# Raleigh Christian Advocate.

Bobbitt & Gray, Publishers.

Published in the Interests of Methodism in North Carolina.

\$2.20 Per Annum, in Advance.

Vol. XXI.--No. 9.

Raleigh, N. C., Wednesday, March 3, 1875.

Whole No. 1.047.

### Selected Poetrn.

What is God?

What are four, Golf my soil enquires. What is my from how books thy face ? And but an essence if long space,

Thou're here, have rethere, thou're every

Mine our are strained tay y deer to hear. Mine sening eyes see not thy place.

I know thou art, I see thy works. Which show behind some Fower forces,

Love that which merely Essence is,

But ye he leels it day by day.

And has no form; no shape like his?

To I ve of the a larger plant.

That made grant and realized I love not so englit here helive.

But lancy none is the to thing; Imaging graws no line More like to thee than to the worms.

To view thy teatures, find thy home, I wanter oft thro vapors carl'd. Exhausted soon my spirit falls,

And pierces thro' its circling dome.

Which all my soul's astention calls. And soon within, yet from above,

A genule voice dispeis my lear: "No matter what my form, or where Dara remember, that is love.

#### Communicated.

For the Advocate. THE CUR E OF BLOOD

the absence of the gospel and a prac-

expected of Bro. Yates, Bro. Aber- "For," continues Paul, "not the hear- here, and if the Gentile is not saved subject of Physics and Metaphysics. red and twenty besides various smaller nethy and myself, as we "have never studied the subject;" but such a blunder is almost inexcusable in those who seem to have made the matter a specialty. They represent Paul teaching just exactly the reverse of they were read and explained to the Bro. Yates has saved me the trouble what he really does teach. Now, this may seem to be rather strong language, but let us see if it is not warranted by the facts in the case. For the sake of brevity. I will not quote the passage, but beg that the reader will get his Bible and read, with me, Rom. 2: 6-16, before going any farther. The passage that is specially in Jesus Christ")-at the last day. 'For,' dispute is the 12th verse. It is insisted by Dr. C. and Bro. R. that Paul teaches here that all the heathenthose who sin "without law"-inevitably "perish," because they have not the gospel; while those who have the gospel, and sin "in the law," need not necessarily be lost. Now, it seems to me that the capital mistake that these brethren made in interpreting this passage was their failure to examine the context, to ascertain what was the design or drift of the apostle's ar gument. I think, indeed, that we

