

The Christian Advocate.

GALVESTON, TEXAS.
THURSDAY, DECEMBER 30, 1868.

"THE YANKEE SLAVE DEALER."
We have several orders on hand for this "new book by a Texan." We also have quite a number of letters making inquiries for it. We adopt this method of saying to all interested, that we would have had "The Yankee Slave Dealer," as advertised in our columns, here at the time appointed, but unfortunately he was "blown up" on the Mississippi river several weeks since. We are happy to learn, however, Yankee-like, he came down without being injured, and is now detained in New Orleans for "salvage." We are waiting to learn whether the "salvage" is worth more than he is. We hope, however, to be in receipt of about four hundred of them shortly. So send in your orders, and we will send him on according to directions, as soon as he reaches us.

SPECIAL NOTICE.

Brethren should not remit to us uncorrected money. Already have we suffered by this. Almost all bank notes now are at heavy discount here, except Louisiana.

GIFT BOOKS BARE AND VALUABLE.
By calling at the Texas Book Depository, you can find some of the most beautiful and valuable books, such as will be prized in time to come—very suitable for presents to valued friends.

CITY SUBSCRIBERS.

Our subscribers in the city who are in arrears, will confer a favor upon the office by immediate payment.

We published a week or two ago the full account of the *Central Advocate* upon Bishop Pierce, in which it was asked among other things, whether this "sanctioning Southern Bishop" acted the hangman or as chaplain for "the murderers who assassinated the innocent man"—Bewley. The *New York Methodist* thinks the article of the *Central* exhibited only a "stunt severity." If we had any faith in the professed conversation of the *Methodist* we might suppose this to be a slip of the pen. But it is in perfect keeping with many other evidences that the *Methodist* is at heart and in design a thorough abolition sheet; and that its occasional professions to the contrary are but the cloak of its licentiousness.

From Baltimore.—Rev. J. W. Whipple writes on the 12th: "Many friends have supposed that some prevailing epidemic, in the form of a dreadful fever, was prevailing to an alarming extent in Baltimore, and were sending for their sons to leave our institution for a time. I have visited Baltimore, and must say that I cannot see any reason for fear on the ground of sickness at this time, and was surprised to find so little in the place after what I had heard abroad. Religion is still prospering in the Institute.

PREACHERS FOR ORIGIN.—The *People's Methodist* of the 1st ult. says:—Our band of preachers—Fisher, Fennell, Newton, Culp, Hopkins, Martin, Rice and Kellogg—are more of them on their way to Oregon. Part go by land and the rest by water. May all these dear brethren be preserved during their journey, and the Church of God in Oregon be edified abundantly and a multitude of the people be saved by their labors. They are all true men."

MR. LINCOLN'S CABINET.—A Connecticut paper speaks by authority of Mr. Lincoln's deliberations concerning the formation of a Cabinet. It states that only two names have been definitely mentioned—those of Cassius M. Clay, of Kentucky, and Robert C. Schenck, of Ohio. It infers the rumor that the War Department will be offered to Mr. Clay. The *N. Y. World* is "surprised." Mr. Clay, it thinks, is one of the last men in the country to be taken into the new Cabinet, for the reason that his appointment would "implicate the administration in efforts to abolish slavery in the States where it exists." Why should the *World* object to Mr. Lincoln's placing his friends by attempting to carry out boldly the real aim of his administration, since there is no hope of his conciliating his enemies by a show of conservatism in which it were worse than vanity for them to trust?

DR. PARSONS.—The San Antonio Ledger says:—"This Reverend gentleman has been called to the Rectorship of Calvary Church in the City of Louisville, better known as the Schenck Methodist Chapel, but its connection with the *Methodist* is severed from the *Methodist* Church in a body, and carried with them the Church property to the Protestant Episcopal Church."

There are some errors in this statement. Schenck Chapel never belonged to the *Methodist* Church, but to private individuals, of whom it was purchased by the Episcopalians. Nor could the congregation worshipping at Schenck Chapel, "have severed from the *Methodist* Church in a body," for the very good reason that the said congregation did not belong to the *Methodist* Church. It was an independent congregation, without any ecclesiastical connection whatever. The Episcopalians paid a high price for that they got; and the *Methodist* Church lost nothing by the transaction.

MISS SUSAN CARPIS, widow of the late Bishop Carpis, died in Charleston, S. C., on the morning of the 29th ult., after an illness of but a few hours. While a family lament has been heard of the Church, she feels that it has been bereaved of a "mother in Israel." Her funeral services were conducted at Bethel Church on Saturday, 1st inst., and her remains were then conveyed to Columbia, to be laid beside those of her revered husband.

