OUR AGENTS. the traveling and lo : preachers in the bound Any person sending us ten subscribers, for

Poetry.

OUR LOST.

shadows of death to the sunlight he place he, blessed with their presence and

work which they left and books which they though still with an elemence

hisper comes gen ly, "Nay, do not the wrong

toil at our tasks in the barden and heat

To rese to the giory that each s the throne

We estime who are walking in para-terfair,

they live like ourselves, in God's infinite care Margret E. Sangeter.

Communicated.

For the Advocate. MORAL CONDITION OF CHIL-DREX.

MY REVIEWER BEVIEWED.

would immediately think as I do embrace the opinion which I enown views was stimulated in part conscionsness of the fact that are many others in the category ny self not satisfied with former on this subject, but ardently wish the manes or our sainted theoancestey, because I called in

coverned by instinct, but was ready to hange his opinions puripassu with an nerense of light.

uld not blindly follow Mr. Watτ he, in his Institutes, teaches nal regeneration which I do not I cannot implicitly follow Mr hat the child is guilty, than which can I follow Bro. Lee; for he to have no settled opinion upon ect. In searching for the truth is subject, I have turned from incertain oracles to the "oracles ture are deprayed.

grace in this life."

4. "If infants are in a regenerate state

they might as well not be; for they are

without a knowledge of the fact."

egeneration."

Lee legins his article in a vein rule (though he disclaims it, and him the benefit of his disclaimst as every pleader does, who is us of a bad cause. He intithat Bros. Anderson, Thomas, self are building upon a movable s-that we are in an "inextricable without seeming to know it"our trouble results from considery one side of the subject-that thus led to a "ridiculous atti-And yet he neither refers to our ent nor the proof.

argument is good in its place, by bearing whatever upon the subve native depravity which-in a ible sense, has never been denied; id that the nature must be changed, a etrine specially insisted upon by my-

In discussing the first proposition, he etrates the same error that has conno distinction between native

Scripture to prove native depravity, fountain that needs purification, so that original sin? How can it go to heaven of regeneration, upon specific conditions text; viz : Ps. 51: 5. The

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



[REV. H. T. HUDSON, Corresponding Editor.

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# Vol. XXIII.

ble as long as man has a soul. The

passage in John, quoted by Bro. Lee,

was the vituperative language of indig-

nant and scoffing Jews to the man born

blind, whose sight Christ had recently

restored. Certainly we are not driven

to the necessity of taking this passage

to support any doctrine! It is proof

like this that makes infidels churkle. If

it supports any doctrine, it is that be-

was the penalty for his offence in a

previous state or the sins of his father;

both which are denied by Christ. The

other passage from Peter does not refer

that deep state of corruption in which

the gentile world was reeking; viz.,

"laseiviousness, lusts, excess of wine,

avelling, banquetings, and abominable

idolatries," (1st Pet. 4:3) he says they

have "escaped the corruption that is in

the world through last" (2nd Pet. 1:4.)

tions of the blindness, deadness, and

fleshly mindedness of sinners, not chil-

dren. To be in any of these states ac-

James answers this question (James 1:

14, 15. He is drawn away by his own

lust (desire) and entired. When desire

hath conceived it bringeth forth sin, and

sin when it is finished, bringeth forth

death." Paul says (Eph. 2: 1, 2, "you

trespasses and sins," wherein ye walk-

Their state of death was the result of

The other passages quoted are discrip-

lived by the Jews: that his blindnes

Raleigh, N. C., Wednesday, Oct. 30th, 1878.

The Faith once delivered to the Saints.

a mere cipher. Does Christ treat them as such? Does he say, "of nothing is the kingdom of heaven?" When he says, "except ye be converted and become as little children," does he mean that we are to become nothing? Is

mere cipher in the universe? I shall close by asking Bro. Lee a to rative depravity; but, referring to few questions. 1. Is the child at his birth embraced amo ?"

in the atonement, and is he born under the agency of the spirit? 2. Has he a mind? If so, is he not a fit subject to be acted upon by the

Spirit in discharging his offices? 3. Is he deprayed? If so, does he not need the application of the atone ment to fit him either for life or death 4. If he has a mind (or thinking sub stance) and that deprayed, and in the cording to the Scripture implies colition sight of the law he is a sinner, then is and actual sin. How does a man die? he a cipher?