shall find before we are through that

the theory of our interpreters is not

only inconsistent with the general

drift of the apostle's reasoning, but

that it is also flotly controlleted by

plain statements, made by him in the

context. I need hardly say that we

must never, by our interpretation of Now, I think that with unprejudi-Scripture, make a writer teach what was foreign to, and inconsistent with, his manifest design. Least of all, should we make him flatly contradict But, as all men are not unprejudiced, himself. Now. I propose to show and as Dr. C. and Bro. R. seem to be that Bro. R. and Dr. C., by their the- so certain that they are right in their ory of interpretation, make Paul do interpretation of the 12th verse, let us both these things. What was the look a little more closely into it and lesion or drift of the apostle's reasoning or teaching in this chapter ! interpreters make a mistake when they viz: That God does not deal more Truth." Separating Reason from to be told until every guilty cheek for intelligence and freedom their true not complete until he had spoiled the I think it will be generally admitted apply the term 'law,' used by Paul in hardly with Gentile or heathen than Faith, we bring on a state of moral might burn, that there is enough place in the church. That this strug Massas. Entrops 1 feel that I owe that his leading design in this epistle, the 12, 13, 14 and 15th verses, exclu- he does with the Jew or Christian, and you and your realists an apology and so far as it was designed for the Jews, sively to the decalogue or moral law. gratitude an apology for was to teach them the doctrine of sal- For, he certainly does not here use continuing this discussion so long, vation by faith, rather than by works. that term in so restricted a sense .and a debt of gratitude for the kind Now, as preliminary to this general On the contrary, he evidently applies and patient attention given the parties conclusion, he had shown in the pre- it to the Jewish Scriptures at largeto this discussion. I beg that you ceding chapter that the Gentiles were as a whole. In support of this asand they will remember who it was very corrupt and sinful in their lives, sertion, I offer, first, the fact that that provoked the discussion. I and consequently could not be saved Paul teaches that a man may so do or trust, too, that you will accept, as en- by works or "the deeds of the law." obey this law as to be 'justified' or tirely satisfactory, my apology for ta- Lest his argument should lose its saved. He says, 'not the hearers of king part in and continuing it. It is force on the Jews, he proceeds, in this the law are just before God, but the that the cherished doctrines of my chapter, to correct two errors that doers of the law shall be justified .'church and the Bible are controverted they had fallen into. They believed Now, if Paul does not mean to teach by prominent and influential minis- that all Jews, because of their having here that a man may so do or obey ters of that church. It is that they descended from Abraham, having been this law as to be justified,' or saved, have "promulgated" and continue to circumcised, and having received the as a consequence, then he stultifies "promulgate," through an organ of written law, were accepted of God, himself. If he does mean so to teach, our church, views that are, in my and would be finally saved; while all then he must refer to the Jewish opinion, both unscriptural and anti- the uncircumcised Gentiles, who had Scriptures, as a whole-the gospel Methodistic, And I beg, Messrs. Ed- no written law, were rejected by Him, that was in them, as well as the moral itors, that you and your readers will and would be finally lost. If any one law. For he teaches elsewhere that bear with us a little longer. For if doubts that Paul's design in this no man can so do or obey the moral we stop now any good results of this chapter was to correct this double er- law as to be justified or saved by it .ror of the Jews, I beg that he will Secondly, in the next chapter he In my first and fifth articles, I read the whole chapter before we pro quotes from the 14th Psalm and then tried to show that the theory of Bro. ceed further. The Jew seemed to applies the term 'law' to that Psalm Robey and Dr Closs is utterly incon- say, substantially, "your statements or quotation: "What the law saith, sistent with the teaching of the Bible concerning the corrupt state of the etc. (See Clarke's note in loco.) Let concerning God's justice and mercy. Gentiles proves nothing in favor of us bear in mind, in the next place, That, for God to damn the beathen your theory of salvation by faith; for that it was the substance of this law, none of the Gentiles are saved on any the Jewish Scriptures, and not the condition; and we, Jews, are saved decalogue alone that has been written ficable condition of salvation, would on other conditions than that of on the heathen heart by God, through be marifestly cruel, hard, and unjust. faith. Paul then proceeds to show nature, tradition and the Spirit. For, I think I made it appear, too, that that God's judgment of, and final Paul says they "shew the work of the such a course, on the part of the Al- dealing with, men are based on their law -the same law or Scriptures mighty, is not only hard and unjust, character or works, and not on any that the Jews had-"written in their but that it is out of humony with His superior advantages or ceremonial hearts." But if the heathen of Paul's dealings with others-with rational observances. He shows that the day had the substance of the Jewish adults, in Gospel lands, and infants works of the Jews were wicked, as Scriptures, as a whole, "written in Faith, it heard a voice powerful in and idiots, everywhere. And, I am well as those of the Gentiles, and that their hearts," they had the substance authority, saying, "thus for shalt thou persuaded that your intelligent and "the judgment of God is according to of the gospel that was in those Scrip- go and no farther;" this system at this unprejudiced readers accept that rea- truth"—the facts—"against them that tures. And, if there was enough of point demonstrated the saying of St. soning as conclusive against the theo- commit such things," whether they be the gospel in them to save the Jews, Paul, "the world by wisdom knew not ry I am combating. But, lest Dr. C. Jews or Gentiles. He then warns by giving them a practical condition God." After the failure and partial and Bro. R. should continue to be- them against hoping to "escape the of salvation, so was there in them, as decay of this system of theorizing and lieve that the theory of heathen salva- judgment of God," while they live in written in the heathen heart, to do the reasoning, Scholasticism with its tion would saffer in a contest with sin, and adds that He "will render to same for them. Hence, Paul says, theirs on their chosen ground, I cheer every man according to his deeds," "for when the Gentiles, which have not ed, and undertook to set forth truth fully and gladly accept Bro. Robey's whether he be Jew or Gentile. Hav- the law, do by nature the things con- and reason in their native colors challenge to meet him there. After ing laid down the general proposition tained in the law"-the Jewish Scrip- bringing out in the undertaking, quoting Rom. 2: 12, 14 and 15, be that God "will render to every man," tures, etc. That the apostle means everything that was hidden and resays, "it is amusing with what gravi- Jew and Gentile, "according to his to teach that the Gentile or heathen condite. This system flourished to be sure, but they must be weighty; for the night and was ever afterward. In the morning it flourisheth and ty the advocates of the 'standard the- deeds," he proceeds to amplify and can so 'do' or obey this law as to be greatly in the twelfth century. The otherwise they are less than nothing more charitable unto the poor. ory quote these passages, as though explain it. He says God will visit saved, is plain from the fact that the effect of Scholasticism was absolutely and vanity.' Here is what I have to they really thought that they prove "indignation and wrath, tribulation conjunction for connects this state- to bury as far as possible, every linea- say: Let every Methodist in N. C. something to the point." And, after und anguish upon every soul of man ment with the 13th of the preceding giving what is certainly a very re- that doeth evil, of the Jew first, and verse, in which he speaks of so doing markable exegesis of this passage, he, also of the Gentile: but glory, honor or obeying it, as to be 'justified' by it. with an air of triumph, says, "we re- and peace to every man that worketh But, let us examine the 10th verse spectfully ask that the defenders of good, to the Jew first and also to the again. It reads: "But glory, honor the standard theory come to the Gentile; for there is no respect of and peace to every man that worketh point and defend, if they can, their persons with God,"-He not dealing good, to the Jew first, and also to the favorite fortress." Well, although any more hardly with the Gentile or Gentile." Now, if Paul does not teach this passage has not hitherto been my heathen, who has no written law, here that a 'Gentile' or heathen could "favorite fortress"-not having quo- than He does with the Jew, who has, so 'do good'-perform the condition ted it except incidentally during the Having stated the general proposi- of final salvation—as to reap, in Hea- gling for the true light. This period can I do? Ill ask myself this ques- ron. Jesus had lived in the deep se- which is the breadth of four fingers; many cases terminate in law-suits, whole discussion I am now inclined tion that he was arguing in opposition wen, the reward of well-doing was remarkable for extraordinary tion and I'll write down the answer clusion of the carpenter shop in the to a moment, and even to a little mo- which take nearly all they are both to regard it as such. Indeed, I feel to the Jewish theory, in other words— "glory, honor and peace"—then he mental activity in every department when conscience speaks. What am I valley of Galilee. When he first came ment. Much as men differ on most worth to pay the lawyers.—Annual under obligation to Bro. R. for calling "God is no respecter of persons"—he does not teach that the 'Jew' could do of learning, (theology not excepted) worth? Well, I pay tax \$27,80 on to the banks of the Jordan, the great things, nearly all sober men agree that of Phrenology and Physiognomy for my attention specially to it. I am goes on to explain and amplify it still it. For, he certainly affirms the pos- and in many instances, rejecting mys- two thousand dollars-no more-Do I forerunner, according to his own em- life is short. The poets sing about 1875. entirely willing to leave the settle- more fully in the next five verses. He sibility of salvation in the case of the ticism and scholastic subtleties-yet pay as much to the church as I do to phatic and twice-repeated testimony, "an inch of time."