Alas! our prayers in these bustling times are too short, to relieve our consciences of a duty, or to maintain a Christian character, or perhaps to keep alive "the little spark" left, and when we have hurriedly and mechanically said our prayers, we are satisfied. We have too little wrestling, agonizing, prevailing prayer in secret, and in our meetings for social prayer.

There is connected with the First, M. E. Church of Boston a pastor's room, the walls of which are hung with the portraits of some 20 or more of the former pastors. Among them are those of Bishop Doane, Bishop Fish, and of later years those of Doctor Cummings, President Cooke, Messrs. Cox, Twombly, and others. The room is quite a addition to the house of worship, and is visited by many strangers.

NEWSPAPER FILE.—We are obliged to F. D. Allen, Post office building, for Clark's Newspaper File—a late thing, patented in May last, and well adapted to its purpose. It is simple and convenient, holding equally well one paper or one hundred.

"One of the greatest perils that beset free States," says Guizot, "is found in the aversion of the ablest and best citizens to bear office."

THE GOOD OF THE CRISIS.

It makes men think. This is one of the things men hate to do. They will bluster, or even weep, before they will submit to the vexation of thought. But the man who has been fooling his mind with some dream or two of common place about public affairs, finds himself now compelled to enlarge the circle of his mental operations. By frequent efforts, under the pressure of necessity, his interests and safety being involved, he makes some impression upon his surroundings, and widens the sphere of his perceptions. There has been more real earnest thinking done in the country during the month past than for years before. Mind-power has been gained; and this is one of the things which the world needs. Mines of metal, long unknown, have recently been forced by material enterprise to yield their treasures. What material enterprise is to the resources of nature, trials are to the resources of the mind.

It adds new force and interest to spiritual truths. A material prosperity had, ere we were aware, well nigh overwhelmed us. A few more paces and we would have fallen into the quagmire of self-complacency. Stopped on the edge by this crisis, we look down into the depths where we might have rolled, forgetful of God and of everything but the present and external, until some earthquake of revolution should have buried us entire, or heaved us up, not without terror and destruction, to the surface. Even Congress has been awakened from its reveries in the things seen and temporal, to some slight attention to the things unseen and eternal. A correspondence of one of the papers informs us that, though the prayer of the Chaplain at the opening of the House of Representatives, was unusually long, it was actually "listened to in becoming attitude by the members and spectators."

"No such prayer, so personal to the people of the hour, was ever before made in this capitol, and never before have I heard one so attentively and so reverently listened to in this place." It was also noted as "a most unusual occurrence" that at the thanksgiving meeting in Washington, the whole audience joined in the recital of the Lord's Prayer. Doubtless times like these have some influence in making men believe in the certainty of that "kingdom" for whose coming Christ teaches them to pray. Perhaps, too, the reasons for the ascription of "the kingdom, the power and the glory" to God in the Lord's Prayer, may be felt more deeply now than they would be at the times presented of no obstacle in the way of our ascriptions of "the kingdom, the power and the glory" to ourselves. We have been great and prosperous—a wonder to others, a praise to ourselves. But now, no matter what may be the result of our present emergency—whether the Union be maintained or dissolved, whether the people will make number and wise men to send for their sons to leave our institution for a time. I have visited Baltimore, and must say that I cannot see any reason for fear on the ground of sickness at this time, and was surprised to find so little in the place after what I had heard abroad. Religion is still prospering in the Institute.

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It will probably teach political parties that they must be governed by some other law than the extent of their own power. Power was the one idea with the party which has brought the crisis upon us. By whatever waterworks the masses of the party may have been led, we are fully convinced that by the last of power the leaders were self-blinded to the injustice and impolicy of their course. Trained to absolute faith in popular majorities, they had no idea that they could bring a crisis upon the country, without a majority of electoral votes could not necessarily be right. Scarcely had those reckless leaders uttered their first shout of success, before their cheeks began to pale at the evidence that the victory was barren beyond precedent, even in the history of lawless ambition. The notion that a party may act on the principle that power is so sufficiently its own excuse and its own defense, as to be seized at all hazards, leaving consequences to take care of themselves, is now shown to be not yet an undisputed philosophy in this country. This crisis will prove that not even the "forms of a constitution" are sufficient to excuse the violation of the usages of a constitution. And this is precisely one of the things that must be learned if Republics are to last.

