THE
# Christian Advocate.

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THE ORGAN
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NORTH CAROLINA CONFERENCE
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*The Cross* (✗) *Mark is to remind you that your subscription has expired.*

### The Bright Side of Hard Times.

Most people consider what they call 'hard times" a great calamity.—They talk mournfully about the hard times the depression of business, the scarcity of money, and the hardships of work and close economy. They seem not to believe that Shakspeare spoke the truth when he said, 'Sweet are the uses of adversity;' yet that great bard never uttered a more truthful remark. We verily believe that hard times are blessings in disguise. They are like the summer storm, that blackens the heavens, thunders over the land, and roars through the forest as though it was coming burdened with curses and calamities, yet it breaks with liquid blessings on the parched earth, which spread beauty over the landscape and greenness over the fields, filling the dried up channels with rolling streams. History proves that those nations that began low down in the scale of life, and fought their way up through such difficulties as constitute what men call hard times, became the greatest, noblest, and most influential of nations. It seems to be a fixed law of God in nature and grace, that there can be no greatness without development, and no development without toil, self-denial and economy. The glory of England and the splendor of Germany have been achieved upon the field of national adversity. Our American greatness rests now on the broad and deep foundations laid by our hardy ancestors, who grew and developed by clearing the forest, bridging streams, beating back Indians, building cities, and at the same time, they lived on simple diet, wore plain clothes, and accustomed themselves to all kinds of hardships.—The very storms that rock the oaks deepen also their roots in the soil and crowde them with their branchy arms to meet the violently their fury. So do the winds of adversity make men sturdy and commanding as in posture grown of old. When nations pass the period of industry, frugality, economy and temperance in eating and drinking, they become effeminate pleasure seekers and die. It was when the Babylonian empire had grown fat, indolent, luxurious, and was spending its time in feasting that the ominous writing appeared on the wall: 'Thou art weighed in the balances and found wanting.' So the imperial empire of Rome grew rich, self indulgent, full of carnal pleasures, when the hardy Goths, as eagles of prey, pounced upon her and devoured her as a carcass.

What is true in reference to nations is equally so in regard to individuals. Men as individuals grow into greatness and usefulness in the school of adversity. They are by nature nothing except a bundle of capacities.—And there is but one way of developing these dormant capacities—that is, by being exercised in the various forms of discipline. There must be something stimulating men to work, to be patient, to endure, to persevere in mastering difficulties before true manhood can be brought out and made radiant and fruitful. As the furnace refines the gold as the pruning knife makes the vineyard more fruitful, so the furnace of adversity and the pruning knife of hardship, give beauty and fertility to humanity. How many there are born in affluent circumstances that grow up as tender and frail as hot house plants, who roll through life in golden chariots, performing about as much as butterflies sailing over flowery fields. They are good eaters, fine drinkers and sound sleepers. They are rosy, comely, round, fat and sleek, and help to swell the population of a nation, but are worth to society nothing more.—They are harmless, many of them, so are houselling. On the other hand how many men born in adverse circumstances, who had no early advantages of school, fortune or society, have risen up to be lights in the church, pillars of society, and pioneers in noble enterprises. The explanation of this success is found in the fact that early in life they had learned by blessed necessity to *overcome* whatever difficulties opposed their progress. Being poor they had to work, to endure rain and icy winds, and thus they acquired the blessed habit of conquering all their foes. And now when these children of hard times rise up into higher circles of life, they move right on in their ascending pathway, because they are *old time conquerors*. From these remarks we draw several lessons: 1. Hard times make hale, hardy, healthy, robust men *physically*. They tend to build up that physical, sturdy manhood, which is the foundation of future happiness and success. 2. They are good for the intellectual man.—Men are compelled to think and contrive ways to relieve their wants. They watch the tides and ebbs of business life. All this expands and develops the intellect. Hard times are thus grind stones on which the mind is sharpened. The eternal cry of humanity is, "Give me happiness or give me death" To get this perpetual happiness requires ceaseless activity of mind. And this mental activity, to better man's earthly condition, builds up national civilization. 3. Hard times also are good for man's spiritual nature. They remove the seductive temptations to idleness, to riotous living and excessive indulgence in eating and drinking. Let us cease to complain any more over the troubles of the times. Hard as they are, they have been a great deal worse in other days, and are vastly better now than we deserve or represent them to be: "To him that overcometh I will give to eat of the tree of life."