apostle's design and argument. No accordance with the threatening, and Jew first, and also to the Gentile ? powers was called the reconstruction ford, ten to Widows and Orphans, better, probably, ought to have been with the penalty of the written law. 'First' and 'also' are correlative terms of the Methods of inquiry into the thirty to Missions, making one hund ers of the law'—those who have the 'also,' then the 'Jew' is not saved All of these, (in a certain sense and a amounts not counted. Not a dollar the eagle, and makes him settle with Jewish Scriptures-"hearing" better 'first.' And if the Jew is saved 'first.' representing their mode of receiving then the Gentile must be saved 'also.' Scripture truth than reading, as the or Paul's language is adapted to mis-Scriptures were then very scarce and lead. A word now on the 12th verse. people by their religious teachers, of writing much on that. I am amabut the doers of the law"-those zed at the construction that Bro. R. who perform the condition of final and Dr. C. put upon it. I am sure salvation, whether they have the that if they had, without prejudice, Scriptures or not-whether they be consulted their Greek Testaments and Jews or heathen Gentiles-"shall be Lexicons, they would have seen that justified," accepted and saved, ("when so far as the final result of sinning is God shall judge the secrets of men by concerned, Paul teaches that it is sub continues the apostle, 'when the Gen- | Gentile, only worse with the former, tiles the heathen-which have not because he sinned against greater the law'-the Bible-'do by nature'the light which they receive from the works of nature, tradition and the Spirit-the things contained in the law'-the Bible-'these'-the heathen -having not the law'-the Bible-'are a law unto themselves'—the light | the Gentiles are to 'perish,' all the of nature, tradition and the Spirit Jews and Christians are to be 'judged' supplying, in some measure, the place punished. If they had viewed this of the Bible - 'Which' - the heathenshow the work of the law written in their hearts'-exhibit to others, in their lives and good works, the fact that the substance of the Bible teaching has been imparted to them by form of expression, where a condition God, through nature, tradition and the Spirit-"their conscience also such passages as the following: 'He bearing wifness" to the fact that their that believeth not shall be damned. lives have been in conformity with the that is if he persist in his unbelief till light or truth revealed in this way.

