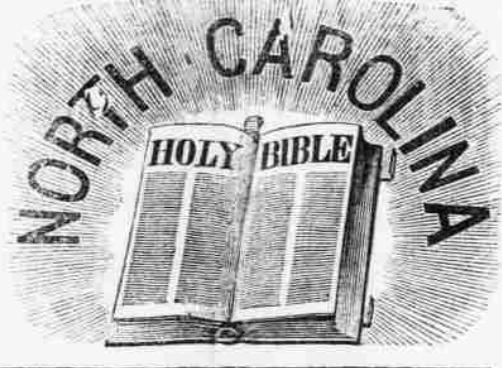


CHRISTIAN ADVOCATE.



PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.—RUFUS T. HEFLIN, Editor.

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ORIGINAL.

For the N. C. Christian Advocate
What is to be Done?

DEAR BRO. HEFLIN:—As you, and perhaps other ministers, have been placed in the same unpleasant position in which I am at this time, I would be glad to receive from you a little information so that I may take such steps as shall be for the glory of God. Any minister who may read this will confer a favor by giving his views on what I shall mention below.

In the first place, I am pained by the knowledge that some of my members have engaged in dancing since my predecessor left this circuit. They contend there is no harm in it, and when I show them that nothing but evil can possibly result from such a course, and that they are liable to be tried before the church for their conduct, they reply that the word of God does not forbid it, nor the Methodist discipline in positive terms. And if I try persons for doing that which is not forbidden in express terms, and am such a lover of discipline, why do I not try those who daily violate a positive command. For example, many wear gold, many have no family prayer, some refuse to take the sacrament of the Lord's supper; nearly all fail to attend class, now why not bring these before the church? And there I am stuck fast. What must I do? It will never do to show partiality. It will not do to enforce our rule of inference, and let four positive ones be laid aside. Shall I take up the Wesleyan plan and make all conform to discipline? 'If you do,' says one, 'you will not have a dozen members left.' But I reply, had we not better have a few who are true to their profession than many who are pull-backs to the church? I think as long as we pretend to have a discipline for the governing of our members, some regard should be shown to its demands. 'But our rules at present are behind the times.' Why, then, did not the General Conference say so, and give us others that would suit the times? Why, in the name of common sense, were they left, to make every preacher blush who reads them before the Societies and the public congregation? I hope that all the ministers who belong to the Methodist church will think on this matter, and inquire if they are fulfilling their obligations to the church and to God, while they suffer the rules of the church to be broken with impunity. May God give wisdom and power to do that which is right.

Yours in Christ,
HENRY HAMMET.

March 2nd, 1859.

REMARKS.—The members referred to may be up with the times, but they are behind the gospel. Those who have the spirit of Christ will eschew evil. Dancing is expressly prohibited. See new Discipline, p. 101. Those who will dance, should dance out of the church, to such music as the devil furnishes for them.—When a member has fallen into these evils, give him time and inducement to repent—then deal with him as an offender. Each preacher is solemnly pledged to execute discipline; the neglect of others does not absolve him. Thus much, merely by way of notes to the article of our worthy correspondent. He has suggested a train of thought to fill a volume, for which we have not space in these columns.—EDITOR.

For the N. C. Christian Advocate,
Eating Blood.

"But flesh with the life thereof, which is the Blood thereof, shall ye not eat?"—Gen. ix, 4.

Thus spake the great Law-Giver to Noah, immediately after the flood.

"And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that catch any manner of blood, I will even set my face against that soul that catcheth blood, and will cut him off from among his people. For the life of the flesh is in the blood." Leviticus, 17.

Here we have the Law as spoken by God himself, by the mouth of his servant, Moses. Has this law ever been repealed? Where is the evidence? Let me ask, in all sincerity, where is the evidence to be found, so direct in favor of the perpetuity of the moral Law, as may be adduced in favor of the perpetuity of this Law concerning blood?

There is a letter in the Acts of the Apostles which contains a great deal of excellent advice in a very small compass, and I propose, for the benefit of modern blood-eaters, to copy it entire. Let it be borne in mind that this letter was written to the *Gentile converts*, after the Christian dispensation had been fully inaugurated.—Let those who wish to understand the circumstances under which the letter was written, read the chapter entire.

