## Raleigh Christian Advocate.

Bobbitt & Gray, Publishers.

Published in the Interests of Methodism in North Carolina,

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

\$2.20 Per Annum, in Advance.

Whole No. 1,081.

## Selected Poetry.

Vol. XXI .-- No. 43.

SUNSET.

DY M. H.

The dall red glow of the sonset He laded slowly away,

level a my soul from heaven.

to I witched the setting sun. I his cobe of gorgeous hue, I a releved if he weg were far away. many h hilden from mortal view.

A Francish the clouds were rent.

and through their glories were seen The sea of glass and the harpers grand, 1 d the faleless trees of green, The great white theone, in dazzling light The walls of insper and gold,

a appresenting fair to their stately pride over measure that to behold: I heard the stones of heaven ring all a regions of the glad redeemed.

Will a lactory rays, from the great whi

... we enth a glitering gold, through watch my palses stirred, O Jess our risen Lord.

the water I gozed, with eager eyes, The mg ant tadel away, the this than the target

the clouds of earth

for an shall it last by the great wh

Arrange or he ransomed sing.

## Gommunicated.

EVERLASTING PUNISHMENT.

BY REV. E. A. TATES.

Is our last it was shown, in part, that the sinner is punished forever, per checause he has sinned against an "because he is always sinning in hell, and therefore dways to be punished; since sin in hell could not exist without law; nor has without freedom to obey or dis to bring in -but that the sinner is patished torsees because he has wiltally chosen ecil, rejected the blood of Christ, sinned out his time of probaton, and there is no conceivable plan by which he can ever be relieved from punshment Let us examine;

I If there is a way in hell by which the lost soul can be restored, it must be the same plan furnished here and continued beyond death; or it is different. If it is the same, then we propose to show that that would be contrary to Justice and Goodness .-But if it is different, we can conceive of its differentiation lying only in one direction to keep clear of essential lustful, worldly, wicked. Her husmity with the same plan, viz: the band is deserted that she may riot in soul in hell suffering just so much as sin. Gold, flashy men, wine, fast will pay the penalty and satisfy justice horses, balls, jewels and gay clothing and then be released; which we propose to show is an absurdity. There of which she floats. She declares hell can be no conception of a third plan to be a myth-the invention of priestthat does not essentially hinge upon craft to keep people from enjoying

one of these two. First, then, if the present plan of salvation is continued to the sinner beyond death, it is very clear that when the sinner reaches hell, and no entraps the unsuspecting and ruins longer doubts its reality, having no the innocent. Suddenly, however, in further use for sin, he will at once embrace the plan, accept Christ, and the same plan offered there would absolutely have all motive on one side. There could be no trial whatever. It would be really a forced acceptance. It would resolve itself simply into this question asked the sinner, "Which punished or come to heaven to be made happy?" It is a moral impossibility that the lost soul could do would therefore be worse than the her would not only get clear of "suffering affliction with the people of Goff in this life, (which Moses chose would also get clear of suffering with the enemies of God in the world to to the sinner beyond death, a premium 1. Biblical examples claimed, prove sioner the easiest and most pleasant and godly in this life!

man has peace, but that peace neces- utter weakness of this proposition, by the advocates of the Art. sarily links on to the hereafter—is and impossibility of such a plan of

capital he has laid up at God's right in several ways.

continued beyond death; and the don

you die, and wake up in eternity, you

will then have the same plan presented

Whatever suffering is required of

man in the way of self-denial and re-

sistance to sin that is not necessary, is

But, by the present plan of salva-

tion continued after death, the suffer-

ing consequent upon the demand of

holiness in resistance to sin, is not

necessary, since the sinner can live

unholy and easy here, and be saved

by the present plan, beyond death

Therefore, it is contrary to Good-

ness and Justice to require the af-

fliction attendant upon a holy life

But to make this strong argument

women. Let us present the first. In

early life she was taught God's law;

she read His word and obeyed its

teachings. When she came to proper

age she married, and for some years

the ordinary sorrows of life were hers.

But her husband suddenly dies, and

she is left with several little children

depending upon her labor for support.

God; and while she plies her needle

"In hope of that immortal grown

I now the cross sustain, And gladly wander up and down,

And smile at toil and pain.

