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Poetry.

AUTUMN MUSING.

BY LEWIS E. CURTIS BENE. 'Tis good when the rooks are calling, When the year is about to die, When the painted leaves are falling, And the streams run moaning by, To muse on those who started With us on the race of life, But who shook our hands and parted, Worn out with the cold world's strife, They dropped by the wayside weary, And gasped with looks forlorn, As the day grew dark and dreary, And the thoughts crowd rushed on, All hushed on their sorrow, Like the ocean's restless tide; But when dawn's life's glorious morn, They stand by their Maker's side, Thus mine I, long and often, As the year draws near the end, And my eyes with tears-drop sown, As I think on many a friend, Worn out with life's rough journey, Sunk by the world's side worn, And withering with quiet pain, For the dawn of a heavenly morn.

Communicated.

For the Advocate. ADAM AND HIS POSTERITY.

BY REV. W. T. BLAKE.

THE condition in which my former article left our first parents, would certainly furnish good grounds to impeach the wisdom and goodness of God, had he not caused the instrument of their salvation, and assured them that the woman's seed should bruise his head. How Christianity began; here the Gospel was first preached by God himself. Nearly six thousand years ago it gilded the dark cloud that hung in awful grandeur over the garden of Eden, gathering new splendor until it culminated in the glory of the risen Saviour, the Son of the Virgin Mary, whose maturity was thus consecrated by the birth of God's well beloved Son. In this view of the case how does God present himself to our contemplation; not as he has been represented by a metaphysical solution of his absolute sovereignty, by which he has annihilated everything that has been, is now and will be, not as a stern Judge to call up the criminals, and pronounce judgment, and order them to execution, under the law which they had violated, but as a just and merciful Father, who had already executed itself, by pardoning them a punishment more lenient than the law of their bodies, even the death of their souls. Nor are we to contemplate him as "King Log," sent to govern a race who had sprung from a loquacious, who had assumed themselves with him, and joke about his inconsistency. We must regard him in the character in which he has, by word and deed, ever disclosed himself to us, not only in the starry heavens above, but in the moral law written in our hearts, and in his written word, and his personal dealings towards man, his noble work. We must accept of God as he has revealed himself. To our first parents, he is their Creator and their Governor—moved to this act of creation by his own beneficent nature.— Before their creation he could have them nothing; but after being created in his own image they were the objects of his most tender regard—his complacent love. In them were shut up millions of human beings, and unnumbered millions more, just like themselves; to multiply, to replenish the earth and subdue it; that thereby his name might be glorified from the rising to the setting sun, as the only wise and true God. Every attribute of God, therefore, was pledged to perpetuate that happy state in which God had placed the noble creatures, under whose dominion he had placed the world and all living things. Nothing was withheld from them but absolute independence on God who created them. Their obedience was made the means of perpetuating their happiness. They were therefore fully under the government of God, as a just, wise and good sovereign whose law is holy, just and good; as a master whom they were bound to serve; as a father whom they were bound to respect and love. It was just as easy for them thus to love, serve and honor God, as it was to be idle. His law, the very image of God, was in their hearts, and every faculty, every passion so disposed as to lead to the same result—the spontaneous movement of all their energies towards their Maker. But they have sinned and reversed all this. They are now confronted by their Maker. All hope is gone. Expecting to hear Him say, "depart ye cursed," they heard the proclamation, Believe and be saved; believe my word, believe my promise and you shall not die. They did believe; they lived.

Raleigh Christian Advocate.

REV. J. B. BOBBITT, D. D., EDITOR AND PUBLISHER. The Faith once delivered to the Saints. [REV. H. T. HUDSON, CORRESPONDING EDITOR.]

Published in the Interests of Methodism in North Carolina.