ced readers I might safely rest my case on this general paraphrase and exposition of the apostle's teaching the context. In the first place, our

stantially the same with both Jew and light. At least, that the word rendered 'judged' means 'condemued' or 'punished' or both: the same that it does in Heb. 13: 4, when Paul says. "whoremongers and adulterers God will judge"-punish. So that if all passage in the light of the context and other passages, they would have seen that the sentence: "As many as have sinned without law shall also perish without law, is an absolute is implied. It is clearly parallel with Again: 'All liars shall have their

they fail to repent before they die. -

salvation. If I have not displayed sufficient gravity in quoting this passage in support of my 'standard theory' to amuse' Bro. R. again, I trust that I have found in it a grave deep enough to bury his horrible theory.

JNO. R BROOKS. Goldsboro, 22 Feb., 1875. For the Advocate, Reason and Faith

Christianity, it has been affirmed and truthfully too, is a Divine Fact, and not a theory, or a sentiment. Men disregarding this affirmation, have been constructing theories for four thousand years and more, and labor ing in them with mighty energy to show a true God, a true system of religion and attempting to give the origin and destiny of men, what is required of them as a condition of immortality and endless bless. All of these systems and theories have been, in the whole scope and tenor of their teaching, opposed to christianity and true religion as set forth in the Bible, the great store house of facts; facts divine and eternal in origin and effect. First heathen philosophy appeared, manifested in the system of learning among the Greeks and Romans, and began the construction of a system of religion to meet the wants and desires of man's immortal nature, and when this had gone to its sublimest heights, swept over its fields of investigations and had reached the, "adamantine walls," the boundary between Reason and subtilities appeared, or was constructment of divine truth, beneath the and particularly every preacher in the ponderous tomes of mysticism, until N. C., Conference, estimate his value the Bible and the doctrine of justifica and then ask himself. 'How much of tion by faith was well nigh lost to the this capital can I lay on God's altar world. The final result of this was this year? Let this question be asked