### Death of Rev. D. C. Johnson.

A postal from Prof. O. W. Carr of Trinity College, Feb 1st, brings the sad intelligence of the death of Rev. D. C. Johnson of the North Carolina Conference. He died at Trinity College at 4 o'clock Friday morning. We have no particulars of his death further than that he 'died in great peace.' This is enough: he lived the life of the righteous, and his end was peace. Bro. Johnson was among the first graduates of Trinity College. Soon after his graduation he entered the itinerancy, having joined the North Carolina Conference at its session held in Raleigh, December 1853. As a man he was modest, gentle and possessed of an amiable disposition. As a preacher and pastor he was always popular with his people, and successful in winning souls to Christ. His life was hid with Christ in God,' and truly he was "A workman that needeth not to be ashamed, rightly dividing the word of truth." As a preacher he was a rising man amongst us, and but for failing health, he would have ranked with the best in the Conference. For several years he was unable to do effective work, and was compelled to take a superannuated relation, which relation he sustained at the time of his death. His chief delight was in preaching the gospel of the Son of God and in doing good to the children of men. In his death the Conference has lost a pure and useful member. Surely the hand of affliction is upon us! The death of Bro. Moore was announced just three weeks ago. Then followed the announcement of the death of Sister Brooks, a short time previous the death of Sister Puett and now we have to chronicle the death of Bro. Johnson and Sister Boshamer, the wife of Rev. A. A. Boshamer, [illegible] we must not complain when the Lord hath taken away." We sympathize with the bereaved, and pray for grace to be ready at the bidding of the Master. How fast God is calling his servants from labor to reward!

### The New Methodist Conference Name.

So general is the conviction that the General Conference of the Methodist Episcopal Church, South, which meets this year in Atlanta, will order a division of all the Methodists in North Carolina into two conferences, that the question of the name of the western conference is already being discussed among the members of that church. Charlotte has some interest in this matter, because she will be included in the western conference. A writer from Asheville advocates through the columns of one of the Methodist church papers the selection of the name Asheville. Without attempting to argue the case, it would seem that the name which would naturally suggest itself to the minds of all interested, would be Charlotte. The new conference will be created at the next meeting of the North Carolina Conference which will be held in this city, and it would be exceedingly appropriate to have the name indicate its birthplace. If any other argument is needed, it is found in the fact that Charlotte is the largest commercial centre and the most populous town in the territory which will be included in the western district. In short, Charlotte is the name which will occur to almost every one as soon as the subject is mentioned, and is the one which in all probability will be chosen.—*Charlotte Observer*, of the 24th ult.

We are glad to see that the brethren of the secular press are so much interested in the movements of our beloved Methodism, yet we think they are striking wide of the mark when they suppose that the Conference to be organized will take the name of Asheville or Charlotte. Both of these places are flourishing cities, yet the name of neither one would answer for a Conference. The name of a Conference should indicate the *general scope* of territory included in it rather than the confined locality of some particular city or town. We presume the brethren will agree upon the name *Western Carolina Conference*—just as Virginia when it was divided, agreed upon the name of Western Virginia, and Georgia on the name of North Georgia Conference.

The New Book of the late Bishop Marvin. "To The East by Way of the West" for sale at this office. Send $2 and get a copy. We are prepared to furnish the New Edition, with steel engraving of the first Conference in China, which was not in the first edition.

We send sample copies to a few persons this week, in the hope that after they read it, they will become subscribers. Send $2.20 and get your Conference paper.

### Editorial Briefs.

— Pay your preacher monthly. It is the best way to keep up the finances of your church.

— A loyal Methodist will not drop his own Church paper to take any other. He will be true to his own colors.

— Are you educating your children? Do not permit the cry of hard times to deprive your off-spring of an education.

— Every family should have a religious paper. It is a necessity, if we desire to know what the Church of Christ is doing.