And take His exile home.'

I suffer out my three-score years.

Till my deliverer come, And wipe away His servants tears,

offer gay attire for herself and chil-

chooses suffering rather than sin .-

But now under all this sorrow she is

room, in the midst of her crying chil

Now let us present the second wo-

man. In early life she was taught

God's law. She read His word, but

had no fondness for it. The few

years of her married life were full of

misery to all around her. She is gay,

constitute the stream upon the bosom

themselves. She despises virtue, hates

the good, laughs at religion and re-

fuses the Bible. She profanes the

name of God. violates the Sabbath,

all her flush of sin, death overtakes

dren, she expires.

and the reach of present suffering.

contrary to Goodness and Justice.

absurdity!

hand by obeying this law here. One First, it assumes the very thing to perhaps be generally admitted. of the best men that ever lived said, be proved, viz: that justice demands that "if in this life only we have hope as a penalty for violated law less than sion, inclination, and thought of the in Christ, of all men we are the most endless punishment. God alone pos- soul has its external manifestation in miserable." And the good man sesses a full knowledge of the extent, the body, and is thus expressed by chooses to suffer affliction with the effect, and criminality of man's sin, countenance, physical development, people of God here, rather than enjoy and what justice demands as punish- motion tensions and attitudes. By this the pleasure of sin for a season, hav- ment. Human reason cannot weigh law the painter expresses both thought ing respect to the reward hereafter .such a question as that, for it is and feeling. There is therefore no adequate motive necessarily ignorant of all the facts in 3. These outward manifestations to maintain, through affliction, a life the case. So the proposition is a being artificially assumed, have of holiness here, if the present plan is rope of sand-absolutely worthless, strong tendency to create in the soul unless it could be shown that justice their corresponding thoughts and tinuation of such a plan would be does not demand endless punishment. feelings. simply saying to the sinner, "Live as The argument is, therefore, the simyou please, gratify the flesh, and when plest petitio principii.

Secondly, the plan assumes that the te you." This syllogism presents the of time, is thus fitted for heaven.-But the truth is, that even if he could by suffering satisfy justice, this would known. give him no qualification for dwelling with the pure and good. For a plan must necessarily possess some element not only for paying the sinner's debt, -or satisfying justice-and thus releasing him from prison; but also for healing his disease -or cleaning the soul. The plan therefore not only iustice by suffering; but also fails in it the cleansing blood of Christ.

Thirdly. The plan of saving the sinner by a definite time of suffering clear let us illustrate: Here are two priceless jewel to be shattered upon generally scorns. Calvary's rock to satisfy justice and 8 The music and literature of the She still strives to love and serve night and day to get them bread, she tice! This, of itself, is sufficient an swer to the argument. It nullifies the necessity for Christ's Atone-

But she is now still young and handsome. Many of the wicked around her are gay, well-fed and clothed, while her poor little ones are ill fed, poorly clad, and uneducated. violate God's law. She sees in their dren. Luxury of food and drink taken sick, and yonder in that scanty independents in heaven!

present one continued after death," and "suffering a definite time in hell to satisfy Justice, and then be released," having thus been shown to be dance, is that by the influence of atterly impossible; it follows that if the present glorious plan of salvation brought to some certain condition of here is finally rejected by the sinner, thought and feeling; that for the time Endless Punishment cannot be other

cise than the awful result. . While life prolongs its precious light, Mercy is found and peace is given; but soon, ah soon, approaching night Shall blot out every hope of heaven.'

The Dance--- No. 1.

BY REV. B. CRAVEN, D.D. L L D.

her. Opening her eyes upon the reseason," "the pleasure club," "they had effect is stamped upon both body and thus forestall all punishment. For ality of hell, having no more use for alittle dance at the hotelatnight" and soul. sin, she is presented the plan of sal- such like expressions are common in vation through Christ, and, of course, the newspapers. These are technicashe gladly accepts and enters heaven. tities of a custom that is manifestly songs that belong to much of it, are Now, the good woman first described, on the increase; the public chronicles -she who obeyed God's law, suffered of a vice that inflicts heavy penalties that innocency is no protection against in life and died poor and lonely rather upon society. They are proofs of its pernicious influence; and that the do you prefer, to stay in hell and be than sin-looks upon this scene, and usage that tends to destroy by the head of John the Baptist is not the instead of being filled with praise to easy steps of graded vice, and of a only tribute that has been paid to its God for His goodness and justice, prevailing disposition among the in- evil power. very justly feels that her sufferings nocent to seek pleasure upon the dan were unnecessary-that she might gerous border land of ruin.

