The Christian Advocate.

TERMS. e Antonia to include 1 in antoneri

\$2.00 per annum in advance. It payment b months, \$2.50; one copy, six months

CLUB RATES.

witco copies, one year, post paid, . . \$1.9 es, one year, post paid, - - 1.77

OUR AGENTS.

the traveling and local preachers in the bounds North Carolina Conference are our authorized Any person semiling us ten subscribers, for will receive the paper free

Poctry.

THE EVANGELIST.

cotlowing striking poem was translated for Con York World from the French of M. Francois

ing with Peter, Christ his footstops set clake store, hard by Gomesarst, he hour whos scopiide's burning rave dow

tooy beheld at a mean cabin's deor, er's widow in her monraitig clad, on the threshold sealed, silent, sad, ear that wet them kept her Hds within, uld to cradie and her flax to spin; by, bolind the floorgest losty screen, Mester and His friend could see, unscon-

it man rowing for his e-rthly bel, gar with a jar upon his head, is and to the mourning spinase there Woman, I this vase of milk should bear a duciler in the handet near; an weak and boat with many a year floan a thornward masses yet to enin, and, without noty, I surely know not stud my task and earn its fee."

course that have a fort line seen means out a pairso her distaff laid uside, of the crails where the orthan orled, mothe tar, and with the beingst went.

tor, "the well to be benevalort." Polic, "but so "i sense that you an showed. ein, thus her child and her abole as chan e-conner that first sought ner out; egnar some one would have found, no doubt, as the of his load upon the way."

Lond made answer unto Peter, "Nay, Father, when the poor assists the poorer, cop her out, and her roward assare her. est at once, and wisely did in that "

ises, due to the test of the speaking, sat di il fonecle was fu the framolie places 10. His blest hands for a humant's spin and the distant, rocked the little use, class to listor, and they get them gond

the to whole the Lord had given this proof all cause back to her bumble roof, and, nor i new what Friend the deed had done, though the end the gaugeste get

Bommunicated.

For the Advocate, HEAD OFFICIENT BELOW STAIRS.

He Environt Rev. Dr. Pritchard,



The Faith once delivered to the Saints.



The Christian Advocate.

OFFICE-COR. DAWSON & HARGETT STS - - ----RATES OF ADVERTISING.

SPACE.	1 WEEK.	1 MoN	3 MONS.	6 MONR.	1 TEAR
1 Square,	\$ 1 00	\$3 00	\$ 7 00	\$ 13 00	\$20 00
2 Squares,		6 00	13 00	20 00	35 00
3 Squares.		7 00	18 00	30 60	45 00
4 Squares,	4 00	9.60	25 00	35 001	50 00
14 Col'mn	5 00	12 50	30 00	50 00.	75 00
3 Col'mu		20 00	50 00	75.00	140 00
1 Column		35 60	75 00	140 00	250 00

Advertisement: will be changed once every three nonths without additioual charge. For every oth or change there will be an extra charge of twenty ests an inch. Twenty five per cent. is added to the above rates for special notices in the Local colun. Terms, cash in advance, unless otherwise greed upon. The above rates are cheaper than hose of any other paper in the South of the same haracter and circulation. Number 36.

Raleigh, N. C., Wednesday, Sept. 18th, 1878.

Lublished in the Interests of Methodism in North Carolina.

TRUSTING IN RICHES.

Bao, Bountry I have been on a tony In the tenth chapter of Mark this mong the churches endeavoring to advance the Rodeemer's Kingdom. Havecord is made:

REV. J. B. BOEBITT, D. D., EDITOR AND PUBLISHER.]

For the Advocate.

Vol. XXIII.

"And desus looked round about, and ing my work and my home among the aith uato his disciples, How hardly cultivated and refined christian people shall they that have riches enter the of Louisburg this year, 1 was invited kingdom of God? And the disciples by Bro. McLeod to assist him in his were astonished at His words. But Jework on the Nash circuit. And from sus answereth again, and saith unto them, "Children, how hard is it for them the great extent of his work, and the zeal with which he prosecutes it, and of God ! It is easier for a camel to go feeling moved to do so, I accepted his in through the eye of a needle, than for a At Chapel Springs the meeting con-Gunl

inned 9 days. About 30 conversions, 12 baptized, and 18 accessions to the

At North Bethlehem the meeting confinned 6 days, 8 conversions, 4 bap tized, 5 accessions. The church greatly blessed. A young mon's praver meeting organized.