Mrs. M. F. Skeen renews her subscription and says: 'I have read your paper five years, and cannot afford to do without it. It is like the visits of a dear friend.'

— Do not fail to renew your subscription promptly; hand the money to the preacher in charge, or send direct to the editor.

— Give attention to your preacher when he is delivering the solemn message of God in your hearing.

— Have you organized your Sunday schools? Can it be possible that you are waiting for the spring flowers to bloom before you embark in a work of so great importance?

— We hope all our ministers will continue to canvass for the *Advocate*. A subscriber who commences in February or March is just as acceptable as if he commenced in January.

— Many of our subscribers may not reside near their minister; in all such cases please not wait to be called upon, but forward the amount due at once. Send at our risk if not convenient to obtain a Post Office order or send by check.

— We are requested to say that Rev. C. M. Cook has been placed in charge of the Roanoke circuit as Supply. His post office is Littleton, N. C.

— We return our sincere thanks to Rev. J. T. Lyon for a club of ten subscribers with the cash. He says: 'I am going to do my best for the *Advocate* this year. We, as Methodists, cannot do without it.'

— Rev. J. N. Andrews writes us that he had a most agreeable reception at Washington. We know the people of Washington from reputation. They are noted for their hospitality.

### Trinity College Items.

Dr. J. L. Brower, who was recently drowned at Weldon, was an alumnus of Trinity College, having graduated in 1875, standing high in a class of fourteen. He was a native of Randolph county; served through the war as an ordinary, losing one eye in the service. After an ordinary Academic education, he attended Medical lectures and for some time practiced successfully as a physician. Finding his profession unfavorable to his health, he entered Trinity College and graduated. He immediately found ed an Academy of high standing at Caldwell in the northern part of Orange county, and his Commencement in May last, as reported in the Hillsboro Recorder, was quite commendable. Since that time he has been employed by Rev. C. H. Wiley to travel in the eastern counties in the interest of the American Bible Society. Dr. Brewer was a man of decided talent, elegant and extensive culture, extraordinary energy, and rare executive ability. He was a member of the Presbyterian church and a good man.

One member of the present Senior Class will spend two years at Berlin in Prussia, and will start immediately after graduating here, stopping some time at the Paris Exposition.

Arrangements are nearly completed for the Normal School to be at Trinity next summer. It will certainly be a grand success. Parties coming to the country about that time, will find it comfortable to stop at Trinity.

Class public declamation has been in progress for some time with the usual amount of good and bad speaking. It is a study of some interest to see the feathers droop on the head of some youngster, who has been the star speaker of some rural school.

The roll, as called daily, is the largest since 1871.

Gymnastic exercises flourish to the delight of parents, and the disgust of doctors.

Rev. W. S. Black of Edenton Street, is drawing large congregations. The people are eager to hear his deeply interesting and edifying discourses. He is fully interested in his work and is quite equal to the task before him.

We note the gratifying fact that the preachers generally manifest a growing interest in the success of the *Advocate*. A large number write us that they are making up clubs soon to be forwarded.

A large number of communications from the brethren giving a detailed account of their reception, &c, have accumulated upon our hands. Our brethren must be content with a simple statement of the subject matter of their letters. To publish all of them would occupy the entire paper for some time to come. We rejoice to know that there is a growing interest among our people to provide liberally for the temporal wants of their preachers.

### Habit of Untruth.

Too much stress cannot be placed upon speaking the truth. The habit of misrepresentation very soon develops into falsifying. The old adage, 'practice makes perfect,' is applicable to the untruthful man. An exchange says:

Some men seem to have a constitutional inability to tell the simple truth. They may not mean to lie or to tell an untruth. But they are careless—careless in hearing, careless in understanding, careless in repeating what is said to them. These well-meaning but reckless people do more mischief than those who intentionally foment strife by deliberate falsehood. There is no firebrand like your well-meaning busybody, who is continually in search of scandal, and by sheer habit misquotes everybody's statements. This carelessness is a sin of no small magnitude. A man's duty to God and to his fellows requires him to be careful—for what else were brains and common sense given him? Of course, that other class, the malignant scandal mongers who take a fiendish pleasure in promoting strife, who deliberately garble men's words and twist their sentiments—is in the minority, and people have a pretty decided opinion regarding *them*. Most men misrepresent because they don't seem to think that care in speaking the truth is a pre-eminent duty.

