

# CHRISTIAN ADVOCATE.

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

PUBLISHED IN THE INTERESTS OF METHODISM IN NORTH CAROLINA.

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**The Christian Advocate.**  
TERMS.  
The Christian Advocate is furnished to subscribers in advance. If payment be not made at the expiration of the year, the subscription will be discontinued. Single copies, 10 cents. For sale by all the principal booksellers in the United States.  
OUR CORRESPONDENTS.  
Communications for publication should be carefully prepared, and sent to the Editor. All letters should be addressed to the Editor.  
OUR AGENTS.  
The following are the local preachers in the bounds of the Christian Advocate:—  
HOW TO REMIT.  
By remittance, all amounts should be sent in the form of a check or draft, payable to the order of the Editor. If payment be not made at the expiration of the year, the subscription will be discontinued. Single copies, 10 cents. For sale by all the principal booksellers in the United States.

### Selected Poetry.

**THE ROSE OF TWENTY YEARS AGO.**  
The rose that bloomed in my garden,  
In the old days, when I was young,  
Has faded and fallen, and its petals  
Are scattered all about the ground.  
I look upon it with a sigh,  
And think of the days that are gone,  
When I was full of hope and joy,  
And the world was all before me.  
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### Editorial.

For the Advocate.  
The church at Monroe, has let out a contract for a new church, which will cost them between \$3,000--\$4,000. The District Conference is to be held here. We expect to have you and others with us.  
Anonville College, located in the bounds of the District, is doing well. A noble son of Trinity, Rev. J. R. Tacker, is President. He is duly and truly prepared, worthy and well qualified. He is assisted by an efficient corps of teachers. There are over a hundred pupils in attendance.  
The temperance cause is also receiving attention from preachers and people. Several councils of the Friends of Temperance, and Lodges of the Good Templars have been organized. Some Bar Rooms have been closed.  
We are rallying our forces in every department, and pressing the enemy to the wall, that we may 'spread Scriptural Holiness over these lands.'  
Fraternally, &c.,  
W. S. BLACK.  
April 24th, 1873.  
For the Advocate.  
Mr. Editor: Having seen nothing in the Advocate this year concerning us on the Everettsville circuit, I have concluded that perhaps it would not be greatly out of place for me to address you a few lines relative to our affairs.  
A week or two ago, our second Quarterly Meeting was held. The recently appointed Elder to the Northern District, Rev. R. O. Burton, was present and preached with clearness and force. While we regret to part with our esteemed Presiding Elder, Rev. J. P. Moore, we fully believe his successor will make us an active, useful, and an efficient Elder.  
Our preacher in charge, Rev. J. F. Keen, is meeting the appointments regularly and promptly, and preaching with zeal and acceptability.  
We are contemplating some changes and improvements in the way of church edifices. Our old church, Providence, the oldest on the circuit, like the people of its vicinity, was completely stripped (nothing being left but the frame) by the desolating hand of the war.  
When it was proposed to repair it, it was thought that it could be more conveniently located, so it was moved, and but partially repaired. For the last two or three years, earnest wishes have been continually expressed that it could be moved again to a point still more central. I now think that it is quite likely that these wishes will be consummated as soon as crops are through with.  
There is some agitation of the question of moving the church at Everettsville down to Mount Olive. Whether this will be done or a new church erected there, has not fully ripened in the minds of those concerned.  
A new church building is needed at Falling Creek, and has been talked of for several years.  
The people of that community are well able to erect a good church if they would but make the effort. Entertains long talked of, sometimes enlist the hearts of the people, then are soon brought to completion. We hope this may be the case at Falling Creek, and that a church will rise up there worthy of the wealth, intelligence and Christian spirit of the community.  
I think that our circuit might be improved and benefitted by a good temperance organization or two. I wish some dauntless hero and moral reformer would back on his armor and rush into "the field, white already to harvest," and see if something could be done to arrest the maddened hand of intemperance that deals forth its blighting strokes of evil and misery around us. I think that an effort would meet with good success and accomplish much good.  
Our circuit has unfortunately lost considerable strength by the removal from among us to other places of several prominent and leading men,—men that deposed and did liberal things for the church. We feel and deplore our loss, and pray that God, the great Head of the church, may more than remunerate our loss by raising up others and clothing them with the spirit of devotion and sacrifice, and greatly enlarging this spirit upon the entire circuit.  
The warm and genial sun of lovely Spring is bringing our Sunday schools from their dormant state in "winter quarters," into active, useful, and energetic operation. If Satan's reign and kingdom are ever to be overthrown and destroyed, and the world placed at the foot of the Cross, subjugated and saved, the work that will most contribute this grand and glorious result is the patient, faithful, Sabbath school training of the rising race.  
The year has opened upon us with a smiling and an auspicious face; we