wrong to possess wealth. for the life I spent one night at the personage in which He taught His disciples to lead is Nashville. Was very kindly and hossuch a life as will naturally make them pitably entertained. Preached at night capitalists. The cultivation of the into a small congregation. A very rainy tellect and of the heart, the employwening. They are arranging to con- ment of the brains and the hands, useplete their church. It will be very size ful and intelligent activ ty-these things are necessary to the Christian life, and whon finished. The next day we metthese things ordinarily result in the acan appointment to baptize and receive ensulation of material wealth in larger candidates into the church-twenty or smaller amounts.

were bandized and twenty received --That hight we spout at Toisnot, and preached for Brog Swindell, who was onducting a meeting at that point .-Dr. Closs was able to be present at the sorvice, but is still very feeble. He is work in thost three weeks.

vitation.

shurch.

went in the afternoon to Horne's church trusts in riches. Let no poor man think and Bro. Me Leod preached to a large that he is free from this great disability congregation, one of his awakening ser- just because he is poor. Does he not thought, out narmonious thought, and it he Bildical Recorder in Penitents were invited and many came. I labored with him there dreams with which me steep it gold, for two days, and left him in the midst dreams of such wealth as no Aladdin's of a gracious meeting. After 16 days lamp ever was able to discover? What work in the pulpit and altar, I reached means that thought perpetually running Inspire from the co-operation home last night, feeling better than through his waking hours ?--"If I only when I began. While I was with him, only had a hundred thousand dollars"; or, "If I low nor small, experience has I administered the sterament of the or "If I only had a million dollars," without we can meet in such hodies Lond's Support to three congregations — As if the possession of any one of these baptized thirty-eight persons, and ree ived forty-five into the church. With supply the desires of his soul, and sethe divine blessing, Eto. McLeed is dos a new who has thoughts like these a ing a good work. I was glad to be man who trusts in riches ? with him to aid him in his work, and Whatever it is on which we depend to learn from him some good lessons in to make us independent of our follow itinerant work. I was only absent from men and of God, to supply our present wants and secure our inture, that is the my charge one Sabhath, on which day thing in which we trust. It is impormy pulpit was filled in the evening. I tant that the poor should look at this hope to give you a good account from They hear ministers read this passage Louisburg soon. We are just begin- from the pulpit with great complacency Louisland solar We are just negline hing a series of neetings. Pusy for us, bestinen. Yours truly. We show that just a near who may more trust in riches We show that in riches and feel as though it could not have monormod encoding by the the

that trust in riches to enter the kingdom rich man to enter into the kingdom of

The words of Jesus, like the words f all other teachers, must be read in the light of common-sense; without that, they are always liable to be perverted. The passage which we have just copied

some that has been the subject of such large amounts of material wealth. Now surely desns did not teach that it was

Nor is the absence of material wealth, -capital, if you choose to call it so-a thing to be denounced unless it he the product of idleness, wastefulness and bad habits. A man may lay up for himself vast amounts of wealth because he has deliberately come to the coaviecheerink and hopes to be able to resume tion that that money would better be put aside for some good object than be

ark in those weeks. Sunday, Sept. Ist, we were at Mt. In such a case the num's object is hero-Zion, an Nash circuit. I began the ic. The difficulty in entering the kingservices by baptizing and receiving into dom is not in having great possessions, the church an old gentleman 84 years or in lacking them. It is, as the Great Teacher Himself explains, in trusting in of age-the most advanced age at which riches. "How hard it is for them that I have ever known a person to be con- trust in riches to enter into the kingdom certed. After preaching to a large con- of God." Having riches, or trusting in regation, the sacrament was adminis- riches, are two very different things .gregation, the sacrament was adminis-tered to a large membership. We There are a thousand poor men who trust in riches to one rich man who

> dreams with which his sleep is filled: cure the destiny of his future. Is not

PERSONALITY OF GOD, The following extract from one of Jo seph Cook's loctures is peculiarly clear. compact, and foreible:

"Conscience teaches that God is a person. The organic instincts of the soul all point to a Being possessing personality, and to whom we owe obligation. But it is said that reason, strictly interrogated, will not permit us to assert that God is a person; that an Infinite Person is a contradiction in terms: that we cannot call God a person without limiting Him; and that to limit Him is to deny. His infinity and absoluce-

