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Poetry.

WHO WILL MEET ME FIRST?

Who will see me first in heaven, When that billow rolls I gain; When the land has ceased from tottering, And the heart hath ceased from beating...

As my soul glides o'er the waters Of that cold and silent stream, I start to see the light of heaven, In the distant bright beams...

Who will greet me first in glory, When I rise from that dark night, Moving on the unknown waters Of that home beyond the skies...

So, my dear brother, let me have no more relations to my mortal view, But the dear one gone before me...

Communicated.

For the Advocate. INFANT REGENERATION.

BAGWELL, THOMAS AND ANDERSON.

These brethren are not alone in their views on this subject. This heterodoxy is spreading not only among the people called Methodists, but among other denominations also. That Methodist Arminian Theology is perfect, embracing all, and nothing but that which is true in religion, we do not pretend to say, but we are not sufficiently advanced in the science to have the doctrine of Original Sin as taught in our Articles of Religion suppressed by the unscriptural and unphilosophical notion of infant, or in-born, or post-born, infant regeneration. I use the different terms here italicized for the reason that the brethren who have written on this subject have got this particular point in an inextricable tangle, and that, without seeming to know it, now affirming the moral change to be in-born, then clearly implying it to be post-born, while the general drift of their argument absolutely requires it to be in-born. Now I do not propose to ridicule the brethren, nor flatter soever they may have rendered themselves to such a course of treatment, by attempting to expand a doctrine which of necessity leads to a ridiculous attitude, but believing them to have missed their way by leaning too much to the human side of the subject—regarding the regeneration of man more intently than the righteousness of God—I wish to treat their views, or rather themselves with due respect, and to make a suggestion or two that may be of service to some who are in doubt, and perhaps prevent others from falling into this error. I do not much hope to benefit any one who can read what our standard authors have written on this subject and then, pronouncing their logical and scriptural conclusions to be "egregious absurdities," still hold the doctrine of innate, or native holiness; but the many who have not these works, and perhaps some who, though they have them, do not read them.

The first thing to be done in the discussion of any subject is, to determine just what the subject is. In the treatment of the question before us, it is necessary to define not regeneration only, but the state of nature also. Then, and not till then, can we determine whether infants are found in this state or in that.

The natural state of man, as of everything else, is the state of life into which the individual is introduced by the regular operation of natural law, and in which it always moves in obedience to the instincts, appetites, and passions of its nature. If the nature be such in its constitution as to move the individual to acts of violence and to habits of vice, it (the nature) is said to be in a state of depravity, and the individual is of necessity, a depraved being.

Such is the state of all creatures that are under the dominion of that all-pervading power known as the animal nature with which (alone) the devil allies himself both in man and beast, and through it has filled the world with corruption. 2 Pe. 1: 4. The difference between this moral complexion of this state and that of the regenerate state, is that the one is good, the other evil; the one sinful, the other holy. In the sinful state of nature man is begotten (Gen. 5: 3), conceived, shaped (Is. 51: 5), and born. Job. 9: 34. Man is naturally "born of the flesh"—the flesh is sinful. Rom. 8: 3. The man thus born and brought up in the sinful state of nature is styled "the natural man." 1 Cor. 2: 14. Paul affirms that this natural man cannot know the things of the Spirit of God, because they are spiritually discerned, while he, being carnally minded is, and cannot but be, destitute of the spiritual knowledge which is peculiar to the regenerate state. To be carnally minded is to be in a state of spiritual death. Rom. 8: 6. The dead cannot receive

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.

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RATES OF ADVERTISING.

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THE THINGS WHICH ARE REVEALED TO THOSE WHO LIVE IN THE REGENERATE STATE.

Now if the natural man is moved by his own nature and the natural state of the world about him to "walk after the flesh," to mind the things of the flesh, of which he is born, and thus to linger in a state of spiritual death, with no power to discern or disposition to receive the disclosures of the Spirit, by which alone he can be restored to the state of spiritual life and power lost by the fall; then, indeed, is the natural state of man an evil, a sinful one—one from which we who have received the first fruits of the Spirit (regeneration) grow to be delivered. "Even we," whose spirit has been already delivered from the bondage of corruption, "grow within ourselves, waiting for the adoption, to wit, the redemption of our body" from the natural state of depravity, corruption and death, in which it must continue (because of sin. Rom. 8: 10) until Christ, by the regeneration of the physical world, shall "make all things new." Matt. 19: 28, Rev. 21: 5. For the sake of the thoughtless reader allow me to state that this "natural man" which Paul declares to be incapable of spiritual knowledge is in an unregenerate state, the natural state in which he was born. If he was born regenerate, spiritual and holy, then he has fallen from his natural-born state and is now in an unnatural, abnormal, monstrous state, and should be called the "monster man;" for there can be no imaginable reason for calling him "the natural man."

