State Library

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Methodist Church Directory

Sunday School at 9:30 A. M.
GEO. S. BAKER. Supt.
Preaching at 11 A. M., and 7 P. M., every Sunday.
Prayer meeting Wednesday night.
G. F. SMITH, Pastor.

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Good accommodations for the traveling public.

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Good accommodations. Good fare. Polite and attentive servant

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W. S. NORWOOD, Proprietor.
Patronage of Commercial Tourists and traveling Public Solicited.
Good Sample Room.
Feasant Rooms to Order and Corner Room

SANCTIFICATION OR HOLINESS.

What Kingsbury, of the Wilmington Messenger, says.

Within the last three years a great deal has appeared in the religious papers on the question of sanctification or holiness: It has been frequently discussed in the Southern pulpit, and it has not been confirmed to one denomination. Earnest ministers seeking after truth have long taught this Biblical doctrine. Some time ago we copied in these columns a precious extract from a book by the late Bishop Thorald of the Established church of England. Evangelical teachers in all the churches recognize the doctrine variously called as strictly a New Testament doctrine. The fact is it is full of it, and ramifies the grand scheme of human redemption. There is a difference of view as to when a man becomes holy and how to become holy. But there is no dispute as to the fact of the doctrine and the absolute necessity of holiness in order to be numbered at last among the sacrimental host of God's elect. "Without holiness no man shall see the Lord." That is God's own statement. It is the truth of God and no true Christian may dare to deny it or reject it. A great deal of error has gathered about this great truth of God. Men make mistakes by confounding words, and misapplying Divine truth. There are clouds and darkness hanging over a plain truth revealed from Heaven. As preached sometimes the doctrine of holiness is dishonoring to God and debases the great doctrines of regeneration and justification by faith. It makes the work of the Holy Spirit in the salvation of a believer incomplete, insufficient, a practical failure. The early Methodist writes, including Mr. Wesley, are somewhat responsible for the haziness of the thinking and confusion of the doctrine of salvation by faith. Instead of recognizing that the new birth, born of the Spirit, regeneration, is a very sure, complete, transforming, saving work it is taught now, and it was taught by Wesley and others, that there was not only "sin in believers," but a "resolute theory of regeneration." Out of this have come much nebulous theology and no little perversion of the Scriptures of Inspirations. As that clear headed thinker and writer, Rev. Dr. J. M. Boland, of Kentucky we think, wrote in Rev. Dr. Sledd's "Theological and Homiletical Review" in 1884, "the doctrine of sin in believers has been magnified is every possible way in order to make an occasion for sanctification to come in as a 'second change' to remove the corruption" that is taught as remaining in the truly converted and regenerated. We are persuaded that thousands of people profess instantaneous holiness who mistake it for repentance, faith and regeneration. They are in a state of open sin, living afar off from God, "dead in trespasses and sins," having in the language of the Book of Revelations, "left the first love," having fallen away, are backsliden and lost. In Revelation ii. the commandment is given to this class to "repent and do their first works." One more quotation from Dr. Boland, as he writes wisely of the difference between sanctification and Christian perfection. He says regeneration includes sanctification and the Scriptures so teach. In regeneration a man is "created according to the Divine pattern in uprightness and moral purity," (see the Greek of Ephes, iv, 24.) "and all the conditions and principles of a holy life are given; in perfection we have all these principles unfolded in the maturity of the Christian graces." Dr. B says, "the one is complete in itself"—i. e. regeneration; "the other exhibits different degrees in development." A regenerated man is a Christian disciple and if he dies he will be saved. He is not half way converted, or partially born into the Kingdom of Righteousness. God does not work that way. A man thus regenerated will and must "grow in grace" if he follows the Divine teaching. We quote now: "The Divine Life realized at the new birth is not two, but one. This life, like all life, is a growth; and this growth, has its different stages." Let us quote from the learned Rev. Dr. T. O. Summers: "Regeneration is an instantaneous work—it admits of no progression. We cannot be partially regenerated—we are, or we are not born aga'n." One more brief quotation from Dr. Boland: "As justification cancels the guilt of sin, so regeneration removes the corruption of sin. God can no more purify us in part." A man born again by the Holy Ghost is made indeed "a new creature in Christ"—that is a new "creation" for such as the meaning of the Creed.

