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Original Poetry. For the Advocate. II Timothy IV 7-8.

I have come to the battle of life, The powers of earth and of hell; At the end of the struggle arise, I stand here to triumph or fall.

A good fight indeed I have fought, I have finished my appointed race; The crown which my Master hath taught, I stand here to triumph or fall.

By the sword of truth I have fought, I have finished my appointed race; The crown which my Master hath taught, I stand here to triumph or fall.

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CHRISTIAN ADVOCATE.

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

PUBLISHED IN THE INTERESTS OF METHODISM IN NORTH CAROLINA.

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SUNDAY IN NEW YORK.

Two weeks ago we spent Sunday in New York, and not being willing to desecrate the Sabbath by going to the 'fashionable' churches in that City, we spent a very lonesome time at the Hotel, only relieved by a conversation between two strangers about Henry Ward Beecher, Dr. Chapin and other sensational and humbug. It was understood that a stranger could not get into a fashionable church unless he had a pass or an invitation from a few owners, and after he got in he must hear the hymns sung by hired musicians, who, in many cases, performed in some Theatre the night previous--the females thoroughly exposing their persons. But they call that religion in the Northern churches, and, sad to say, many of our Southern churches are imitating the disgusting and disgraceful practices of the fashionable cities. For the sake of true religion, for the sake of the everlasting welfare of the rising generation, for the sake of modesty and good manners of the growing boys and girls, we utter a word of warning against the 'fashionable' manner of conducting service in many of our churches here in North Carolina. Henry Ward Beecher, and preachers of his style, are sending more men to hell than to heaven; and those who hire singers to praise God on the Sabbath day are imitating Beecher and his clan. Many people who like to go to theatres and circuses for fun and recreation, do not like to be disappointed when they go to church to hear the Gospel preached and to worship the God who preserves their lives and health and strength. Who will lead in inaugurating reform in church service, and return to the old and simple style of worshipping God?

We never go to a Northern or Western State without having our love for North Carolina and the 'sun-burnt South' increased and made to feel that it is the best land the sun ever shone upon. Our women are the prettiest and best in the world, and for a good and true man there is no place this side of Heaven superior to North Carolina in comfort, health and happiness. God forbid that our churches should ever inaugurate the worldly forms of worship as practiced in many of the Northern cities. There are good Christians in the Northern churches, and many good people in the Northern cities, but the tendency of the great mass is to infidelity and mad fanaticism--Charlotte Democrat.

ENGLISH MOTHERS.

It is a marked feature of social life in England, and certainly one of its special charms, that mothers and daughters are so uniformly soon together at home. Not only is the mother the first lady to whom you are introduced at the house where you visit, but mistress of the ceremonies throughout; not only does she preside at the dinner-table, but in the evening party she sits as queen. Whatever may be your first impression of such an arrangement--if it happens that your sympathies are with the younger ladies--you will very soon learn to think that the mother's absence would be very sincerely regretted by the daughters. As a picture, all must admit the arrangement to be perfect. The portly form and matronly dignity of the mother are an exquisite foil to the youthful beauty and maiden coyness of the daughters. And you will find nothing to mar, but everything to enhance the interest of the picture. The mother's presence never seems to operate as an unwelcome restraint.

WHY THE SOUTH REMAINS POOR.

Ubi vinum? Such was the impassioned exclamation of the old Roman orator, and it is not an inappropriate question for us of the present day. Where are we and what are we doing? Are we profiting by the experience of the past, or are we drifting into the same old channel? The press is ever ready to commend home enterprise, and we claim to be one of the most ardent advocates of internal progress for our people. The great problem of the political economy for us of the South is, to combine the producing and the manufacturing interests. Sectionalism has almost been our ruin--we do not cherish it. We wish to see the people North and South prospering, but we can see no prosperity for the South until we learn to produce our food, manufacture our staples and give employment to our mechanics. We want factories of every kind, but these factories must have patronage, and like charity, this patronage must begin at home. We remain poor because we must have every thing from the North. We plow our crops with Northern made plows, hitch our teams with Northern made harness, cut our wood with Northern made axes, dress our lumber with Northern made axes, drive our Northern nails with a Northern made hammer, and paint our houses with a Northern made brush dipped in Northern paint.