fearful one too) may be recognized, of this was collected from the people, idea of conflict; first to oppose learn- hundred dollars for ministerial services ing to the sublime and glorious truths but one year since I have been a mem' of christianity, and secondly, to array ber of the Conference. This I have was no realm for reason, save one in Lord, my church and my country this temples and then Faith with a diviner he asks for Geensboro College; I proand more skillful hand may paint rea- pose to be one of all who are orthodos son's landscapes, in more glorious dyes on the possibility of a heathen's salvaof beauty, decorate its temples with tion, to give twenty dollars for Misgems of blazing lustre and then do no sions. Let those who believe that who made reason and marked out its If you are not, you are not of the boundary lines made man, made him number who are invited to follow capable, not only of reasoning, but Jesus. If any man will come after capable of exercising faith, not to me let him deny himself! Your bodies, passage, teaches just the reverse of shows to us, who exercise these, "the can offer-costs too much.

> edeemed powers, to be united in \$20, for Missions. eternal wedlock, that henceforth they may go with man, in his efforts to bring peace and joy to the sorrow smitten sons of this world. With Reason's powers man searches for the kingdom of heaven and when the evidences of its glory and riches have been examined and the treasure-trove liscovered, Faith can mount aloft and take the kingdom. Faith holds a higher place in God's economy than

Reason the foundation, -Faith the apstone, faith through grace "lays

the topmost stone." Reason the strong one that labors to bring together all of the resources of the Atonement; Faith the faculty you." of the soul which embraces redempti on's wealth and brings peace and joy to the soul. Divorce these powers and man is thrown at once into a moral and spiritual paralysis. Reason, touched by the power of the atonement and taking faith to its assistance, my son." is fully capable of grasping God's great scheme of redemption. Reason the friend of God's cause -misused, it is a destroyer.

C. C. Dodson. Feb 15th, 1875. For the Advocate. Action vs. Talking.

needs is more doing and less blowing. There is a wonderful power in words heart. He gave the pilgrim shelter they are like grass which growth up. darkening counsel by words without in the fear of God. Don't be afraid of their life had entirely separated one cannot trace its course with the If the farmer who sees the fence in a knowledge. Then came the period of of this solemn question, my brother, them. John as a child, in the house eye; to one riding fast, who presses poor condition would only act at the revival of Letters." This was dur- repeat it—think over it again. The of the blameless priest, his father, had on day and night, and never stops; a once, how much might be saved. It ing the time of the Reformation when question is, not what can I say, not lived at Juttah, in the far south of the vapor that appears for a little time would prevent breechy cattle creating Luther and his coadjutors were strug- how much noise can I make, but what tribe of Judah, and not far from Heb and then vanishes away; to a span quarrels among neighbors, that in ment of this whole question to a fair says, "for as many as have sinned" former as plainly as he does in the diluting the teaching of divine revelation to a fair says, "for as many as have sinned" former as plainly as he does in the diluting the teaching of divine revelation to a fair says, "for as many as have sinned" former as plainly as he does in the diluting the teaching of divine revelation to a fair says, "for as many as have sinned" former as plainly as he does in the diluting the teaching of divine revelation to a fair says, "for as many as have sinned" former as plainly as he does in the diluting the teaching of divine revelation to a fair says, "for as many as have sinned" former as plainly as he does in the diluting the teaching of divine revelation to a fair says, "for as many as have sinned" former as plainly as he does in the diluting the teaching of divine revelation to a fair says, "for as many as have sinned" former as plainly as he does in the diluting the teaching of divine revelation to a fair says, "for as many as have sinned" for the same says as a second to the diluting the teaching of divine revelation to a fair says, "for as many as have sinned" for the same says as a second to the same sa interpretation of this single passage. and afterwards failed to repent— case of the latter. And, if he does not ton—sweeping out boldly into the I been doing so, and can I continue to not yet revealed as the Messiah to his most weighty and the most solemn of intimate acquaintance, handed her a And, I must say, (I do it with the "without law"—the heathen Gentiles teach that the Gentiles th "ntmost sincerity.) that did I not know something of the power of an error- punished "without law"—without law "—without law"—without law "—without law "—without law "—without law "and be saved, neither does he teach thing in his look, something in the God, shall for ever reign in glory. In this mental activity brought much that he may do evil and be lost. For, that was true to the surface—but dollars (\$31,00;) for 1874, twenty seven sinless beauty of his ways, something that he may do evil and be lost. For, that was true to the surface—but dollars (\$31,00;) for 1874, twenty seven sinless beauty of his ways, something that he may do evil and be lost. eous theory to bias the minds of any trial or condemnation by the exactly the same form of expression masses of baneful error. Mind though dollars and eighty cents, making fifty in the solemn majesty of his aspect waste their precious moments, shall had from the beginning, that we love one those who adopt it, I should be ut- written law "And as many as have is used in speaking of both courses mighty in its capabilities, cannot un- eight dollars and eighty cents for the which at once overawed and captiva- awake to shame an I averlasting con- another,"-After reading it she stuck the those who adopt it, I should be ut - written law—"And as many as have is used in speaking of both courses which at once overawed and captiva - awake to shame and eighty cents for the pin through the following verse and hand-terly amazed at the construction sinned—and afterwards failed to red the book back to him: - "Having many" as have is used in speaking of both courses which and eighty cents for the less directed by divine light reach the two years past. Within that time I ted the soul of John. To others he tempt. Never were such crowns and eighty cents for the less directed by divine light reach the two years past.