"In the present state of the discussions concerning Conscience, it therefore becomes of the atmost importance to Ahnight show that reason as well as Conscience from w 2 the nod field teaches that God is a person. For the as if leveled against the possession of visable to separate the whole topic of things with were conditioned of God, other side, doth lie as a glowing Coal at ish and partially insane, a sixth makes Theism into three parts, namely, the She was separated from them in person, my Heart.

universe an intelligence not ourselves ? grins who are fleeing from the wrath to live by sight, and shall be with him, in inherit the kingdom of God.'

we must treat the infinity as a wholly from which their company has been "His name has been to me as a Ciri state of stupid intoxication an advance different thing. "The universe exhibits thought. There cannot be thought without a pany of those who have come out from and His Countenance, I have more de-

thinker. The cause of the universe, a perishing world, who have ded from shed than they that have most desired therefore, is a thinker; and a this er is the "wrath to come," "Remember the Light of the Sun. His Word I did a person. But the universe exhibits, so all that the angel gave to any one in the Light of the Sun. His Word I did for Au all that the angel gave to any one in tidotes against my Food, and for Au feet unity of thought. Gravitation is the company, yet she perished. And heat, and the other natural forces. The sodom and Cosmorrale, Some that each in his Way." universe, therefore, is one Thinker, and have left Sodom will perish with Sodbut One; that is, One Personal Intelli- on. The world is Sodom. The pilgence; and but One.

aws of light are the same here and at the fit sing band will perish. Perhaps not by fire, but as 1.07's wife did, but by the furtherest point visible to the telescope. Light moves in straight lines will be of that autaber, - *Bible Bua*here and in straight lines there. Gravi- $\begin{vmatrix} \mathbf{w}_{11} \\ \kappa v_{12} \end{vmatrix}$ tation is the same thing here and yonder. The universe exhibits not only a

DO YOU LIVE RIGHT " plan, but a uniform plan; it exhibits not only thought, but harmonious thought. As a member of the Church is not merely a thought, it is one thought, should thoughtfully consider the above interiorly self consistent and not a fagot question. Am I living right? Do I CHURCH MUSIC-ANCIENT AND of self contradictions. The thought is do my duty and meet my obligations as

separated.

"REMEMBER LOT'S WIFE." THE DARK RIVER. The following address of Mr. Stand-BY FRANK BURR. fast, as he stood at the "River" and Lot's wife perished. But she did not talked to his companions, from whom perish in Sodom. She had all the ex- he was about to be separated, was called great statesmaa, John Bright: perience that was given to her husband by Rutus Choate "the most mellifluous and daughters. She entertained the and eloquent talk that was ever put to

angels, assisted in the flight from the gether in the English language." I city, and escaped the fiery storm which will be found at the close of the second came upon the fated cities of the plain, part of Bunyan's Pilgrin's Progress yet after all this she perished, and that We give it in the quaint style of the is its proper and natural state; drunken too, by judgment of the Ahnighty, first edition: And while the cities were blotted out, "This River has been a terror to many, it. The state of drankenness is the

al their situation so changed as to be yea the thoughts of it also have often state of sin; at what stage does it berecognizable, the pillar of salt stood out frighted me. But now methinks I stand come sin? We suppose a man pe or many long years afterward to show easier, my Foot is fixed upon that, upon feetly sober who has not tasted anything o passers by the fate of one who, hav- which the Feet of the Priests that barg that can intoxicate; one glass excites og all the ontward experience of a saved the Ark of the Covenant stood, while him, and to some extent disturbs the

one, yet a executed by the first of the Israel went over this Jordan. The state of sobriety, and so far destroys it: surely as were the cities Waters indeed are to the Palate Bitter another glass excites him still more; a and to the Stomack cold; yet the third fires his eye, loosens his tongue, Why did she perish ? Simply be- thoughts of what I am going to, and of and inflames his passions; a fourth inerversion. It is quoted and re-quoted purposes of such proof it is highly ad- cause her heart turned back towards the the Conduct that waits for me on the creases all this; a fifth makes him fool-

