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WHOLE NO. 959.

OFFICE OF THE ADVOCATE--CORNER OF HARGETT AND DAWSON STS. RALEIGH, N. C. RATES OF ADVERTISING. SPACE, 1 MONTH, 2 MONTHS, 3 MONTHS, 6 MONTHS, 1 YEAR.

Selected Poetry.

THE HAND THAT ROCKS THE WORLD. BY WILLIAM ROSS WALLACE. How gentle on the hand of woman!

Communicated.

OUR IRISH CORRESPONDENT. On Friday last a deputation from the Working Men's Lord's Day Rest Association had an interview at the Centenary Hall with the President of the Conference for the purpose of representing to him the increasing violation of the sanctity of the Sabbath by the use of public vehicles in connection with the various places of worship in the metropolis and in the country.

jects of 'the Lord of the Sabbath' must expect as usual to be written down as Pharisees and Puritans; but if faithful to their convictions and principles they will have the peace of a good conscience and the blessings of future generations.

The Methodist Recorder of London, concludes a leading article about the confessional in the Established Church, thus: "For ourselves, we have no hesitation in asserting that when the Church of England becomes so comprehensive as to comprehend Popery, and her discipline is either so loose and weak, or so cumbersome and impracticable, as to be unavailing to prevent or arrest the evil, she loses all claim upon the respect of the nation; and that it would be better at once for all to shake the dust off their feet, and place their trust elsewhere, than to remain even nominal members of a Church in which the creature usurps the functions and attributes of the Creator.

On Friday last a deputation from the Working Men's Lord's Day Rest Association had an interview at the Centenary Hall with the President of the Conference for the purpose of representing to him the increasing violation of the sanctity of the Sabbath by the use of public vehicles in connection with the various places of worship in the metropolis and in the country.

Your memorialists desire to call your attention to the great injury done to the cause of religion by the use, on the Sabbath-day, of public vehicles by the lessening Christians; and to make a few suggestions for lessening the evil. Your memorialists, in common with the Christian Church generally, believe that the Fourth Commandment (like the other Nine), is of perpetual obligation, and that all labour, except what is necessary and necessary, should be suspended on the Lord's-day.

The "Rules of a Helper," framed for the use of Methodist ministers, and which are read twice a year, should be revised and improved. At all events, the rule which reminds the ministers of the body that "they have nothing to do but to save souls," has been quoted and used to justify a policy of neutrality which could not be defended.

John Wesley wrote a pamphlet on the American war. Thus he took an interest in public questions, and joined the party he considered to be in the right. Ministers should not be political hacks or factionists, but they should watch closely and with intelligent and observant vigilance, all public questions, and oppose or aid them, as they think they would serve the cause of morality and religion, or injure them. The one thing which Methodist ministers should chiefly do, is to preach the gospel, but this term has an all comprehensive, all involving meaning which too many seem to overlook. It implies that the minister must inculcate lessons to guide the politician in the halls of legislation as well as to guide him as a guilty and unpardoned sinner to the cross of Christ.

Feb. 22d, 1873. JOHN KNOX. For the Advocate. SKEPTICISM. No. 1. In an oration pronounced before the Grand Orient (Lodge) of France in 1867, by M. Hermitte, on 'Voltaire; his Life and Works,' occurs the following as to the religious belief of Voltaire, who is usually classed among infidels: 'not only he believed that there was a God, but more still, that man has some duties towards him; that the religious sentiment, inherent in human nature, is the basis of all society, the origin and sanction of whatever is moral.'

not always have. This is all that is said of him as to his religious opinions.

I quote it merely to show how widely different the enemies of revealed religion are from one another. Great as Voltaire unquestionably was, he could not have appeared at a dinner complimentary to Tyndall. While Lamarck, were he alive, would sneer at Darwin, and ridicule his theory of a few living forms having been at first created, and from these were 'developed and selected' the forms we now have of animal life.

Huxley is exactly the reverse of Darwin, and believes in the evolution of living matter from non-living matter. The contest with the astronomer is too old for repetition here, and, instead of contradicting revealed religion, has only strengthened it. The geological discussions are now really passed, and the boasted triumphs of those who sought thus to assail Revelation have grounded their arms, and no scientist of this day would risk his reputation, or attempt to gain notoriety by exhuming the fossil scientific facts (?) which made the ridiculous weapons of their scientific (?) predecessors.