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In my imagination, I have followed the adorable Saviour from his cradle to his cross. I have heard his groans in the garden of Gethsemane. I have seen him spit upon, and slapped in his face. I have heard him pray for the butchers that crucified him, and grant pardon to the penitent thief; but never to me does the love and mercy of God shine with greater lustre than when God said to the noble traitors who stood before him in hopeless misery, "For never shall and never shall have pardon been extended to sinners who so carelessly sinned, with such dreadful consequences, and under a prohibition so consistent with the rights of their Creator, and so easily to be submitted to, as abstinence from the fruit of one tree alone in the midst of all the fruits of Eden. From this consideration we might be led to suppose that God's love for our first parents would be gone forever. But it was not so. He loved them still. The treasures of heaven were not exhausted. There were richer gifts than those already bestowed, and so shamefully abused. It was a new form of infinite love, when Justice and Mercy met in the gift of God's only begotten Son. He alone explains the mystery of life, and accounts for the world's creation.

GENERAL CONFERENCE.

BY THE REV. HOMER S. THRELL.

I. Previous to the acquisition of American independence, the Methodist Societies in the colonies were under the supervision of Mr. Wesley, who appointed the preachers as he did in Great Britain. In 1784, Mr. Wesley selected Dr. Coke and Mr. Ashbury to have the superintendence of the work in America. The first conference convened in Baltimore, on Christmas day, 1784.— Out of the eighty-three traveling preachers then in America, sixty were present, representing 14,986 members. By a unanimous vote they elected Dr. Coke and Mr. Ashbury to be their Superintendents or Bishops; and with equal unanimity declared for a separate ecclesiastical organization, called the "Methodist Episcopal Church." In giving an account of this conference, the Bishops say: "We formed ourselves into an independent church; and following the counsel of Mr. John Wesley, who recommended the episcopal mode of church government, we thought it best to become an episcopal church; making the episcopal office elective, and the elected superintendent or bishop amenable to the body of ministers and preachers."

Only about one-fourth of those eligible were present; the body of preachers was becoming too large to meet, and provision was made for a delegated general conference. The ratio of representation was one for every five members of an annual conference. Restrictive rules, essentially the same as those now in the discipline, were imposed upon the powers of the conference.

GENERAL CONFERENCE.

BY THE REV. HOMER S. THRELL.

VII. Heretofore all the sessions had been held in Baltimore. The seventh session was held in New York, May 1, 1812. This was the first delegated conference, and was composed of 90 members, representing 68 preachers and 184,000 members. We believe Dr. Lovick Pierce, who was one of the representatives from South Carolina, is the only member of the conference now living.

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GENERAL CONFERENCE.

BY THE REV. HOMER S. THRELL.

VIII. Met in Baltimore May 1, 1816, composed of 108 delegates, representing 149 conferences, 695 preachers, and 214,235 members. Owing to the death of Bishop Ashbury, and the enlargement of the work, two additional bishops were elected—Enoch George and Robert R. Roberts. The ratio of representation was reduced to one for every seven members of an annual conference.

IX. Met at Baltimore, May 1, 1820; there were 87 delegates, representing 11 conferences, 812 preachers, and 240,921 members. A revised constitution of the missionary society was prepared and a report adopted advising the establishment of schools under the control of the several conferences; but the great question before the body related to the presiding eldership. From the institution of that office some of the preachers had been in favor of the election of the elder by the annual conference. At this conference a resolution passed making the office elective. Bishop McKendree, who was very unwell, was not in the conference room when the resolution passed. As soon as he was able he entered the room and announced that he regarded the resolution as unconstitutional, and an infringement upon the third restrictive rule which provided for an untrammeled episcopacy. Joshua Soule, who had just been elected a bishop, declined ordination, as he said he could not administer the office, honored as it was by that action. The conference suspended the execution of the resolution for four years, and it was subsequently abandoned. The same question is again agitating the church.

GENERAL CONFERENCE.

BY THE REV. HOMER S. THRELL.

X. Met in New York, May 1, 1824; there were 115 delegates, representing 33 conferences, 4,282 preachers and 1,175,250 members. This was the last general conference of the united M. E. Church. Leonidas L. Hamline and Edmund Storer James were elected bishops. In consequence of the action of the conference in reference to Bishop Andrew, fifty-one delegates from thirteen annual conferences petitioned for a separate ecclesiastical organization. A resolution was adopted authorizing the conferences in the slaveholding States, if they found it necessary, to form a "distinct ecclesiastical connection."

XI. Met in Pittsburgh, May 1, 1828; 176 delegates represented 17 conferences; 1,576 preachers, and 381,997 members; Martin Ruter was secretary. The conference was principally occupied with the controversies with the "Reformers" or Methodist Protestants.