look up and take courage to faith and prayer, and trust that before the Conference year shall close we will see the saying hand of God revealed at every appointment, gathering into the fold of his church, from Satan's grasp, and the world's delusion, scores of precious and immortal souls.  
J. T. B.  
Dudley, April 26th, 1873.

### For the Advocate.

**MISSIONS AGAIN.**  
DEAR BRO. BOBBITT: I gladly witness the interest manifested in the subject of missions, excited by my articles, even if I am gently reproved and corrected by your correspondents. Bro. Butt has come forward in a stirring article in reply to me. I wish only to say to him, and to all concerned, that my article certainly was not intended to reflect on any of the brethren who have done missionary work. The article was intended to correct a poor plan of missionary operations. Not a word was said about brother Norman or brother Halton. A suggestion was made that no appropriations be made for one year, and a strong effort be made to raise an amount sufficient to pay in advance a salary that would justify sending their very best men into missions, and to make appropriations for a limited time. If circuits or stations could not be formed in that time to discontinue the mission and try other fields.

I made no suggestions as to who are the best men. If I had the selecting the men myself, I do not know but that the brethren named might be my first choice. Or brother Butt might be selected. I certainly did not say who would be.

Brother Butt opposes the suggestion to discontinue appropriations for one year by illustrations so far fetched that I shall not notice them now, but simply say that it is a more matter of opinion as to the propriety or impropriety of sending men on missions with a nominal appropriation, subject to all the uncertainties of future collections. He thinks it best to do so, and I think otherwise.

But brother Butt says the preachers are all to blame for the meagre support of missions. He tells his readers how these collections are raised, and how the collections are damaged by the speeches. Whether brother Butt is correct or not, I dare not say. I have never present at all the collections, and I have not been informed as to what kind of speeches the brethren make. If brother Butt has, he speaks knowingly; if not, he may have misrepresented some of the good brethren by putting before the public for them speeches which they never made.

Brother Butt gives us an example of success from Virginia. We used to have good collectors here in North Carolina too. I imagine from the mission statistics of the Virginia Conference, that the wonderful success of this brother who collected \$700,00 one year, and then \$1200,00 another year must have been prior to 1865. If so, it does not apply to the present times with quite so much force. We are embarrassed financially. Our ministers in many instances are not supported, and when this is the case, the collections cannot be large.

No man can be expected to give the subject of missions the preference over his own claim and the claim of the Presiding Elders and the Bishops.

Nor should he give it the preference over our superannuated ministers, and the widows and orphans of ministers who have died in the traveling connection.

I concur with brother Butt in the opinion that much more can be done than is done for the cause of missions. I again say, let the subject be thoroughly discussed, and let us try to improve our missionary work.  
P. J. CARLAWAY.  
Louisburg, N. C., April 25th, 1873.

### A SNEERING THRUST AT METHODISM ANSWERED.

At the close of a lecture in New Haven a few days since, by Mr. Beecher, Rev. Leonard Bacon, D. D., in some remarks concerning the choice of a pastor, said he thought a young man should put himself in the hands of God in deciding this point, and if unable to take care of himself he should take refuge in some Methodist Conference, and have his course directed for him.  
This unfraternal and contemptible thrust at the itinerant system of Methodism was answered by Mr. Beecher thus: 'No system can answer in the place of the Methodists in the West. No other can take such men, and make of them such ministers. They are taken often from the pews and the floor, unable sometimes to speak English correctly, and they are sent out to grind against men. They grow by the process into better men. Indeed, the only way by which men are made is by working on other men.'—N. Y. Advocate.