There is but one common ground on which they unite, and that is, an attack on the truths of revealed religion. Their own scientific facts contradict one another at almost every point. There is a generally prevailing error relative to these scientists and their so-called scientific facts, and that is, that the facts which they allege, are true, and so universally received as such, and entirely correct. The very reverse is true; their so-called scientific facts are not at all received by the scientific world as facts. They are usually uttered and announced by these self-conceited scientists as facts, with an assurance that is ridiculous. They are, as Prof. Gaillard styles them, 'the spurious and unworthy children of science.' Scientists, strictly speaking, are few in number, the mass of the reading people take scientific facts very much on faith. But it is entirely wrong to suppose that the facts on which Darwin, Tyndall and others build are generally recognized as established and uncontradicted by the great majority of scientists. It is to be regretted, moreover, that scientific men do not often step forward and defend the truths of revealed religion, as Prof. Gaillard has done, in his admirable essay now going through the Advocate.

An Address to Young Preachers--No. IV.

BY REV. L. PIERCE, D. D.

In my estimation, a preacher, fully able rightly to divide the word of truth, is, in his calling, a great man. Whether he can translate the Scriptures from a dead into a living language, is only a question of degree; whether he has so studied them as to be able 'rightly to divide' them, is a question of qualification--indispensable in an honest and able teacher. Instances have arisen in the evening of my day, in which I have been satisfied, that the prevailing, pervading humor of a gifted young preacher, was the very one which Paul denounced, as constituting no part of his motivity in preaching to the Corinthians; namely, 'excellency of speech and wisdom.' One of these cases, I sought, at a proper juncture in his life, to benefit, by calling his attention to other motives and methods of mental training from those which he had unfortunately adopted. But alas! while his demeanor toward me in all other matters was sufficiently deferential, I saw at once that with reference to this matter, he felt himself far better qualified to judge how he should preach, than I, who had been reared in the dark days of Methodist preachers, possibly could. I heard afterwards of this young brother's boasting saying, that he had spent whole days in perfecting a single sentence of one of his highly wrought written discourses, and giving as his reason, that he had a 'reputation at stake.' Well, so had Paul, and so feels every genuinely called ambassador of Christ. But it is not a reputation for grammatical accuracy, and rhetorical elegance--for splendid composition, merely as composition. The reputation of which Paul was jealous, was a reputation for declaring

faithfully to the Corinthians, the testimonies of God--God's own truths, so that the faith of his converts might stand 'in the power of God.' And not in the 'wisdom of man.' I ask in all sincerity every whole-souled, sound-minded preacher, if he does not see, that just in proportion as he puts himself into his sermons, he puts Christ, and the attesting power of the Holy Spirit, out of them?

On this point, I wish my brethren, and especially my young brethren, to hear me patiently; for I feel perfectly satisfied of the value of my opinions in the premises. I am satisfied, as a matter of fact, that the supernatural attestation of divine power to the ministry of the Word, does not attend our preaching as it once did. And yet, as a ministry, we preach the same doctrines. Well, as to our matter I must admit that we do. But as to our manner of presenting these doctrines, there is a wide difference between the present and the former days. In our earlier days, when we were less concerned about the grammar and rhetoric of our discourses, and more anxious about their directness, and efficiency in the immediate conversion of sinners, we felt in its full import, the insufficiency of learning, however extensive, or of eloquence however captivating, to convert sinners without this supernatural accompaniment. Hence, at this advanced period of my life, Methodist preaching as I knew it then, reminds me continually of the profound significance of Scripture phrases, chosen, as I now believe, by the Holy Ghost, not to depict incidents in religious experience, but to declare states of feeling inseparable from a genuine religious state. Accordingly, God has said by His Prophet, that when Zion--meaning the Church--travails, she brings forth children. This word travail is a specific term, and designates the state preceding parturition. Now, as there are no births unless preceded by travail, and as these always follow it, it makes this state of the Church--the state of travail for souls--one of special interest to her; the more so, too, as it evidently means that travail must precede the birth of souls. By all this I mean to say, that this idea of soul-travail for sinners was a state of feeling always visible in our Zion in our early days. The preachers of those days were in travail of soul all the time. They spent very little time in social pastimes, but very much in agonizing prayer for the descent of the Holy Ghost upon them and upon their congregations. Sinners constituted the burden of their souls' desires. They never entered upon their daily work without wrestling with God for the 'demonstration of the Spirit, and power.' This state of things in Zion was emphatically a state of travail, and the promise is that when this is the state of Zion--not the transient event of a protracted meeting--that children shall be born unto her. And there was a regular bringing forth of spiritual children unto Christ, as long as this travail in Zion was a prevailing element throughout our common Methodism.