> demonstration that the cause of the uni- but her heart was with them, and her "I see myself now at the end of my makes him stupid, - a senseless, degra- ry). verse possesses (1) intelligence; (2) longing look towards them revealed it Journey, my toilsome Days are ended ded man; his reason is quenched, his white we are considering intelli-White we are considering intelli-of Sodom? Lot's wife did. And may was Crowned with Thorns, and that is it possible that one can perish on side is it possible Is it possible that one can perish ou, side 1 am going now to see that Head that faculties are for a time destroyed. Evegence as cause, I leave out that view en- not her experience be that of too many Face that was spit upon, for me. tirely the inquiry as to its infinity. Can we demonstrate that there exists in the world, and have come on with the pil-and Faith, but now 1 go where I shall sin-awful sin; for 'drunkaros shall not

After demonstrating that the cause come, but at the same time there is in whose Company I delight mysolf. which stands before the present universe their hearts a feeling desire for the "I have loved to hear my Lord spo-thas intelligence and infinity, we must things they have lot. They would tain her of and wherever I have seen the intext at the sixth, or sevent , sek whether it has unity. After having return to the Griends and compensions, print of his Shoe in the Earth, there I or eighth ! Is not every step from the proved the intelligence and the unity, the wealth and vanity of a world of sin have covered to set my Foot too.

it Bor, yea, sweeter than all Perfumes. in sin, and a yielding to the unwearied Can any one perish among the com- His Voice to me has been most sweet, tempter of the soul ?"

> One hundred years ago not a pound tidotes against my Faintings. He has

[REV. H. T. HUDSON, CORRESPONDENCE EDITOR.

of coal, not a cubic foot of illumination held me, and I have kept me from mine gas, had been burned in this country. the same everywhere, and so are light, when the world receives the fate of iniquities; yea, my steps hath he strength: No iron sloves were used, and no con-

And Bunyan adds - "Now while hd employed until Dr. Franklin invented the was thus in Discourse, his countenance iron framed fire-place which still bears him, and after he had said. Take me, ing in town and country were done by for I am come unto thee, he ceased to the aid of fire kindled in the brick oven a be seen of them. But Glorious it was, the hearth. Pine knots or tallow can to see how the open Region was filled dles furnished the light of the long win with Horses and Chariots, with Trum- ter night, and sanded floors supplied the peters and Pipers, with Singers, and place of rugs and carpets. The water Players on stringed Instruments, to wel- used for household purposes was drawn

come the Pilgrims as they went up, and from deep wells by the creaking 'sweep, followed one another in at the beautiful No form of pump was used in this counry so far as we can learn until after the commencement of the present century There were no friction matches in those early days, by the aid of which a fire MODERN. could be easily kindled ; and if the fire "went out" upon the hearth over night, Church? Such questions ought at Lather's nymns created no greater and the tinder was damp, so that the least to cause you to pause and sensation than did the Moody and San- spark would not catch, the al-ernative

A CONVINCING ARGUMENT. ILLUSTRATIVE TRUTHS AND INCIDENTS.

The following argument for total "More things are wrought by prayer abstinence is from the lips of England's Than this world dreams of. Wherefore let thy voice

"To drink deeply - to be drunk-is a Rise like a fountain for me, night and sin; this is not denied. At what poin day

does the taking of strong drink become For what are men better than sheep or a sin? The state in which the body gonts when not excited by intoxicating drink

That nourish a blind life within the brain,

 ness is the state farthest removed from If, knowing God, they lift not hands of praver.

Both for themselves and those who call them friend !

For so the whole round world is every WHY

Bound by gold chains about the feet of God

- Tennyson.

2. Prayer is the ascent of the soul. iod must be eyed and the soul employid. "Up with your hearts;" was anciently used as a call to devotion (Henhim sayage; a seventh or an eighth

3. We should act with as much enargy as if we expected everything from surselves; and we should pray with as within him withers, and the image much earnestness as if we expected everything from God (Fuller).

4. The perseverance in prayer which when does the sin begin?-at the first the Saviour commands on this occasion, must be well distinguished from the 'praying without ceasing'' of which Paul speaks (1 Thess, 5: 17). The latnatural state of the system toward the ter is a continual prayerfulness and living of the soul in connection with God, even when it has nothing definite to en-

treat. The former, on the other hand, s persevering prayer for something which one does not immediately receive, out as to which, nevertheless, we may spect that God will give it to us in Histown time and way (Luke 18: 1-8). (Van Oosterzee,)