In short, we are rickety in Northern made cradles, wrapped in Northern made swaddling clothes, suck our pap from Northern made corn starch, through a Northern made nipple, from a Northern bottle. We are educated from Northern made books, are poisoned with Northern physic, and being gently laid in a Northern coffin, our minister clothed in Northern made clothes, takes our funeral text from Northern made Bible, and loving hands in Northern made gloves, lower us by means of a Northern made rope into a Southern grave, and our last resting place is marked by a tombstone quarried, dressed and carved at the North. This policy is not the true one. We must manufacture and patronize home institutions. Then, and not until then, can we expect to be independent of the Northern States.--Agricultural Journal.

He was a close, scrutinizing observer, strangely inclined to find fault with the things around him. He was diseased both in body and mind, in the latter part of his life. Of this he speaks when he says:

"When on my sickly couch I lay, Impotent both of sight and day, And craving in unmanly strain, Called every power to ease my pain."

Intellectually he was great but not good. Goldsmith had a countenance wretchedly disfigured by small pox, of which he suffered in his childhood. But though his face was disfigured, his heart was full of tenderness. He loved sincerely. His waywardness was the cause of his many sorrows. He did not know how to take care of money. He died deeply in debt, and deeply regretted. Cecil, the statesman, who figured in the Cabinet of Queen Elizabeth, was a crooked harelip featured specimen of humanity, but had a great intellect, he was cross and full of venom, a man to be feared, but never to be loved. Addison united a body and mind more to our liking, more than any of the great authors of Queen Anne's time, or almost any other time. There was a correspondence between his person and his intellect. Who describes one sees the other. He was the perfection of cheerfulness and pleasantry. No man can read his writings without feeling that it would have been a pleasant thing to have been his personal friend and acquaintance.

TOWN BOYS.

Bro. Bobbitt: Being comparatively an old man, I don't know that it would be amiss in me to exercise the privilege sometimes exercised by old men, of giving advice to younger persons. In almost every section there is a class of thoughtless, (and for aught I know badly raised) boys whose minds seem not to be properly impressed with ideas of becoming Christian decorum. Their parents have not prudently restrained and instructed them. Such boys labor under great disadvantages in society, and sometimes deserve more pity and sympathy than censure. In the community in which I was raised, we had some Christian parents who not only felt it their duty to carry their boys to the house of God, but required them to take their seats inside, and quietly listen during the religious exercises. I don't know but that it might be a good rule for parents to adopt now, although many indulgent ones don't think that too much whole some restraint is the best, as boys will be boys any way! Of course it is expected that boys will be more lively and possess a livelier spirit of prying curiosity and of novelty than older and more sedate persons. While we have no objection to the innocent amusements and social enjoyments and pleasures of younger persons, we are far from believing it is not the duty of those professing to be Christian fathers to teach their boys the idea taught by Moses, "Ye shall keep my Sabbath, and reverence my sanctuary." When men wishing to be thought consistent members of the Church of Christ, permit their boys to behave rudely and indiscreetly in the house of God, it is calculated to leave the impression on the minds of more thoughtful ones that they are not as pious and thoughtful as they should be themselves. The church in which my father's family worshipped, when I was a boy, was near enough to a little village for the town folks to come out sometimes on what was termed big occasions. As most of such as come out belonged to the class seeking a little recreation, and wishing to show off, we expected some of them would not manifest as much self-respect, and respect for the house of God as they should do, and we were not disappointed. Some few seemed to pay attention to the services, and enjoy and appreciate sanctuary privileges, while others came inside the church and spent their time slyly grinning and whispering during the time of service; while others felt under no kind of civil or religious obligation to go into the house at all. When the congregation had gone to their respective homes, and were socially talking over the events of the day, the question was asked sometimes, "what folks were these sitting near the door misbehaving in church?" The answer generally was, "It was some of those young town folks trying to show off." Some old brother who had been trying to raise his children in the nurture and admonition of the Lord, would say perhaps, "I am glad my children have too much sense and self-respect to behave in that way."

