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RALEIGH, N. C., JUNE 29, 1878.

The Cross (X) Mark is to remind you that your subscription has expired. If you want the paper continued, renew promptly.

All persons are requested to pay legal postage on all letters addressed to this office. We have been much annoyed of late, by a failure on the part of correspondents to note this on repeated request.

INFIDELITY AND ITS RUINOUS CONSEQUENCES.

Christianity has vanquished its enemies in the three centuries. Its first conflict was with the Jews. Then Gentile persecution arose in its armed power, led on by such plumed champions as Celsus, Porphyry, and the emperor Julian. These vanished from the field, trailing their banners in the dust of defeat. And centuries after, enemies came with new weapons upon the field of contest in the persons of Hobbes, Morgan, Volney, Gibbon and Hume—These defeated, retired. Then came Strauss, Renan, Hegel, Comte, Darwin, Huxley, and a host of others, making war on Christianity. The objective points of infidelity made against Christianity in this age include the following:

1. One form it denies the existence of a Supreme Being. This is atheism.

2. Another denies the Inspiration of the Bible.

3. A third phase denies the Divine origin of man, and accounts for his existence by the doctrine of evolution—This is Darwinism.

4. A fourth repudiates the whole question of miracles.

5. And a fifth denies the immortality of the soul.

These form the battery arrayed by infidelity, all aiming to destroy the faith of the people in the Christian religion. We do not propose, in this article, to answer these objections to our Holy religion, but to call attention to the immense ruin which the prevalence of these principles would spread over the world.

First, let it be remembered that if mankind could be induced to surrender their faith in the existence of God, in the Bible, and the wholesome truth of Christianity, they would embrace some other form of religion. The truth of this will be manifest from the very constitution of man. He is a religious being. Like the vine, he must have something stronger than himself to lean upon. You may tear the vine out of the sturdy oak, it can rest, grow, blossom, and bear fruit, but you cannot destroy its nature to climb and cling to something. It will grow and cling. If it can find nothing else, it will embrace the jagged stump of the log, or the decayed pile of rocks, or the dust of the earth. So with man. He must have some object to worship. Sweep away the Bible and the God of the Bible, then men will go back to the old forms of gross idolatry. Some will worship the sun, moon and stars; they will fall down and worship the stupid beasts of the field, as they did once in Egypt. The world would be full of idolatry and superstition. You may change the object of men's faith, but you cannot change their tendency to believe in something. Wrong faith will produce wrong action.

Among some of the old barbarians, the belief prevailed that when persons became old and helpless, they ought to be put to death. What followed this horrible faith? Why, the most revolting scenes of cruelty. As soon as fathers and mothers grew gray, and unable to work, their own sons and daughters carried them out into the woods, and mercilessly slew them, and left their mangled bodies exposed to vultures.

A mother in India, under the Hindu faith, had destroyed her female infants. She afterwards embraced Christianity, and saw her egregious error. Then she mourned sadly over her cruel conduct. She how false belief made her a monster, while the Christian faith made her a tender-hearted mother, weeping bitterly over her slain children. There is a superstition class of persons in India called "Falers." They believe that self-torture is the best piety. They go naked—sleep on the ground without covering—eat wild nuts and roots.

Some of them sleep torn and lacerated by lying on iron spikes driven through the bottom of their beds; others with an iron hook run through the muscles of their back, suspend themselves in the air, and swing like a pendulum for days in the most excruciating torture.

Others again, travel hundreds of miles crawling on their abdomen like a worm. What strange conduct, you say. Yes, what strange conduct, you say. Yes, the ensative principle. There is deep philosophy in the saying of Christ: "According to your faith be it unto you." Faith then has a controlling influence over man. Infidelity has its end, and that end, whatever it may be, will produce its legitimate fruits.