have sinned, clothed and fed herself By usage, by fair construction of one which saves all by suffering in and children, lived in ease and pleas- law, and by the united voice of the this life; since it lucks that element of ure at the expense of virtue—and Bishops, our Church condemns punishment as a motive. By the still have entered heaven as the other. dancing, not simply as an impropriety present plan continued there, the sin- She justly charges upon Goodness but as a positive vice. It is not simthat her suffering was endured with- ply an infraction of a Church statute. out cause or profit, and upon Justice, but a violation of the law of God; not that law had not been vindicated .- simply unfavorable to picty, but in rather than sinful pleasure,) but he Now who will dare deny that if the compatible with the "life that is hid present plan of salvation is continued with Christ in God.

ome! So that the present plan con- is offered for vice; and there is no nothing. The dances referred to in med there would give the worst adequate motive to live righteously the Bible had not the most remote brought up a young lion, and, finding similarity to modern dances, in mode, him weak and harmless, never attempt rouse, between the Scylla of suffering Secondly. It clearly appears, then, spirit, occasion, or intention, ed to control him: Every day the have and the Charyb lis of punishment | that if the lost soul in hell is ever Though obsolete, if any one chooses | lion gained in strength and became becauter, into glory! and ought to be restored it must be by a plan which is to practice a genuine Bible dance. I more difficult to manage. At last, entitled, "The way to heaven made wholly different from the present one. have no objection.

Now there is only one conceivable 2. By whom, for what purpose, and Indian and tore him to pieces. It is Secondly, the present plan continBell beyond death, destroys all motive present one, that could relieve the present one pres to a life of holiness, and offers a pre- sinner in hell from endless punish- and England, can be fully ascertained and may perhaps destroy us. Youth, mium to vice. For it is the boldest ment. It is this: that he suffer the from books within the reach of most remember and beware.

nonsense to talk of virtue being its full penalty for sin demanded by Jus- persons. The information thus obown reward. It is true, the righteous tice, and then be released. But the tained will not be given to the public

simply a part of the interest on the restoring the lost soul may be shown of dancing; to that end we state the 3. Let us examine the philosophy following propositions, which

1. Every sentiment, emotion, pas-

4. These manifestations being seen

in others, have an almost irresestible power to produce the same manifessinner, by suffering a definite length tations, thoughts and feelings in the beholder. Hence, laughter produces laughter without even the cause being

> 5. The dance is the expression of thought and feeling by motion and attitude in regular rythem, and generally regulated by music.

6. The intelligent dancer simply ex presses his thought and feeling What they are may be inferred from his countenance, motions and attifails of its intention, viz: satisfying tudes. What these indicate may be best studied by the lady or gentleman the attempt to make suffering in hell standing out before the company, and do double duty, by superseding with going through the whole routine without a companion or music

7. The uninstructed dancer is very likely to acquire the appropriate in hell, charges the Almighty with thought and feeling by simply going folly. In the Atonement of Christ through the motions and attitudes of for man's salvation God amazed the the dance. They that stand in the Universe by His sacrifice. He empt- way of sinners, are apt to sin; and ied heaven of its glory, and sent His whoever sits in the seat of the scorner,

save man; and made all this ado about dance have an intent. They are not a small matter; when by the above accidental, but have studied, systeplan, all that necessity required was matic art, they are the expression of to leave the sinner to pay his own concept and feeling, and in very many debt by suffering just enough-a instances were originally made more million of years or so -to satisfy jus- for hoped for consequences, than for mere enjoyment as a dance. 9. For what conceivable purpose