5. Christians often have little faith in rayer as a power in real life. Any unerverted mind will conceive of the criptural idea of prayer as that one of he most downright, sturdy realities in he universe. It has, and God has decermined that it should have, a positive nd an appreciable influence in directing the course of a human life. It is, and God has purposed that it should be, a link of connection between the human mind and the divine mind, by which, through His infinite condescension, we may actually move His will. It is, and God has decreed that it should be a

A HUNDRED YEARS AGO.

mattin of the Mecklenburg Sunday School Concention, pens dlowing among other items: Whatever neav be true of the stians, and they are sometimes

and A little less high church cairs would doubtless enable "exto that would be of interest. for learn. "Co-incration of Barrists the daisting reading evils i low nor small ?" How on earth out the Princhard's intelligence atmosted niets could hold his nen conversions, the shows in and any concentration of the such

> nan in a m^{ay} - ƙwasalis nasike ineli Column have dames in Christ? term since into the water, but former than other christians they score up? If so, who ?

The truth is, that such acceletottlandish is, the above; and and There'l a great hue-andit deliberately, in the light of the of the past and the facts of the a, that this everlasting "Isan-"hen-thoa" spirit, fear of "coming the truth by co-operation of is with other christians," "you at inflawing Christ because you in just to," and other such-like stuff-does more to damage chriss then all the har-rooms in the

Lefts, neither few not small, arise tists? insult other "denominations ristians" by telling them they are diaging. Christ Incause they have

in, while he is with you, very thing done cannot be undone .- Wesley-

TROS. W. SMITH. Louisiang, N. C., Sept. 5th, 1878.

PERSONAL.

Bishop Doggett preached the opening ermon on last Sunday morning at the Vanderbilt University, and left Nashville on Monday night for Missouri. He is to supply his present and secure his future. He is not to trust in riches; he and our prayers for ourselves and for all

A letter from Bishop Pierce, dated

If the providence of God gass before, it is equally true that it follows after

the co-operation of Baptists with Some will increase and some will dechristians," How supremely dis- crease. All this is just like life. Some ag does this appear in the light ministers and circuits will be disapof the religion, intelligence and learning pointed, while others will be thankful e present age! It would be laugh- they ever were brought together. Some ed and green, who feels that he is called were it not the tup-root of a dead- will go where they did not want to go, to preach. He is as untrained as a as that continues to poison the and be very thankful that they were ever. Mustang colt; he does not know whether his of the river that ought to make sent. It is not impossible that both eir- Isaiah or Malachi come first. In fact this high time to be ashamed of not make people miserable by ceaseless are trying to persuade him that his first

esteen him, do the best you can grumbling and discontent when the - Wesleyan Advocate,

than his neighbor worth a million sit------

soul, and cannot secure his future. In

does not set his heart apon them. No

the world in those consecrated forms. is not to rely upon poverty. We ought not to despise the worship, The deceitfulness of riches is a Bibli August 30th, advises us that his health cal proverb. Mon are deceived while is improving, and that he expects to be they are seeking wealth and they are resent at the Kentucky and Louisville deceived by wealth when they secure it. It brings many things that are neces-

sary and many that are agreeable, but the things the soul most wants can neither come nor go with material wealth. -REV. DR. DEEMS, in Frank Leslie's Some must live and some must die. Sunday Magazine for October.

THE CALL TO GET READY.

We have a young friend, good-heart-

the rive of troit. What evils only and ministers may think more he knows next to nothing. True he has consuces, and to present every man that the skeleton found in the cave does moscibly arise from the "co-opera- highly of themselves than they ought to words, and they flow freely. But he of christians, unless they be, that, think, and the providential check and can't expound a simple text; he don't the "co-operation" is orded, the humbling is occasionally good for us all. know what "context" is; he don't know Ministers and circuits are bound to do how to use a concordance. Neverthethe best for themselves consistently with less, he wants to preach right away; he mutual rights, and provided it is done can't wait; he thinks that "souls are lone second-so, and thus litterly in a Christian spirit. But the thing perishing while he waits." We tell ting them with high-churchism be- done being done, what follows ? Make him frankly that "some souls will likely dairs. But this is their own fault; the best of it. Do not get soured. Do perish through his not waiting." We