Although some country boys were no better than they should be, they knew if their parents caught them

misbehaving in church, having read the book of Proverbs, they would appropriate a very respectable portion, of even a favorite fruit tree, to their especial benefit. Having seen such unbecoming deportment in those young town folks in my youthful days, the impression was made on my mind that village boys were, generally, worse than country boys. And subsequent observation has not fully erased the impression from my mind. I cannot see why such should be the case. They have more Sabbath school privileges, and opportunities for hearing preaching and good moral lectures than country boys, living so far from their homes of worship, and engaged in the duties of the farm, have. Right here, permit me to ask if much of the waywardness and wickedness which characterize too many young men in towns, might not be measurably averted by constant and useful employment on which the mind could feed and fasten? Is it an old saying, that Satan finds work for idle hands to do.

'Tis true there are more alluring temptations to evil in cities than in the country. But why should a Christian people sanction and sustain drinking, gambling, and billiard saloons, or theatres in town or cities any more than in the country? Such pernicious influences cannot spring up and exist without sanction and support, and are not at all necessary to the growth and purity of the church, nor the peace and welfare of society. The pride of wealth, or of imaginary superiority and elevation, may prompt some parents to imagine their boys are privileged to disregard the rules of Christian courtesy, and the quiet and comfort of such as desire to worship in the house of God, but I trust such cases are rare in this enlightened age refined age. In conclusion, I would say to all young men, they have much to learn if they think it is any mark of gentility to treat religious services with lightness, and to manifest an irreverent degree of levity and rudeness in the house of God. Young men! God has said, "Ye shall reverence my sanctuary."

WASHINGTON DISTRICT CONFERENCE.

The Washington District Conference met in Washington on 2nd May--Rev. S. D. Adams, P. E., President. Every charge was represented by its pastor and one or more delegates except Warrenton and Portsmouth O., and Hatteras--ten traveling and one local preacher, and twenty delegates. Rev. Dr. Craven, President of Trinity College, and Rev. L. L. Hendren, Agent of Greensboro Female College, were in attendance, and added much to the interest of the occasion by their services in the Conference room and in the pulpit.

The session was peaceful, pleasant and profitable. The spiritual state of the various charges was reported as generally sound, though not very flourishing. The financial reports showed great tardiness in meeting the claims of the preachers--the average was only about a seventh yet paid, though nearly one half the year has passed away. There are nearly four thousand members of the Church on the District. Twenty two local preachers. More than fifty churches valued at fifty five thousand dollars.

No District parsonage, and only two parsonages on the District. One on Warren circuit, and one on Matamoras circuit--the latter not yet paid for. The Sunday school not as prosperous as they were last year. About half the assessment for Bishops had been raised. The following resolutions were passed.

NORTH CAROLINA CHRISTIAN ADVOCATE. Resolved, That we heartily endorse the N. C. Christian Advocate and recognize it as eminently worthy of the patronage of all our people as an important instrument in doing good, and that it ought to be placed in every family within our bounds.

Resolved, That we, as a body of Christian men, acting for the good of the Church, and of mankind generally, although fully committed by our Church relations to the principle and practice of temperance in its fullest and strictest sense, do heartily endorse all proper movements, organizations and societies intended to promote this cause, and we urge our people to be energetic in the temperance cause.

the Presidency of Rev. W. M. Robey, assisted by a corps of competent teachers, meeting the demands of the Church in the section where it is located, is under the patronage of the N. C. Conference, is a dispenser of truth and piety. We therefore heartily recommend it to the patronage of our people, and extend to the Agent, Rev. T. J. Gattis, a cordial welcome to our charges.

TRINITY COLLEGE. Whereas, Trinity College has already done a great deal in the interest of education in N. C., and especially for our Church and Conference. Therefore, Resolved, That we call upon all our people to aid in the great work of sustaining and enlarging Trinity College by liberal contributions and also by sending their sons to it, as it is worthy in every respect of their patronage.

DELEGATES TO ANNUAL CONFERENCE. W. Warren Green, of Greenville; Dr. Joseph J. Garrett, of Roanoke circuit; Wm. B. Mangum, of Williamson circuit; Walter Clark, of Bath circuit.

FOR THE ADVOCATE.

Mr. Editor: I notice in the Advocate of this week a statement copied from the Southern Home which is, I think, at least partially, incorrect. The following is the extract to which I refer: "From the Charlotte Home we get these items: 'Mr. Henry Howard, near Dry Pond, Lincoln county, has 68 grand children, and 30 great grand children. He is 82 years old, still follows the plow and does a good days work.'"