were the most of fashionable dances composed? "For pleasure." What Fourthly. To show the further kind? Every pleasure is the gratifica absurdity of the plan to save the sin- tion of some feeling, and what feeling ner by "suffering a definite time in is it, that would naturally express it hell," it requires simply to follow its self by the attitudes, very peculiar consequences; the plan would set up motions, and nowhere else-allowable in heaven two rival objects of praise, familiarities of the dance? Is the viz: the sufferings of hell and the dance to acquire grace of action? Lord Jesus Christ-two Saviours: Grace or elegance of manner is rela the Son of God, and penal fires!- tive, not abstract, depending upon Wicked men tempt her with gold to Moreover, it would make heaven into what is to be done or signified, and two classes: the one saved by Christ's training for all purposes must be in blood, the other saved by its own the precise line of the thing to be powers of endurance! While one done. What duty or service in life comes with both hands full as a price class should sing "Unto him who requires men and women to bound for virtue. She refuses all, and hath redeemed us and washed us from from the floor in dactyls and anaour sins in his own blood, be honor pests, hold each other by the hands and glory forever," the other class or otherwise use steps not available could sing equally as loud of the either for walking or running, and praises of suffering in hell; and waving practice attitudes and positions so their crowns on high, boast that they very peculiar? The study of either had paid their own debts, and were the aesthetics or morals of the dance might show many people that they These two plans, then, viz: "the signify what they do not intend; but by practice may come to intend what

> 10. The artistic meaning of the music and motion the soul shall be being the dancers shall forget all differences of rank and character; that they shall yield themselves fully to the genius of the composition; and that nothing permitted by the dance shall be deemed in bad taste or offensive. Now if it should happen, that the composition, including both the music and dance-movement, is mor-"A fancy ball," "the first hop of the ally bad in any way, then a pernicious

> > 11. I affirm that the whole of dance literature is morally impure: that the generally immoral and often indecent:

The Methodist Church is accomplishing a good work in Australia. It has three Conferences, all flourishing. Strange enough, the first Methodist preacher there was a convict. He was

IT is related that an Indian once when excited by rage, he fell upon the

For the Advocate. "The Temperance Question."

Your issue of the 13th inst. has well considered and timely article under the above caption. It is such a paper as I have long desired to see filling a conspicuous place in our Conference organ. You have opened the battle in a manner worthy of the great theme. And now I pray you so far as you shall have time and room for it, press the attack. Make it so hot and so persistent that the roar of the brittle shall never die on the air until shall be swallowed up in the shou of the victors, the cries of the vang shed and the applause of all the good in earth and heaven.

Having in view the reform advocated by you, the following resolutions were introduced into our third quarterly Conference this year and set for consideration at the fourth.

Resolved 1st, That we condemn the practice known as "treating" in political contests, either on or before the day of election and whether by candidates or their friends and suppor-

2nd, That as individuals we will henceforth vote for no man who does t or procures it to be done; and as he official body of the church we advise and request all members of the church within this pastorate to unite with us in this resolution.

3rd, That the presiding elder is rejuested to lay these resolutions before the various Quarterly Conferences of this District, with the request of this Conference that they join with us as a

4th, That every Quarterly Conference in North Carolina and all churches by whatever name known throughly judgment it shall seem right and sink down the sides of the expedient, and as shall appear to them

5th, That these resolutions be set for consideration at the next Quarterly Conference: and to the end that they may receive the consideration which their importance demands, all the official members are urged to be

We shall never win this battle. Jessi ditors until we win the hearts of the people. I saw lately a man just returned from a distant State to which he migrated a few years ago. He says human life is too lightly regarded there. He could not stay in such a community. Men kill on the slightest provocation. To be sure murder is a crime in the eye of the law there as well as here. But society condones it; public sentiment allows it, extenuating if not justifying; and the law is not and cannot be en-

There is a town I have seen, half of whose married men, I have been told. maintain their two or more separate establishments in one of which presides the wife; in the other that poor whose "steps take hold on hell." No grand jury finds a bill and no solicitor draws one against these violators of the law of God and man. In "a whole city full" of glass houses it would be dangerous to begin throwing rocks. Public sentiment laughs, curls its ual comfort. Glory be to God that I mocking lip, and with a flash of its ever attended a class meeting! Me bold, devil-may care eye bids the Wesley and his coadjutors broken and dishonored law of the land the class-meeting as one of

I have known men who were moral to have stooped down and unloosed And how few of the members Why? Because of the moral cowardice | when they are held! of men and women! Why? Because public sentiment is faithless in the it to be the duty of Methodists to at great responsibility laid upon it!

thievery, falsehood and licentiousness are the rule, and you would look alvices. Why? Because again the emasculated law bows its head and veils its face in the presence of a depraved public sentiment and is silent because it is weak.

emy has been converted into a dishands with Mammon, and bo at the feet of this fiery devil?