E. A. YATES. | complaints. Put a cheerful courage on, call is to "get ready to preach." But and in the Lord's work let the Lord be he seems determined to preach without not sanctify-that does not make its are, in fact, counterfeit, for the chipping getting ready. We have known an im- professors humble, teachable, patient, can not be found on the flints, nor in the add take him with all his infirmi- own will and way. There is nothing patient boy tackle a big tree with a wel limitations, and make the best more detestable in a Christian, be he very dull axe because he was too lazy to and limitations, and make the best more detestable in a Christian, be he use the grindstone. And he never got tion at all-in, and you. It means that you minister or layman, than everlasting his tree down; but he bruised it badly. ful sham,

one; the thinker therefore is one." "ONLY PRAYERS,"

This was the response of a sexton think.

a Christian, and as 1 promised to do when I stood before the altar of the

key hymn-book. Probably no other remained of wading through the snow a standing at the door of the church to a bo you ever read your Bible? Do hymn ever had so great a popularity as mile or so to borrow a brand of a neighpasser-by, who asked what was going you frequent your closet for the purpose "Hold the Fort," while the "Ninety and bor. Only one room in any house was on within. It was on a week-day, and of sceret prayer ? Do you ever talk of Nine" and "I need Thee every flour" warm unless some of the family were ill; probably there was not much demand for the official's presence about the door, or with your triends? Do you have Sweet Singer," as Mr. Sankey is called, or many nights in the winter. The men as strangers could easily seat themselves prayers with your wife and children ?-- has been quite as tamous as the cloquent and women undressed and went to their in any of the pews likely to be vacant. Do your children and friends know that and talented Mr. Moody; so that Lu- beds in a temperature colder than that of One wonders why he should have been you are trying to be religious and get to ther's theory, that theology and music our modern barns and wood sheds, and for ns than that God should refuse, there instead of taking rest for body and heaven? Do you set a good example should be joined in closest union, has they never complained. soul within, while uniting in the service, before your aeighbors by going to been fully realized in our own genera-It is to be feared that, like his superiors church, keeping the Sabbath, and living tion. No grander music ever rose to in office, he had felt too much the force a Christian? Do you govern your heaven than swelled from the throats of but a life of active service for God and of the tendency in poor human nature to be satisfied with being an assistant to the religion and devotion of others. "Only Prayers." Like the sector, "Only Prayers." Like the sector,

of the word and carnest exhortation to vation? As parents, are you training higher kind of speech-the soul's truest which men will glorify God? The sun than his neighbor worth a million sit-ting at a short distance from him, and sitting there in the sure conviction that millions upon millions cannot satisfy his necessary to dispense with these. Ee- Finally, as a Christian, do you rebuke flows from his lips into strains of noble work for man is always helpful to man. Distrop McTyere passet through such a case as this the poor man trusts in riches and the rich man distrusts in riches and the rich man distrusts better than the poor fail of the West Virginia Conference, at which he will conference, at which he will conference, at which he will conference. sides the warm season, there are other sin, discourage wickedness, and do all rapture and melodious beauty? In no so is man's work for God; but another

 $\begin{array}{c} \hline \text{Firstonicg}, \text{Wy}, & \text{the sear of the very appearance of} \\ \hline \text{Virginia Conference, at which he will} \\ \hline \text{Virginia Conference, at which he will} \\ \hline \text{preside in the place of Bishop Pierce,} \\ \hline \text{who is not able to be present.} \\ \hline \text{Who is not able to be present.} \\ \hline \text{Firstonicg}, \text{Wy}, & \text{the sear of the place of} \\ \hline \text{Bishop Pierce,} \\ \hline \text{Mult}, & \text{while this is true, it} \\ \hline \text{behowes the rich man to consider case-fully, while riches increase, that he} \\ \hline \text{Firstonicg}, \text{Wy}, & \text{the sear of the place of} \\ \hline \text{Since Virginia Conference, at which he will} \\ \hline \text{Firstonicg}, \text{Wile vertices}, \text{while this is true, it} \\ \hline \text{behowes the rich man to consider case-fully, while riches increase, that he} \\ \hline \text{Firstonicg}, \text{Weather vertices}, \text{While riches increase, that he} \\ \hline \text{Firstonicg}, \text{Wile vertices}, \text{While riches increase, that he} \\ \hline \text{Firstonicg}, \text{Wile vertices}, \text{Wile riches increase, that he} \\ \hline \text{Firstonicg}, \text{Wile vertices}, \text{Wile vertices}, \text{While riches increase, that he} \\ \hline \text{Firstonicg}, \text{Wile vertices}, \text{Wile riches increase, that he} \\ \hline \text{Firstonicg}, \text{Wile vertices}, \text{Wile vertices}, \text{While riches increase, that he} \\ \hline \text{Firstonicg}, \text{Wile vertices}, \text{Wile vertices}, \text{While riches increase, that he} \\ \hline \text{Firstonicg}, \text{Wile vertices}, \text{Wile vertices}$ if we do not find it good to join even form your life, and live in the inture for acceptably by proxy. A paid choir, of north star, steady as needle to the pole with a few in listening to God's word God and for heaven. If you live right, no matter how great excellence in the and as flower to the sun. The inflexible man can enter the kingdom of heaven who does not expect that that kingdom is to supply his present and scenre his sical ability, can never make a man ease, safety, or even life itself. To such -----