as so many struggles, contests, battles but paid out of my own funds. Note, en the ground, so before the purity of and whatever else may convey the I have never received as much as six Reason against Faith, just as if there done. Now what can I do for my manhood before which hierarchies opposition to faith. The two have year? The Lord being my helper, I signs itself, submits, adores, before their distinct kingdoms and they may propose to buy one hundred dollars moral force which is weak in every both be wielded, or exercised, without worth of books to help prize out our external attribute, and armed only hinging rae upon the other. Reason House, by the first of Murch; I propose may investigate every subject arising to be one of two hundred to give Broin its wide realm, build its grand Cunninggim the ten thousand dollars wrong to proud Reason. Faith found. such men as Socrates, Seneca, Cato ed upon God's eternal Truth and the and others are in hell, give more. All wealth of the Atonement may lead this and as much more as I can, I proud reason beyond itsample domain intend to do before the end of the of material things and introduce it year. I will have to deny myself to into the regions of fadeless bliss. He do this, but I am willing. Are you? struggle against reason, in deadly brethren, your bodies must be presentand runious conflict, but the two were ed 'a living sacrifice.' If we would one another to the fullest compre- must crucify the flesh, 'put off the that it was an offshoot from this Hehension of God and of his plans for old man; keep under the body 'morti brew Church which planted itself with give them bad dreams. the government of his moral subjects. fy our members! But he who is not exceptional vigor at Rome; and that Reason has vast resources. Faith willing to deny himself many things hence Roman Christianity, from that glorious disclosures. These two that would please his fancy or gratify time to this, has been strongly tineportion in the lake, etc., that is, if when combined and harmonized, his appetite which he has perhaps tured with Jewish elements, has blazed show to men all of the departments of already perverted, is not willing to do with Jewish intolerance, delighted in So, as many as have sinned without God's benevolence, point out the what God requires. There are those Jewish gorgeousness, and fallen a vic law shall also perish without law, if wisdom of every law, that has been who seem willing to render to God a tim to Jewish realism; while Pauline they fail to repent of their sins, not enacted for the control of the intel- service which costs nothing, and or Augustinian, or Protestant idealism ligencies of the universe and to use which they call spiritual, but the has struggled manfully indeed, but We see, then, that Paul, in this the language of an eminent writer, sacrifice of the body is more than they too often in vain, to overcome the deep

The Pilgrim and the Knight.

night's lodging. The knight haughtily refused him, and said: "This castle is not an inn."

ask two questions, and I will depart." "Upon this condition speak," re-

The pilgrim then said to him, "Who dwelt in this before you?' "My father," replied the knight.

"And who will dwell here after you! still asked the pilgrim.