[From the Lowell Medical Journal.]  
**DEVELOPMENT.**  
BY R. S. HALLAM, M. D.  
Medical and General Science as Validators of the Mosaic Record, and as Reproducers of the Modern Doctrines of Development and Selection.  
(CONTINUED.)  
It is but little more than thirty years since that the great Schwann applied to the animal creation all of the laws which Schleiden had made known through the medium of his writings on the origin and growth of vegetable cells. Schwann asserted that all animal tissues are actually produced from cells, and that the aggregate of cells and cell growth constitute, in reality, organized bodies. The origin of the cells he ascribed to the operation of certain laws in obedience to which, from any organic fluid, there was formed a structureless nest or blastema or cyto-blastema; in this there appeared a point, or nucleus, or nucleolus, which constituted the initial point of organization. This nucleus or nucleolus attracted other matter, and this matter, becoming more and more condensed, arranged itself in the form of a membrane; to this membrane, of a spherical shape, he gave the name of cell wall; and to the little body, as a whole, the name of cell. This mode of cell-formation was by a species of crystallization or aggregation of organic material. These cells increased; first, by division (its separation); second, by budding (germination), one cell giving off shoots or buds, forming a series of cells; third, by the parent cell producing within itself a series of cells (endogenous multiplication). To any of these methods the term proliferation was applied. It will be seen that this 'free formation' teaching of Schwann was nothing more nor less than that which the brethren named might be my first choice. Or brother Butt might be selected. I certainly did not say who would be.

This teaching, so dangerous, was at once accepted and generally promulgated until 1863, when Mr. Huxley claimed, with great force, that cells are but the results of vital organization, and not the cause. This virtuality was to deprive atheism or materialism of its strongest argument; it was to eject it from its stronghold. It was to make cells and cell growth but a manifestation of a living force elsewhere derived; the offspring, and not the author of life. Mr. Huxley's writings were acknowledged to be masterly, and exercised great influence upon the scientific mind, until the great German, Virchow, came to the aid of his countrymen. According to Virchow and his followers, all nature was but the aggregation of cells. While bringing masterly arguments to sustain Schwann in this respect, he rejected the materialistic teachings of Schwann in regard to the 'free formation' of cells, or 'spontaneous generation.' According to Virchow, every cell must spring from a cell, omnis cellula e cellula. This was fully acknowledged the whole claim of original creation, inasmuch as if every cell springs from a cell, the original cell must have been created. Could this teaching have remained unquestioned, science would have contributed her quota to the verification of the divine lesson; but there was but a brief intermission of the truth of the assertions of both Huxley's followers and the advocates of the modern German school. The French school became clamorous advocates of a still different teaching—viz., that the synthesis of proximate principles resulted in 'spontaneous generation.' It may be said that this was the original teaching of Schwann, but it differed from it in this respect, that though both admitted the doctrine of 'spontaneous generation,' Schwann regarded organized bodies as a federation of cells, while the modern French school claimed that cells, if originally present, disappeared, giving place to tissues. This system was dignified with the appellation of 'birth by substitution.'

It was at this period of confusion and danger that Dr. Beale, by his improved microscope and his wonderful efficiency in the use of this instrument, made those beautiful discoveries which have given to the scientific world, order, beauty, facts, and harmony, in exchange for discrepancy, chaos. Since his patient and efficient study of cell-origin, cell-formation, and cell-growth, the whole subject has been simplified; dangerous and illusive theories have been dispelled, and a broad substratum of truth has been established, upon which is built the beautiful superstructure of scientific progress and moral harmony.