GENERAL CONFERENCE.

BY THE REV. HOMER S. THRELL.

XII. Met in Philadelphia, May 1, 1832; 198 delegates represented 19 conferences, 2,010 preachers, and 613,114 members. Jas. O. Andrew and John Emory were elected bishops. As some were in favor of having the work formed into episcopal districts, giving each bishop his work for four years, this conference decided to leave that question with the bishops to arrange their work as they thought advisable. The restrictive rule had been modified and the ratio of representation reduced to one for every fourteen members of an annual conference.

XIII. Met in Cincinnati, May 1, 1836; 118 delegates represented 22 conferences, 2,758 preachers and 652,528 members. Timothy Wang, Wilbur Fisk and Thomas A. Morris were elected bishops. Dr. Fisk was elected in Europe, and was not ordained. When he returned, he continued in the presidency of the Wesleyan University until his death. The ratio of representation was again reduced to one for every 21 members of an annual conference.

GENERAL CONFERENCE.

BY THE REV. HOMER S. THRELL.

XIV. Met in Baltimore, May 1, 1840, 127 delegates represented 29 conferences, 3,557 preachers, and 749,216 members. For the first time since the death of Dr. Coke, the British Conference sent a representative to their American brethren, in the person of Rev. Dr. Robert Newton.

XV. Met in New York, May 1, 1844; composed of 180 delegates, representing 33 conferences, 4,282 preachers and 1,175,250 members. This was the last general conference of the united M. E. Church. Leonidas L. Hamline and Edmund Storer James were elected bishops. In consequence of the action of the conference in reference to Bishop Andrew, fifty-one delegates from thirteen annual conferences petitioned for a separate ecclesiastical organization. A resolution was adopted authorizing the conferences in the slaveholding States, if they found it necessary, to form a "distinct ecclesiastical connection."

GENERAL CONFERENCE.

BY THE REV. HOMER S. THRELL.

XVI. Met in New York, May 1, 1848; composed of 180 delegates, representing 33 conferences, 4,282 preachers and 1,175,250 members. This was the last general conference of the united M. E. Church. Leonidas L. Hamline and Edmund Storer James were elected bishops. In consequence of the action of the conference in reference to Bishop Andrew, fifty-one delegates from thirteen annual conferences petitioned for a separate ecclesiastical organization. A resolution was adopted authorizing the conferences in the slaveholding States, if they found it necessary, to form a "distinct ecclesiastical connection."

XVII. Met in New York, May 1, 1852; composed of 180 delegates, representing 33 conferences, 4,282 preachers and 1,175,250 members. This was the last general conference of the united M. E. Church. Leonidas L. Hamline and Edmund Storer James were elected bishops. In consequence of the action of the conference in reference to Bishop Andrew, fifty-one delegates from thirteen annual conferences petitioned for a separate ecclesiastical organization. A resolution was adopted authorizing the conferences in the slaveholding States, if they found it necessary, to form a "distinct ecclesiastical connection."

GENERAL CONFERENCE.

BY THE REV. HOMER S. THRELL.

XVIII. Met in New York, May 1, 1856; composed of 180 delegates, representing 33 conferences, 4,282 preachers and 1,175,250 members. This was the last general conference of the united M. E. Church. Leonidas L. Hamline and Edmund Storer James were elected bishops. In consequence of the action of the conference in reference to Bishop Andrew, fifty-one delegates from thirteen annual conferences petitioned for a separate ecclesiastical organization. A resolution was adopted authorizing the conferences in the slaveholding States, if they found it necessary, to form a "distinct ecclesiastical connection."

XIX. Met in New York, May 1, 1860; composed of 180 delegates, representing 33 conferences, 4,282 preachers and 1,175,250 members. This was the last general conference of the united M. E. Church. Leonidas L. Hamline and Edmund Storer James were elected bishops. In consequence of the action of the conference in reference to Bishop Andrew, fifty-one delegates from thirteen annual conferences petitioned for a separate ecclesiastical organization. A resolution was adopted authorizing the conferences in the slaveholding States, if they found it necessary, to form a "distinct ecclesiastical connection."