"The Apostles, and Elders, and Brethren, send Greeting unto the Brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard that certain persons which went out

from us have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the Law: to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul. Men that hath hazarded their lives for the name of the Lord Jesus Christ. We have sent, therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves, ye shall do well. Fare ye well." Acts 15.

It is said that when this Epistle was read to those for whom it was intended, they rejoiced for the consolation. Though blood was forbidden, they rejoiced on account of the liberty allowed them as Christians.—Wonder if those who have been feasting on Blood Puddings during the winter, would rejoice under similar circumstances?

We say that the ten commandments are binding, and so they are, but where have they been formally so declared to be, by a council of the Apostles? In view of the prohibitions in the old Testament, and the above letter in the New, how can any Christian, real or nominal, reconcile it to his conscience to eat blood?

L. W. MARTIN.

(We are inclined to the opinion that the prohibition to eat blood is still in force.—And we are sure that such prohibition is sustained by considerations of health and decency and of humanity.—Ed.)

For the N. C. Christian Advocate,
Read, Think, and Act.

Men of clear heads and pure hearts have written much for the good of man, and still they write and speak to him in different capacities—warning him of his danger.

But the subject upon which we propose making a few remarks, is not new by any means. We wish to call the attention of the reader to the all important subject of Class-meeting—a meeting in which every true Methodist should feel the deepest interest.

Class-meeting is a most powerful lever in the support of Methodism, but by some means, who can tell what? This effective lever has been for years, growing weaker and weaker. Upon whom does the fault rest?

We see in the last number of the Advocate that two class-leaders complain, because their members will not meet them in class. Who is to blame for this neglect of duty? We think the whole church, both preachers and laymen are to blame.

There are but few ministers, we believe, who ever speak of class-meeting, much less meet with the classes and ask the members thereof, what is their prospect for the better land; in fact, Bro. Heflin, they do not know who the members of their charges are. Why this state of things? Some of our preachers shoot so high that they seldom get any game, and forget to cry with holy munction from above, "thou art the man."

The class-leader is discouraged because the preacher does not say anything to the members about attending class, and perhaps tells the preacher in charge, "that he had better appoint some one else class-leader, for the members don't like me, and of course will not attend class." Well now, bro. class-leader, what is the reason your class don't like you?

Do you manifest that interest in their behalf that you should as their leader?

Do you try to get them to attend class once a month, or are you like some of the preachers, dont know who belongs to your charge.

Now brethren we think this is a fearful state of affairs—and it is getting no better, for the class-leader will suffer his members to be at variance with each other and stay away from class from one year's end to another, on that account; and you may mark it down, reader, as a certain fact, that when members of the church begin to stay away from their class meeting voluntarily when it is convenient for them to attend, they are losing what little religion they have, and will finally backslide, if they persist in such a course.

But let all, preachers Class-leaders and members in general, come up to the help of the Lord against the mighty, and the good old gospel ship will sail on with more freedom and velocity, until it shall have laid anchor upon the soil of every land— which shall be to all people.

If there is a place on earth, that causes man to think of heaven, it is a class-room where the people of God meet—their hearts filled with the religion of Jesus, and tell each other of their trials and their sure hope of getting home—where the wicked cease to trouble and the weary are forever at rest."

Well, reader, perhaps we are wearying your patience by saying so much upon

such a stale subject. But hear our last words of advice. Let every brother and sister go to God with humility and faith, and get their souls filled with heart felt religion, and then go to work with energy and firmness. God's cause will prosper—his followers will be heard to say "glory to God in the highest," while the poor condemned sinners will be heard to exclaim, "What must I do to be saved." B.

For the N. C. Christian Advocate,
Number of Methodist Colleges and Students.

The "New York Christian Intelligencer," has an article, copied in a recent number of the "North Carolina Presbyterian," under the caption, "Prayer for Institutions of Learning." With the general tone of this article all Christians who read it will be pleased. The subject is an important one and forcibly presented. There is, however one wide mistake in its statistics, which it gleans from the "American Almanac for 1859." A correction of this is just to the Methodist Episcopal Church, South, in connection with her great educational interests, and much more likely to impress her members with the duty of prayer for her Institutions of Learning than such unreliable statistics as are contained in the article alluded to. It puts down the number of Methodist Colleges in the "United States" at "Fourteen," and the number of the students in them at "Thirteen Hundred and Seventy-nine!" About one and a half million of Methodists, furnishing such a number of young men for their Colleges, would scarcely feel enough interest for them to offer prayer in their behalf.