> J. T. BAGWELL. Goldsboro, Oct. 20th, 1878.

For the Advocate. BRO. BORRETT: I have read, more than nce, attentively Bro. Yates on "Infant hath he quickened who were dead in Salvation, No. I and No. 2. I highly esteem him as a man of moral and intellectual worth. Hence, I never fail to read with more or less interest and habitual wickedness. The man is con- profit any contribution in the paper iemned who is guilty of sin which, ac- having his signature.

cording Mr. Wesley, is the voluntary If I may be allowed to say it-I retransgression of a known law." In a regard myself as somewhat of a comstate of condemnation, he is dead so far pliant "homo genus,"-as with my as rights under law are conceraed. "To first article, a few weeks ago, touching be carnally minded is death." This re- the moral status of infants. It was fers to a cultivated worldly disposition. written at the special request of a broth-They that are after the flesh do mind er dearly beloved, and whose intellect I the things of the flesh.' Spiritual rate as much above the ordinary; so blindness is the result of persistent re- with this. I write at the instance of fusal to believe and obey God. (Isa. 6: one whom I have, many years since, point. I prefer a written one through spiritual; yet, in a degree, they 10; Mat. 13: 14, 15; 2nd Cor. 4: 3, 4.) learned to warmly love, and whose in- the Advocate. Please seat yourself on nal. Accordingly, believers are con- been able to remove. They have come sult of habitual sin : "Then may ye al- have an inclination toward temptation, so do good who are accustomed to do -especially temptation from such sour-

seil. I have referred to these passages ees, owing to the "tilt" of original sin, regarding the habitually wicked, not write I must. because they have any bearing upon the Bro. Yates, I am very well satisfied, subject of the moral status of children, strictly observes that good motto which but to try to liberate Bro. Lee from his I claim to observe myself-"Think and

"inextricable tangle," and assist hun to let think." Differing with me, as he distinguish between that which is in- may perhaps, therefore, I believe he nate and that which is the result of will, nevertheless, allow me to say that habits of chance. I agree with Bro, he has shown himself more a master of Lee as to the character of a sinner, and the situation in his handling of the Rev. the necessity for and character of regen- Dr. Pritchard than he has of Infant eration; but that is not discussing the Salvation. He will please give me percondition of children at all. I wish to mission, herewith, to move (without a point out the heterogeneousness and in- doubt that I shall have a second to the from Adam ?" He answers, "That the Delilah which we are told is gone, validity of some of Bro. Lee's arguments, motion), a vote of thanks to him for by stating them in the form of distinct the decidedly becoming way and manner propositions. And then I shall ask Bro. in which he has dispersed of that cler-

it into a consistent theological system. I tian article. 1. All children born according to na- A minister of the gospel, who can which law runs throughout the spirit. "The forcible pertinency of this some- affirmed the positive of this, the M. E. 2. "Infants do not need regenerating and unprovoked flings at other branches | Hence, says David, "Behold I was quoting of it. 3. "All are saved by faith: all who I must say, in all plainness, yet in all mother conceive me." Asks Job, stated, that an infant may be justified are incapable of faith are incapable of affection, has quite a strange notion of "Who can bring a clean thing out of regenerated, and still have a corrupt. ness; and stands in need of such broth- plained, "No one differs in natural an adult; still have the carnal mind in erly correction as Bro. Yates has so moral character from his parents; but it, hoped, may "bring forth fruits meet naturally depraved and spiritually un- tween an adult believer and a regenerat-5. "Infants are incapable of entering into this grace wherein we stand. I for" a true "repentance."