The fact that the human race will be under the power of some prevailing belief, shows what stupendous ruin would follow if the true faith of the Bible should be crowded out, and that of infidelity put in its place. It would be worse than blotting out the radiant orb of day, and attempting to have summer warmth, blooming gardens and fruitful fields under the feeble and pale light of the distant stars. What was the state of society when the principles of infidelity prevailed in France in the Reign of Terror? So wretched was the state of France, that an eye-witness says there were "multiplied cases of suicide-prisoners crowded with innocent persons, parental authority set at naught, debauchery encouraged, divorces numerous, in a word, whatever is most obscene in vice, and most dreadful in ferocity," stalked through that beautiful land like a desolating storm. And what infidelity did in France, it would do the world over, if it should attain the same diabolical prevalence. We have then the right to ask—if our modern infidels propose to tear down the temple of Christianity, what will they build in its place for public worship?

Furthermore, the skeptical system not only carries the heart of the world into grovelling dust, but dwarfs the intellectual man by adding creation of a Creator. The works of nature are full of beauty and inspiration, but these come from the faith, that back of nature stands the sublime genius of Divinity. It is the idea that God made it, and sustains the outer world that makes it so beautiful and magnificent. The ocean is grand because it was poured from the hollow of God's hand, and reflects the image of His immensity. Flowers are beautiful because they express the Divine taste. As a lovely picture expresses the unseen ideas of the painter, so the earth decked with bloom, the sea peopled with the finny tribes, the blue arch of heaven speck above us, all radiant with stars looking down upon us in silent splendor, constitute the grand picture gallery revealing the invisible ideas of God. The world is a manifestation of Him from creation more clearly seen. It is a clear glass through which we see His eternal power and Godhead. Atheism teaches that the world was made by physical laws only—that the universe was made by chemistry, and this doctrine puts the quicksilver behind the glass, and makes it reflect only the faces of inert matter, instead of being a transparent medium through which the glory of God shines. Atheism hangs a veil over the sun, empties the stars of their glory, and discards the earth of her charm and beauty.

Stoic writers talk about "Protoplasm," "Evolution," "the nebula theory," &c., as being sufficient to account for creation. How dull and cheerless is all this! How different did creation look to the old Hebrew prophets and poets. Nature was beautiful and sublime to them, because full of God. The thunder to them was the voice of God—the lightning the vivid glance of His eyes—the roaring winds His swift chariot—the flowers His perfumed robe—the arching rainbow the sign of His promise—the refreshing rain His precious gift—the strength-mountain the emblem of His greatness—the heavens declared His glory, and the firmament showed forth His handy work. It was God—not protoplasm—who had measured the waters in the hollow of His hand, meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.

From the temple of creation they drank in the noblest thoughts and deepest inspiration because they believed that "In the beginning God created the heavens and the earth." We conclude then that infidelity in all of its protean forms is the blind Sampson trying to pull down the temple of true religion where the heart desires to worship the living God, and rob the intellect of its inspiring treasure—seen in the Divine poetry of nature.

The closing exercises of Jonesboro made and female academy were of a highly interesting character. An account of which we will publish in our next.

In view of the stringency of the times, we will for the next thirty days receive subscriptions and renewals to the Advocate at \$2.00 per annum. Let all who wish to take the paper avail themselves of this offer.

The heated political canvass is soon to commence. Let our people guard themselves against undue political excitement. To preserve the Christian character unimpaired is of much more importance than the success of favorite political measures. You owe a duty first to your God and then to your country.

The District Conferences are announced to take place as follows: Newbern District, June 25th, at Freemont, Washington District, July 4th, at Wilmington. Wilmington District, July 11, at Whiteville. Fayetteville District, July 24, at Jonesboro. Raleigh District, July 25th, at Franklinton. Shelby Dis-

trict, July 24th, at Lenoir. Charlotte District, August 7th, at Wadesboro— Hillsboro District, August 8th, at Concord Church, Leasburg Circuit. Greensboro District, Aug. 8th, at Thomasville. Salisbury District, August 21st, at Mooresville.

It will be seen that six of these Conferences conflict.

REVIVAL INTELLIGENCE.

Rev. J. T. Lyon in charge of Whiteville Circuit, writes June 19th, as follows: "We are in the midst of one of the most glorious revivals ever known in the two regions of three weeks; over 70 souls have been converted to God. The work is deep and thorough—a large number of the members of the Church who had never been converted, have sought and found the Savior precious to their souls. The Baptist and Presbyterian Churches united with us in the good work, and all have been visited with refreshing grace from the presence of the Lord. Up to this time we have had 30 accessions to the Methodist Church, 3 to the Baptist, and one to the Presbyterian.