Now let us turn to a more reliable source than the "American Almanac," a source to which it should have sought access before assuming to give the reading world the number of our Colleges and students.

I have not at present command the educational reports of the Methodist Episcopal Church, (North,) nor of the Methodist Protestant Church in the "United States." This correction has reference therefore solely to the Methodist Episcopal Church, South. From the report of the "Committee on Education" made at our last General Conference, held in Nashville, Tenn. May 1858, we learn the following facts:

There are Male Colleges and Universities, Twenty; certainly two thousand three hundred and fifty-two students. Female Colleges, twenty-seven; with two thousand nine hundred and fifty pupils. Besides these, forty-eight Male and Female High Schools are reported, with four thousand four hundred and twenty-two scholars.

Thus we find in the male Colleges of the Methodist Church, South, alone, nearly double the number given for the Methodist Church in the "United States." We have further a total of young men and women, boys and girls, in our various institutions, as reported at the last Gen. Conf., of nearly ten thousand. While the number is much smaller than it should be, and from the Colleges and High Schools almost daily springing into existence—smaller than it will be at any future report, a much louder call is presented for prayer for our "Institutions of Learning" than is contained in the meagre statistics of the "American Almanac." May another quadrennial report from our churches show that our Institutions contain twenty thousand students, our sister churches have large success in the great work of training their children for Christ, and all true Christians encircle our religious Colleges and Schools with fervent prayer that they may prove nurseries of an intelligent, pious and useful church, through all coming generations.

N. H. D. WILSON.

For the N. C. Christian Advocate,
Patient Perseverance.

"And let us not be weary in well doing." (Gal. 6, 9.) There was once a Missionary and his wife, who labored for the cause of Jesus, in a heathen country, for many long years; apparently without any success. Long had they toiled and striven to win the love and affections of the natives; but all seemingly in vain. Fatigued and disheartened they began to contemplate moving back to their native land; thus abandoning their missionary post.—Soon, however, the wife is afflicted—finally she dies. The husband is now left with eight or ten children to mourn their irreparable loss. The death-like sorrow which enshrouded that bereaved family, can better be imagined, than described.—But, in the midst of their distress the father and his children betake themselves to the grave—like Mary and Martha—"to weep there." There they seemed to find some momentary relief and comfort. This practice soon attracted the notice of the natives. In a short time they too, were seen, following the weeping family, at the setting of the sun, to the grave. Standing there in breathless silence, they gazed upon the father and motherless children, as

they bowed round the new-made grave, in prayer. They seemed to be astonished. Coming up nearest to kneel down. Lifting up their eyes towards heaven, as if earnestly engaged in prayer. Finally the large tears were seen trickling down their cheeks. The Spirit of God came with power, and many were happily converted. They carried the news abroad, and soon others came, and yet others, until scores were converted to God. Thus after the missionary is dead and gone to rest—life spent apparently to no purpose, and ages may have passed away—she may bend over the battlements of heaven—look down to earth, and see her pious example and "labor of love" leading sinners to the Cross of Christ; thus kindling a fire of sacred love, that will burn to the latest generation. Then, "let us not be weary in well doing; for in due season we shall reap, if we faint not."

Nothing is more true, than, that our deeds do not perish and decay with our bodies. They are to last, and tell—either for weal or wo, upon our eternal destiny. We here build a character—an edifice, that is to last forever. The word of life—the good seed we sow—the pious example we lay, and the good influence we may leave behind us, may bring forth an abundant harvest, for Gal, even ages after we are dead and gone to Heaven. We should go forth sowing the seeds of divine truth, broad-cast over the earth, trusting in God, that they may be, "as bread cast upon the waters, to be gathered many days hence." "Let us not be weary in well doing." W.

Cross Roads, March, 1859.

SELECTIONS.

Benefits of Discipline.

"We have two doors to our Church," said a disciplinarian; "one to come in at, and the other to go out at."

Let us hope, for the sake of souls, and for the peace and comfort of the Church, that the latter door will not be opened often. May evils overwhelm it, and swallows build their nests upon it.

Of the power and right of a Church to try, suspend, and even expel a member for cause, there can be no doubt, in reason or Scripture. The tares and wheat must grow together in the field till the harvest; but the field there is the world, not the sacred enclosure of the Church.

