



Columbia Democrat
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Choice Poetry. THE TIDES. BY WILLIAM CULLEN BRYANT. THE moon is in her fall, and, riding high, Flows the calm furrows with light.

There comes no voice from the great woodlands round, That murmured all the day; Beneath the shadow of their boughs, the ground, Is not more still than they.

Upward again it swells; the moonbeams show, Again, its glimmering crest; Again it feels the fatal weight below, And sinks, but not to rest.

Miscellaneous.

A HUSBAND AND FATHER.

A young man and his wife were prepared to attend a Christmas party at the house of a friend some miles distant. "Honey, my dear husband, don't drink too much at the party to-day; you will promise me, won't you?" said she, putting her hand upon his brow, and raising her eyes to his face with a pleading glance.

DEAD YET LIVING.

The cedar is most useful when dead. It is the most productive when its place knows it no more. There is no timber like it.—Firm in the grain, and capable of the finest polish, the tooth of no insect will touch it.

TESTS OF CHARACTER.

A great many admirable actions are overlooked by us, because they are so little and so common. Take, for instance, the mother who has broken slumber; if any at all, with the nursing babe, whose wants must not be disregarded; she would fain sleep awhile when the breakfast hour comes, but patiently and uncomplainingly she takes her timely seat at the table.

WHAT IS CONSCIENCE?

The very last page Theodore Parker's busy fingers ever wrote, tells the child's story, 'that which,' he says, 'no event in my life has made so deep an impression on me. A little boy in petticoats, in my fourth year my father sent me from the field home. A spotted tortoise, in shallow water, at the foot of a rhodora, caught his sight, and he lifted his stick to strike it, when a voice said 'it is wrong.' I stood with uplifted stick, in wonder at the new emotion, till rhodora and tortoise vanished from my sight.

HUMANITY IN NEW ENGLAND.

No portion of the people of our country are more ready to criticize and to censure the faults, negligences and improprieties of those of other parts of the Union, than are the citizens of the Eastern States.—They claim a greater progress in civilization, a more refined humanity, and a higher appreciation of right and justice, than they are willing to accord to the residents of other sections of the country.

QUAKER'S LETTER TO A WATCH-MAKER.

I herewith send thee my pocket clock, which greatly standeth in need of thy friendly correction. The last time he was at thy friendly school, he was in no way reformed, nor in the least benefited thereby; for I perceive by the 'index of his mind that he is a liar! that his motions are wavering and irregular; that his pulse is somewhat slow, which betokeneth not an even temper; and at other times he waxeth sluggish, notwithstanding I do frequently urge him, when he should be on his duty as thou knowest his usual name denoteth, I find him slumbering, or as the vanity of human reason praiseth, I 'catch him napping.' Examine him therefore, I beseech thee thoroughly, that thou mayest, being acquainted with his inward frame and disposition, draw him from the error of his way, and show him wherein he should go. It grieves me to think, and when I ponder thereon, I am verily of opinion that his body is foul, and that the whole mass is corrupt.

Thirteenth Delegated Conference.

METHODIST EPISCOPAL CHURCH. TWENTY FIRST DAY. The conference met at the usual hour, Bishop Baker in the chair. T. C. Murphy, of Philadelphia, obtained the floor, and said: Mr. President: Compared with many of these venerable men before me, I am but a young man; yet I have been deemed worthy by my conference to place among her delegates, and there is a degree of responsibility devolved upon me upon this and upon all other questions that are to come before this conference, and to meet this responsibility in part I have risen to address you.

array the Church against the State,

where can we look for protection in what she may regard her dearest rights in other respects? Is the general Conference prepared to take this attitude before the world? Is she prepared to take the position of direct resistance to the civil power? If she does, I submit the question. Where will she find an example for this? She will not find it among the Protestant Churches of America. She will not find it in the New Testament. The great founder of our religion never arrayed himself against the civil institutions of the country, nor required of his followers to act in direct resistance to them.

But if it be ever proper for an ecclesiastical organization to array itself against the State,

it is clear it is only to be done by that portion of the Church which is in the States respectively concerned. "No interference from abroad," is the doctrine of America; and what is true of the general government is true of the state governments. They are jealous of their rights. They will not allow of interference on the part of their sister states, as you have seen lately in Virginia. Will the people of New England permit the people of Virginia to say what they must do? Or will the people of Virginia permit the people of New England to say what they must do? If, then, there be a jealousy respecting state rights, how much more will there be a jealousy in regard to those Churches who violate their civil obligations, and especially when it is done by those living beyond the territory concerned, and in spite of the remonstrances of those residing within the territory?

But I object to it on account of the slave himself.

His condition cannot be improved if he be manumitted there. And he cannot be manumitted there. If his master would give him his free papers to-day and tell him to go, he would be able to be apprehended to-morrow and sold again into slavery. He objected to it because it withholds from them what these brethren regard as the Gospel of Christ. There are thousands of slaves that go weekly to hear the word of life. And if these resolutions pass it will be impossible to go among them and present to them, according to the teachings of this document, the word of life. I could not consent to do it, or to try to hold Church fellowship with me. Now if this be the argument, and the minor proposition be not tenable, will our brethren consent to place us in a position antagonistic to the state? It is an hour of deep and serious interest, and I earnestly call upon you, brethren, to be careful what you do upon this subject.