The work has pervaded the whole town and the surrounding country. Bro. Henry Gray has been with us during the whole time, and though an old man has done noble work. Bro. Randle came on Monday after the first week. He entered into the work with great earnestness, and has greatly endeared himself to our people; to him I am greatly indebted for help in a time of need. Bro. Browning and Tart were with us a few days and rendered faithful service for the advancement of the Master's Kingdom. Bro. Dixon and Wooten of the Baptist Church, and Bro. Garris of the Presbyterian Church, were with us a few days and did good work.

May the Lord bless the dear brethren and reward them for aiding in advancing His cause. We ascribe all the glory to him who loved us and gave himself for us. We are ready to give the District Conference which meets here on the 11th of July a warm greeting. Hope you will come, if you can, do so."

DEAR BRO. BOBBETT: I wish to give you just a few words about Cumberland circuit and the kindness of the people, and above all, of the goodness of the Lord in reviving His work at one of the appointments. The people received us very cordially at the first appointment and so continue up to the present. The people on this circuit are kind, good, and true, and I certainly love to mingle with them.

On the 2nd day of this month, I filled my regular appointment at Beaver Creek Factory at 3 1/2 o'clock, preached again at night and called for penitents, when six came forward for prayer, and from that time up to the present the meeting has continued with much interest, and part of the time as many as twenty-five were at the altar earnestly praying for pardon. We had one of the best Love Feasts on last Sunday morning. It was ever my privilege to attend, and I trust much good was done.

Rev. L. W. Crawford preached for us Thursday night, and baptized eight candidates, after which we received twenty-two persons into the Church. We had no idea of protracting the services at this time, but the good Lord was present in much power, and of course it was one place to work, and I hope the result will prove great in eternity.

Rev. Wm. J. Johnson, bro's Alex. Biggs, A. A. Harrington, Jr., and many others, did much good by their labor. The Father gave us all strength, and led us on to a glorious victory, and to Him we give the glory.

I hope to send you a few more subscribers as soon as possible.—I guess we will see your genial face at Jonesboro on the 24th of July.—be sure to come and bring our dear Bro. Black with you.

Fraternally yours, F. A. BISHOP, Fayetteville, N. C., June 13th, 1878.

EDITORIAL BRIEFS.

We invite revival notices and items of interest to the Church from our brethren.

The Normal School at Trinity has opened well—much better than was anticipated.

We had the pleasure of a call the last week, from H. T. Jordan, Esq., of Henderson, who was in the city for a few days on professional duties.

We earnestly request our ministerial brethren and patrons of the Advocate to use their best endeavors to extend its circulation. Let each preacher take with him to his District Conference a list of subscribers.

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Raleigh Christian Advocate.

BOOKS AND PERIODICALS.

THE DOCTRINAL INTEGRITY OF METHODISM.—By Bishop E. M. Marvin, of the M. E. Church, South. Published by the St. Louis Advocate Publishing Co., L. D. Dameron, agent.

This book, like all the writings of the sainted Bishop, is full of interest, and it will be prized highly as a valuable contribution to Methodist literature. The work is composed of a series of well digested articles written by Bishop Marvin, which first appeared in the St. Louis Christian Advocate in the year 1871. We are glad these articles have been put into permanent form. To furnish the general reader an idea of the book, we give the table of contents, which is as follows: Introduction—The danger—the danger continued—The danger aggravated—Conservatism—Creeds—Speculation—The Substance of Christian Doctrine—Depravity—Depravity continued—Depravity, free will—Depravity, Little Children—Little Children continued—Predicates of Methodist Doctrine—Conclusive. The Methodist preacher will perceive at once that the topics discussed are of vital importance. It is a small volume of only 132 pages. Address Logan D. Dameron, St. Louis, Mo.

THE ANGEL IN THE CLOUD.—By Edwin W. Fuller; third edition, with memoir and portrait of the author, and additional poems. New York: E. J. Hale & Son, Publishers.