have selected these propositions from subordinate importance, and vet they are the only parts of it that touch the If infants are deprayed and embraced these disparaging reflections toward oth- toprocesses of thought, purpose, voli- Both may transgress Divine law, owing n that terribly obnoxious class describ- er denominations.

ed in the first part of the article, and nothing unclean can enter heaven or be is anything I do cordially hate, it is course, not to an infant, fit for Divine communion on earth, then this wicked denominational strife."the necessity for their regeneration lies May God speed the day of its end, and both in their own moral condition and that of a general complete exemplificaegeneration. Hence proposition (2) pleasant it is for brothren to dwell to-

and all who are incapable of faith or in- and harmony, say a hearty amen. capabel of regeneration"-and Christ | And now, my brethren, indulge me, says, "Except ye be born of water and of if you please, a short while touching

disposed to go into. Beginning with the 3d paragraph of becomes corrupt by sowing to be purified, not the stream. If the I do so represent him (correctly) may fied for which, in good faith, I conmind of the child is not sufficiently be seen at the beginning of the second tend. developed that the stream of rational paragraph of No. 2. "But some man What God does for us, and in us-He quotes several passages | conduct has begun to flow, yet he has a | will say, What about its (the infant's) | that is, the work of justification and ingle one of which is applicable when it does flow, the water shall be with its corrupt nature? The answer | -repentance and faith-complied with | winte girl sac has raised from a baby. sweet and pure whether the child is con- is that it has no corrupt nature .-Pet. 1:4. The passage in Lee makes the benefits regeneration de- taken in harmony with the scope and infant, is purely passive, i. e., unrenore proves native depravity pend upon the subjects cognizance of tenor of the Bible, teaches any such sisted, in both cases, complexion of Seth was light the fact. Both in the infant and adult, doctrine." What ! The doctrine that As I said in my previous contributhat he was grave or gay; in- the fact must precede a knowledge of an infant child of Adam's fallen race tion, I endorse, without the slightest

God before he "knew the Lord " (1st pianism. I'll not quote him any fur. both of our faith and practice." Sam. 3:7.) If infants are incapable ther along this line; as 1 suppose it Now, if any one can see how infant from want of knowledge of being renew- unnecessary to the doing of him justice, justification-deliverance from the pen-I shall try to do.

any desire, more than he, to make out have yet been able to do. such a large per cent of the human family the dear little innocents a big parcel of It strikes me that one has not read

that he does not believe that infer to large.

to be able to furnish us a correct oral only in part. In a degree, according to Conference, there is an incongruity or written decision on this important the measure of their faith, they are between these two facts which neither your head is level on this point, that they test a will not among and and a

is to say-you are on my stels. Bro. Yates and I, and, far more than in Him; and yet find a heart all, God's blessed word, are perfectly ready to depart from Him, a proneagreed that infants are the saved sub-

"But then," asks he for the objector, fatal consequences. It cuts off all "did not the child bring something evil | watching against our evil nature, against come from Adam, but the child did not It tears away the shield of weak be- it is superfluous to affirm that infants bring it." Be it granted, as justice and lievers, deprives them of their faith, and cannot sin, that they are not guilty. Lee to "untangle" his web and weave ical brother for his manifestly unchrist truth require. But the child inherited so leaves them exposed to all the assaults that they do not deserve God's wrath it, according to the law above stated, of the world, the flesh, and the devil, and damnation. Whoever may have suffer himself to make such ungracious ual, as well as natural, universe of God. what lengthy extract fully justifies the Church, South, has vehemently denied higher among the American ministry, o of Christ's Church as Dr. P. has made, shapen in iniquity; and in sin did my | The point I wish to make is this, as christian propriety and brotherly kind- an unclean ? not one." Properly ex- depraved, sinful nature, as truly so as wisely administered; which, it is to be as are the parents, so are the children. An important point of difference be clean." For this reason the necessity ed infant is plainly this, and truly too A little surprising is it, to say the of the infant's being regenerated, or The former cannot, as a believer; candifferent parts of Bro. L.'s article. They least, that a minister of sense, as Dr. born again, in order to its being fitted not, and retain a sense of his acceptappear there as if he regarded them of Pritchard is, does not see, and seeing, for the kingdom of heaven; which bless- ance with God, commit sin, that is, desist from, what is so palpably evi- el work, I must believe, is done in it knowingly and willfully violate God's dent, that he is only subserving satan's by the Spirit of God, in virtue of the law. The latter is not capable of comcause and not Christ's, in making atonement of Christ, without those mitting sin, as thus poperly defined.

