

The Christian Advocate. TERMS. The Christian Advocate is published for subscribers at \$2.50 per annum in advance. If payment be delayed six months, \$3.00, one year, \$4.00, two years, \$7.50.

CHRISTIAN ADVOCATE.

REV. J. B. BOBBITT, EDITOR AND PUBLISHER.

REV. H. T. HUDSON, ASSOCIATE EDITOR.

PUBLISHED IN THE INTERESTS OF METHODISM IN NORTH CAROLINA.

VOL. V.—NO. 29.

RALEIGH, N. C., WEDNESDAY, JULY 19, 1871.

WHOLE NO. 233.

OFFICE OF THE ADVOCATE—CORNER OF HARGETT AND TAWSON STS. RALEIGH N. C. RATES OF ADVERTISING. Single. 1 Month. 2 Months. 3 Months. 6 Months. 1 Year.

Original Poetry. MEMORIES' HALL. BY E. L. FERRISS. I had a great contest with pestilence in hand, He panted every word with colors that stand, And as an eagle soared he had things to tell, He instantly hangs it in memory's hall.

Communicated. For the Christian Advocate. BLACK JACK STATION, N. C. CONFERENCE. BY A PREACHER.

CHAPTER I. I had a great contest with pestilence in hand, He panted every word with colors that stand, And as an eagle soared he had things to tell, He instantly hangs it in memory's hall.

ning through it, and an industrious population, whose busy movements added to the humming of the machinery in its factories, the rumbling of heavily loaded wagons on the rock paved streets, and the inevitable scream, ever and anon, of a locomotive as it came rushing in, or going out, with its long train of cars filled with merchandise or human freight, gave one the idea of a bee-hive on an extended scale, and was in striking contrast with the sleepy quietude of Black-Jack.

ish you with bread and pay return freight to Conference on what the mosquitoes may leave of you by that time; and even if by any, not to be looked for even, you should turn up at that time, you will have become so antiquated your most intimate friends now will not recognize you then, and you will have to form new friendships. Alas, my brother! Alas, my brother! Farewell! I am sorry you are buried so soon!

the stewards, and the Quarterly Meeting seven weeks off. No one offered to supply their needs without the money. The merchants all did a cash business, and over the counters of the stores might be seen cards, looking as if they had been recently suspended, with this inscription on them, 'Don't ask me to trust! Do-Little's store bristled with the cards as thick as a company of soldiers' muskets with bayonets when about to make a charge, and what was the minister to do? The town seemed to have a dread of him, and the church was paralyzed by the burden (?) they had to bear.

the unstable loops of metaphysical hypothesis, we will turn to the logic to be drawn from the writings of the Old and New Testament scriptures. And here a wide field opens out before us. We will simply enter the enclosure and pluck a few flowers from among the many. Man was created holy. This was what we elsewhere called his normal or positive state. He sinned and was changed into the abnormal or negative state.

That of its perfect welcome state your blow! Though, for her tears, for life, and not my death, Should justier ask their shedding. Please ye, pass. Loss closely on me, 'tis not much to ask, My ghost will freer seem to seek the shades; And unobscurely by the touch of man, As might should die, 'tis not much to ask, The Power, whose life he lo, ye think to please, Will thank ye for my blood! If yet one word, The last these lips may speak, can touch your heart.

COMPOSITION OF A SERMON. BY REV. J. W. ALKENTHRY. NO. III. OF DIVISION—Division in general ought to be restrained to a small number of parts. They should never exceed four or five at most; generally the best sermons have only two or three divisions. There are two kinds of divisions which may be made in preaching. The first and most common is the division of the text into its parts; the other is of the sermon itself, which is made of the text. Typical text should be divided thus, and a great number of passages in the Psalms which relate, not only to David, but also to Christ; such should be considered first, literally as they relate to David, and then in the mystical sense as they refer to Christ. There are also typical passages, which, besides their literal sense, have figurative meanings, relating not only to Christ, but to the church in general, and to believers in particular.

But all are not so lucky. Men often throw him off for a while, and then take pity and let him ride a while. They often carry him over difficult places. They keep him for emergencies, and think that they have done well in getting rid of him for even half their time. But, all! how much easier it is to go single than double! No one who has not tried it can conceive how much pleasanter life is with the 'old man' off than on! Few men can walk a straight line with him on their shoulders. To be rid of him is to save a world of anxious thought and calculation. The Spaniards say—and if there is anything good about lying that they do not know, it is hardly worth knowing—that a liar should have a good memory. But when once a man has learned to speak the truth, every man with his neighbor, he need not be anxious. Truth always takes care of itself. A lie needs two watches, one for day and one for night, and then a hundred to one it will be detected.