There is a Mr. Henry Howard in the vicinity of Dry Pond, who is a worthy man, and belongs to a very large family, distinguished for industry, honesty, and sobriety, but he is not near so old, neither are his descendants so numerous as the statement represents. I think, therefore, that there is a mistake in the name of the venerable individual brought to notice. The statement corresponds very minutely with the facts in the case of Rev. Henry Asbury, a Local Minister in our church, who lives in this same neighborhood. If Bro. A. were not still alive, and likely to be for some time, the error in question might suggest the propriety of giving to the public a brief sketch of the life of a remarkable man. And it may not be improper for me to state, that he has been a Minister for very many years, and an earnest friend and liberal supporter of the church all his life.

His father, Rev. Daniel Asbury, having been a prominent pioneer preacher, first in the Virginia, and then in the S. C. Conference, the son, in early life, became familiar with the doctrines, and Discipline of the Church as taught and enforced by the Fathers. And having been thus associated with Methodism in its primitive type; and having watched with anxious care its varied modifications and developments it is not surprising that his mind is well stored with useful lessons, and thrilling incidents connected with the establishment of our church in his country. By the way, it is asserted by Dr. Shipp, that the first Camp-meeting that was ever held in the South was located on the banks of the beautiful Catawba, very near the place of Bro. A's birth. This meeting was conducted by his father and ministers. Only a few miles from this spot the celebrated Rock Spring Camp Ground is located, which is the center of the most solid Methodist population I have ever known, nearly every family for miles around being in some way identified with the church.

Bro. Asbury has raised 16 or 18 children, all of whom still live--save one, killed in battle--to cheer and comfort his declining years by their industry, stern integrity and staunch moral character. The vast majority of the great multitude of descendants belong to the Methodist Church.

Blessed with a vigorous mind, powerful constitution, and a cheerful disposition, he still lives and works cheerfully and actively "serves his generation by the will of God."

ROWER ON CLASS-MEETINGS.

Class-meetings secure the permanence of our church. This is evident from the relation which they sustain to our ministry, which is itinerant. They answer an essential and indispensable object in this respect. They preserve the fruits of our itinerant labors. Without the class-meeting system, Methodism, genuine Methodism, is doomed to a lingering and painful death; it cannot long survive the abolition or universal neglect of the classes. We might advance, but it would be like the progress of a victorious army in an enemy's country, without leaving behind it a line of well fortified forts to secure the ground already won, and which must return and fight its battles over again, or perish. Every new class formed is such a fort. And tens of thousands of them are now the great rear-guard of the mighty Methodist army in its onward march to share with other evangelical churches in the conquest of the world. We might preach like a Peter, or a Wesley, or a Whitefield, who were probably the most successful itinerant preachers the world ever saw; and unless like Peter and Wesley, and unlike Whitefield, we organized the fruits of our labors in classes, for Wesley certainly did it, and Peter something like it, the fruits of our labors, like those of Whitefield's, would perish with us, unless we abolished the itinerant system, and substituted that of a settled ministry. Take the example of Whitefield as a most invincible proof and instructive lesson. "From long experience," says Dr. Adam Clarke, "I know the propriety of Mr. Wesley's advice to the preachers: Establish class-meetings and form societies wherever you preach and have attentive hearers. Long experience shows the necessity of this; for wherever we have preached without doing this, the word has been like seed sown by the wayside. It was by this means that we have been enabled to establish permanent and holy churches over the world. Mr. Wesley saw the necessity of this from the beginning. Mr. Whitefield, when he separated from Mr. Wesley, did not follow it. What was the consequence? The fruit of Mr. Whitefield's labors died with himself. Mr. Wesley's fruit remains, grows, increases, and multiplies exceedingly. Did Mr. Whitefield see his error? He did; but not till it was too late. His people, long unused to it, would not come under this discipline. Have I authority to say so? I have. Forty years ago I traveled in the Bradford, Wiltshire circuit with Mr. John Pool--Himself told me the following anecdote: Mr. Pool was well known to Mr. Whitefield; and, having met him one day, he accosted him in the following manner: Whitefield, Well, John, art thou still a Wesleyan? Pool, Yes, sir; and I thank God that I have the privilege of being in connection with Mr. Wesley, and one of his preachers.