I am profoundly astonished at the manifest want of this peculiar concern for sinners, graphically depicted by the Holy Spirit in this chosen illustration. As well might a mother in travail strive to hide her anxious pangs, as for a Christian man or woman, to seek to hide this travail of soul for sinners in general,--not to speak of unconverted children and friends--if indeed, they were in this painful state. But alas! it is my sad duty to say that the Church generally presents no symptoms of soul-travail. In all that is presented in what we now call revivals, I see nothing that approaches what common sense tells me the Holy Spirit signified by the employment of this striking figure, to set forth--not what might, but what must precede a Holy Ghost revival.

The Church was evidently intended, in much more than a mere figurative sense, to be considered the mother of Christ's children. Take away this idea from the Church as a divine institution and you destroy it. But give it its maternal place in the family of Christ and you will at once see why it is that the increase of Christ's household is made dependent upon the travail of Zion. But let us return to the relation sustained by the ministry to this travail in Zion. As already intimated, there was within my day, a time, when with them, this peculiar concern for sinners constituted a continual burden. They never entered their pulpits until they had wrestled in prayer for the special help of their Heavenly Father. They could see no reason why God should withhold the tokens of his favor, except as an evidence of his displeasure. This, then, godly men felt, 'may be because of some fault in me,' and they prayed all the more earnestly. This state of travail for dying sinners was regarded as the crucial test of a man's call

to the ministry. No powerful awakenings, no visible conversions, such as were clearly authenticated by the testimony of the Spirit, was intolerable. Now, I want to be clearly understood when I say, that I suppose that any circuit preacher of that day did more of this sort of preaching in one year than any one of you does now in ten. And I pray you, my young brethren, not to let Satan beguile you, as it is true that having to preach every day was a trial to the majority of the circuit preachers of that day; but do not castigo in the methods of our ministry can justify any declension in our yearning concern for the salvation of souls. And I tell you, there is a sad falling off at this point.

Ethnography, or the science of the races, constitutes, of course, one of the chief arguments used by skeptics for ridiculing and repudiating the Mosaic teaching of the unity of the human race; this science is equally cultivated by the believers in the Mosaic Record for the purpose of glorifying this record and protecting it. Ethnography constitutes, therefore, unavoidably, one of the chief fields to be examined during the presentation of this article. Before considering its relations to the arguments that have been familiarly adduced in denial of the unity of race, as taught in the Mosaic Record, it is necessary to briefly examine the ethnological characteristics adopted with respect to races extinct, and at present existing.

The earliest classification known to science is that of Aristotle, and it required long years of angry discussion before the chief basis, that of color alone, was rejected as unsatisfactory, unscientific, and illogical. It is most probable that this was the first classification ever suggested or recognized; for it rests solely upon that which is not natural, in the infancy of this study, to be selected. Literature furnishes abundant evidences of the attention which the earliest nations bestowed upon the difference of color in races; and the speculations as to their cause are, if anything, ingenious and elaborate. The basis adopted by Aristotle has had able advocates, and among these are to be recognized the familiar names of Buffon, Linnaeus, Liebnitz, Hunter, and others; though some of these naturalists combined other characteristics with that of color, for the completion of their classification. It is needless to describe these characteristics; for, with the original basis of classification adopted, they have now only an historic interest.

Camper's basis of classification is the next that attracted scientific attention. This is well known as that having the facial angle for its basis. To effect the measurement of this angle, a line is drawn from the external opening of the ear to the nostrils. A second line is drawn from the most prominent part of the forehead to that portion of the upper jaw in which the teeth are implanted; this portion being known as the alveolar process. Between these lines a space or angle exists, which varies with the different crania examined. This angle is technically known as the facial angle, and constitutes the basis of Camper's system of ethnological classification. To give some conception of the relation of the facial angle to the different races of men or of animals, it may be stated that the facial angle of the Chimpanzee or Orang Outang (one of the immediate human progenitors, according to Darwin, Huxley, etc.) is 55°; in the African, it is from 65° to 70°; in the Caucasian, it varies from 75° to 82°. It is impossible, however, to dwell at length upon this now obsolete system of classification. It is more practical, interesting, and important to proceed at once to an examination of the system now almost universally adopted, the great system of Blumenbach.