ven-a pure, sinless abode. the spirit ye cannot enter the kingdom of Brs. Y.'s Infant Salvation Nos. 1 and objection-I challenge any one to show transgress, but the adult believer, canheaven"-what becomes of idiots and 2. To undertake anything like a full me one-having any foundation in not, or, if you please, will not, sin; it nfants who are "incapable of faith ?" notice of them would require a much truth, can be urged, or assigned against will not be his will to do so. The re-Our instinctive notions of justice revolt more lengthy communication than I am it. It clearly seems to me that we generated infant may transgress; but just the same, to accept the declaration the fact the same, or so intimately can- his No. 2, I understand him to say of our Lord, "Of such is the kingdom Bro. Y. alone, or get Bro. Bagwell after accted that one cannot take place with- that Adam's offspring have not inheri- of heaven," that is, present heirs of him out the other, or would be no advantage ted-received by birth-from him a heaven, being purified through the without the other? If the teaching of corrupt nature; but merely the tendency blood of Christ, applied by the eternal ravity and corruption by actual Christ concerning regeneration means to a corrupt nature. I think this is a Spirit. I'll not stickle about a mere any thing, it is that the fountain must correct statement of his position. That term; it is the glorious thing signi-

or stupid. The popular ex- the fact. It seems a bold and gratui- has not a corrupt, that is, a fallen, de- mental reservation, the 7th and all the of this passage is based upon tous assumption to say the person derives prayed, perverted nature? If this is rest of the articles of our Religion; not

view comport with the history of am at a loss how to understand such an "with a heart unto righteousness," as Samuel who was given to and accepted by assertion ! It smacks sharply of Uto- "the only rule, and the sufficient rule,

ed-and entering this grace-they are which, as an honest seeker after truth, alty of God's law, and infant regen-I'll grant that what I am now going compatible with the 7th article of our to write is not argument; it is this: I Religion "of original or birth sin," than do much regret that my dear brother adult justification and regeneration are, holds such a position. Not that I have I simply have to say, it is more than I

corrupt humanity. I do sincerely hope the epistles of St. Paul understandingly I do misunderstand Bro. Y. Wasn't who will say the said article is not conit written, my brother, "Currents cal- sistent with the justification and regeneration of Abrits, and, for a sub-Surely, Mr Editor, Bro. Y. would stantially similar reason of infants also. not have us infer from such a position I'll not quote it; nor have I space to en-