Whitefield, John, thou art in thy right place. My brother Wesley acted wisely. The souls that were awakened under his ministry he joined in a class, and thus preserved the fruits of his labor. This I neglected, and my people are a rope of sand. And what now remains of this great man's labor? Scarcely any thing. Multitudes were convinced under his ministry, and are gone to God; but there is no spiritual succession.

DEAR BRO. BOBBITT: We all regretted your inability to get to our District Conference. Washington was once one of the most lovely towns in N. C., but the torch of the invader laid it mostly in ashes. Yet they are rebuilding stores, houses and churches. Every church in town was burned down but one. The Presbyterian Church is finished, the Episcopal is considerably advanced, and ours is covered in, and the basement, (where our session was held,) is completed in a neat style, and answers very well for preaching as well as for Sunday School purposes.

The affliction of our beloved brother Jno. A. Arthur, cast quite a gloom over the conference, the church and the community, as he is so universally beloved by every body in that section. He had one side paralyzed just before the conference met, which not only hindered him from attending, but detained the pastor, Bro. Call, most of the time in watching by his bedside. Bro. Call as you know, is Bro. Arthur's son-in-law, and boards with him. But I am glad to say that Bro. Arthur was improving when I left, on Tuesday morning, and I hope may again soon be up and live many years yet to do good.

Washington is a very precious place to me. I was stationed there in 1840 and 1841. The Lord sent us "times of refreshing," and many were con-

verted, and added to the church. Some have gone up to glory, some are still on their journey there, faithfully laboring to serve God, and some also I have forsaken the good and the right way. May the Lord bring them back! Nearly all that were in the church when I first went there, have passed away to the better land--only about half a dozen remain. How the names and faces of these loved ones come trooping before me in memory's wide domain! May we meet them on the shining shore!

IRA T. WYCHE.

Medical and General Science as Validators of the Mosaic Record, and as Repudiators of the Modern Doctrines of Development and Selection. (CONTINUED.) While many of the advocates of 'development' are forced to admit this truth, some of them still cling to their old love; even as the sprightly and intelligent barnacle clings to the old ship which has been condemned and forever abandoned. There are besides these among the advocates of 'development,' a more recent body who, led by Mr. Darwin, urge their 'development' claims in a new, and, it seems, very attractive manner. These admit the folly of 'spontaneous generation,' but claim that a few 'primordial forms' only were created, and that from these sprang a line of organized beings terminating in man. It is logically certain, that these primordial forms were not vegetative in character, becoming afterwards developed into lower forms of animal organization; for thousands and thousands of years before the appearance of vegetation upon the earth, the lower forms of animal organization existed. The evidences of vegetation were first seen in the geological strata of the Silurian and Devonian systems, while corals, shell-fish, molluscs, the arthropods, and radiates, are found in the gneiss and mica deposits thousands of years older. Even, however, if geology be untrue here, it is well known that all vegetable organizations are composed of double-wall cells, and all animal organizations of single-wall cells; and that the most persistent efforts to transform or 'develop' organizations with the double-wall cells (the vegetable cell) into organizations with single-wall cells (the animal cell) have uniformly failed--Organizations with the double cell wall (vegetable) supplied for nourishment with inorganic material, thrive and grow, while they die if supplied with organic matter before its resolution into the ultimate elements of which it is composed. Conversely if any single wall cell (animal) organism inorganic food, and it perishes, while, if organic matter be afforded, it quickly assimilates such food, and demonstrates the animal character of its organization. Here then is a broad, impassable gulf, separating the animal and vegetable kingdoms of organized nature; showing that by no possibility could any 'primordial forms' have crossed it successfully. For, if with the vigilant protection and ingenuity of man they cannot be piloted successfully across this gulf, how hopeless and impossible must have been the transit without such intelligent guidance and powerful assistance. It will be seen then that geology, the teachings of the microscope, and the most ingenious experiments performed in connection with varied modes of nutrition (a crucial test), all demonstrate the impracticability of vegetable primordial forms being 'developed' into even the lowest forms of animal organisms--The primordial forms, so much studied in recent years, must have been animal in character, if primordial forms have anything whatever to do with the creation of the magnificent panorama of human and animal nature. If then these primordial forms were animal in character, what was the nature of the animal? The earth's strata show that the earliest animal organisms formed. Were these, or any of these, man's progenitors and honorable ancestors? Did they develop into anything else, or have they ever, in their fossil or modern history, manifested any signs or evidences of development? If so, is there any record of further development? Has any one ever been able to show, by fossil or recent remains, or by living bodies, any evidences of any animal organization having been developed into a higher organization? Geology is often interrogated, but what is the true answer which it makes? The fossil remains exposed often show that, since the period of their deposit, the species thus embedded has retrograded, and not 'developed.' Sedgwick says, that 'all our ancient fishes belong to a high organio