This naturalist early observed, that in the ingenious system of Camper no allowance is made, in the measurement of brain development, for the lateral capacity of the skull. Without giving, in tiresome detail, the basis of Blumenbach (it being premised that he also relied upon the color of the hair and eyes as supplementary to his system), it is sufficient for present purposes to state, that his conception and estimate of craniological development were formed by looking, from above, downward upon the skull to be examined. If a skull be thus viewed, there is observed an irregular, oval form, this irregularity being largely dependent in its extent and varieties upon hereditary descent, education, and employment. This oval is unusually smooth, or nearly so, posteriorly, while it is irregular in front; this being due to the configuration of the bones of the face. These bones project in different degrees; first, the projection of the jaws; then that of the nose; and lastly, that of the forehead. In Blumenbach's system, great attention is bestowed upon the variations of the zygoma or arched bone, extending from the temporal bones or temples to the bones of the cheek. When the skulls of different races are viewed from above, it is apparent that the varied configuration of the parts named will give varied and contrasted outlines.

Comparison of skulls, by this method of downward inspection, with due attention to complexion, color of hair and eyes, constitutes, briefly and substantially, what is known as the great system of Blumenbach. By this method he established the familiar classification taught now even in primary schools. The chief divisions are represented by the Caucasian, Mongol, and African races. Between the Caucasian and African races, Blumenbach established a fourth, the Malay; and between the Caucasian and Mongol, a fifth, the American race. With the great and striking variations of complexion, color of hair and eyes, contour of skull and facial angle, thus existing in the human race, it is possible to reconcile such differences with that teaching of the Mosaic Record which ascribes to such diverse races a similarity or unity of origin?

than are to be found in the physical history of man. Such analogical reasoning is not only suggestive and instructive, but it prepares the mind by successive examples and gradations (in the state of being) to perceive and appreciate with less surprise those ultimate truths, which, if presented without such a preparation or introduction, would be more difficult of comprehension. The elevation which is easily attained by uniform and successive steps, requires a severe struggle to reach, when this must be done by a single effort. As the human body, by gradations or steps, easily reaches great elevations, almost unattainable otherwise, so it is with the human mind. In the study immediately engaging the attention of the reader, this important fact will be illustrated. First, then, the reader will be called upon to examine the departures from the original types in the different races and in the different races of the inferior animals. If all of these variations or departures were to be narrated, this subdivision alone of the subject would transcend the limits assigned to this entire paper. Rejecting, then, those examples which are less striking and which are always accepted without contention, the exposition will be confined to a display of the most conspicuous departures from original types; for it is these departures which constitute the chief and most instructive subjects of this great study; they constitute a very material portion of the whole field of the argument.

It is evident that if fair and proper reasons are given for admitting a similarity of origin in extreme and apparently diverse races of animals and plants, there must be removed great difficulties in admitting an identity of origin in varied and diverse races of men.

GHOSTS.

BY T. DE WITT TALLMAGE.

It is difficult to escape from early superstitious. You reason against them, and are persuaded that they are unworthy of a man of common sense; and yet you cannot shake them off. You heard fifty years ago that Friday was an unlucky day. You know better. You recollect that on Friday Luther and William Penn were born, and the Stamp Act was repealed, and the Hudson River discovered, and Jamestown settled, and the first book printed. Yet you have steered clear of Friday. You did not commence business on Friday. You did not get married on Friday. You would not like it if the Governor of the State proclaimed Thanksgiving for Friday! The owners of steamships are intelligent men, but their vessels do not start on Friday. If early superstitions were implanted in your mind, you do not like to return to the house to get anything when you have once started on a journey. Perhaps you are careful how you count the carries at a funeral. You prefer to see the new moon over the right shoulder. The story of how there is nothing in the story of ghosts which your nurse or some one about the old place used to tell you, yet you would a little rather not rent a house that has the reputation of being haunted; and when called to go by a country graveyard after twelve o'clock at night, you start an argument to prove that you are not afraid.

We never met but one ghost in all our life. It was a very dark night, and we were seven years of age. There was a German cooper, who, on the outskirts of the village, had a shop. It was an interesting spot, and we frequented it. There the old man stood day after day, hammering away at his trade. He was fond of talk, and had his head full of all that was weird, mysterious, and tragic. During the course of his life he had seen almost as many ghosts as firkins; had seen them in Germany, on the ocean, and in America.