We have on a former occasion expressed our admiration of this book of poems; but this, the third edition, contains excellent pieces which the preceding editions did not have. The Biographical Sketch of the author will be read with peculiar interest. It gives a pleasant and full narrative of facts relative to his life, and the reader will be impressed with the purity of his character as well as the brilliancy of his intellect. This edition contains a striking portrait of the author, also a number of poems which have not been published before. We commend the publication, and predict for it a ready and extensive sale.

THE GOSPEL ACCORDING TO LUKE.—With Notes, Comments, Maps and Illustrations, by Rev. Lyman Abbott, author of "Dictionary of Religious Knowledge," "Jesus of Nazareth," and a series of commentaries on the New Testament. A. S. Barnes & Co., Publishers, New York, Chicago and New Orleans. Price \$1.50 by mail.

The author has given us in this volume a fine commentary on the Gospel of Luke. He knew that there was a demand for such a book and he dedicated himself to the task of its preparation. Perhaps we cannot give the reader a better idea of the book than to take a brief quotation from it.—Take for example this passage: "And behold, a certain lawyer stood up, and tempted him saying, Master, what shall I do to inherit eternal life?"

Here is his comment in part upon this verse: "Luke 10:25. A certain lawyer. One versed in the Jewish law, both the O. T. and the Rabbinical comments thereon. The term theologian would more nearly describe his character. And tempted him. More properly tried him. The spirit of the inquirer appears to have been neither malicious nor hostile, but self-confident. His language is respectful, he addresses Christ as Master, but his object was not to obtain guidance for himself, rather to measure the ability of the Nazarene Rabbi. Probably his conscience had been aroused by the preaching of Jesus, which Luke has not reported, but which everywhere included a demand for repentance. Fully recognizing the appropriateness of this preaching for the publicans and sinners, who were Christ's principal auditors, he did not entertain the idea that he needed repentance himself. Hence the question, What shall I do to inherit eternal life? Christ answers him as he answered the rich young ruler (Matt. 19: 16-22), in such a way as to awaken in him a sense that he also needed to be justified, &c.

We are pleased with the book. The author is a writer of recognized ability.

THE INTERMEDIATE WORLD.—By L. T. Townsend, D. D., Professor in Boston University; author of "Creeds," etc. Boston: Lee & Sheppard, Publishers.

This volume is written in a bold, striking style. The author speaks plainly of the final fate of the wicked, and his words are not sugar coated, but the work is mainly limited to the discussion of the dead man in the interim between his dissolution and the scenes of the resurrection and the judgment. Under the following heads he writes:—The Place—A World of Consciousness—A Dual World—A World of Fixed Punishment—The Transit. The inquiring mind will give the book a careful perusal. It contains some things which we do not endorse. The reader must sift the chaff from the wheat as he may find it.

The July number of the Eclectic Magazine, beginning a new volume, offers a favorable opportunity for commencing subscriptions, and its contents are certainly of a kind to attract all classes of readers. It is embellished with a fine steel-engraved figure-piece entitled "The Roman Children," affording a pleasing variation from the portraits of which one is usually found in each number. The leading paper is a trenchant reply by Dr. Elean to Tyndall's famous Birmingham lecture on "Man and Science," and this is followed by a timely discussion of "The Eastern Crisis," by Goldwin Smith, &c. Single copies, 45c; one copy one year, \$5. Published by E. R. Pelton, 25 Bond St., N. Y.

The following Magazines for July, all first class, are upon our table: Blackwell's Magazine—Sunday Magazine—Harper's, Scribner's, and St. Nicholas.

We are indebted to Rev. E. R. Hendrix, President of Central College,

for a Catalogue of that institution for '77-'78. It is located at Fayette, Mo. It has an able faculty, and numbers 138 Students.

THE LIFE AND CHARACTER OF HENRY DUNLAP SWAIN, late President of the University of North Carolina, is before us. It is a memorial oration by Gov. Vance, delivered in Grand Hall on commencement day, June 7, 1877. It has been published in pamphlet form, by W. T. Blackwell & Co., of Durham. It is a just tribute to an honored son of North Carolina.

TRUE AND FALSE EXPECTATIONS, by Eugene Grissom, M. D., L. L. D., Superintendent Insane Asylum for North Carolina. This is the title of an address read before the Association of American Superintendents at Washington, D. C., May 1878. Every thing from the period Dr. Grissom is sensible, and is read with interest by the people. He is a growing man amongst us. This address will add to his already high reputation in the State.

