

MISS.

She went back on me that's what she did  
In a way quite shameful for to see  
And I want you to know I'm not feeling well  
Since that deceitful blue eyed Fad.

Chuck "me for that snipe dandy Tom Nye,  
But Tom he could dance oh! yes very fine  
And owned some good diggings on Farrin'  
gulch,

In the same there was plenty of gold for to see.  
Shame Siss you counted amiss on that score  
When you tackled onto that worthless scrub,  
And you will find it out farther along perhaps  
That you played your best trump to a losing  
hand.

Siss you will find out to your deepest regret  
And some day will recall what I've told you  
as true

And then you will not count it as miserable  
What I've told you of galls Tom of Farrin'  
gulch.

Some day Fad the gulch will play out so will  
Tom,  
And things will settle back somewhat, like  
To old times, and a memory half forgot will  
come  
Of summer days that knew not dandy Tom.

M.

STRAWS SHOW WHICH WAY THE WIND BLOWS.

The following is written by Rev. Wm. M. Green in Nashville Christian Advocate. He deprecates the tendency to hierarchy.

"The Original Status of the Methodist Episcopal Church" is a thoroughly digested article which appeared in the March number of the Southern Methodist Review, contributed by Rev. Prof. T. J. Tigert, of Vanderbilt University. He gives in a terse, straight-forward way the facts borrowed from history, as far as necessary, and I have nothing to say directly against the article. Why should I attempt to disprove what he has proved? That would be sheer contrariness; and yet I have somewhat the feelings of a monkey that has scented a hyena—a disposition to crawl in somewhere. My remarks are not to be understood as opposed to Prof. Tigert's conclusions, but I am radically at variance to certain tendencies that may come or result from these conclusions. It may be that I do not exactly take in the article in its entirety or it may be that certain views which I have long entertained concerning the episcopacy beget an ultra chariness along that particular line of discussion. I have before my mind's eye the name of the dearest Church on earth—the "Methodist Episcopal Church South." In her I was cradled, and in her I propose to remain until sin, my brethren or death puts me out. The name is quadruplicate, to my dim vision "Methodist" is the Cheops among these pyramids. It opens up the "Twenty-five Articles," the "General Rules" and rings along the line of twenty-five millions of souls "Salvation by faith." The suffix "South" is a funny little pyramid that was kicked up during the slavery battle of 1844. It is meaningless now, but we keep it to gratify a sectional whim. Like a tarantula in a bottle of alcohol, we preserve it as a grim remembrance of the venom that was. If our fathers plowed with a gopher, why may not we "Episcopal" indicate the modus of Church-government. "Methodist" is the generic name; Episcopal indicates the variety. What is implied by deacon and elder? Simply Church-officers. What is meant by a bishop? An elder who has the oversight of all the churches. Do away with Church-government, and these orders and offices cease. Disband the army, and the military titles of general, colonel and captain are obsolete and void, because you cannot, without doing violence to common sense, dissociate the duties of an office from its name. When the word "bishop" passes through my mind I do not necessarily think of regeneration or total depravity; I think of a Methodist preacher who presides over conferences and makes appointments. When I bracket the word Episcopal to Methodist or Church, I simply mean a church with a bishop or episcopal form of government. The reader will pardon a short digression: (Sometimes the best parts of a sermon are in the digressions.) I am satisfied that the episcopal form of Church-government is the best, and my reasons for the opinion are that it has proved a success, and is scriptural. Of the twenty-eight Methodist organizations in the world the two largest are episcopal. What is called "Congregationalism" is the episcopal form moving backward. In the episcopal we have one preacher directing many others; in the congregational we have many laymen attempting to control one preacher which they seem at a loss frequently how to do. Changes must come, but we are unto the laymen by whom the change comes. There is no such thing as an independent church in a radical sense, and a church may be itinerant in practice without an itinerant system.

Now we switch back on the main stem. Was Prof. Tigert inclined (if he did not do it) to elevate the "Episcopal" above the "Methodist"? What will naturally come of this? Nothing more than the elevation of the episcopacy into a third order. Let us be straight out and honest! The Episcopal churches of the world, taking them as a class, are the most given to

flummery. There are exceptions; the exceptions are those churches that have not permitted the episcopacy to pass the longer line. Our Methodist episcopacy is good, strong and novel; there is nothing like it under the sun. If it becomes a Romish or Church of England episcopacy, what then? Who does not know that all churches as they grow older become more secular? If we disturb the episcopacy at all, let us conform it more to our itinerant system.

I am a great admirer of Prof. Tigert as a scholar and a thinker, and it may be that I have been thinking altogether out of the line of his thinking. I am like the little boy who said to his father, "Pa, how did the first man who made a fish-trap happen to thank of it?" I am a little curious to know (but never expect to) how Prof. Tigert went to think of "Methodist" being the piazza of "Episcopal." If we let this pass, some other brother may arise and thank of "Methodist" being the piazza of the suffix "South," and then we would be turned wrong side out—the vitals outside and the episcopacy inside. Let us have episcopacy enough, but not too much.

Death of the Apostles.

The following brief history of the apostles may be new to those whose reading has not been evangelical:

St. Matthew is supposed to have suffered martyrdom or was slain with a sword at the city of Ethiopia.

St. Mark was dragged through the streets of Alexandria, in Egypt, until he expired.

St. Luke was hanged upon an olive tree in Greece.

St. John was put in a caldron of boiling oil in Rome and escaped death. He afterwards died a natural death at Ephesus in Asia.

St. James the Great was beheaded at Jerusalem.

St. James the Less was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club.

St. Bartholomew was flayed alive by the command of a barbarous king.

St. Andrew was bound to a cross, whence he preached unto the people until he expired.

St. Thomas was run through the body with a lance at Coromandel in the East Indies.

St. Phillips was hanged up against a pillar at Hierapolis, a city of Phrygia.

St. Jude was shot to death with arrows.

St. Simon Zealot was crucified in Persia.

St. Matthias was first stoned and then beheaded.

St. Barnabas was stoned to death at Salamina.

St. Paul was beheaded at Rome by the tyrant Nero.

St. Peter suffered martyrdom in Rome.

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