The remedy is desperate—cutting off a member from the visible body of Christ. Surgeons of a heroic practice think nothing of amputating a limb. It is easier than nursing it. There are disciplinarians who rather plume themselves on the promptness and boldness with which they can administer ecclesiastical law and turn out. Walk cautiously, prayerfully there!

The first step in Church trials is to prevent trials. Our Lord, always tender of souls, gives this direction which, if followed, would save a vast amount of weeping, burning, and litigation:

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

"And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican."

A brother who has spoken evil of you, and done improperly will often confess, melt, and amend, if his fault be considered "between thee and him alone." And O, what a conquest! Thou hast not only obtained the reparation sought for, but "thou hast gained thy brother." He that injures you, thereby and thereafter is apt to become your enemy. You may forgive, but he doubts your forgiveness, and can't forgive himself. On the contrary, if your first step be public, and you put him on his trial, pride of character and self-will may make him stout in his wrong.

If the first step fail, try another, in which you bring more love, more moral suasion to bear. The case is not yet made public. You may still gain your brother. If not, the way is prepared for a formal trial before the church.

Most cases growing out of evil tempers, and hasty words, and inconsiderate acts will be cured at the first step; and the greater portion of those that pass it, will yield at the second; especially if they are used in the spirit that dictated them, with charity and prayer, and a sincere desire to gain thy brother; and not as mere preliminary technicalities, to make way for a trial that will have no legal flaws.

"If ye bite and devour one another, take heed that ye be not consumed one of another." So wrote an inspired apostle eighteen centuries since, and it should be sounded through the church in every age. A member, who was engaged in a hot quarrel with some of his brethren, a few years ago, consulted an aged minister as to the best method to pursue, to come off

victor in the contest. He detailed all his plans, and, with an air of triumph, inquired of the venerable man of God whether he did not believe that, by that method, he would be able completely "to extinguish the opposite party?" "I have not a doubt of it," was the reply, "and yourself, too." He was taken completely aback by the answer. The more he thought of it, the deeper impression did it make upon his mind. He went home and brought about a reconciliation, and saved both himself and his opponents from extinction. Christians, in biting and devouring their brethren, are often consumed themselves before they are aware of it.

Yet cases undoubtedly arise, when it is necessary for the honor of Jesus Christ, for the purity of his religion, for a warning to others, and for his (the offender's) own benefit, to cut off a member from the Church. The last sounds strangely. Cut a man off from church privileges to do him good? A closer view of the subject may lead us to see that such discipline may be as truly blessed to the good of the wrongdoer as to the purity and honor of the Church. When the sentence is such as will commend itself to the offender's conscience in the sight of God, there is something very powerful in such an act. Below we give an anecdote from the life of Dr. Andrew Fuller, that very happily illustrates our point in a humble sphere of life. The Doctor had made a missionary tour to Aberdeen. We give the story in his own words:

"As I was going to the morning meeting, I was called aside by a respectable minister, and told to this effect: 'You will be requested to baptize a woman before you leave Aberdeen. I have no prejudice against her on account of her being a Baptist; but I think it my duty to tell you that she was a member of one of our churches in this neighborhood, and was excluded for bad conduct.' 'What conduct?' 'Dishonesty toward her creditors.' 'Very well; I thank you for the information, and will make a proper use of it.'

"When the woman was introduced, the following is the substance of what passed between us: 'Well, Margaret, you have lived in the world about forty years; how long do you think you have known Christ?' 'A little more than a year.' 'What! no longer?' 'I think not.' 'And have you never professed to know him before that time?' 'Yes, and was a member of an Independent church for several years.' 'A member of a church, and did not know Christ? how was that?' 'I was brought up to be religious, and deceived myself and others in professing to be so.' 'And how came you to leave that church?' 'I was cut off.' 'What, because you were a Baptist?' 'No; because of my bad conduct.' 'Of what, then, had you been guilty?' 'My heart was lifted up with vanity—I got in debt for clothes and other things; and then prevaricated, and did many bad things.' 'And it was for these things they cut you off?' 'And do you think they did right?' 'O yes!' 'And how come you to the knowledge of Christ at last?' 'When I was cut off from the church, I sunk into the deepest despondency—I felt myself an outcast from God and man—I wandered about, speaking, as it were to nobody, and nobody speaking to me. My burden seemed heavier than I could bear. At that time a passage or two of scripture came to my mind, and I was led to see that through the cross of Christ there was mercy for the chief of sinners. I wept much, and my sin was very bitter. But I saw no reason to despair; for the blood of Jesus Christ cleanseth from all sin. It is from thence I date my conversion.' 'And do the minister and the church of which you were a member know of all this?' 'Yes.' 'Why did you not go and confess it before them, and be restored?' 'Partly because I have removed my situation some miles from them, and partly because I felt in my conscience that I was a Baptist.'