DR. BOBBETT: It seems to be a question of considerable moment how the annual allotted salaries of the pastors of the Stewards shall be collected. It is an easy matter for Stewards to meet and say what amount their preacher shall have for his services, but the day of settlement must come. The fault unquestionably lies between the pastor and the Stewards, or the members. For instance, if the pastors fail to discharge the solemn obligations resting upon them as such, then in all centers they should not be very hasty in their accusations against the Church. Let on the other hand, the members fail to contribute to his support with the degree of liberality due on their part, then in a majority of cases (upon observation and experience lead me to believe) it is owing to the tardiness or unjustness of the proceedings of the Stewards. The time honored custom of taking up quarterly collections in the Church is an ill-considered plan, and is working financial ruin to the Church in very many places. After so many appeals for money from the pulpit, the people begin to think, (though unjustly) that the main object is money. Year by year we hear the same declaration that the preachers have not received their dues. Still the same old basis of operation is pursued, and that with the greatest vigilance. People become wearied and disgusted at the idea of the repetition of the word money so very often in the Church. Why persist in so collecting? It is doing an injustice to both minister and congregation. An injustice to the minister, because in the majority of cases he is not duly rewarded for his labors; an injustice to the people, because they are not appealed to, in that manner, best adapted to their peculiarly constituted nature. Before commencing to make any collection, the Stewards should study out and adopt that plan most likely to prove a success. To say whether the preacher shall be paid or not, is to say whether the gospel shall be preached or not. Irretrievable ruin will come upon us if this matter does not undergo a reformation. This matter requires deep thought and devout prayer. The question naturally arises how must the preacher be remunerated for his time and attention devoted to the ministry. To speak of money so often in the Church—yes, more than quarterly, as is the case in some places, is most unwise to give offence, to blight the prospects of the pastor, to destroy that holy religious influence which should pervade the sacred precincts. To leave this duty unperformed is to be even less successful. How then must we proceed? This is a seeming dilemma. But will the official members of the Church cease to make an effort? Nay, but the more flinty the stone the greater should be the strokes. We, the Stewards of Roanoke Circuit, have adopted the subscription plan. I speak not arrogantly. A class of 150 members has five Stewards—we apportion to each thirty members—he takes a list of their names, gets each to subscribe the amount he intends paying. This brings the matter some what to a point. I give this by way of illustration. Not one in twenty will fail to pay his subscription. This number of subscribers, I admit, is somewhat troublesome to the Stewards, but the burden is not a more ponderous one than they should be willing to bear. Think upon this subject, Stewards of the North Carolina Conference. We are living in a progressive age. For the Church to retrograde is for the people to retrograde; and for the people to retrograde, is simply to throw into chaotic mass, both Church and State. The finances of the Church must not be permitted to exist in decadence. If so farwelled to prosperity, for it will surely take its departure. We cannot be a free people if the interest of the Church is neglected. If we, the Stewards of the Roanoke Circuit, fail to collect our pastor's salary for the current year, I must say, it will be for lack of diligence on our part.

DR. BOBBETT: The Beech Grove Sunday School held its ninth anniversary on the 6th inst., about six miles from Newbern.

It was an occasion of real interest, and we trust profitable to the S. S. cause in our midst. Our School is small, only numbering thirty members, but part of three other schools on this Circuit joined us, and quite a number of our city neighbors came up, and our number was swelled to 200 persons. Our Pastor was absent from the circuit, so we did not have his genial presence and good counsel, but we had a very spirited address from Rev. L. C. Vass of Newbern. It was interesting and instructive.

Our venerable P. E., Dr. Cross, was with us, and though he did not come as a speaker, but as a spectator, yet he entertained the audience very finely for a short time. He said "it was the first S. S. anniversary he had ever attended, that the world was getting ahead of him." We hope however, it will not be the last one, because he was not displeased with it, and we hereby tender to him a cordial invitation to be with us on the 6th of June 1879 at our next anniversary.

We want to help the Dr. to catch up with a part of the world, and we wish him to help us to get ahead of some of it in our S. S. work.