The knight said, "With God's will

properly used is the glory of man and and in time must depart and make way for another, what are you here otherwise than guests? The castle, then, is truly an inn. Why, then, spend so much money adorning a dwel- think he composed it in view of his ling which you will occupy but a short own immediate death, at the age of a Messes Editors: What the world he will pay him again."

John the Baptist and Christ. our years as a tale that is told.

Jesus from Galilee. John was kins- compare our eartly existence, to a which Dr C. and Bro. R. put upon pent-"in the law"-against the writ- Gentile cannot secure 'glory, honor true empyrean of thought an Hearning. have paid twenty five dollars to Trini- was the uncompromising prophet; victories lost or won, never were such things to write; unto you, I would not

dignation; but before this presence all his lofty bearing falls. As when some unknown dread checks the flight of luished scream and drooping plumage sinless life, the wild prophet of the desert becomes like a submissive and timid child. The battle-brunt which legionaries could not daunt - the lofty trembled and princes grew pale-re an invisible mail.

John bowed to the simple, stainles manhood before he had been inspired to recognise the divine commission. He earnestly tried to forbid the purposes of Jesus. He who had received the confessions of all others now reverently and humbly makes his own, "I have need to be baptized of thee and comest thou to me?' The response contains tae second recorded utterance of Jesus, and the first word of his public ministry, "Suffer it to be so now, for thus it becemeth us to ful

#### Judaism and Early Christianity.

There is no question that the earli est Christian Church was a Hebrew weight of these lower ingredients in that the former has a possibility of and physical revolt, and superstition money wasted, worse than wasted by gle of the Petrine and Pauline elecomes in like a flood, sweeping the members of our church in our Confer ments of Christianity is still going on things under them all. soul away from the blessings of God, ence bounds, in violation of one single under our eyes, as it has been going its dark folds shut out the beams of general rule-needless self-indul- on in all ages, need not be said. But ado. He blew all the leaves about, light from the sun of Righteousness gence, to pay off the whole Conference it is essential to the healthy solution and finally brings the death of the debt. I am ashamed! But what can of the problem that both views should I do? Why I can do this, and the be clearly understood. The lower, We need a revival now in learning, Lord being my helper, this will I do, sensuous, realistic Roman type of another reconstruction of the modes I will 'deny myself' that I may have churchmanship can not be thoroughly of exercising the mightiest faculties something to give to him that asketh, understood without an understanding we possess, a revival that will bring Tell Bro. Cunninggim to put me of the early Hebrew Christianity ont Reason and Faith to God's altar, ar- down for \$50,00 to Greensboro, also of which it took its rise. Would any rayed, each in all of their original and Bros Robey and Closs to put me down one, therefore, see how much and how little Romanism has to say for itself, let him go to the Holy Scriptures, and, putting aside their Pauline ingredients / St Luke and the Acts and St. Paul's Epistle.) he will then find that In a noble castle there once resided he has left upon his hands (1) the a very rich knight. He expended Jewish Old Testament complete; (2) much money in adorning and beauti- the literalism of St. Matthew and St. fying his dwelling, but he gave very Peter: (3) the sacramental mysticism little to the poor. A weary pilgrim of St. John; (4) the ascetic moralism came to the castle and asked, for a of St. James and St. Jude; (5) the gorgeous ritualism of the apocalypse; and out of these Hebrew materials he might perhaps be able to construct, in The pilgrim replied, "Permit me to its main features, the Roman system of religion. Reintroduce, however, St. Paul and all this wonderful rhantasmaplied the knight: "I will readily answer goria begins to break up. Its unity and completeness is troubled. Pauline freedom, individualism and intelligence, entering into combination with the previous Hebraizing ingredients. produce that vivacious and wholesome effervescence which we see going on at this hour in all countries where Christianity is really alive, and where "Well," said the pilgrim, "If each the Scriptures in their completeness dwells but a short time in the castle, are really studied.—Edinburg Review. But he did not find time, and when