One summer afternoon, perhaps having made an unusually lucrative bargain in hoop-poles, the tide of his disbursements bore everything before it. We hung on his lips entranced. We noticed not that the shadows of the evening were gathering, nor remembered that we were a mile from home. He had wrought up our boyish imagination to the tip-top pitch. He had told us how doors opened when there was no hand on the latch, and the eyes of a face in a picture winked one windy night, and how intangible objects in white would glide across the room, and headless trucks rode past on phantom horses; and how boys on a sheeted form, that picked them up and carried them off, so that they never were heard of, their mother going around as disconsolate as the woman in the 'Lost Heir,' crying, 'Where's Billy?' This last story roused us up to our

whereabouts, and we felt we must go home. Our hair, that usually stood on end, took the strictly perpendicular. Our flesh crept with horror of the expedition homeward. Our faith in everything solid had been shaken. We believed only in the subtle and in the intangible. What could a boy of seven years old depend upon if one of these headless horsemen might any moment ride him down, or one of these sheeted creatures pick him up? We started up the road. We were barefoot. We were not impeded by any useless apparel. It took us no time to get under way. We felt that if we met parish, it would be well to get as near the doorkill of home as possible. We vowed that, if we were only spared this once to get home, we would never again allow the night to catch us at the cooper's. The ground dug under our feet. No headless horseman could have kept up. Not a star was out. It was the blackness of darkness. We had made half the distance, and were in 'the hollow'--the most lonely and dangerous part of the way--and felt that in a minute more we might abate our speed and take fuller breath. But, alas! no such good fortune awaited us. Suddenly our feet struck a monster--whether beastly, human, infernal, or supernatural, we could not immediately tell. We fell prostrate, our hands passing over a hairy creature; and, as our head struck the ground, the monster rose up, throwing our feet into the air. To this day it would have been a mystery, had not a fearful hollow revealed it as a cow, which had lain down to peacefully slumber in the road, not anticipating the terrible collision. She wasted no time, but started up the road. We, having by experiment discovered which end of us was joined, she rose up. We knew not but that it was the first instalment of disasters. And, therefore, away we went, cow and boy; but the cow beat. She came into town a hundred yards ahead. I have not got over it yet, that I let that cow beat.

That was the first and last ghost we ever met. We made up our minds for all time to come that the obstacles in life do not walk on the wind, but have either two legs or four. The only ghosts that glide across the road are those of the murdered hours of the past. When the door swings open without any hand, we seal for the locksmith to put on a better latch. Shooting has been so high since the war, that apparitions will never wear it again. Friday is an unlucky day only when on it we behave ill. If a salt cellar upset, it means no misfortune, unless you have not paid for the salt. Spirits of the departed have enough employment in the next world to keep them from cutting up monkey-shines in this. Better look out for cows than for spoofs.

Here is a man who starts out in a good enterprise. He makes rapid strides. He will establish a school. He will reform inebriates. He will establish an asylum for the destitute. The enterprise is under splendid headway. But some lazy, stupid man, holding large place in the community, defeats the project. With his wealth and influence he opposes the movement. He says the thing cannot be done. He does not want it done. He will trip it up; and so the great bulk of obesity lies down across the way. His stupidity and beastliness succeed. The cow beat!

A church would start out on a grand career of usefulness. They are tired of husks, and chips, and fossils. The wasted hands of distress are stretched up for help. The harvest begins to lodge for lack of a sickle. A pillar of fire with baton of light marshals the host. But some church official, priding himself on aristocratic association, and holding a prominent position, says: 'Be careful! preserve your dignity. I am opposed to such a democratic religion! Heaven save our patent-leathers!' And, with mind stuffed with conceit and body stuffed with high living, he lies down across the road. The enterprise stumbles and falls over him. He cheats the end of satisfaction. The cow beats! I know communities where there are scores and hundreds of enterprising men; but some man in the neighborhood holds a large amount of land, and he will not sell. He has balked all progress for thirty years. The shriek of a steam whistle cannot wake him up. The liveliest sound he wants to hear is a fisherman's horn coming round with lobsters and clams. His land is wanted for a school; but he has always thrived without learning, and inwardly thinks education a bad thing. At his funeral the spirit of resignation will be amazing to tell of. While he lives he will lie down across the path of all advancement. Public enterprises, with light foot, will come bounding on, swift as a boy in the night with ghosts after him; but only to turn ignominious somersault over his miserable carcass. The cow beat!