2. Regeneration is a spiritual state—a state of holiness into which man is introduced by supernatural power—the power of the Holy Spirit. The regenerate man is spiritual—born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 1 John. 1: 13. The state of the regenerate is in many respects the opposite of that of the natural man—a state of spiritual enlightenment as opposed to natural darkness; of freedom as opposed to bondage (Rom. 8: 21)—of subjection to the law of God as opposed to that in which man neither is, nor can be, so subject (Rom. 8: 7)—of spiritual life as opposed to spiritual death (Rom. 8: 6)—of spiritual knowledge as opposed to spiritual ignorance. 1 Cor. 2: 14, 15. Christ died for the natural man when he was a "menial" and "without strength" (Rom. 5: 6, 10) in his natural state. In regeneration the spiritual man becomes the "friend" of the child of God, and receives strength to discern spiritual things—to "put off the old man with his deeds"—to reform his natural life, habits and spirit—to cease to do the evil to which we are moved by the conditions of our natural state, and learn how to overcome the force of that law in our members which, while we are in our natural state, is constantly warring against the law of our mind and bringing us into captivity to the law of sin which is (born) in our members (Rom. 7: 23, 25), and how to keep under his body and bring it into subjection. 1 Cor. 9: 27. In regeneration we "put on the new man." This new man is renewed in knowledge after the image of him that created him, just as the old man was depraved in knowledge after the image of him that begat him. Christ, in whose image the new man is created, is spiritual. He knows the things of the spirit. He knows how to rule his own spirit, to love, obey, and please God. The "new man" led of the spirit, learns how to "put on Christ" and follow his example in all these and many more particulars—None of which things the natural man can do because he is "carnal, sold under sin." When he would do good evil is present with him; for the motions of sin which are (excited) by the law are constantly at work in his members to bring forth fruit unto death.—Rom. 7: 5. Now let these two states stand one over against the other, and then in the light of God's word and of the history of Adam's race ask your rational self whether the child or the father who has never learned how to exercise faith in God, is lying, prostrate, "without strength," in a state of nature, or standing "upright" in the strength of Christ, in a regenerate state; "being born again, not of corruptible seed, but of incorruptible. Observe, Regeneration is a renewal. A renewal in knowledge. Col. 3: 10. This knowledge respects the things of the Spirit of God—spiritual things—which the natural man cannot know. It is spiritual knowledge.—Now if it be said that the regenerate may be in such an undeveloped stage of life as not to be able to understand spiritual things, then we say, if he cannot understand—if he does not know how to use the gifts of the Spirit—how to believe in Christ—how to hold the mastery over his animal nature—how to distinguish between good and evil, but is habitually following his natural instincts to feel, foster and develop the animal above the spiritual as all the world knows the "natural man" has always done, and continues to do, from infancy to old age;—then, we say, he is most certainly not renewed in the spirit of his mind, and his state is manifestly no other than that of the unregenerate.

What could he move "egregiously absurd?" A regenerate person in an

unregenerate state! A regenerate person whose animal nature constantly drives him into all manner of excesses in search of self-gratification! A regenerate person, a child of God, born of the Spirit, but led of the flesh, of the world and the devil, far away from God into the dark mazes of sin from which nothing but the power of divine grace can ever recall him! Such is the state and such the course of life which has universally prevailed among men who are "naturally" engendered of Adam, but not of those that are born of the spirit.

If the status, privileges and powers of the regenerate be what they are represented to be in the scriptures, then are infants incapable of entering into "this grace wherein we stand and rejoice in hope of the glory of God." In the present state of nature and grace we become "the children of God by faith." The teaching of Paul is not that some are the children of God by faith, and some by native grace, but that all are such by faith. Gal. 3: 23.