It shows that domestic slavery does not destroy the spirit of a people. All writers on government regard public spirit as the only efficient guardian of republican institutions. But many have contended that the ownership of slaves made men petty tyrants of their own domain, and disqualified them for any enlarged views of rights, or for any vigorous action in their defense. The subject is fruitful and inviting; but we have only to say that if the doctrine of the Northern Abolitionists—that slavery makes slaves of the slaveholders—be true, we shall have no opportunity of seeing whether the slaveholders involved in this crisis, will end the matter by accepting the yoke of their present opponents. Our decided impression is, that if Southern slaveholders ever become slaves, Sewall, Sumner and Lincoln, and their Northern majorities, will not be the masters.

THE CHAPLAINCY QUESTION.

With a people quite as Christian as any under the sun, we have not a single believer in the propriety of the connection of Church and State. Our people are fully indoctrinated in the belief that any organic relationship of that kind is corrupting and unfailing both to the Church and the other. Knowing this, we supposed the separation to be secure. Some of our Presbyterian brethren, however, are of a different opinion—not as to the propriety of the separation, but as to its security. The Synod of Baltimore has recently adopted resolutions upon the subject, to be forwarded to all the other Synods in that connection, as well as to the Governor of each State, the President of the United States, the Heads of the Departments of the general government, and the Speaker of the House of Representatives of the United States. Newspapers are requested to give publicity to the resolutions. We copy the part of them which contains the gist of the complaint.

1. Resolved, That Synod do hereby call the attention of all concerned to the fact, that they believed to be incontrovertible, that a virtual and real establishment of one denomination of Church in the country, would be a violation of the Military Academy at West Point, and our Naval Academy at Annapolis, has somehow grown up, in the clearest contravention of that religious freedom which is the right of all.

2. Resolved, That the extreme inequality now existing in the chaplain service of the Army, viz: sixteen Episcopalians, two Methodist clergymen, and one Presbyterian chaplain; and also the extreme inequality now existing in the chaplain service of the Navy, viz: ten Episcopalians, four Methodist clergymen, and one Baptist chaplain, giving to a single denomination of Christians, in each case, more chaplains than all the rest put together, clearly grows out of the religious establishment in the above named public schools.

3. Resolved, That it is an erroneous idea, wherever it exists in the public service, that the chaplain shall be in the hands of no one denomination of Christians longer than a given term of years in succession, is the obvious and

proper remedy for the present great grievance in the public schools.

4. Resolved, It is the indubitable right of the Synod, and of all the Christian people of this confederacy, to demand the preservation of religious liberty and equality in the administration of the government; that such demand implies no improper interference, on the part of ecclesiastics, with civil and political affairs, but, on the contrary, a necessary and rightful part of that vigilance on the part of the people, and the purity of religion does depend.

5. Resolved, That none of the pleas or palliations by which those who obtain the exclusive benefit of such religious establishments attempt to justify and maintain them, are entitled to the slightest weight, as experience has shown that an established religion is generally if not indeed universally, an infraction of the right of a majority, and is no advantage, but an injury to religion itself.

We add below the action of another synod upon the same subject:

The Synod of North Carolina have received and considered the Resolutions adopted by the Synod of Baltimore referring to the unequal distribution of the chaplains in the army, navy, military and naval schools of the United States. It is apparent that a single denomination, to wit: the Episcopalians, has received and holds about four-fifths of all the appointments, as chaplains, in a denomination, they are less numerous than either of those who hold the other fourth. The Synod consider it their duty to protest against the fact of a monopoly of the principles of religious freedom, and a decided demonstration on the part of the Federal Government, of favor towards and partiality for any one denomination of professing Christians over all others.

As of old, Presbyterianism is zealous for freedom. The spirit which dictated this action is good: we can hardly think, however, that the abuse referred to is equally bad. Although the facts concerning the chaplaincies certainly have the appearance of favoritism, we cannot doubt that they are the result of accident rather than design. First, the forms of the Episcopal Church are copied from the forms of the English Church, and may therefore be better adapted than the more extemporaneous worship of other churches to the routine of chaplaincies.

Secondly, the ministry is so decidedly professional among the Episcopalians as to place it nearer the seculars, and make it more dependent upon them, than is the case with the ministry of any other denomination. Forms of religious service are considered a decency in the army and navy, though it may be doubted whether the idea that religion itself is a necessity has often had any remarkable run in those quarters. If it is proper to have a chaplain in the army or navy, it may be proper to have one who knows the proprieties and limitations of his position, and who will speak no more than is set down for him. Positively, we could not answer for a Methodist preacher on such occasions. He might wish to have a little "revival" some day, and even turn something sacred to Mars or Neptune into a semi-official morning's bench, nor scruple to invite the Captain or Major to get down and pray for the forgiveness of his sins—an evolution which the Captain or Major might not be able to find in the prayer for the day, and consider as a violation of the order of the day.