A Curfew Law.

One of the most perplexing problems that confront the authorities in cities and towns, as well as the Judges of our courts, is that of the youthful criminal—what punishment shall be meted out to the boy of 12 or 15 years who has violated the laws of the land. In New York and other States, the solution has been found in the establishment of Reformatories for the youthful criminal, but our legislature, in its wisdom, has not seen fit to provide a similar institution.

The alternative is presented of turning him loose free, upon the community, or else sending him to the common jail of the county, or to the State prison, where by association with the hardened criminal of mature years, he becomes steeped in crime, and punishment, which was intended to deter him from the commission of like offenses in the future, has had the effect of hardening his sensibilities and increasing his propensities for the perpetration of other crimes.

What we need is a solution that will go to the root of the matter by preventing, if possible, the commission of the crime. This can be accomplished in a large measure by the enactment of laws requiring all children under a stated age to be in their homes by a stated hour, unless in company with parents. The Chairman, of New York, says in the connection: "It was [illegible] hardly more than a [illegible] about two years ago [illegible] was adopted by Lincoln, Neb., [illegible] the movement has spread, [illegible] about three hundred [illegible] of them prominent [illegible] to have introduced [illegible] much agitation [illegible] general police [illegible] repealing [illegible] seen to be in their [illegible] o'clock in summer and [illegible] in the winter, unless they are accompanied by their parents or have leave of absence. The advocates of the plan call it the most important step for municipal reform since the discovery of America. The falling off in the number of arrests of the young under this system has, in some cases, been as much as 75 per cent. There has been a great decrease in the number sent to reform schools. Teachers testify to improvement in punctuality and scholarship. Home life has been made better."

CASTORIA

For Infants and Children.

The fac-simile signature of Chas. H. Fletcher is on every wrapper.

The flying squad-run—to get out of the way of the war.

The Sure La Grippe Cure.

There is no use suffering from this dreadful malady, if you will only get the right remedy. You are having pain all through your body, your liver is out of order, have no appetite, no life or ambition, have a bad cold, in fact are completely used up. Electric Bitters is the only remedy that will give you prompt and sure relief. They act directly on your liver, stomach and kidneys, tone up the whole system and make you feel like a new being. They are guaranteed to cure or price refunded. For sale at Apsuche & Co.'s drug store, only 50 cents per bottle.

TWENTY YEARS HENCE

THE MAN OF THE WHITE HOUSE.

Read This, Young Man.

The following from the N. Y. Evening Journal contains many points worthy of the careful consideration of every young man:

Dear young men, you are all ambitious in a vague sort of way. You would all like to be recognized as great and you would really do a good deal in the way of self-sacrifice to achieve fame. But do you know what the situation is?

In twenty years from now, or in thirty years, some man will be the big boss of this country. He will be in the white house, after a hard fight, and all the country will be looking at him in admiration and envy.

The individual is a young man now. Do you know where he is, what he is doing? He is out on a farm somewhere feeding pigs or building fires at four in the morning, or he is selling trash on a train, or working in a machine shop, or trying to learn law in some little one-horse town. Wherever he is, he is living a life that prevents his wasting his vitality on nonsense. He is saving up his strength and growing all in one direction not dividing his energies between cloths, cigarettes, neckties, photographs of girls and looking glasses.

He is at the bottom of the ladder. He has not one half your chance or advantage. He is perhaps a very imperfect specimen, and you would be shocked at his clothes and his ignorance if you could see him in his present condition. But he will about you all, and thirty years from now [illegible] know the great [illegible] will be [illegible] good [illegible] asking pig-[illegible] favors.

You know that this is true, don't you? Don't you [illegible] and let discourage you. You ought to say to yourself: "I'm dead [illegible] I'm going to keep ahead. I know my [illegible] I'm [illegible] I'm [illegible] I'm