Enough for the present. Our intesy of your invitation, I am very truly,

Your obedient servant. HENRY T. JORDAN. Roxboro, N. O, Oct. 23rd, 1875.

For the Advocate. voice in earnest protestations against midst! a growing evil in our beloved communion. And that evil consists in a new sort of Methodism which strange ly ignores class meetings, love-feasts, family worship, &c. &c. I would call special attention to the criminal neg lect of class-meetings by a large ma jority of our membership. Why are not class-meetings largely attended as in the days of Wesley, Asbury, Cokes and other fathers of our glorious Methodism? aye and even in the earlier days and experience of the present membership who connected them selves with the Methodist Episcopal Church South, twenty years ago and

upwards? I joined the church 1853 and very many were the p seasons that I enjoyed in the room. O what a holy and hallow influence for good pervaded the consecrated place when the self-denying cross-bearing followers of the meek and lowly Jesus punctually assem

bled themselves together, not only to taste His mercies themselves, an ! 1. get more spiritual good, but also to church in this or some better effort to help one another on the way to put down this most potent engine of glory and to God! Many of m. brethren, and sisters too, remember how the blessed Spirit was poured out on many such occasions, and how many of the tempted followers of out the State are asked to deal with Christ, whose feet had well nigh this question officially, if in their god- slipped, and who were almost ready to part of which, two bales cotton were entreated by the faithful class-lead er-turned their feet to the testimonies of the Lord, went to the class meeting, listened to their neighbors and friends as they bore testimony to the truth of the gospel as it is in Je sus, and as they listened, and prayed, and examined their hearts (for the class-room is doubtless the best spot on earth for self examination,) they have been warmed by the Spirit, and "fed" by Christ "upon the sincere milk of the word." And I have be lieved, and do believe to day that there have been thousands of souls eternally saved through the instrumentality of the class-meeting, who would have been forever lost had there been no such institution in the Methodist Church. I for one have abun dant cause to praise the "God of all grace" for this precious means of grace, for I was reclaimed from my backslidings in the year 1857 through the instrumentality of a faithful classleader and faithful members of the class to which I belonged. It was in the class-room I was led to examine my heart in "all godly sincerity" and creature, outcast of earth and heaven, find that I had left my first love. Surrounded by sympathizing brethren and sisters in Christ, and aided by their prayers and godly admonitions I was enabled to appropriate in larger measures the rich blessings of the

and most effectual means ..

gospel to myindividual use and spirit

ing scriptural holiness over the war. lepers and unfit for association with Our bishops see the utility and im the good and pure, who, wherever they portance of class-meetings and ear went, were hailed as the darlings of nestly recommend that such meetings society and were received as equals be held in all the churches It is true with cordial welcome by those whose that such meetings are held in a few shoe-latchets they were not worthy of the churches-but alas how feet

tend class meetings punctually-an Among a certain people I wot of, I also believe it to be the duty of the but need not name, I am told that minister to see that suitable men be appointed leaders, and also to see that class-meetings are held. Why, but a most in vain for the opposites of those few years ago many of our preachers led the class, and they related their experience to the brethren, and joyfully listened to the brethren and sis ters whilst they, in turn, spoken of the dealings of God with their souls. I know a town whose solitary acad- And such meetings! I have been present at class meetings led by the pas tillery: and now three stores. three tor when all present were baptised under sentence of death in England whiskey shops, two whiskey mills, one with the Holy Chost, and made hap became so thoroughly changed that and no school are the marks and signs at some of the brethren who have the school, forgets the church, strikes use to try to get the membership to the giories of this subject to the vision St. Paul in his second epistle to Timo