The effects of this careless misrepresenting of others are seen everywhere. Its effect on the individual is to confirm him in a habit of loose, distorted and exaggerated statement, until telling the truth becomes a moral impossibility. No other thing causes so many long standing friendships to be broken, so grave dissensions in Churches so much bitterness in communities, and so much evil everywhere. It is an abuse that calls for the rebuke of every honorable man—a rebuke that shall be given not only in words whenever occasion demands, but by example. The Persians were said to teach their youth three things: to ride, to draw the bow, and to speak the truth. A little more instruction on this latter head would do no harm to our 'advanced civilization.'

### ON THE PASTORATE.

The editor of the New Orleans *Christian Advocate* closes an article on "The Itinerant Habit" with the following observation:

A three or four years' pastorate is better than one, if the preacher is capable and efficient. There will be, as a rule, more solid and permanent prosperity and a better type of Christian character and life under the long pastorates than under the short ones. A difficulty, however, in realizing this grows out of the usage which enlivates a restless spirit and desire for change. We fear the Sisiphus, and has been unfavorable to the development of ministerial capacity. Change, mercy for the sake of change, is not the genius of our system, and the fostering of this habit of thought and conviction is a weakness and a damage to Methodism. A limit to the pastoral term may be expedient, but within that limit we would have as few changes as possible. This, we believe is coming to be the conviction among our most intelligent laymen, and may be regarded as a good rather than as a bad omen for the future of the church. If the church needed only evangelists then this extreme spirit of change would be wholesome: but if the need of pastors and teachers is paramount, the element of time and permanence is important. A revivalist may do his work in a month, but the pastor and teacher requires years to develop the best results of his labor.

We invite attention to the advertisement of the "Centennial of Methodism in North Carolina." Every Methodist in North Carolina should have a copy. As a book of reference it is invaluable in the Methodist preacher's library. Send $2. to W. S. Black, Raleigh, N. C., and procure a copy.

We shall always be glad to receive and consider any communications or suggestions from subscribers relating to subjects that come within the bounds of the paper.

We were pleased to meet in the city last week our esteemed friend and brother, Maj. Mongomery, of Concord. He is a true Methodist and a cultivated gentleman.

Brethren who have not taken the collection for the Marvin Monument will do so as early as practicable. It is desirable that the collections should be made without delay. Send the amount collected to us at Raleigh and we will forward it to the Treasurer at St. Louis.

We learn from Rev. F. L. Reid, President of Louisburg Female College, that the spring term of that institution has opened well.

Push the canvass, brethren. These are the weeks and months which count. Send your lists. Send for specimen copies which never you need them.

Rev. S. Lander, President of Williamston Female College, S. C., sends the money for his subscription and writes us as follows:

"I have done without the weekly visits of the *Advocate* as long as I can stand it."

We certainly appreciate this expression of approval, coming, as it does, from one so competent to judge of the merits of a religious journal.