If there be another way of salvation in this day of grace, the Spirit has not revealed it. We have no right, or reason, or occasion to assume that there is another. The facts revealed justify the belief that all who are incapable of faith are also incapable of regeneration under the gospel economy. One thing must be certain: All who are incapable of faith are incapable of enjoying or improving the gifts and graces which distinguish the regenerate from the unregenerate. If infants are in a regenerate state they might as well not be, for they are without a knowledge of the fact, without the capacity to avail themselves of its benefits, and without deliverance from the dominion of their fleshly appetites, which is the dominion of sin, still under all the disabilities of the fall, without strength and without hope! "Egregious absurdities" all. On every other subject we agree that God gives grace as we need it—according to our ability to receive it, and disposition to improve it. Heb. 4: 16, Jun. 16: 12, Matt. 23: 29. Infants do not need regenerate grace in this life.—They could make no use of it if it were offered to them. I say offered because it cannot be given. It cannot be given because in the infantile state of this life they are not able to bear it. The intellectual debasement of man which deprives him of all religious knowledge and enjoyment until he can be developed and indoctrinated by competent teachers is part of the "judgment" which "came on all men" "by the offense of one." Of what powers, capacities and privileges God graciously bestows upon them when he calls them from the present state of life to that which is higher, and into which flesh and blood with its debasing elements cannot enter, the spirit of revelation has not informed us; but that he does grant them capacity and power to receive and enjoy every gift and grace which may need, I am fully persuaded. If it be asked, at what time does the spirit regenerate infants that die? My answer is—just when they need it. Whether that be before, or immediately after death, or in the morning of the resurrection, I have not learned. But how anybody can find the evidences of spiritual life in infants, or what possible use they could make of spiritual privileges in their present inflexible state, is about as much of a marvel to me as Bro. Bagwell's exposition of Rom. V., which I propose to review hereafter.

Another thing noticeable at this meeting, was that Mr. Ivy requested persons and women to select individuals whom they would make special objects of prayer.—many such were converted, some of which I would like to relate if I had time and space. This demonstrates what St. John said, "the effectual fervent prayer of a righteous man availeth much." Rev. C. M. Anderson, has had some good meetings on this (the Newton) Circuit; souls were converted and added to the Church at Bethlehem and Hopewell; he preaches in power and demonstration of the spirit. The 14th Quarterly Meeting was held at Bulls Creek Camp Ground—about 28 conversions, and 25 accessions. Rev. J. S. Nelson, P. E., was in attendance. He preaches as if every sermon might be the last, showing how deep an interest he takes in immortal souls. He was assisted by Revs. G. W. Ivy, C. M. Anderson, J. C. Harsell, J. C. Crisp, P. F. W. Stunney, P. L. Green and Revs. Thompson, Killian and Jones and Rev. Mr. McConnie of the Presbyterian Church. All labored faithfully, and many sinners were captured, and when captured they took the oath of allegiance, and immediately enrolled under the banner of the cross.

While the preachers are pleased with their P. E., we may be proud of those who labor under him on the "central District."

I hope Bro. Ivy, and all others, will report their revival meetings in the Advocate in a future; they need not take very much space in their report.

M. O. SUGRELL, Newton, N. C., Oct. 16, 1878.

For the Advocate. "CONSERVATISM AND METHODISM."

Since our last General Conference "Lampooners and Critics have come in like a flood." When, therefore, I had read in the Advocate, which is the Organ of the N. C. Conference, the first article I had seen in that paper, with the above caption, I gave it a more careful perusal and concluded that it was a humorous criticism of Methodism—its doctrines and government. Having suggested this view to the editor, he gave me full liberty to review the article. When I began to write out my review I was totally oblivious of the relation the writer of the article sustained to the Methodist Church, nor did his name recall to my mind a single correct idea of that relation. I had, therefore, nothing before me but his name, and the outlines of his picture as they were drawn by himself. Fearing that there might be some improper personality in my criticisms of his article, I sought proper information, and when obtained, I eliminated every expression that would indicate that I knew him to be a young man, who was on his first year's probation for admittance into the N. C. Conference as an itinerant preacher. It was a matter of no consideration with me, in analyzing his introduction, to a grave discussion, whether it was written by Dr. Summers or the Rev. W. P. McCorkle. I did not refer either of these gentlemen as a fair subject of criticism; the true use of which is to criticize the productions of genius, and not men.