are fallen, deprayed, sinful creatures ? No one of ordinary capacity, and according to the law of like produces with an unprejudiced spirit, can, I ap- definition. Call it by what name we like; like cause, like effect, proclaimed prehend, read Mr. Wesley's two sermons prefer. The fact is before us; to be by the Great Teacher to Nicodemus, -"On sin in believers," and "The re-"That which is born of the flesh is pentance of believers," without being flesh," &c. As is said of Adam, convinced as to this point respecting first man, after he had lived a hundred adults, that they have sin in them, but it and thirty years, he begat a son in his does not maintain usurpation of their own likeness, after his image, continu- hearts; the carnal mind to contend ing on for seven bundred years longer against, but in the strength of God's altraining of her children. To deny the thus begetting sons and daughters, mighty grace, they have the mastery of fact or to explain it away is hostile to anot only human, but deprayed beings, it. Quoting from Mr. Wesley's sermon Methodist unity. who, without the renewing grace of "On sin in believers," he says, "The God, would never be hely, but would usurper (sin) is dethroned. He remains live and die in sin; so may it be said of indeed where he once reighed, but reall after Adam, clean down to the mains in chains. So that he does, in s unding of the death-knell of time, some sense, 'prosecute the war,' yet he But I anticipate Bro. Y. - Infants grows weaker and weaker; while the have the renewing grace of God, and believer goes on from strength to therefore, what? They are not cor- strength, conquering and to conquer. rupt? Or, to use his own words, And in the same sermon—"The sum of to the covenant of redemption. Pa-"Christ having lifted the penalty of all is this; There are in every person, rents are thus made the spousors of Adam's sin from all his posterity du- even after he is justified"-and he canring a term of probation," the term of not be justified without being regenerainfancy-the irresponsible term, I take ted-"two contrary principles, nature him to mean, therefore, they are not cor- and grace, termed by St. Paul the fiesh and the spirit. Hence, although even Bro. Bobbitt, you, as a D. D., ought babes in Christ are sanctified, yet it is

The gospel is "hid" because they "be- tellect, as a whole, is second to none in your editorial tripod and, with the full tinually exhorted to watch against the to the conclusion that "Original Sin" lieve not," Jer.—chap. 13: 23—refers the N. C. Conference. So you per-soul of a deeply set purpose, address flesh, as well as the world and the devil. is "a horrible nightmare," resting on to this state of moral inability as the re- ceive, as, in the language of another, 1 yourself to the rendering of such a de- And to this agree the constant experi- the world "and of course resting on cision as I believe you'll furnish your ence of the children of God. While the M. E. Church." They come formany readers; confident, as I am, that they feel this witness in themselves, ward with no small degree of confithe will of God. They know they are ness to evil, in many instances, and a jects of that grace "which bringeth sal- backwardness to that which is good. understand what the church has so vation and which hath appeared to all The contrary doctrine is wholly new; clearly defined. In the definition never heard of in the Church of Christ, found in the seventh of her articles of But I must say that the Bible, set- from the time of His coming into the religion, there is not wrapped up any ting aside myself, makes issue with him | world, till the time | of Count Zinzen- | idea of sin or guilt or punishment. It dorf; and it is attended with the most something, as the result of evil, has though she is still lying in our bosom, So far then as Methodist are concerned Long Island; it led him to Albany; it

tion," of which Bro. Y. speaks as so to a fallen, perverted, ("tilted,") na-In the words of Bro. Yates-"If there properly applicable to an adult; but, of ture; but neither can sin, as explained above. It is needless to enlarge.

The Bible, interpreted in the light of There is a very important distinction, common sense, of simple truth, says not to be lost sight of by us, to which that an infant's moral nature is fallen, Mr. Wesley frequently calls attention Divine perfections. Then they need tion of "Behold, how good and how deprayed, corrupt, totally, and must be in his sermons and writings. It is this, renewed, regenerated, (re-generare) "all sin is a transgression of God's law. cannot be true. It is at variance with the gether in unity." To which let every "changed from a natural to a spiritual but all transgression of God's law is first proposition. If all are saved by faith, lover of Jesus, and, therefore, of peace state," to fit it for the kingdom of hea- not sin." A little reflection on the part of an ordinary mind will fully justify Why may not the Spirit of God pro- the correctness, the propriety of such a duce such a change in an infant ? What distinction. The adult believer may must believe this, or what amounts to cannot sin, is not capable of sinning.

> М. С. Тиомая. Lexington, N. C. Oct. 12th, 1878. HER NAME IS CORNELIA.