Beale, as the result of his investigations, discards the classic names of nucleolus, nucleus, cell-contents, cell-wall, etc., etc., and limits the elements of the histogenetic problem to two substances only; these being called

by him 'germinal matter' and 'formed material.'  
According to Beale's discoveries, there is nowhere to be found those bodies which Darwin is now making so notorious, the 'primordial forms'; and if there be not those primordial forms, the ingenious superstructure that Darwin has erected, upon the assumed developments from 'primordial forms,' becomes 'as the baseless fabric of a vision, which vanishes and leaves not a wreck behind.'

According to Beale, instead of there being primordial forms, or cells, or bodies, there is first a clear fluid, the 'germinal matter,' next in order, 'little granules appear; these now coalesce; then growing larger, they become minute masses, showing molecular motion. Next, little currents are seen, under the microscope, moving to and from the centre of each little mass, and there is established centrifugal accretion, or secretion from centre to circumference. In this manner is formed the elementary bodies termed cells, which, in their aggregate accumulation, constitute the bodies of the animal and vegetable world. Beale has designated these little vital currents by a somewhat poetic yet appropriate and beautiful name; he terms them 'the first dawn of vitality.'

Some pretend to see, in this teaching, an insidious form of materialism. They charge that it is an admission of the truth of the old dogma 'spontaneous generation.' There is no reason or justice, however, in these charges, for Beale distinctly states, that 'germinal matter must spring from pre-existing germinal matter,' and then be perpetuated by the agencies of vital nutrition. Life will not, he says, be manifested in an *inorganic* fluid; this grand phenomenon is only made apparent where the fluid, 'the germinal matter,' is *organic*; where life already exists; where the laws of *creation* are already and fully in existence. These discoveries are the death-blow to that monstrous myth 'spontaneous generation,' with all of the hideous teachings which have sprung from the atheistical mind of the monotheistic materialist.

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**STORY OF A STAGE DRIVER.**  
I once knew a man who, now in wealth, was once a stage driver, of whom I will here relate an incident:  
He was striving to make a connection for the sake of a large load of passengers which he was carrying and he broke down not far from the dwelling of an old carman. The driver went to borrow his lumber wagon to take his passengers on with. The man was absent from home, and his wife refused to lend the wagon.  
'You are perfectly right, madam,' said the driver, 'but I must have it. I shall take it, and settle with your husband for it when he returns.'  
He took it, and brought it back in good order. When he came to settle for it, the man met him full of anger and thunderous with rage. After some expostulations, he said:  
'I have come to settle with you for the wagon.'  
'Well, you shall,' said the man.  
'What shall I pay you for the use of it an hour or two?'  
'You shall pay me \$50.'  
He made no objection to the charge, handed the man \$50, shook hands in the best good nature, and then mounted his coach and rode off, his passengers protesting against his yielding to such an exorbitant demand.  
Two or three weeks afterward he found this man hanging around his boarding-place, and said to him: 'Good morning, sir.'  
Said the man, 'I came to see you about that wagon.'  
'I thought I paid you for it. How much do you want?'  
'That money has burned me ever since I took it from you. Here's your \$50—I can't keep it.'  
It was with difficulty that he could be made to take \$3—a fair price for his wagon. When the neighbors heard this story, and looked at the affair from beginning to end, they said:  
'Was it not the best way after all? Was it not beautiful?'

### THE FIRST PURCHASE.

There is now a young man doing a flourishing business in Massachusetts, whose boyhood was adorned by the following act: He was reared in poverty, and was early instructed to save his money. This he did with extreme care until he had enough to pay for a Bible, when he laid it out for this Book of books. As fast as he acquired ones, he purchased other volumes, and read them over with the deepest interest. He grew up a model young man, and has been pursuing a successful business for some years. Although a young man now, he is yet the possessor of much property. If he had spent the first twenty-five cents he possessed for a visit to the theatre, or some other pleasure, he might have been a miserable spendthrift now, without wealth or character.—Selected