I am very glad to learn by this week's Advocate that my criticism has had the desired effect. My good brother McCorkle says after Josh Billings: "That a man's hind sight is a great deal better than his foresight;—then he makes this candid confession which does honor to his intellect and his heart, as follows:—"I have sometimes felt forcibly the truth of this remark. In regard to my essay on "Conservative Methodism," I must confess I have regretted its form, and, to some extent, its spirit and its matter." Now this settles the question between us. I am perfectly satisfied with this concession. But there is another sight which we may very profitably use: that is "hind sight." I therefore leave my young brother to his introspection, as well as

his hind sight, by which he may reconcile to his sense of decency and propriety, his column and a half of injurious personalities, which are totally impertinent to the question which he has so frankly settled between himself and B. T. Blake. Wake Co., Oct. 14th, 1878.

A WORD OF ADVICE.

Mr. Editor: I think I can not do you better service than by giving you some judicious advice, and wholesome counsel, as to the way you should conduct your paper. I know you are a modest man, and a man of sense, and as I know a great deal more about the work you have undertaken than you do, I feel confident that you will most gladly avail yourself of the advice I give you, and so great pleasure to give. And I wish, I'm fond of giving advice. In this respect I am peculiar. I suppose this comes of my generous nature. If at any time you are in doubt and perplexity, no matter what the subject, just apply to me and I shall certainly give you the most valuable and timely help.

In the first place, dismiss at once from your mind the idea that editing a weekly religious paper is a difficult work. Nothing is easier. I am acquainted with a large number of persons who edit papers, and who know just how to do it, and we think it is a great deal easier than preaching or school teaching—easier, even, than raising the tithes in church regularly on Sundays. Don't disturb yourself by false and exaggerated notions of the difficulty of the task for which you are about to undertake a mountain. All you have to do is, to put in the paper all that you ought, and in the paper-basket, all that you ought to put in the paper. All that you have to do is to please everybody, and offend nobody. Adapt your paper to every variety of taste, and no matter how much you may offend everybody asks you to do. Make nobody angry; mortify nobody. In other words, let everybody edit your paper, and you will soon see how nicely you will get along. You will get along. You will have an easy time, as long as the paper lives.—Southern Christian Advocate.

THE SPIRIT.

In his pulpit he stood. He read with care From the luminous Page of Light; He led the people in great prayer, And preached with fervent might. "Tears his and his own" (the third soul said), Of teaching and teaching the human race.

He told of God's holiness, infinite, grand, "That people sit with heads and hands; With their sick hearts and weary, weak hands, He made the heart-strings thrill, Till God's love and charity's pain, Till they wept, and bowed, and were born again.

From Sabbath to Sabbath the people came, And through his pulpit, it was found, Many were saved by his glad, glad sound, And with words of love were bound. The uplifted heart and the falling ear Showed their own work accomplished there.

But God sent a word to the preacher's ear, Which saddened and pained his heart, "I'll give my work a completed hour, 'Till the count of grace above be done, In vain were they preaching without the presence Of the poor blind man on the pulpit stairs."—H. W. Wright.

Oh, brethren, who stand to proclaim the word Of truth and tender love, Beware for the people's prayers, that are heard In the courts of grace above. God knows how much of the work he theirs Who pray from the press and the pulpit stairs.—H. W. Wright.

MIND TENSION.

The London Lancet says: "It is a common subject of marvel that criminals in presence of immediate execution are usually self-possessed, and often exhibit singular composure. The doomed creature sleeps through the night before his violent death, and rises composed to pass through an ordeal. The exceptions to this rule are few, and there is no reason to suppose that the individuals who display greater emotion, or who are prostrated by the agonizing prospect of death, feel their position more acutely than those who preserve control of their demeanor. It is a prevalent but groundless error to suppose that the state of mind in which most capital offenders meet their doom is one of serene and paralyzing amusement. They retain every faculty, taste, concentration, and even special thoughtfulness, and are punctilious in the observance of rules and the adoption of measures to minimize their own pain, and the trouble and sympathetic suffering of those by whom they are surrounded or who will be left behind. Their mental and physical derangement, during the last few hours of his life, in the immediate presence of a cruel death, is self-possessed and tranquil. His pulse is even less disturbed than those of the officials who are compelled to take part in his execution. Why their position is more anxiety than that of the executioner, the mind has reached what may be designated a 'dead point' in its tension. The excitement is over, the agony of anticipation, the troubling doubt between hope and fear of escape, has exhausted the irritability of the mind, and there is, as it were, a peaceful interval of passive calm between the end of the struggle for life and the bitterness of remorse which begins at death. In this interval the mind is released from the tension of its effort for self-preservation and almost relaxed with the assurance which it receives with certainty, even though the assurance be that of impending death."