About one week P. M. a beautiful collection was tastefully arranged and all that was present seemed to enjoy the report.

Dinner being over, a few hours were spent in general conversation and social enjoyment of friends.

Every thing passed off pleasantly, and we returned to our homes with renewed hopes for the future.

J. T. LYONS, Whiteville, Columbus Co., N. C., June 7th 1878.

Preachers and Delegates expecting to attend the Wilmington District Conference at Whiteville, commencing on Thursday July 11th, will please inform me.

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DEATH OF REV. T. P. ENGLAND.

Rev. Thomas P. England, son of Rev. Wm. H., and Mrs. M. M. England, and a devoted member of the N. C. Conference, died at Double Shoals, in Cleveland Co., N. C., thirty minutes after 1 o'clock P. M., Tuesday, June 4th, 1878, in the prime of manhood, being 32 years, 7 months and 25 days old. He was born in McDowell Co., N. C., Oct. 9th, 1845.

Being named in the bosom of the Church, he was converted and joined the M. E. Church, South, at an early age, which Church he adorned till the Master said, "It is enough, come up higher."

He was educated under the instruction of Rev. R. L. Abernethy, president of Rutherford College. He fought through the late war under Gen. Lee, and when the Appomattox tragedy closed the army's career, he returned to the parental nest, and the next year, 1846 he was licensed to exhort, which relation he sustained till Oct. 1869, when he was licensed to preach. And in December following he, with his brother, Rev. J. T. England, now of the S. C. Conference, joined the S. C. Conference at Cheraw, S. C., and was sent to Rutherford Circuit as junior preacher with Rev. C. A. Sharpe. In 1871 and 1872 he traveled Cherry Mountain Circuit; 1873, he served Monroe Station.

At the close of this year he was united in marriage to Miss Mary E. Jackson, daughter of N. A. Jackson, then of Gaston Co., N. C. In 1874 he traveled Pleasant Grove Circuit, 1875, having been transferred to the N. C. Conference in 1876, with the transferred territory, he was sent to the Southville Circuit, Washington District, 1877 he was on Littleville Circuit, and 1877 he traveled Randolph Circuit till May, when his health, which had been declining two years, gave way, and he was forced to reluctantly abandon the itinerant field—it is believed that an internal cancer was then existing upon the vitals of the heart, which finally proved fatal.

He remained finally in the last, and though suffering much pain, was perfectly composed. During the long ten months that he was confined to the bed he never murmured, but bore his afflictions with great patience and Christian fortitude. It was the writer's privilege to frequently visit him. We always found his faith in Christ firm and unshaken.

The evening before he died, in view of the approaching crisis, he told the writer that his trust in God was still the same as formerly, and requested us to tell the brethren of the Conference that he was going home to heaven. A few minutes before he expired he told his devoted wife and others who were present, to keep not for him, "I am not afflicted, I know I'm dying. Let me tell you all farewell before I get too weak. I'll soon be at rest." A few minutes more and all was over! Thus the brilliant herald of the cross exchanged the sufferings of earth for the joys of heaven, that never fade.

Bro. England was a good preacher—he had what is called real preaching talent, and never failed to make an impression of his character on the minds of his hearers. While he had high scientific, he was successful in winning souls to Christ.

He requested that Bro. J. S. Nelson, the P. E. of Shelby District, should preach his funeral, which Bro. Nelson did in the Presbyterian Church in Shelby, N. C., June 6th 1878. His remains were then buried in the Shelby cemetery beside his two little children.

He leaves a heart-stricken wife and a sweet little daughter for whom the sympathies and prayers of the Church will be offered. And does he deeply sympathize with his aged father and mother, who still linger on the shores of time awaiting the Master's call. He also leaves three sisters and five brothers. May the Lord comfort all the bereaved.

J. D. OVERSTREET, Wesleyan Christian Advocate please copy.

DR. BOBBETT: The Beech Grove Sunday School held its ninth anniversary on the 6th inst., about six miles from Newbern.

It was an occasion of real interest, and we trust profitable to the S. S. cause in our midst. Our School is small, only numbering thirty members, but part of three other schools on this Circuit joined us, and quite a number of our city neighbors came up, and our number was swelled to 2