ers, according to their own desires, Messes Editors: If not intruding having etching ears. And they will upon your time and space, I would turn away their ears from the truth, say a few words about the ancient and turn aside to fables." Confess landmarks of Methodism through the your faults one to another, and pray railroad in the outskirts of the city, of columns of the "Advocate" to its one for another, that ye may be heal- Wm Dulin, who lived near Poplar many readers. And I come at once ed," says St. James. How can we Tent Church in Cabbaras Co. On to the subject matter of my brief ar- do this if we fail to assemble ourselves Monday, the 18th inst., he came to ticle. I shall, with the divine aid of together. The Prophet wrote that; Charlotte on business and while there the good Spirit, try to speak the "they that feared the Lord, spake of truth as it is in Jesus; and if you ten one to another etc. This is sound, deem what I say, is worth a place in wholesome doc! rin for any christian your columns, well; if not just throw especially for Methodists. O Lord at the time that he was intoxicated. it aside. I feel moved to raise my revive Primitive Methodism in our Late in the evening he started home,

> A. METHODIST. For the Advocate. Carteret Oirouit.

Messes Editors: I propose to give our many readers a brief history of the country embraced in the Carteret circuit, lying mostly in Carteret coun y, and first I will allude to the land.

There are many of our people reiding in middle and western North Carolina that know very little, if any thing, of the richness and fertility of the lands in this section. Your mountain people don't visit this par of the country, and therefore know but little of this portion of the good old State. There are large tracts of and on New Port River, and Deep Creek, that will produce, by proper cultivation, from 10 to 15 bbls of corn to the acre, and from 1000 to 1500 pounds seed cotton The lands on "Harlowe Creek," with a canal now completed, navigable for small freight boats, running through the centre, wili produce an average of 800 to 1000 pounds seed cotton, and 6 to 10 bbls orn per acre. This yield may be ineased by manuring.

On Adams Creek, Neuse and South Rivers, the lands are very rich. I know one plantation on Neuse, on a aisod to the acre, I mean the plants tion owned and cultivated by John H. Nelson. The same is equally well adapted to corn, peas and polatoes. The most of the light lands near New Port River are well adapted to truck farming. On Nelson's farm the frost and freezes of spring do not destroy the early trucking crops as on the farms on the New Port River, Bogue sound, and near Morehead city. There, is said to be 20,000 acres of land Setween Adam's Creek and South River, that, if cleared and well tilled would produce equal to any land in this or any of the western States. We need population in this country, more enterprising farming-to make it a great producing country. We have some of the right sort, but we need more. On Harlowe Creek there are some as good farmers as you could find anywhere. Bells, Taylors Hartisiys, Stantons, and others are good farmers and good men, but there is room for many more to come in,occupy, possess

and till the land. 'Tis a'good country for game, -deer bears and foxes, may be found in al most every section in this country, especially in the bays and on the many creeks. 'Tis no unusual thing to catch and kill bears at this season of the year; on South River deer turkeys, ducks and squirrels are in great abundance. Indeed if chills and fever don't kill, there is no fear of dving for want of something to eat. Fish, oysters, clams, scollups &c are abun lant in the lakes, rivers and sounds saich bind this section all around .i : metimes near Morehead and Beauort, the hardy fishmen catch large

The fruits of the country are fine The large fox and scuppernoug grape, large blue and white figs to gether with nearly every kind of fruits raised in any part of the State. JAMES MAHONEY.

New Port, Oct. 14th 1875.

Holiness.

Now Messrs Editors, I verily believe Evangelist in seeking heart purity, as render it peculiarly sad. The story well as strengthening those who are carries a little sermon with it, but we earnestly urging the Church to the will let better men elaborate it." nighest state of religious experience. The Bishop says: "If there is any religious truth that should be urged upon the disciples of Jesus with the sweetness of constraining love and the solemnity of His Divine authority, it is the truth that Christians may and ought to be holy. O that tens of thousands of individuals, filled with its for murder. He was converted, and drug store, one almost forsaken church py in the love of God. I am surprised telling of its charms and inviting to through the intercession of friends by which that community are willing abandoned class-meetings. They of spiritual limners, the Holy Spirit his sentence was commuted to banish- to be judged by the world. Can it seem to recognize the importance of guiding their pencils, were actively be that public sentiment there spurns such meetings but they say "it's no and ceaselessly engaged in portraying attend—that the times have changed of the church until every MEMBER of it, very materially and that now under the "new order of things" the "new order of things " the new order of the new order of things " the new order of things " the new order of things " the new order of the n the "new order of things," they will by its attraction, would aspire to its \$750. to each church. The most quiry is ought the foregoing resolu- not deny themselves so much as to go attainment, by faith enter into its expensive choir costs about \$8,000, tions to be adopted by the charches.