THOUGHTS.

Constantly choose rather to want less than to have more.—Thomas a Kempis.

Children are unconscious philosophers. They refuse to pull to pieces their enjoyments to see what they are made of.—Neecher.

On this itch of the ear that breaks out at the tongue! Where not curiosity so over-busy distraction would soon be starved to death.

Love is not altogether a delirium, yet it has many points in common. I call it rather a discerning of the infinite in the finite of the Ideal made real.—Sartor Resartus.

A little girl who was somewhat out of sorts, but whose exact ailment no one had been able to discover, amended her evening prayer of "God bless papa and mamma," by adding, "and cure me if there's anything the matter with me."

Sam, you are not honest. Why do you put the good peaches on top of the measure and the little ones below?" "Same reason, sah, dat makes de front of your house all marble, and de back chiefly slop bar!"—St. Louis Spirit.

PAY YOUR PREACHER.

A church calls and settles a pastor. A positive understanding exists between the two parties. The pastor has no other source of income but his church. Carelessness upon the part of the members will soon bring want into the pastor's home. Pay-day, although it comes thirty days off, has come around; and the grocer, bookseller, tailor and landlord, all want their money, and of course they all expect "the preacher to be prompt." The preacher is perplexed—almost ashamed to pass along the streets because he has pledged himself to pay his bills to-day; and now he finds it impossible to do so, because the church has not fulfilled its part of the agreement. His honor, as a man and minister, his honor as a pastor, and that, too, when he was doing all within his power to avoid it. He must go and make an explanation of the matter; but this does not put the accumulated bills that are now due. In some instances this need not produce any special feeling; but in other cases the man of business will be disappointed, and in some instances, as in the case of "discuss," in his own mind, if not with intimate friends, whether these statements are true or not. The pastor's standing is lowered, and it will require months, and perhaps years, to re-instate himself in the confidence of the business men in his town. This is sad, very sad! The pastor under such circumstances, cannot stow or do any work well, because his unpaid bills haunt him by day and night. He begins to feel that the church is not satisfied with him as a pastor; and he, too, is disappointed in his expectations. His work is not so successful as he would wish it to be. He feels grieved and lured. The church has disappointed him. Soon a watchful deacon or some good sister makes a sad discovery. The pastor does not preach as well as he did. They are mortified at the terrible failure he made last Sabbath, because "deacon Brown and lady Major Smith" were not in the church. A special request of Deacon Jones to hear "our new pastor," who had been quite popular until within a few weeks. In a few days the deacons have a special meeting, the pastor is dismissed, and the conclusion reached is, we have been imposed upon by a man of no special reputation. Soon arrangements are made, and the pastor finds it necessary to resign. The church, at a full business meeting (because the members will attend on such occasions,) passes a series of resolutions, highly commending the pastor for his faithful services, and his "highly commendable" resignation, and strongly recommending him to some good church that may be looking for a good pastor, which has just disposed of a good patient man under similar circumstances. And if the moving pastor leaves a dollar unpaid, or does not refund the money borrowed to him, or does not settle up his account, he is referred to as being very slow, but not absolutely dishonest, and the church is not at all surprised that such men have to move often. But the church assumes the debt, because a good part of the pastor's salary is unpaid, you will remember, and it is not until the next meeting that the pastor is referred to report "nothing done" at the next meeting. The pastor waits a few months, or years—which is not unusual—and if he asks for the balance due him, the conclusion reached by the church is, that he was preaching for money, and not to win and build up souls in Christ. We cannot too strongly emphasize the very great importance of pastors meeting promptly their financial obligations; but alongside with it, and with equal force, we would urge the great reasonableness and necessity of the church being equally prompt in the payment of obligations to the pastor. Failure upon the part of the church must always result disastrously to the pastor and his work. "Owe no man any thing, but love one another." (Romans 12: 8).—New York World.

THE FRUITS OF SORROW.

Afflictions are designed to produce glorious results. "For we know that all things shall work together for good to them that love God." Theills we suffer here are but the seeds of future bliss. They may be sown in this life, but they will blossom gloriously in the world which is to come, and bear much fruit for our eternal enjoyment. Then we realize that what we now call "afflictions" were only blessings in disguise. Instead of being injured by trials, we shall find that we have been benefited; and our loving Father has turned the curse into a blessing. My brother, though God may afflict you now, yet he does not mean to distress you. Though you are called to pass through the deep waters of affliction and the fiery trials of earthly sorrow, yet He has promised that "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; neither shall the flame be kindled upon thee."