Old aunt Charlotte, is a very clever Church, South. old colored woman, living in Caswell county, about three miles from Milton, and has in her possession, a grown young white girl she has raised from a baby. by an adult; but without regard to a Mr. Bennett of Halifax, Va. The girl's the point recently in class meeting. He prayer. When the countenance of Ne as follows: Gen. 5: 3; John seious of the Divine work or not. Bro. There is no passage of Scripture which, these conditions, of course, respecting an name is Cornelia, she knows no better said: Breddren, when I was a boy I hemiah was said for the desolations than that the old woman is her mother took a hatchet and went into de woods, of Jerusalem, and the King asked him, and considers her grown sons her broth- When I found a tree dat was straight ers. She was driven to the baptizing last Sunday by one of them. Aunt and solid, I didn't touch dat tree; but him to pray to the "God of heaven." If Charlotte is very particular with this girl when I found one leaning a little and the objects of this world had been to how to make a new kind of noise. By the and the people say she has raised her as hollow inside; I soon had him down. So furnish opportunities for doing good, it time he is thirteen years old, he has acwell as the circumstances would permit. when the debbil goes after Christians, he could hardly have been arranged better of this passage is based upon tons assumption to say the person derives praved, perverted nature? If this is rest of the articles of our Rengion; not perform that Adam had lost the no profit from such an inward change meant, I feel like saying—Spirits of because my church requires me to do so, at a loss to decide, and old Charlotte won't don't touch dem dat stand straight and upon that, will have no need that any God, which is no where assert unless he knows all about what that Job, David, Isaiah, Paul, Wesley, but because I consider myself required true, but dem dat lean a little and are fragments of time he may gather up will kinds of noises the same day, too. ipture, and which is impossi- inward change means. How does this Fletcher, hear it! I am amazed! I to do so by the Bible, which I accept, the front!-Reidsville Times.

For the Advocate FACTS AGAINST THEORY.

BY B. T. B.

He who desires to know what th Methodist Church holds and teaches on the subject of "Original Sin," need go no further than to her hand-book of discipline, where it is defined in the seventh article of our religion, as follows: "Original or birth sin is the corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

In this definition there is no ambiguity. The case is as clear as language can make it. It is useless here to dispute the propriety of its nominal admitted or rejected, according to the churches' definition. To go beyond the boundaries of that definition is to destroy all logical precision. The Methodist Church accepts the fact. It and pray. A strange thrill ran through is the central truth in her theology,

There is another fact about which Methodist are as one, namely, the duty and to bring them up in the nurture and admonition of the Lord. Every Methodist ought to regard this course as imperative; for it is implied in the their children, and assume the responsibility of their religious training .-From several communications which, from time to time, have appeared in the Advocate, the Organ of the N. C. Conference, it is very evident that, in dence to relieve the church of this with a radiant face. Thenceforth the heresy. Rejecting the full and explicit definition of our church, they adopt For the next eight years he continued to the definition of St. Augustin, which give increasing proofs of aChristian spirit is quite a different thing, or they imagine that our church did not rightly states a simple fact, and traces that that is in him. The voice that so long fact to its remote origin-to the first ago said to him, on the other side of the sin; and its immediate cause is stated sea, "Is it well with thee?" has ever to be, that every man naturally is en- been gladly recognized, and "he has folit. It is highly important, yea, essential, that in discussing so grave a sub- Tommy, the Yorkshire boy-now Dr ject, we start with a clear, analytical Thomas Armitage, of New York,-

definition of terms. We ought to find out what is the erystalization we propose to resolve into its constituent parts, or its more simple elements. When, therefore, we assay to discuss original sin, if we go in the seventh article, we go on to the ing the greater portion of their time before us. The corruption of human fragments of time as related to a whole nature, and our duty to see that our It is all fragments. He himself is

are both incomprehensible to our finite engrossing, there will always be som first we may explain the last. But in with most men these are so considerable captized. How they are made proper er of the Declaration of Independence. subjects of his kingdom, he has not told made fit for heaven. He has assured be it history, or a language, or poetry, or ns, however, that they are fit for both any branch of natural history, geology, kingdoms. We may speculate on the and let him give to it the fragments of subject until we are befogged, and his time, and he will be surprised at his

HOW THEY'LL BE SEPARATED.