That inquiry I propose to prosecute in my next. Acknowledging the cour
longer a test of church membership."

Attainment, by latter enter into its enjoyment, and then join in abors to spread it! Reader, before you proceed further, stop and pray for this.—

Hollings is the greatest good, the Homess is the greatest good, the thy chap.—31 and 4th verses and the most precious interest of the inguest destiny of the mintant Church, writes: "For the time will come, when race. A holy Church would soon garm ats much soiled; so a little fault they will not endure sound doctrine, make a holy world." - Southern Evan in a good mea attracts more attention but will heap up to themselves teach - gelist.

A Horrible Death.

The Charlotte Observer gives an account of the horrible death, on the received of the Clerk of the Court \$733,54 being his portion of an estate of which he was heir. It was noticed being very drunk. Nothing more was beard of him until Tuesday morning when it was reported that a man had been killed by a train on the night before, at the crossing of the dirt road and railroad near "Phifer's field." It is supposed that his horse took fright at an approaching train, and running sway threw his rider upon a cattleguard near the crossing, breaking and leaving the saddle girth on the edge of the guard. There is no doubt that the head of the rider struck the track and he was thus killed. He was frightfulle mangled, however by the train that passed immediately after, and by two other trains that ran over him that night and next morning. The Observer then relates the horrible appearance of the remains at the coroner's

"The sight presented upon arriving there, was one which, once seen, will never be forgotten. Close to the cattle guard was the first evidence of blood; here is where the train struck and ran over the head, and all around were lying brains and pieces of skulli a little further on between two crossties, was lying just half of the head and face as if he had been cleft in the centre of the head with an axe; on the right of this laid his neck tie and on the left a pint bottle of corn whiskey with about one drink gone, the bottle was unbroken and the corl was still in it. A little further up the track, laid one hand, cut off just above the wrist; a little further still, was a part of his overcoat, and about 25 yards from where the first blood was seen, laid what was left of the body. This, when we saw it, had been lifted from between the rails and placed on the side of the track. All along, over this 25 yards, brains, pieces of clothing and portions of skull bones, covered the ground and ties. One does not care to see such a sight more than once in a life time. The body was headless, and one arm, which had been broken in a score of places, hung to the shoulder by the skin. From the hips up, the trunk was nude, and was a perfect jelly; the surgeon could hardly find a sound spot on it. The egs were not broken, strangely enough, and the shoes remained on the

inquest:

The jury of inquest heard the testinony of Mr. Smith, which is embodied in the above statement, but postponed making up a verdict until 10morrow at 11 o'clock, at which time the engineer and fireman, of the first train will be examined.

An examination of this train was made, yesterday morning. Blood and brains were found spattered all over the lower machinery of the locomotive and a portion of the dead man's shirt was found on the foremost trucks of the third card. About the place where the accident occurred, the fragments of what had been a human being, were scattered all around, and formed a sight which was sickening in the

What could be picked up of what was once Wm Dulin, was gathered to gether, and wrapped in a sheet, placed in a coffin and carried to the family burying ground.

Deceased was a man about 35 years of age. He was unmarried, but was the guardian of several children of a dead brother or sister, and these lived with him. He was a well to-do far-The following thoughts from the mer, and bore an excellent character. en of Bishop Janes may encourage His was a frightful death, and the cirome of the readers of the Southern cumstances under which it occurred,

A MAIDEN went out in early morn to gather flowers, and she said: "These are only buds, and I will not gather them till the sun has opened their petals." At noon she went into the garden and found those same buds all wilted in the sun. She deplored her folly, and the next day gathered her nosegay early. Thus God often calls his loveliest children home ere they are blighted by sin and sorrow.

An article in the Brooklyn Eagle, on the choirs and choir music of the City of Churches, says there are in that

A white garment appears worse with sight roiling than do colored than a great offense in a bad man