"When through the deep waters I call thee to go, The rivers of we shall not thee overflow, For I will be with thee, thy troubles to bless, And sanctify to thee thy deepest distress."

When through fiery trials thy pathway shall lie, My grace all sufficient shall be thy supply; The flame shall not hurt thee; I only design Thy dross to consume, and thy gold to refine."

Blessed is the man who comes out of the fires of affliction refined, mellowed and purified, who can look up lovingly to the One who has sent the trials, and kiss the rod as it smites him. The Lord has said: "As many as I love, I rebuke and chasten." But to believers afflictions are transient, and will soon cease. The end of this mortal life will be the end of all their sorrows. The next morning of joy will follow it which will be really long—long as eternity. How short then this night compared with the day that succeeds it! It is a night of mournful sighing before a day of endless singing. The manner not, afflicted one, at God's dealings with you, and think not your sorrow is heavier than you deserve or can bear. If any other discipline would have sufficed, depend upon it, He would have given you the lighter and withheld the heavier, for God is love. An awful sorrow will be protracted and severe in your affliction? Go to the fountain of all consolation, where alone it can be found—the mercy seat. "Is any afflicted, let him pray." "Call upon me in the day of trouble, and I will deliver thee." In all afflictions, plead this promise in all thy heart, flee to this God. Be submissive to all God's dealings with you, and think not your self forsaken, although the Lord has sent tribulation upon you, for this is the way to the kingdom of heaven. Christ bore many afflictions for your sake; bear all your afflictions for Christ's sake!

NO SABBATHS.

Bishop Wightman writing from Denver, Colorado, August 30, contributes an interesting letter to Mr. Coleman of the Southern Christian Advocate. It comes in his way to give our city a word of admonition. He says: "To what size one of these Western cities that it, indeed, a railroad and river centre in this New West, may well battle conjecture. And what with the natural growth of population and the inflow of foreign swarms; the universal cultivation of the magnolia plant, with soil inexhaustible; the indefinite multiplication of the means of material and mental gratification; the gradual, possible wearing away in the popular mind of the old restraints of moral and religious ideas of obligation; with no Sabbaths for the masses beyond the call-days of recreation, sports of drinking, dancing, and the like; the mind may well pause when thoughts of this sort pass before its glance. Even now, what are the facts? Just a Sunday or two before the yellow fever made its appearance in New Orleans, six thousand people went to Lake Pontchar, on pleasure excursions. Sunday pleasure excursions are advertised in the papers and placarded on the fences of the streets, in how many American cities? Where there is no Sunday for the worship of God, there can be little or no general belief in the magnolia plant, with soil inexhaustible; the indefinite multiplication of the means of material and mental gratification, unbelief, then moral obligation needs to its speedy fall. How easy then for labor to look on capital with jaundiced, evil and watchful eye. How easy for Communism to gather up its sturdy, unshod fists. Then they fly to the black flag, and cry the war-shout of the old French Revolution—no God but pleasure; no hell but in the imagination of priests; no heaven beyond the sparkle of the wine-cup, the revelry of German Can Can, and the flashing glare of the lights; no more seize the money of the rich, rife, burn, enjoy."

THE MOST PRECIOUS STONES.

"A nobleman who had been showing his costly cabinet filled with valuable things and rare and beautiful precious stones, to a friend, told him that his precious stones were not diamonds, but they did not return any income to him. His friend replied that he had only two stones, which cost him ten florins each, but they yielded him two hundred florins a year. On expressing his surprise the nobleman was conducted to the mill and shown the mill-stones. The most precious stones, it seems, are mill-stones; and some may be surprised to know that the most precious metal in the world is iron. No other known metal is one-fourth so useful. The diamonds and gems might be sunk in the bottom of the sea, and very few people would suffer in consequence of it, but if the mill-stones were taken from us, our lot would be extremely unpleasant. So gold, and silver, and other precious metals might be taken from us, and we should feel the loss far less than if we were called to part with iron. And if mill-stones are more precious than diamonds, and iron more precious than gold, so also the most precious men are not the elegant and ornamental aristocrats who shine in wealth and splendor, but the toiling laborers whose horny hands win bread from the sterile soil, and who sow the seed in the field, and he who plows, and plants, and hoos, and reaps, is furnishing bread, without which the haughtiest and the proudest would suffer, starve, and die. Let us give honor to the precious things; let us honor the mill-stones above the diamonds, the iron above the gold, and the honest, hard-working man above those who shine and glitter, but who are less useful, than their humbler brethren.—The Christian.