DR. BOBBITT: I feel like dropping you a note of cheer from our Mountain home. The *Advocate* certainly deserves the hearty patronge of the Church, and I do hope its circulation may be greatly increased this year. I love it—I don't feel like I could do without it, though I have not been long a subscriber. I love to see you contending, as opportunity affords, for pure old Methodist principles. We often hear our old members lamenting that some of the most important Methodist customs are slipping away. I think in losing them, we do lose strength, viz: Class Meetings, Prayer Meetings, family prayer, etc., and another I think of no little importance: Simplicity in dress. Many of our members, these days, make as much display in their toilets at Church, as do worldlians:—this ought not to be so. It is always wrong, and especially previous to a 'big meeting,' where there is abundent opportunities for good, we find the time, which should be employed in earnest prayer for the outpouring of the Spirit, and a careful preparation of our own souls for a feast of good things, consumed in fixing up to deck the body. We thus lose our own blessings, and hinder poorer people from coming, be cause of the painful contrast in their appearance and their nighbor's, and there is a condemnation to those who cast a stumbling block in the way of others. It is a hindrance to the ministry. They can't preach with as much success as if their words had free passage to every heart. Isn't it so? I love to see an elegantly dressed lady, a prettily attired child, and even a babe in beautiful robes; but not at Church. No no, not at Church! When we go home to our father's house to meet parents and brothers and sisters, we do not think of wearing our best, but we go to enjoy the pleasures of heart and soul by a free and affectionate interchange of thought and feeling, which transcends any pleasure we could derive from a display of earthly goods. So when we go to Church, it should be like going home to meet our brothers and sisters in the Lord, where all shall meet as nearly as possible on the same footing, to listen to our pastor's words of comfort, encouragement, or warning as our spiritual father or advisor here, and where the humblest and the highest, are at liberty to enjoy each others blessings, or share their burdens in a social, spiritual way, with nothing to excite our pride or envy in that sacred place.

Can't you say something for us on the subject?

Our people are much pleased with the returne of Bro. Round to this Circuit.

MRS J. B. EAVES.

Rutherfordton, N. C., Jan. 20th, 1878.

We must [illegible] old land marks in so far as they may aid in the furtherance of Christ's Kingdom. Prayer and class meetings be get a healthy state of piety in the Church. Plainness and neatness in dress is commendable, and our fathers did well to insist upon the observance of this rule. We may have more to say upon this at some future time.—EDITOR.

### Burial of Sister Boshamer.

BRO. BOBBITT: It was our sad duty yesterday at 3 o'clock, P. M., to preach the funeral of and to bury the remains of Mrs. Fannie Boshamer, wife of Rev. A. A. Boshamer of the N. C. Conference. Sister Boshamer had been in very bad health for six or seven years, and as a result of her protracted feeble health, her constitution had well nigh given way. A little over a week ago she was attacked with Diarrhoea, which terminated in her death last Monday evening, January 28th, about 5 o'clock P. M., at the Parsonage in Charlotte, N. C.

Her remains, accompanied by her bereaved husband, brother and sister, reached this place on yesterday; the funeral was preached in the Methodist Church and the body was buried with our church service in the town cemetery. Bro. Boshamer conversed with his wife in regard to her approaching death a short while before she died. She expressed herself as resigned to the will of God and ready to die. She has exchanged a life of great suffering for one of great joy and glory. Bro. Boshamer informed us that the people of Charlotte were exceedingly kind to him in his affliction. Dr. Closs could not be reached by telegram, and hence was not present at the death and burial of his daughter. Bro. Boshamer and Dr. Closs will no doubt have the sympathy and prayers of the brethren. A more extended notice of Sister Boshamer's life, character and death will doubtless be given hereafter. God seems to be afflicting our Conference. Sister Puett, Bro. Moore, Sister Brooks, and now Sister Boshamer, all passed away since Conference. May God bless the afflicted ones, and help us all to be ready to go at any time.

Yours truly,

F. L. REID.

Louisburg, N. C., Jan. 31st, 1878.

Rev. J. Sandford writes from Clinton, Jan. 29th:

'Our hopeful prospects interrupted no little by the presence of the 'Devil Missionary,' in the shape of a Dancing Master. He has quite a revival, which he will conduct in person for thirty days, and then leave the muddy stream of iniquity, which he has acelerated, to flow on until it deposits its deluded victims into deeper degradation."

— Bishop Doggett, preached last Sunday week in Ashland, Va. His health is much improved.

IT is the last step of reason to know here is an infinity of things which surpass it.—*Pascal.*

### Science.

— Hydrogen, without any trace of sulphur, arsenic, antimony, or carbon, has been prepared.

— Dr Dowens and Mr. T. P. Blunt have observed that oxalic acid of decinormal strength is entirely destroyed by exposure to sunlight for about two months.

— Gas pipe may be bent by filling the pipe with melted resin. When the resin is hardened the pipe can be bent without losing its round form. Remove the resin by heating.

— Contrary to the popular idea, horse-hair is not, as a rule, round. A secton under the microscope shows a form as though a third of a circle had been cut off, and that flat portion slighty indented.