A colored "brudder" thus spoke to hollow inside." - Ox. Torchlight. he lost - Mark Hopkins.

"IS IT WELL WITH THEE ?"

These simple words of Elisha's message to the Shunamite in her sorrow, may excite no special interest or notice of themselves. But many a hearer with a tender conscience, receiving them from God, through the mouth of his servant, has known how searching and how Ps. xl. 17. broad a meaning they can bear.

A remarkable episode in a public religious service once occured while a minister was preaching from that brief text, at a little church in Yorkshire, England, in the year 1831. The minister was a good man, with no little gospel power in his heart and manner; and he made it solemnly plain to the auditory that the Savior was present, lookng into their thoughts with kind inquiry, and testing the spirit of every one. 'Is it well with theo? Is it well with Suddenly an exclamation was heard

years old, who had been intently listening, fell on his knees and began to weep the congregation, and many rose to their feet. The minister paused in his ser non, and all attention was riveted or the kneeling boy. Everybody knew litthe oldest Yorkshire families, and his anof a baronet He was a bright, gifted boy, now six years motherless, but carrying in his heart the indelible impression of his mother's early religious teachings. The honest Yorkshire people felt too deeply themselves the effect of the sermon, to misunderstand Tommy's emotion. They did not think he was crazy. The minister did not. "Let us pray," he said, for he saw more need of prayer than preaching at a moment when, before men and angels, a young soul first spoke its want. The whole the minds of several members of the congregation at once assumed the attilittle boy, whom, like Samuel, the had called in his own tabarante.

The scene was a strange one-that sudden prayer meeting in the middle of sermom-time. The prayers were answered, too, Tommy rose from his knees sent of a atvine-anothing was on him. and Christian zeal, and rare and happy fitness for winning souls. When very young, he was licensed to preach. At the age of twenty he left his native land and came to the United States. Since then he has not neglected the gift led him down the Hudson again-and very many whom his words first taught the heavenly lesson, now know "It well" with them. To-day few stand more honored of the Great Master, than

PROPER USE OF TIME

"Gather up the fragments" of time "that nothing be lost." This can be beyond the limits of the definition found addressed only to those who are employ discussion of something else, and mis- some earnest work. He who floats aim take brass for gold. The two facts are lessly and loosely in society, has no children are baptized and brought up fragment lying useless, and his whole as Methodist christians. The facts life requires to be recast. But whatever are matters of divine revelation. They the great business of man be, however minds. When we have explained the fragments of time that will remain; and our explanation we must not destroy that the disposition made of them will the facts to be explained. If we do so greatly modify the results of life. The other churches will laugh at us. When secret of doing much is to do a little God commanded Abraham to circum- at a time, and to persevere in doing it cise his son Isaac, he gave him no rea- Half an hour a day in the service of ar son for the command. Abraham obeyed carnest purpose has been sufficient for without inquiring as to the fitness of acquisition of languages and writing of Isaac to be taken into covenant rela- books, and for laying the foundation of tion with God. There was doubtless lasting fame. Even the minute frag roper reasons in the mind of God ments required for drawing his waxer Abraham might have speculated all his ends was employed by Roger Sherman life and have been no wiser. It is God's in looking on his book before him; and ommand that our children should be it was thus he became a sage and a sign Let a professional man, or any man, us. Nor has he told us how they are when he starts in life, have side study,

bewildered, but we should not transfer own acquisitions. The whole tone o our mental difficulties to the M. E. his thoughts and life will be elevated the change of subject will be his best recreation. And what is thus true in ligion, and in all that relates to duty There is no time too brief for ejaculatory "What is thy request?" there was time upon that, will have no need that any

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Suday-School Department. THE PRODIGAL SON. October 20, 1878: Luke xv. 11-24. A. D. 38. Golden Text .- "I am poor and necdy yet the Lord thinketh upon me."