REVELATION AND SCIENCE.

We are deeply interested in two classes of facts, namely: The facts of nature. The first classifies makes up the body of what we call theology. The second classifies makes up what we call science. Adhering to either is always safe. Speculating or philosophizing without either is not only unwise, but vain. It is painful to see men great in science, prejudicing and betraying science by weak philosophizing. It is equally painful to see men, great in the knowledge of revelation, neutralizing their teachings, by vain speculations. God's word always returns void. When scientists adhere to science, and theologians adhere to the word, we shall not be troubled with skepticism in discovery nor with weakness in spiritual teaching. A crop of little Moslems is less dangerous than a crop of big Moslems. For a much smaller man can receive what God tells him than is required to find out in advance what God ought to tell him. Let us now have a decade of scientists and preachers who do not philosophize, and we shall have a decade of discovery and revelation and revival in religion.—Christian Advocate.

THE CHILD MISSIONARY.

One Sabbath, on an island in the Indian Ocean, a missionary was studying a sermon to preach to the children of the people. A little boy, about half-clad came in and said: "O, do so love my Jesus? My I do something for his name?" "And what can you do?" said the Missionary. "Blushing and stammering as if afraid to speak, he said: 'I will do it all. I will be always there! I will do it all. Please let me ring the bell.' While he was a boy he rang the bell that invited the people to church, and when he became a man he preached to his people the same glad news that he commenced calling the people to hear when he rang the Sabbath bell. "You are young to call the people by bell, or mouth, or tract, or inviting children to a Sabbath school; and as you grow up you will be trained servants and soldiers to serve Christ anywhere.—S. V. Christian Advocate.

PLANTING TREES.

The season for fall planting will soon be upon us, and a few timely hints will not be out of place now. After the land has been selected and prepared, the first thing to be done is to choose your selection of varieties. This can be done to the best advantage by consulting the markets and seeing which kinds are in best demand at the best prices. Having made your selection, then go to some reputable nurseryman (there are lots of honest men among them) and select your trees better, tell him what you want, and see that they are properly taken up and packed. By all means, avoid sending a distance for stock, for in ninety per cent. of cases you cannot only do just as well nearer home, but are much more certain of getting a vigorous growth from the very start. When the trees arrive, go yourself with a man and a good stout boy, and go about it in a business way. Before the roots are put into the hole, dip them into mud made of the rich surface mold; this will cause the roots to settle better, and will keep them from drying. Fill up the hole level with the surface, tread it down with the feet, adding more dirt if it sinks down; when the plantings is completed have a little mound with the tree in the centre. Set all the trees a little deeper, if any thing than they were before taken. It has been said that to insure a healthy growth the trees should be planted in the orchard in the same relative position to the points of the compass as they stood in the nursery. Our opinion is that this is one of the old notions, however, good, it is not to be followed; it cannot do harm; hence it would be well enough, if thought best, to mark each tree when taken up, and plant it in the same position, or ideas to the contrary notwithstanding. At this season of the year it is an excellent plan to set up saplings four to five feet high and three to four feet broad, which will not only protect the tender roots, but act as a protection from the winds and frost, as well as keeping vermin from the bark. This little mound can easily be removed in the Spring when the trees commence to grow, which will not hurt them, and after the ground has become well settled. Trim all trees before planting. All the leading shoots should be shortened back one-half to two-thirds of this year's growth; if the roots have been much injured by taking up the principal branches will bear steeper pruning. In any event, do the work intelligently, and then if your trees die the nurseryman can be blamed—some.

Dean Stanley made a pilgrimage to Mount Vernon while visiting the Capital, Denver, Colorado, August 30, 1878.

A WHOLE FAMILY IN HEAVEN.

The following eloquent passage is from the pen of Albert Barnes: A whole family in heaven! Who can picture or describe the everlasting joy? No one who is not a family man, nor son, nor daughter, aware that in the world they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascended together. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory which shall be everlasting. In their hereafter is to be no separation in that family. No one is to be below on a bed of pain; no one to sink in the arms of death. Never, in heaven, will a family be separated in the slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant that in his infinite mercy every family may be thus united!

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