While, of course, we do not recognize the justice of choosing chaplains from one denomination alone, or even of giving one denomination a majority of such appointments, we cannot bring ourselves to feel that the statistics collected by the synod of Baltimore, are sufficiently credible to the Episcopalians, to induce other denominations to repine at the neglect which has been shown their clergy by the authorities of the State. We do not think that the Episcopalians themselves are proud of the chaplaincies. Doubtless they give to the profession of which finds its way into such positions for a little of the evangelical zeal which thinks less of titles and livings than of winning souls to Christ. We do not say that they have none of this, we simply say that they would give all the chaplaincies for more of it. We honor the Episcopal Church, and believe that she is doing a great work for Christianity. But we are not afraid to call even her own sons to witness that she is not sufficiently zealous. They would admit it: we would add that her monopoly of the chaplaincies is a sign of it; therefore, that monopoly is not a thing at which we revere. Nor are we any forerunners in the established church. Our denomination simply asks free access to the people, and if she is not then able to maintain a respectable status, she is willing to yield to any other more efficient agency. She asks no government patronage of any kind. It may be luxurious, but it is enervating food. Only let the government throw no obstacles in the way to the people, with the simple message that "Christ Jesus came into the world to save sinners," and it is welcome to get its official praying done by any month and look it may select, and at whatever salary it may choose to pay.

THE GENERAL CONFERENCE ENGRAVING.

Some rustic Ruskin has been venturing his opinion on the subject of "The Big Picture" engraving claims to be an "accurate copy of a daguerotype of the General Conference," but that it is really an engraving of "the Virginia delegation to the General Conference, with the Bishops, and a negro stuck on as an appendage, with the delegations from other conferences placed so far in the background, that they can scarcely be seen or recognized." This wise man seems to think that the daguerotype artist should have come into the room where the General Conference sat, and that at his command, it should have paused stone still in the midst of its deliberations, to have its picture taken. If this could have been, and if the engraving of some Northern artist had been perished, with its mouth wide open, on a box in the middle of the floor, with the author of the criticism in question standing by holding its hat, we presume the picture would have been a great success! The truth, however, is that the daguerotypes of the members were taken separately, and grouped by the artist according to his own taste. It is admirably done. The special prominence is given to the Virginia delegation. Hanner, McFeyre, Green, Stevens, Wightman, Gillespie, Watson, Pierce, Stearns, Alexander, Hamilton, McFerrin, and many others, are among the most prominent figures. But "you can just see Dr. Jones's head and face;" and "the first man in our (N. C.) delegation is made so black," that you would hardly take him for white at all, while the editor of the N. C. Advocate "is made so ugly that he did not recognize his own face," and had to have it pointed out to him by "a lady friend!" Probably this is not the first time a gentleman imagined himself handsome than his "lady friend's" admitted him to be. Another of the N. C. delegation is "put so behind his sister collar that you can only see the top of his head and his eyes." We presume that a gentleman who wears his eyes on the top of his head, has a right to wear his face behind a sister collar, and that the artist was too prudent a man to interfere with the original styles of humanity, or of fashion, having from a State so jealous of freedom as North Carolina has always been.

THE RIGHT SORT OF RELIGION.

A writer in the *Congregationalist*, who evidently believes with the apostle James, that faith without works is dead, thus describes the kind of religion which the time requires:—We want a religion that goes into the family and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late—keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat—keeps the mother patient when the baby is cross, and keeps the baby patient—makes the children as well as instructs them—wins as well as governs—projects the honey moon into the harvest moon, and makes the happy hours like the eastern fig tree, bearing in its bloom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that bears heavily, not only on the "exceeding sinfulness of sin," but on the exceeding reality of lying and stealing—a religion that banishes small measures from the country, and washes the stalls, plows the field, and makes the husband mindful of the scraper and the door mat—keeps the mother patient when the baby is cross, and keeps the baby patient—makes the children as well as instructs them—wins as well as governs—projects the honey moon into the harvest moon, and makes the happy hours like the eastern fig tree, bearing in its bloom at once the beauty of the tender blossom and the glory of the ripened fruit. 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