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'You are perfectly right, madam,' said the driver, 'but I must have it. I shall take it, and settle with your husband for it when he returns.'  
He took it, and brought it back in good order. When he came to settle for it, the man met him full of anger and thunderous with rage. After some expostulations, he said:  
'I have come to settle with you for the wagon.'  
'Well, you shall,' said the man.  
'What shall I pay you for the use of it an hour or two?'  
'You shall pay me \$50.'  
He made no objection to the charge, handed the man \$50, shook hands in the best good nature, and then mounted his coach and rode off, his passengers protesting against his yielding to such an exorbitant demand.  
Two or three weeks afterward he found this man hanging around his boarding-place, and said to him: 'Good morning, sir.'  
Said the man, 'I came to see you about that wagon.'  
'I thought I paid you for it. How much do you want?'  
'That money has burned me ever since I took it from you. Here's your \$50—I can't keep it.'  
It was with difficulty that he could be made to take \$3—a fair price for his wagon. When the neighbors heard this story, and looked at the affair from beginning to end, they said:  
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According to Beale's discoveries, there is nowhere to be found those bodies which Darwin is now making so notorious, the 'primordial forms'; and if there be not those primordial forms, the ingenious superstructure that Darwin has erected, upon the assumed developments from 'primordial forms,' becomes 'as the baseless fabric of a vision, which vanishes and leaves not a wreck behind.'

According to Beale, instead of there being primordial forms, or cells, or bodies, there is first a clear fluid, the 'germinal matter,' next in order, 'little granules appear; these now coalesce; then growing larger, they become minute masses, showing molecular motion. Next, little currents are seen, under the microscope, moving to and from the centre of each little mass, and there is established centrifugal accretion, or secretion from centre to circumference. In this manner is formed the elementary bodies termed cells, which, in their aggregate accumulation, constitute the bodies of the animal and vegetable world. Beale has designated these little vital currents by a somewhat poetic yet appropriate and beautiful name; he terms them 'the first dawn of vitality.'

Some pretend to see, in this teaching, an insidious form of materialism. They charge that it is an admission of the truth of the old dogma 'spontaneous generation.' There is no reason or justice, however, in these charges, for Beale distinctly states, that 'germinal matter must spring from pre-existing germinal matter,' and then be perpetuated by the agencies of vital nutrition. Life will not, he says, be manifested in an *inorganic* fluid; this grand phenomenon is only made apparent where the fluid, 'the germinal matter,' is *organic*; where life already exists; where the laws of *creation* are already and fully in existence. These discoveries are the death-blow to that monstrous myth 'spontaneous generation,' with all of the hideous teachings which have sprung from the atheistical mind of the monotheistic materialist.

(TO BE CONTINUED.)  
**STORY OF A STAGE DRIVER.**  
I once knew a man who, now in wealth, was once a stage driver, of whom I will here relate an incident:  
He was striving to make a connection for the sake of a large load of passengers which he was carrying and he broke down not far from the dwelling of an old carman. The driver went to borrow his lumber wagon to take his passengers on with. The man was absent from home, and his wife refused to lend the wagon.  
'You are perfectly right, madam,' said the driver, 'but I must have it. I shall take it, and settle with your husband for it when he returns.'  
He took it, and brought it back in good order. When he came to settle for it, the man met him full of anger and thunderous with rage. After some expostulations, he said:  
'I have come to settle with you for the wagon.'  
'Well, you shall,' said the man.  
'What shall I pay you for the use of it an hour or two?'  
'You shall pay me \$50.'  
He made no objection to the charge, handed the man \$50, shook hands in the best good nature, and then mounted his coach and rode off, his passengers protesting against his yielding to such an exorbitant demand.  
Two or three weeks afterward he found this man hanging around his boarding-place, and said to him: 'Good morning, sir.'  
Said the man, 'I came to see you about that wagon.'  
'I thought I paid you for it. How much do you want?'  
'That money has burned me ever since I took it from you. Here's your \$50—I can't keep it.'  
It was with difficulty that he could be made to take \$3—a fair price for his wagon. When the neighbors heard this story, and looked at the affair from beginning to end, they said:  
'Was it not the best way after all? Was it not beautiful?'