IMMENSE ANTIQUITY.

which in Christian assemblies and else-The accuracy of scientific conclusions with their own throats and tongues the obedience. In paradise and at Sinai, it to have bounded over two houses. That praises of His goodness; or else the heart is enjoined. Ebal and Gerizim echo and the water in the lake was bodily lifted where is offered to God in other ways; as to the great antiquity of man has rebut Christians have reason to reflect ceived a serious shattering, in respect to with satisfaction on the amount of intel- the discoveries alleged to have been ligent and earnest piety, which in our made in the famous Brixham Cave, Deown and other lands has been sustained ranture music enables us to touch. - Ecconshire, England. If was asserted by and nurtured by the habitual use of ex- some scientific men, that the remains ract from Article by Mrs A. B. Mel ereises of prayer, and it is unworthy of lick, in Frank Leslie's Sunday Magathem to neglect the open door of the beyond question that man was on the and the tools found in this cave proved zine for October. sanctuary, whether at the seaside or the earth amerior to the existence of the 4.....

mountain resort, or at their own homes eave bear. But a later and more thor-"What is a man profited, if he shall gain the whole because "it is only prayers."-South- ongh examination of the cave discoveries. world, and lose his own soul ? or what shall a man

LESS SENTIMENTALITY.

ern Churchman.

now placed in the Christy Museum, has give in exchange for his soul?"-Matt. 16. 26. Profited! the loss is incalculable! been made, and the report presented to Other losses may be retrieved, the loss the Victoria Institute by N. Whiteley, It is the chief business of the pulpit honorary secretary of the Royal Institu-

of health or the loss of wealth : the bankrupt may redeem his tost money not to be gilding Christianity or paint- tion of Cornwall. Among the blunders -the diseased and bedridden patient ing it in beautiful colors, but to turn as to the facts, Mr. Whiteley notices : may have the glow of convalescence on needed protest against the too prevamen from unrighteousness to right- (1) naturalists now generally conclude his wan cheek again-but once the soul

is lost it is lost for ever! who hears the Gospel perfect before not belong to the ancient cave bear, but What would thousands now beyond God in the great day. The aggressive to the modern brown bear; (2) that the reach of hope and grace and mercy church must first of all be a saved, a regenerated church. What religion to be found was not close to men, is not the decisive test of the bear's leg, but tweive feet from it, or still more guiltily abusing? Spiritwhich many are guiltily triting with, or still more guiltily abusing? Spirit-nal voyager! see to it that the endless its reality and worth but of its ability and further, that the tool cannot be to conquer the world. What we must found in the museum; (3) that cases futurity which is your heritage be not insist on is that repentance when pro- and copies of a very perfect flint knife, strewn thus with the wreck of an imfessed shall prove to have been repent- which were sold widely over England mortal soul! and that you do not find, ance; that conversions shall be found as a copy of one from the cave, were when it is too late, that you are called genuine ; that a profession of regenerareally copies of one found in Ireland; to exchange a misspent time for an untion shall be accounted a fraud, unless done eternity! Go! on your bended (4) that pictures of tools, showing a it brings men into obedience to Christ, knees make the calculation of that inchipping on the edges, and alluded to by and destroys the dominion of the man finite loss, and accompany it with the of sin; that a sanctification that does scientific toen as due to human hands, praver-"So teach me to number my days, that I may apply my heart anto than this kind of ostentation in a place wisdom. loving, gentle, observant of all Chris- original photograph of them; (5) that "Use the golden moments well! tian and moral obligations, holy, neigh- the "scraper tool" and the "rod of ivo-Life is wastingborly, and brotherly, is not sanctificary" are not in the original list, nor to be found in the nuscum; and finally, (6) Death is bustingtion at all-but an offensive and harm-

Death consigns to heaven or hell !" We care not how much people may that the "flint tools" in the cave are ----feel, or think they feel, how deep and precisely like those which abound on "The worst unbelief of the present Windmill Hill, above the cave, and

power as distinct, as real, as natural. and as uniform, as the power of gravitation, or of light, or of electricity, A man may use it as trustingly, and as oberly, as he would use either of these (Phelps).