—Air-tight flooring is a most important factor in the construction of practically fireproof buildings. Fasten a piece of board on the ground and build a fire on it. The time taken to burn the board will surprise most people.

The beds of rivers in our gold mining districts, where the amalgam process has long been employed, are charged with quicksilver. Some Germans have devised a method for recovering a portion of the lost metal.

— Col. Mason, an officer in the service of the Khedive of Egypt, has sailed around Lake Albert Nyanza in a steam launch, and he corroborates the statement of previous explorers that the lake is comparatively small and land-locked.

— Experiments in Europe have proved the success of creosote as a preservative for railroad ties bridge timbers, and wood in other exposed conditions. It saves both from insects and decay. Ties treated in 1840, and piers made in 1850, are still in perfect condition.

— There will be two solar eclipses this year, one on February 1, the other on July 29. The former will be central and annular as observed from high southern latitudes; the latter will be total in the western part of North America. It will be best observed at Denver, Col.

THE GOOD AND THE MISERY OF LIFE.—It is the good and evil not of the outward condition and estate, but the good and evil of disposition and character, with which are bound up for men the issues of life and death, the possibilities of that good which we call heaven, and that evil which we call hell. All experience, and not all Scripture teaches us this. A beggar, in virtue of his character, may be enviable; a rich man, in spite of his purple and fine linen, may be an object of pity. Do you wish to sound the deepest depths of misery? Do you wish to scale the topmost [illegible] in the way of beggary or the way of luxury; but you can do it by the love of evil or the love of goodness. It is not a revelation of things beyond our ken outside our experience, but a revelation of things that were, and ever shall be, the most certain and most real of all things which is made by any religion worth the name. It is a fact which transcends all facts, as well in its certainty as in its importance and not a doctrine or a theory resting upon doubtful authority or limited observation, that the good of this life—and all life, is goodness—and the misery of this life—and all life is sin.

We are human; therefore our life turns in its large movements and great issues not upon meat and drink and clothing, but upon right and wrong, upon truth and falsehood, upon selfishness and kindness, upon passion indulged and passion regulated—not upon the needs of the body, but upon the wants of the soul. Search the world and you will find not one corner of it containing one man where the law has not been, and is not, that the soul that sinneth it shall die, and the soul that loves good, it shall eat and be satisfied.—*Salvation Here and Hereafter.*

CLERICAL MINSTRELS.

The New York *Times* has some one on its staff with a keen eye for failings both in common and professional life. One of his late papers is on 'Clerical Minstrels,' and he handles the subject with more than usual satisfaction. He says:

The comic preacher has a very difficult task before him, and is entitled to much charitable forbearance from his critics. To save men's souls and to induce them to laugh are perfectly legitimate employments, but they cannot be easily combined. Yet the comic preacher is constantly striving to effect this combination, and it is not strange that he often makes lamentable failure. The ablest preachers that have ever lived have lacked courage to make the attempt, and we do not wonder that secondrate men who have tried to succeed as clerical comedians have, in most cases, brought themselves and their professions into ridicule.'

—It is announced that the clergy of the Protestant Episcopal Church of the diocese of West Virginia and the lay representatives of the parishes of said diocese will assemble in convention at Charlestown, on the 27th of February, at which time the election of Bishop will be the principal business to be transacted. Rev. J. W. Lea, of Martinsburg, is spoken of in connection with the bishopric.

Quarterly Conference Blanks for sale at this office.

### RELIGIOUS INTELLIGENCE.

— Rev Wm. Wallace Duncan, of Wofford College, S. C., will deliver the literary address before the Thomasville Female College on June 5th.

—Bishop Keener embarked for Mexico on Monday last. He goes out to visit the missions of our Church in Mexico.

— The sermons and lectures of the late Dr. Monsey are to be published under the editorship of Bishop Keener.

— The Richmond *Christian Advocate* states as a fact that Bishop Soule read Wesly's sermons once a year while he lived. A fair example for our young preachers.

— The London Lawyers' Prayer Union has about 220 members, comprising judges, baristers, and solicitors, who monthly unite in private prayer for the Divine blessing.