Long Lives-

Moses wrote the 90th psalm. Some time? Be charitable, for he that hath hundred and twenty years. In that The man thinks his time has been all pity upon the poor lendeth to the ode his mind seems deeply impressed occupied, but he was not at work till Lord, and that which he hath given with the great brevity of life: "Thou after sunrise; he quit work at five carriest them away as with a flood; o'clock, smoked a cigar after dinner, The knight took these words to they are as a sleep; in the morning and spent two hours on the street groweth up; in the evening it is cut "I would pay more attention to acdown, and withereth . . . . We spend counts. The chance is, my friend, if

To this preaching, to this baptism, every apt figure to teach the swiftness you do now. The thing lacking with in the thirtieth year of his age, came of time and shortness of life. They hundreds of farmers who till the soil man by birth, but the circumstances weaver's shuttle that flies so fast that tion-the spirit to do-to do now.

which Dr C. and Bro. R. put upon pent—"in the law"—against the writ— this passage. They seem, indeed, to ten law—"shall be judged"—condem— true five to Davenport, live to Davenport, li have totally misapprehended the ned and punished -"by the law" -in in speaking of the matter, say to the flourishing, boastful of its native twenty to Greensboro; ten to Ruther. Pharisees he could unmask with in- this short life.

Short as life is, it is long enough for the evil disposed to do a world of mischief, and for the well disposed to do an immense amount of good. See how busy and successful the wicked are in treasuring up wrath against the day of wrath. Behold the success of those who seek for glory, and honor, and immortality. They lay up a good foundation against the time to ome. Blessed is he who seizes the

appy moment, lays hold on eternal life, makes peace with God, works rigteousness, sows beside all water courses and gathers fruit unto life eternal .- N. Y. Observer.

#### March Winds.

How d' ye do, again! Glad to see you, my dears. Do you know that, in very old times, March was the first month of the year? They deprived her of that honor long ago, but she has blustered about it ever since.

Her winds soon will be talking to the trees, and trying to make them think it is time to 'turn over some new eaves.' I listened one night last fil all righteousness. - Farrar's Life Spring. The moss declared that I snored so loud that she could not sleep. I felt sure that it was not I, but I quietly staid awake to see, and I soon discovered that it was Mr. Meddlesome Wind, He came romping intended to hormonize and to assist render to God acceptable service, we Church. There is also no question through the woods, talking to everybody in our neighborhood; trying to

First I heard him say to the dear tree branches: 'Rub each other: show some spirit; anything for fun; break your brother's arm off, and see how he will scold; hit the next tree a little,-she's a maple, and too weak to strike back! Ha! that's fun!'

The poor, sleepy branches did as he told them, and there was a regular family row up there.

One would suppose he might be solid comfort of our 'feeble folk,'-the ferns and old leaves, and even the tiny

So down he came, and made a great calling out:

'You foolish things! to lie still here when you might as well take a frolic. Jump up and have a race! Never mind the baby-flowers! One cannot always be made a blanket of. Stand up for your rights, old leaves, and let the blossoms freeze. Who cares?'

He actually slapped me in the face a dozen times! He put his arm around the poor lady-ferns and proposed a waltz; but he almost twisted them off their feet, and then laughed at them as he slept away soundly, and only groaned once when some pine cones came pounding down on her head But the next morning she began:

'How you did \_\_\_\_' When I informher that it was old March Wind who snored, and if she did not believe me, she had better lie awake and judge for herself .- From 'Jack-in-the -Pulpit St. Nicholas for March.

## If I Had Leisure.

'If I had leisure, I would repair that weak place in my fence,' said a farmer. He had none, bowever, and while drinking cider with a neighbor, the cows broke in and injured a prime piece of corn. He had leisure then to repair his fence, but it did not bring back his corn.

'If I had leisure,' said a wheelright, last Winter, "I would alter my stove pipe, for I know it is not safe." his shop caught fire, and burned down, he found leisure to build

If I had leisure, said a mechanic, I should have my work done in season, talking nonsense with an idler.

'If I had leisure,' said a merchant, you had leisure, you would probably Inspired writers have used almost pay less attention to the matter than

How THEY DID IT. -A gentleman in a that our joy may be full,"