"After the conversation, I saw the minister who had told me of her, and informed him of the whole, adding that the church in his Connection had done well in excluding Margaret, and the Lord, I hoped, had blessed it to her salvation."

Suppose this woman had never been dealt with: what else could have been expected than that she would have slept on until she had lifted up her eyes in hell? The discipline of the church was calculated to remind her of the reality of religion, and, being just and necessary for Christ's honor, it touched her conscience.

Purge out the old leaven. If a church, on account of one's social position, or for other reasons, keep him in its fellowship who is not endeavoring to lead a new life, and who is a scandal to religion, that church sinks to his level, in spirit if not in life. Discipline reminds all of duty and of vows; the nature of the church is reaffirmed; a scandal and stumbling-block is removed; and the sleeping conscience of guilt may be aroused.

Expulsion should be accompanied with prayer; and our excellent collection of hymns has one suitable to such an occasion. Afterwards the offender should be treated with firmness—as one cut off from the Church—and yet followed with kindness and prayer, as one who through abounding grace may be restored.

Nashville Ch. Advocate.

Universalism.

The Southern Churchman says: "What the principles and tendencies of Universalism are, may be seen from the following hymn, which was written by an Episcopal clergyman of talents and piety, of this State, to be sung at the dedication of a Universalist church. The Universalists had made a public call on the talented musicians of the town—nothing being said about their religion or even *moral*—to assemble, for the purpose of practicing some suitable pieces of music for the occasion. The Episcopal clergyman not being a musician, took the liberty to furnish them with some suitable verses, and although the sentiments are in perfect accordance with Universalism it was deemed unadvisable to sing them."

Sinners! Christ at last will have you—
He no wrath on you will lower;
But his boundless love will save you
In your sins, by wondrous power:
It is able, it is able,
Pray no more.

Never pray for life eternal:
This you cannot fail to see;
With the vilest be fraternal,
Heaven the abode of all will be.
O be joyful, O be joyful,
Heaven is free.

Free for all of every nation,
Every language, color, clime;
None can die without salvation,
Though like Nero, welcome Nero,
Heaven is thine.

Nero might have feared that mercy
Never could his sins efface,
Now we know it is not hearsay,
Nero was a child of grace.
Happy Nero, happy Nero,
Heaven's thy place.

What a happy, motley party
Must in such a heaven convene;
Every man, whatever his heart be,
In that wondrous world is seen.
Tyrants, pirates knaves and murderers;
What a scene!

Methodists and Presbyterians,
All their lying wonders tell:
Baptists and Episcopalians—
There's no wrath we know full well.
Sing, ye sinners—sing, ye sinners
There's no hell.

'Tis this doctrine cools our frenzy,
Stays the hand to murder driven;
Who would kill a man through envy,
Thus to send the soul to heaven?
By the knife of the assassin,
Heaven is given.

Sing, O grace is all extended,
Yes, 'twill save a world from thrall:
Good and bad in one are blended—
Herod, Howard, Paine and Paul.
Come ye mortals, saints and villains,
ONE AND ALL.

The Sectarian Bible Version.

We are frequently receiving letters, especially from the West, making inquires as to the nature and designs of the Society, whose seat of operations is in this city, for making a New Version of the Holy Scriptures. It is asserted in these letters of inquiry, that agents of this Society are constantly representing it as a non-sectarian Society, combining in its support eminent scholars and Christians of the various evangelical denominations. If such representations are made, we have no hesitation in stating explicitly, and specially for the benefit of those readers who look to us for correct information in reference to the public movements of the day, that they are not founded in fact.