6. The prayer is always heard. We read in the glorious old Greek poet of prayers which, before they reached the portals of heaven, were scattered by the winds; and indeed there are some prayers so deeply opposed to the will of God. so utterly alien to the true interests of men, that nothing could happen better nothing more terrible than that He

nust pray for it solely "if it be God's will,"""if it be for our highest good ; " but for all the best things we may pray without misgiving, without reservation, certain that if we ask God will grant them. No man ever yet asked to be, as the days pass by more and more noble. and sweet and pure, and heavenlyminded ; no man ever yet prayed that the evil spirits of hatred, and pride, and passion and worldliness, might be cast out of his soul without his petition being granted, and granted to the letter. And with all other gifts God then gives us Ilis own self beside-He makes us know Him, and love Him, and live in Him, "Thou hast written well of me," said the Vision to the great teacher of Aquinum: "What reward dost thou desire?" "Non aliem nisi te, Dominenone other that thyself, O Lord !" was the meek and rapt reply (Farrar).

4.....

TORNADO.

show the character of the moving col-

umn of wind. Soon after it started it

appears to have bounded over, as it

were, one house, and again on the hill

A cow had her horns knocked or

blown off. Fifty-two chickens were ta-

ken from one place, and they have not

ing 350 pounds, were carried a quarter

These facts show the force of the tor-

nado: A wooden splinter was driven

been heard of. Two hogs, each weigh-

of a mile and not hurt.

should grant them in anger. So that,

if we pray for any earthly blessing, we

FREAKS OF THE CONNECTICUT Some curious incidents are related to

feel what a simple hymn sung by a God's voice. Its demands are imperaworshiping company of Christians can. tive. He dares not refuse them. The The heart, the soul, must speak them- Bible, all through, by the plainest preselves of the glory of God, and sing cepts, teaches the vital importance of

at half responds and the soul but halt | re-echoits blessings and cursings. "To s shown by the mud on houses a mile ingly ascends to the heights of grateful obey is better than sacrifice." Obediaway-mud which was taken from the ence is the staple theme with Isaiah and pottom of the lake. Captain Mix's Jeremiah. Passing over into the new theory is that the two storms, one from dispensation, " grace and apostleship are to bring all nations auto " the obthe north west and the other from the outh-west, met at an obtuse angle, and tience of faith;" an obedience born of hat the direction of the tornado was not faith and so perfect that every thought the resultant of the two lines, but that is subjected to the obedience of Christ who is 'the author of eternal salvation' one was the heavier storm and prevailed over the other.

DRESS IN CHURCH.

The Econgelist enters an earnest and lent ostentation of dress at our church services :

"Nowhere, we are ashamed to say, is through a lead water-pipe; a shingle was driven through four and a half inchthe bad taste of ostentation in dress more conspicious than here. It seem es of wood; some of the houses had holes as if, with many. Sunday is the grand through them as if pieces of wood had occasion for display, and the church been shot through them endwise. the place for self exhibition. In no Upon the lake was only one person, other country have we seen so much Daniel Reilly, in a boat. Stricken by show and tinsel in the churches as in ear, he hurried to the shore, but th some of our own cities. In Europeommotion of the waters cast him and not only in England. but on the continent-such display is rigidly forbid-

is boat sixty feet high and dry beyond the b ach, and, receding, left him bruisden, not by law, but by the recognized canons of good taste. Nothing is a ad and battered and suffering from a more certain mark of low breeding, shock whose effects may never leave in.- New Haven Palladium. of worship. It is only the new rich, what we should call the 'shouldy,' that

try to exhibit themselves in the house If there had not been such a thing as of God. But as that class is larger in oodness, I should long ago have given this country than anywhere else, we up all hope of earthly good. If not have more of these wretched exhibisuch a thing as grace, I should long ago have given up the hope of heaven. But goodness, grace, the merits of Christ for

tions.