> GENERAL TOPIC .- The Penitent's Reception. A great many sinners came to hear

The Christian Advocate.

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nosths without additional charge. For every othor change there will be an extra charge of twenty

sants an inch. Twenty five per cent. is added to

ne above rates for special notices in the Local col-

Jesus preach. Did he not send away these wicked people? No: he was willing to receive all; he sent none away. He loved penitent sinners better than self-righteous Pharisees; and He told the people some parables to show them His love to sinners. He said, A certain man had two sons; and the younger said to his father, "Father give me my portion of thy possessions." So the father divided all he had between his two sons. A few days after, the younger son gathered all his money together, from one of the pews, and a boy, twelve and went away from his father and his home, and took a journey into a far ountry; and there he wasted his riches in folly and wickedness. When he had spent all, there arose a great famine in that land, and he began to be in want. So he went and joined himself to a citizen in that country; and this citizen sent him to the fields to feed tle Tommy, for he belonged to one of swine. The foolish, ungrateful son had now no kind father to take care of sestors of Barnsley had worn the arms him, no home to rest in, no friends to love and comfort him. He was so hungry that he was glad to eat the food which the swine ate, for no man gave unto him. And then he began to think how wicked and foolish he had been, and how ungrateful to his kind father. He said to himself, "My father's servants have plenty of food to eat:there is enough and to spare at home, and here I am perishing with hun ger. I will arise and go to my father. I will confess my wickedness, and ask him to forgive me. I will say, Father, I have sinned against heaven and before thee, and I am not worthy to be tude of devotion. Many strong and called thy son, make me as one of thine hired servants. So he arose and ---ung to recieve him? Yes: that kind father had long been waiting and looking for him: for he loved him still: and when he saw his son coming tohe did not send him away in anger; but, while he was yet afar off the father can to meet him, and fell on his neck, and kissed him. Then the son began to confess his wickedness. He said. " Father, I have sinned against heaven and before thee : I am not worthy to be called thy son." But the father hardly waited to hear his son's confession; he

> gan to be merry. What does this parable mean? The father is God : He is a kind father to us, but we have all been ungrateful chilbren to Him, as rebellions and disobedient as the younger son in the parable We have gone away from our father. We have loved sin better than holiness, and wasted much of our time in folly and sin. This is what all people do, till God's Holy Spirit changes their hearts.

forgave him all directly, and called the

servants and said, "Bring here the best

robe, and put it on him; and put

a ring on his hand, and shoes on his feet;

and bring the fatted calf and kill it.

and let us eat and be merry; for this

my son was dead, and is alive again;

he was lost, and is found." So they be-

THE CORRECT WAY.

The Bible does not need defease so nuch as it needs proclamation. It deends itself wherever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will see and respond to it wherever it is known. We do not need to improve men to believe the truth -we only need that they shall apprehend it, and then we may defy them to deny it. And thus the Bible, and eternal truth, needs no other argument for its support than itself clearly preached. There are defenders of the truth who think it otherwise. They treat the Bible as a weakly infant, which must be bolstered up and carefully sustained, lest it fall. And so they bring together their learning and philosophy, their human reasoning and research, which they use as proof to keep the Bible up, tremb. ling all the while lest one of these should fail, and the truth, unsupported, sink to its hurt. But the bible disdains all these appliances. It is no weakly infant. It has more than a giant's strength and can not only stand unaided, but can walk forth alone, conquering and to

A NEW HORSE-SHOE.

An exchange says that in England hey are adopting a horse-shoe made of cow-hide. It is composed of three thicknesses of cow-hide, compressed into a chemical preparation. It is claimed that it lasts longer, and weighs only onefourth as much as an ordinary shoe. It adheres so closely to the foot that neiththe shoe and hoof.

From the time a boy is eight years old until he is thirteen, he devotes two solid hours every day of his life, to learning cumulated noise enough to last him the rest of his natural life, and use three Burlington Hawkeye.