type, and the very oldest species that are well determined, fall naturally into the order of fishes which Owen and Miller place not at the bottom, but at the top of the whole class.' This is certainly not 'development.' Hugh Miller says: 'In the imposing programme of creation, it was arranged, as a general rule, that in each of the grand divisions of the process, the magnates should walk first.' In speaking again of the lower orders of organisms, he says: 'We recognize yet further the fact of degradation specially exemplified in the fish and reptile.' This is not the story of 'development,' now so popular and so often foolishly received. The cephalopods, the most perfect of the molluscs, which lived in the early period of the world, show, says D'Orbigny, 'a progress of degradation in their generic forms.'

Agassiz teaches that fossil animals had, very frequently, a combination of powers found now only in separate classes. Owen says, 'the reptiles manifested the highest grade of structure chiefly in past periods.' But why multiply quotations and authorities? Geology, if it is to be accepted as an authority in regard to 'development,' shows in modern organisms degradation of structure frequently, and often in fossil beings superiority of function. If earth's oldest and most modern testimony shows the utter untenability and folly of this theory of development, what more can the earnest student ask or desire? Geology and the Mosaic Record teach alike, and always, the grand story of creation, and not of development. The story of 'development,' when brought into their august court, is specially exposed and falsified; the witnesses are all helplessly impeached, and the advocates are driven to silly sophistries in summing up their starveling cases before an unconvinced and unconvinced jury--Ancient history shows no single instance of physical unaided development, and modern history shows that, apart from the agency of man, development is unknown and impossible. If man, then, be the chief cause or agent of all development known, how illegal and senseless to claim him as its result. So far from development being creative of man, all logical testimony shows that, on the contrary, man has been creative of development. 'Development,' then, has had all of its witnesses against the Mosaic Record impeached, and they have been dismissed as worthless and discredited. Development stands, now, in human courts, without witnesses; helpless and unsupported.

CONCLUDED NEXT WEEK.

WHY THE SOUTH REMAINS POOR.

Ubi vinum? Such was the impassioned exclamation of the old Roman orator, and it is not an inappropriate question for us of the present day. Where are we and what are we doing? Are we profiting by the experience of the past, or are we drifting into the same old channel? The press is ever ready to commend home enterprise, and we claim to be one of the most ardent advocates of internal progress for our people. The great problem of the political economy for us of the South is, to combine the producing and the manufacturing interests. Sectionalism has almost been our ruin--we do not cherish it. We wish to see the people North and South prospering, but we can see no prosperity for the South until we learn to produce our food, manufacture our staples and give employment to our mechanics. We want factories of every kind, but these factories must have patronage, and like charity, this patronage must begin at home. We remain poor because we must have every thing from the North. We plow our crops with Northern made plows, hitch our teams with Northern made harness, cut our wood with Northern made axes, dress our lumber with Northern made axes, drive our Northern nails with a Northern made hammer, and paint our houses with a Northern made brush dipped in Northern paint.

In short, we are rickety in Northern made cradles, wrapped in Northern made swaddling clothes, suck our pap from Northern made corn starch, through a Northern made nipple, from a Northern bottle. We are educated from Northern made books, are poisoned with Northern physic, and being gently laid in a Northern coffin, our minister clothed in Northern made clothes, takes our funeral text from Northern made Bible, and loving hands in Northern made gloves, lower us by means of a Northern made rope into a Southern grave, and our last resting place is marked by a tombstone quarried, dressed and carved at the North. This policy is not the true one. We must manufacture and patronize home institutions. Then, and not until then, can we expect to be independent of the Northern States.--Agricultural Journal.

CONCLUDED NEXT WEEK.

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