— The Baltimore Conference of the M. E. Church meets in Cumberland, Md., Feb. 27. Bishop Ames is to preside.

— The Baltimore Conference of the M. E. Church, South, meets in Baltimore March 6. Bishop McTyiere is to preside.

— The New York *Christian Advocate* wants the Northern Methodist Missionary Society to push their work in the South because of the low ideas of the Southern people on the subject of temperance! And yet they have in N. York 741 wholesale establishments for the sale of spirits and 23,854 licensed barrooms in the State of New York.—*Ex.*

— Bishop Peck recently lectured on "Science and the Spirit World" before the citizens of Kingston, Pa. and the students of Wyoming Seminary.

— "Moses was tongue-tied, and so Israel got safely to Canaan. Happy the nation and the church whose leaders are slow of speech."—*R. C. Advocate.*

— Bishop Scott, senior bishop of the Northern, and Bishop Wightman, of the Southern Methodist Episcopal Church, recently united in conducting religious services in Charleston, S. C. The sermon was delivered in the Centenary Methodist Church, (colored), the congregation of which was greatly pleased with the exhibition of fraternity.

THEOLOGY.—Where philosophy ends, theology begins. The former is the knowledge of the natural, the latter the knowledge of the supernatural. The one is the science of reason, the other the science of revelation. But as the only rational explanation of our own existence. So the body points to the soul, which animates and uses it as its organ; the law pre-supposes the law giver, the creature is inconceivable without a Creator. Reason's highest function is to prove the necessity of revelation. Philosobhy teaches that there *may* be a God, and that there *ought* to be a God, hat man *may* be immortal, and *ought* to be immortal. Theology knows that there *is* a God, and that man *is* immortal for weal or woe. Philosophy cannot deny the terrible fact of sin and the mortal disorder of the universe; but it cannot explain it, and still less, remedy it. Theology knows both the poison and the antidote. To him who knows from experience that he is a sinner, justly exposed to the wrath of a holy God, and who believes that Christ is his Saviour, who satisfies all his spiritual wants and aspirations, the objections of infidelity have as little weight as wave upon a rock or paper balls upon a fort.—*Dr. Shaff.*

As rivers are generally deeper in winter, when there is commonly more rain, and less evaporation, than in summer, so are our religious feelings wont to be deepest in the wintry season of sorrow, being then most fed with the showers of grace granted in answer to earnest prayer, as also exhaustive influences of prosperity.

THERE is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition and of unspeakable love.—*Washington Irving.*

The London *Times* has a remarkable editoral leader on the question of 'Disestablishment' in the English Church. It states that "Disestablishment has passed into the category of the debatable party questions,' and it 'bids fair to become the greatest liberal question of the future.'

THE *Protestant Episcopal Almanac* for 1878 reports the following statistics: Bishops 61, increase 2; ministers 3,216, increase 45; parishes, 2 900; baptisms 46,787, increase 2,418; communicants 281,977; increase 13,443; contributions $6,734,268, increase $95,331.'

We shall never learn to feel and respect our real calling and destiny unless we have taught ourselves to consider everything as moonshine compared with education of the heart.—*Scott.*

If I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing.—*Davy.*

LITTELL'S LIVING AGE. The numbers of *The Living Age* for the weeks ending January 26th and February 2d have, the following noteworthy contents: France as a Military Power in 1870 and 1878, by sir Garnet Wolseley, *Nineteenth Century;* The Little Health of Ladies, by Frances Power Cobbe, *Contemporary Review;* The Czar's Clemency, a Polish Priest's Story, *Cornhill;* The Decay of the Monarchical Principal, *Spectator;* The Greek mind in presence of Death inferred from Reliefs and Inscriptions on Athenian Tombs, *Contemporary Review;* Ulfilas, the Apostle of the Goths, *Edinburgh Review;* Within the Precincts, by Mrs Oliphant, from advance sheets; Hydrophobia and Rabies, *Nineteenth Century;* Erica, translated for *The Living Age* from the German of Fran von Ingersleben; Charles Dicken's Verse, *Spectator;* Charles Dicken's Manuscripts, *Chamber's Journal;* French Dinners, *Saturday Review;* Fetichism in Animals *Nature;* Short-sight, spectator; Rhumkorff, *Nature;* with the usual choice poetry; &c. The back numbers containing the first installments of 'Erica,' and a story by Miss Teackery, are still sent gratis to new subscribers for 1878.

