be unclouded, and his soul was ever on the mountain-top. He was passionately fond of singing, and had a repository of songs and tunes of his own. I think you might have heard him half a mile off; I have been awakened at all hours of the night by the vociferous strains of this minstrel, and have seen him astride a bench scrawling to and fro, slapping his hands, and pouring forth his stentorian solo. Music seemed to be his meat, drink, and lodging. His favorite verse, self-made, no doubt, was the following:  
"I'd rather have religion,  
While here on earth I stay,  
Than to possess all the riches  
Of all America."  
Chorus.—Crying, victory, victory,  
I long to see that day.—*Milburn*.

## King of Sardinia.

The report is circulating in Paris that the Sardinian Monarch, together with a very large proportion of his subjects, will shortly abandon the faith of Rome. In the famous publication called "Napoleon and Italy," the state of Sardinia is pronounced to be such as most necessarily produce civil war and ecclesiastical severment. On the late entrance of Victor Emmanuel, the clergy held themselves aloof from all share in the loyal demonstrations, thus evincing their suspicion of a change not favorable to themselves.

## Premeditated Biographies.

In the office of the London Times there is a bureau that one would think must be a terror to not a few. Every man, whose life is deemed worth taking, has a place in a certain "pigeon-hole," wherein the record is constantly kept "written up" to the latest possible period—a sort of "log," to be displayed the minute life's voyage is ended. Deeds done and words said in the heat of passion are there; acts performed at long intervals are brought into startling proximity; and all, of necessity, divested of the glow and action, the touch of nature, as it were, that made us regard them in the living actor with a lenient if not a loving eye. Such a man dies to-night; the "pigeon-hole" gives up its dead, and to-morrow morning, even before the subject has begun to lie in state, the leading acts and incidents of his life are spread all abroad to the world. Quick work they make of fame. The world is surprised at this readiness of information. One Dodd, who used to edit this department of the Times, excelled in preparing men's biographies before they died, and hence was called "Raven Dodd."

## A Nation Born at Once.

A remarkable display of the power of divine grace among a heathen people, has recently taken place in the island of Celebes. Some missionaries of the Netherlands Missionary Society have labored there for some years with but little apparent success. One of these missionaries, however, now describes the wonderful shower of mercy with which they are visited. A native preacher was passing through a village on Saturday in his preaching appointment on the sabbath, when he saw the priest who had been bitterly opposed to the gospel and the missionaries, with a large crowd about him. Trembling with fear, he inquired what they wanted, when he was told, greatly to his surprise, that he and the people had resolved to renounce idolatry and become Christians. The move spread from village to village the people casting away their idols, and seeking instruction from the missionaries. The people say that they had come to the truth chiefly by the instruction their children had received in the mission-schools. The missionary mentions three districts, containing at the beginning of the year not less than 10,000 heathens, and adds but to all appearance, and with the help of God by the end of the year there will be not one left there.

## All comes by Chance.

An English lady who has forsaken her God, and the Bible, for the gloom and darkness of infidelity, was crossing the Atlantic, and asked a pious sailor, one morning, how long she should be out. "In fourteen days, if it is God's will, we will be in Liverpool," answered the sailor. "If it is God's will," said the lady; "what a senseless expression; don't you know that all comes by chance?" In a few days a terrible storm arose, and the lady stood clinging to the cabin door in an agony of terror, when the sailor passed by her. "What do you think?" said she; "will the storm soon be over?"—"It seems likely to last for some time, Madam." "Oh," she cried, "pray that we may not be lost!" "His only and calm reply was, "Shall I pray to chance?"