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A CHRISTIAN MAN'S INFLUENCE.

BY REV. J. H. JAMES.

In town in Eastern Connecticut, not many months ago, a sermon was preached in which the reverend clergyman denounced DRUNKENNESS, but took the ground that it might not be very wrong to indulge in an occasional glass of wine. Among his hearers was one who had property, a lovely family and talent, and might have been a very successful man; but had come very near to ruin through drink. For a year he had abstained, but in an evil hour, had yielded to temptation. Seeing his peril, he had but himself under bonds with a money forfeit, not to drink again. After hearing that sermon, he went home and said to his wife, "That's the doctrine for me." In less than a fortnight he boasted that had, taken seventeen glasses of gin. From that time his career has been rapidly downward.

Another man, in another place, who had been well nigh destroyed, but had been saved by his scruples overcome by learning that a Christian minister had accepted with thanks and appreciation the gift of some choice wines. He said, "If Rev. Dr. H. can drink I can." He did, and soon fell from a high social position to a drunkard's grave.

It is said "such men are very weak." Both these men were mentally stronger than the average. The lack was not in intellect but in WILL. In these, as in many cases, appetite had clamored but they had resisted. They could do so, for conscience, sustained by Divinity, had the will firm and kept back the powers of darkness. But in the supreme crisis, a recognized authority had captured conscience and thrown all its power on the side of inclination. Is it any wonder, that with such odds against it, the will should yield and passion triumph?

Right here is the cruel power for mischief of a Christian who takes the position of the clergyman alluded to. Their influence is felt at the moment of the soul's greatest peril and greatest weakness. No say that one should be "man enough" not to be governed by others, but to decide as to his own best course and act accordingly, is simply to demand of that man an IMPOSSIBILITY. If he could calmly weigh the arguments he should reach right conclusions and might act rightly. But passion is sweeping over his soul like a tornado. He can't reason. If the moorings of conscience hold, all will be well. If they are torn loose, that man is ruined. If wine-drinking Christians, and especially ministers, example by those who seek to drag down the unwary, if they could know how ten thousand demons seem to echo their sentiments in the struggle of soul of those to whom a SINGLE GLASS MEANS RUIN, they would drink "no more while the world stands." It may be "manly" to take an occasional glass and sneer at "weakness" of those who cannot and those who do not, but it is CHRISTIAN? Reader, let us not judge others, but for ourselves decide and act with reference to such words as are written, Romans xv. 1, xiv. 21 and Matt. xviii. 6-9.—TEMPERANCE GEM.

SCIENCE.

The discovery of the liquefaction of all gases is claimed for Mr. Perkins as early as 1823, but he asserted that he had effected the liquefaction of atmospheric air and other gases.

The Norwegian Government now employs the telegraph to aid in the herring fishery, which is one of the most important sources of income for the country. By means of the telegraph the fishermen along the whole coast are notified at once of the approach of a herring shoal to any particular ford, and so can gather for their capture before the herring put to sea again.

Salt-peter is nitrogen oxidized into nitric acid, and this oxidation is brought about by living organisms consisting of colorless cells. These bodies are not only capable of living without daylight, but light is prejudicial, if not fatal, to their development and growth.

Mr. Philip Owen highly recommends tincture of benzoin as an effective dressing for fresh wounds. After twenty-four hours he considers wounds no longer recent, and advises free ventilation of them rather than closing them up.

The substance which gives the violet shade to certain vegetable matters when they are brought in contact with hydrochloric acid, is xylophlorin. It is colorless and soluble in water and alcohol, and is found in over sixty per cent. of woody plants, and thirty per cent. of herbaceous plants.

Prof. Ramsey maintains that the basins of lakes have been scooped out by glaciers. He cites cases where there are lakes near mountain chains which could have furnished glaciers, and points out the absence of lakes in many parts of the world where there are no high mountains. It will be a difficult task to prove that the basins of all lakes were thus scooped out.

It is proposed to use the new metal, gallium, for a thermometer, ranging up to red heat. About 4,300 kilogrammes of Bunsen's gas is used to be treated to obtain sixty-two grammes of the metal.

"How to keep an umbrella," is the title of a newspaper article. We know. Dig a hole sixteen feet deep and bury it.

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