For fifty two numbers, of sixty four large pages each (or more than 3000 pages a year), the subscription price is ($8) or for $10.50 any one of the American $4 monthlies or weeklies is sent with *The Living Age* for a year, both postpaid. Little & Gay, Boston, are the publishers.

### LOCAL AND STATE NEWS.

—The estate of the late Chief Justice Pearson is estimated at $75,000.

—The town authorities of Statesville are macadamizing the streets, crossings and sidewalks.

—Wilmington Star: We learn that the life of Major J. A. Bryne was insured for $11,000.

—Roanoke News: It is thought that the special term of Halifax Court will last about six weeks. Judge Schenck says that he will not leave until he clears the docket.

—Wilmington Star: The first patent granted a North Carolina inventor so far this year, was issued from the U. S. Patent office, on the 9th, to Isaac Wells, of this city, on a process for tanning leather.

—Charlotte Observer: The son of a member of the First Presbyterian church of this city, to be one of twenty persons to make up the sum of $1,000 to go towards the payment of the debt of the Second church, has been accepted by the requisite number, and the money paid in.

—THE winter of 1829-30 surpassed the present one in mildness. Farmers ploughed every month of the season, and no snow fell until February 2. It was followed, however, by a cold, backward spring, with a snow storm in May.

—At the request of Hon. Wm. M. Robbins, the Post Office Department has ordered a semi weekly mail service on the line from Salisbury to Mt. Vernon, Rowan county, N. C; and also taken steps to put service on the new line from Thomasville Grove to Rowan Mills, through Davidson.

—Greensboro is said to be the largest fur market in the State, and the best prices are paid; one party buying in one winter over ten thousand dozen rabbit skins, and other furs in proportion.

—According to a statement in the Raleigh Observer, the whole number of persons undergoing sentence of the law in North Carolina is about 2,000, about 1,000 of whom are in the penitentiary, and the remainder in work-houses and county jails.

— Fruit trees transplanted in the winter and early spring do well with proper care in packing, shipping and planting. Send your orders to C. W. Westbrook and you will get something nice and reliable. He has located permanently at Wilson, N. C. See advertisement.

— The attention of our readers, those particularly who are interested in having their property insured against loss by fire, or who desire to insure their lives for the benefit of their *dependants* is invited to the advertisement of Messrs P. F. Pescud & Son, who are too well known to need a puff from us.

We direct attention to the advertisement of the White Sewing Machine. It is the most unique and complete Sewing Machine we have yet seen. Long & Williams, agents, Warrenton, N. C.

### CONGRESSIONAL.

—It is beginning to be understood at Washington that the President will not send in any message on civil service reform.

—Washington dispatches have announced the passage by the house of the silver resolution of Mr. Mithews, of Ohio, by more than two thirds vote. The senate passed the resolution at Friday by a vote of 43 to 22. The scope of the measure is embraced in the paragraph of the resolution which declares 'the right of the government to pay its bonds in silver at the option of the government of the United States, in silver dollars of the coinage of the United States containing four hundred and twelve and a half grains each of standard silver, and that to restore to its coinage such silver coin as a legal tender in payment of said bonds, principal and interest, is no violation of the public faith nor in derogation of the rights of the public creditor.'

The gold yield of Georgia now half a million a year, and the Atlanta Constitution thinks it may be carried to that amount per month.

Rev Dr Pratt, formerly of the University of Alabama, in a recent letter to the *Courier Journal*, asserts that the credit of all that is original or valuable about the so called Pirate gun, is due to Dr John B. Read, of Tuskaloosa, Ala.

A New Orleans dispatch states that extensive sugar frauds have within the past week been discovered at the custom house in that city, involving the Belchey sugar refinery, in St. Louis, in the importation of sugars of inferior grades.