### THE FIRST PURCHASE.

There is now a young man doing a flourishing business in Massachusetts, whose boyhood was adorned by the following act: He was reared in poverty, and was early instructed to save his money. This he did with extreme care until he had enough to pay for a Bible, when he laid it out for this Book of books. As fast as he acquired ones, he purchased other volumes, and read them over with the deepest interest. He grew up a model young man, and has been pursuing a successful business for some years. Although a young man now, he is yet the possessor of much property. If he had spent the first twenty-five cents he possessed for a visit to the theatre, or some other pleasure, he might have been a miserable spendthrift now, without wealth or character.—Selected

### About Suspenders.

When I was a well grown boy, being away from home for a vacation, I very naturally broke one of my suspenders. I immediately took possession of an extra pair that my father was using for another purpose, without so much as saying, 'by your leave.' When he discovered it, he bade me to return them to their former use. He then added, 'I do not like to have you take possession of my things in this arbitrary way. It has already bred a bad habit in you. But I know that you need suspenders, and you can have them when you are willing to ask for them.'

But I had long cultivated a false independence, and refused to ask properly for things I needed. I had fixed on a way of my own for getting help at table, and instead of asking for things with an expression of thanks, I had resolved that a statement of my wants, as 'I would like some butter,' was as far as I could bring myself to go.

I could not, therefore, ask for suspenders, and contented myself with the remaining one. I assure you, it was a great annoyance to me to have my pants hung on one in that lopsided manner, and a great grief to my father that I should be so obstinate.

About five weeks after this, my father had a plain talk with me about my folly, his anxiety to give me what I needed, and the wretched habit I was strengthening. He told me it would prevent my getting things from God; for they could only be had by asking for them. I frankly told him I hated to give in after I had held out so long. He only said, it was easier than after I had held out longer.

Still, I was not ready. And as my one suspender was tearing off the top of my trousers, I changed it over to the other button. Father said I could not be allowed to tear my clothes in that manner, and sent me to get a tow-string for another suspender. It cut my shoulder so bad for a week that I brought myself to say, when he had given me some money for another purpose, I am sick of wearing these old strings, and I think it high time I had some decent suspenders. Can't I take this money and get some?

He simply said, 'You know you can have them, when you frankly and squarely ask for them. But you know that this hinting in a roundabout way is not what is required.'

Then I got mad, and declared it was a mean shame, that I was an abused boy, and other spatterings of wrath that were in accordance with my state of temper.

About this time it became necessary to buy me a new suit of clothes. And I gave myself and my father the immense chagrin of trying to buy on before the dealer, with those old strings over my back. I tried my best to conceal them, but it was with doubtful success. I felt like the boy with the fox under his cloak. I tried to keep my face straight, but it gnawed my very vitals.

Finally, I went to father when he was asleep, and said, 'Father.'  
He opened his eyes and said, 'Well?'  
'I would like some suspenders,' said I.  
He paused a moment, and then said, 'I think you might have phrased that request better, but you will find a pair in that upper drawer.'  
I went to it, and took out a nice new pair that had been lying there nearly all the time that I had been sewing my shoulder with those old strings. I felt heartily ashamed of myself. He had the thing I wanted all ready provided, was anxious I should enjoy it, grieved over my loss of comfort and temper, while I was keeping him and myself out of a pleasure.

I have since learned that God has blessings all ready provided, all sorts of suspenders. He yearns to give them to us, is sorry for our toiling and hurrying; but we go on sawing our shoulders, tearing our tempers, losing infinite blessings, bearing infinite burdens, and grieving our Father, all because we will not ask for suspenders.—Zion's Herald.

### Value of Hickory

A correspondent of the Stanton Spectator, who has been attracted by the wanton waste of hickory as an article of fuel, says that 'a cord of this kind of wood, instead of bringing to the owner four or five dollars for fuel, if converted into axehandles or