The institution engaged in promoting this new version, is mainly a Baptist Society, yet it is not even in the enjoyment of the confidence of that denomination, as a community. We believe the larger part of the Baptist churches in this country have no sympathy whatever with the enterprise. Many of the most eminent and excellent men of that communion repudiate the Society and all its works. It is, therefore, supported mainly by a single section of a sect. Its sectarianism is so far intensified, that it has not even the sympathy of one entire denomination. It is very true, that for a time, it had connected with it several literary gentlemen, who were employed to assist in the translation of the Scriptures, and were paid for their services. Because these literary gentlemen were drawn from various denominations, the impression was sought to be widely made, that the translators so employed were representing the views of the communions to which they respectively belonged. Yet it was an individual concern of their own, and their work, when completed, was designed to be revised by the institution which employed them. Even this arrangement has now been broken up, and the work of translation is, as we understand it, exclusively in the hands of a few Baptist scholars.

These statements are made for the purpose

of saving the necessity of any further inquiry on the part of any of the readers of this paper. We state once for all, that the movement itself, so far as we understand it, is exclusively and intensely sectarian in its spirit and in its work; that it does not have the countenance of the evangelical churches generally, and that the Baptist denomination itself, has no responsibility whatever in the undertaking. On the contrary, we regard the movement as one without any element of usefulness or necessity to commend it. The Baptist denomination themselves would be the greatest sufferers, if the translation is completed in conformity with the present plan, and brought to the light and exhibited to the world as a sectarian Bible, merely to support the views of one peculiar branch of the church of Christ. These things may be said in entire consistency with respect for the excellent gentlemen who have the enterprise in their keeping, some of whom are our personal friends, but engaged in a work which we have never regarded otherwise than with disfavor.—N. Y. Observer.

Washington on His Knees.

Rev. Dr. Howit sends to the *New York Observer* a brief but interesting note respecting Washington's religious habits. He knew Rev. Mr. Wilson, who occupied the house in which the mother of Washington lived and died. Mr. Wilson informed him that a nephew of Washington, Captain Lewis, who had been his clerk, and had the charge of his books and papers, and was daily in the library until his decease, related to him the following occurrence: "It was the custom of Washington to retire to his library every evening precisely at nine o'clock; and although he had visitors he invariably left at that hour, and did not return. He remained alone in his library till ten o'clock, and passed into his bed-chamber by an inner door. Captain Lewis had long wondered how he spent that hour, knowing that he wrote nothing, and that the books and papers were as he himself left them the preceding day.—During a violent storm of wind and rain, and when there were no visitors, he crept in his stocking feet to the door and through the keyhole he beheld him on his knees with a large book open before him, which he had no doubt was a bible, a large one being constantly in the room."

How to Increase a Congregation.

The surest way for a church to gain a larger congregation, is to be faithful to the one it has, however small. Some persons, a mere handful, perhaps, who are impatient, are yet disposed to visit the place where the church meets for worship. Here, now, is an opportunity—not for the minister alone, nor for him in special partnership with the deacons and those two or three brethren who always "speak in meeting"—but for the church as a whole, and in every one of its members, to do good.

A church that does its duty faithfully, prayerfully, earnestly, perseveringly, to a small congregation, may reckon on drawing a larger one. But if the members conclude that these persons, once drawn within the walls of the sanctuary, are sufficiently cared for, and that the minister must do the rest—if they think that a few vague and general prayers for the salvation of sinners generally, for "a blessing on the word preached," for "the building up of the church in number as well as in grace," and such like, exhaust their duty and privilege of prayer, they will have no reason to wonder if they continue to have a small congregation. They do not exhibit a fitness to be entrusted with a larger one.

John Brown, of Haddington, said to a young minister, who complained of the smallness of his congregation. "It is as large a one as you will want to give account for in the Day of Judgement." The admonition is appropriate and, not to the minister alone.—*Examiner.*

Tribulation Defined.

Trench, in his "Study of Words," gives tribulation as an example of one word containing a concentrated poem. It is derived from the Latin *tribulum*, the thrashing instrument of the Romans, and *tribulatio* was the act of separating the corn from the husks. "Some Latin writer of the Christian church appropriated the word and image for the setting forth of a higher truth; and sorrow, distress, and adversity, being the appointed means for the separating, in men, of their chaff from the wheat—of whatever in them was light, and trivial, and poor, from the solid and the true: therefore he called these sorrows and griefs "tribulations"—thrashing, that is, of the inner spiritual man, without which there could be no fitting him for the spiritual garner."

God's Ways.

When God contemplates some great work, he begins it by the hand of some poor, weak human creature, to whom he afterward gives aid, so that the enemies who seek to obstruct it are overcome.

For the N. C. Christian Advocate,
Eating Blood.

"But flesh with the life thereof, which is the Blood thereof, shall ye not eat?"—Gen. ix, 4.

Thus spake the great Law-Giver to Noah, immediately after the flood.

"And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that catch any manner of blood, I will even set my face against that soul that catcheth blood, and will cut him off from among his people. For the life of the flesh is in the blood." Leviticus, 17.

Here we have the Law as spoken by God himself, by the mouth of his servant, Moses. Has this law ever been repealed? Where is the evidence? Let me ask, in all sincerity, where is the evidence to be found, so direct in favor of the perpetuity of the moral Law, as may be adduced in favor of the perpetuity of this Law concerning blood?

There is a letter in the Acts of the Apostles which contains a great deal of excellent advice in a very small compass, and I propose, for the benefit of modern blood-eaters, to copy it entire. Let it be borne in mind that this letter was written to the *Gentile converts*, after the Christian dispensation had been fully inaugurated.—Let those who wish to understand the circumstances under which the letter was written, read the chapter entire.

"The Apostles, and Elders, and Brethren, send Greeting unto the Brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard that certain persons which went out

from us have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the Law: to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul. Men that hath hazarded their lives for the name of the Lord Jesus Christ. We have sent, therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves, ye shall do well. Fare ye well." Acts 15.

It is said that when this Epistle was read to those for whom it was intended, they rejoiced for the consolation. Though blood was forbidden, they rejoiced on account of the liberty allowed them as Christians.—Wonder if those who have been feasting on Blood Puddings during the winter, would rejoice under similar circumstances?

We say that the ten commandments are binding, and so they are, but where have they been formally so declared to be, by a council of the Apostles? In view of the prohibitions in the old Testament, and the above letter in the New, how can any Christian, real or nominal, reconcile it to his conscience to eat blood?

L. W. MARTIN.

(We are inclined to the opinion that the prohibition to eat blood is still in force.—And we are sure that such prohibition is sustained by considerations of health and decency and of humanity.—Ed.)

For the N. C. Christian Advocate,
Read, Think, and Act.

Men of clear heads and pure hearts have written much for the good of man, and still they write and speak to him in different capacities—warning him of his danger.

But the subject upon which we propose making a few remarks, is not new by any means. We wish to call the attention of the reader to the all important subject of Class-meeting—a meeting in which every true Methodist should feel the deepest interest.

Class-meeting is a most powerful lever in the support of Methodism, but by some means, who can tell what? This effective lever has been for years, growing weaker and weaker. Upon whom does the fault rest?

We see in the last number of the Advocate that two class-leaders complain, because their members will not meet them in class. Who is to blame for this neglect of duty? We think the whole church, both preachers and laymen are to blame.

There are but few ministers, we believe, who ever speak of class-meeting, much less meet with the classes and ask the members thereof, what is their prospect for the better land; in fact, Bro. Heflin, they do not know who the members of their charges are. Why this state of things? Some of our preachers shoot so high that they seldom get any game, and forget to cry with holy munction from above, "thou art the man."

The class-leader is discouraged because the preacher does not say anything to the members about attending class, and perhaps tells the preacher in charge, "that he had better appoint some one else class-leader, for the members don't like me, and of course will not attend class." Well now, bro. class-leader, what is the reason your class don't like you?

Do you manifest that interest in their behalf that you should as their leader?

Do you try to get them to attend class once a month, or are you like some of the preachers, dont know who belongs to your charge.

Now brethren we think this is a fearful state of affairs—and it is getting no better, for the class-leader will suffer his members to be at variance with each other and stay away from class from one year's end to another, on that account; and you may mark it down, reader, as a certain fact, that when members of the church begin to stay away from their class meeting voluntarily when it is convenient for them to attend, they are losing what little religion they have, and will finally backslide, if they persist in such a course.

But let all, preachers Class-leaders and members in general, come up to the help of the Lord against the mighty, and the good old gospel ship will sail on with more freedom and velocity, until it shall have laid anchor upon the soil of every land— which shall be to all people.

If there is a place on earth, that causes man to think of heaven, it is a class-room where the people of God meet—their hearts filled with the religion of Jesus, and tell each other of their trials and their sure hope of getting home—where the wicked cease to trouble and the weary are forever at rest."

Well, reader, perhaps we are wearying your patience by saying so much upon