

COMMUNICATIONS

For the Advocate. Uniformity in Public Worship.

BY REV. JAS. E. GAY.

On page 125 of the Discipline we find this question: What directions are given for uniformity in public worship? This question, of course, implies that uniformity is desirable, and, from the nature of our church polity, more desirable in the Methodist Church than in others.

Another reason arises from the office of Presiding Elder. Four times a year he comes into each preacher's work, and if these preachers have each their own particular mode of conducting the service they must inform the P. E. as to what it is and so the P. E. must be continually changing to adapt himself to the form familiar to the congregation.

But we do not purpose giving all the reasons favoring this uniformity. The General Conference has settled the question of its desirability, and every preacher promises not to menage his own mode but to keep them.

The General Conference has given a plan which, in its Godly judgment, is best to secure this uniformity. But is this plan observed by preachers? Obviously it is not by many, and so far as my observation extends, it is disregarded by the majority.

Now, if uniformity is desirable in the public service, and the General Conference is clearly of that opinion, let us observe the order given.

Lexington, N. C., Feb. 1, 1886.

For the Advocate. Paine Institute.

BY REV. L. L. NASH.

The last General Conference, of the Methodist Episcopal Church, South, took action looking to the founding of an institution of learning, in which colored preachers and teachers might be educated for the colored Methodist Episcopal Church in America. A commissioner of education was appointed, and steps were taken to establish such an institution in or near the city of Augusta in the State of Georgia.

1. This is our only chance to discharge a duty we owe to the Colored Methodist Episcopal Church of America. This church is our protegee. Other colored churches receive help from the North—this church is cut off from any such help, because of its relation to us.

2. The Southern Methodist Church has done more for the negro than any other church in this land, and its influence has been the most potent factor in producing what is good in the Southern negro. Political disturbances have hindered us in our good work to some extent, but here is an open door for us to continue our influence upon this race.

which colored preachers and teachers may be trained, who will represent Southern religion and Southern thought.

3. Many of our people admit that we have not done as much for the negro since the war as we ought to have done. Grave difficulties have been in our way; but the time has come when we can do something. Let all who read these lines, and are in sympathy with this important work of the church, send me a contribution for Paine Institute.

Leasburg, N. C., Jan. 30th, 1886.

For the Advocate. The Teachings of Heredity.

BY S. S. SATCHWELL, A. M., M. D.

Children should be reared from birth to adult life with reference to the established doctrines and scientific principles of Heredity. The education and culture of every rising generation should be governed and guided by this fundamental truth and cornerstone of the science of life.

Let it never be forgotten that the tendency of any constitutional disease is to modify the structure as well as the functions of the animal economy, and that most constitutional diseases are hereditary. Consumption, scrofula, cancer, and that other loathsome and ruinous disease, so alarmingly on the increase, even in our own State, constitute the most fearful and terrible instances of widespread and destructive diseases of hereditary transmission.

Fun at Home.

There is nothing like it to be found—no, not if you search the world through. I want every possible amusement to keep the boys at home evenings. Never mind if they do scatter books and pictures, coats, hats and boots. Never mind if they do make a noise around, with their whistling and hurrahing! We would stand aghast if we could have a vision of the young men going to utter destruction for the very reason that, having cold, disagreeable, dull, stiff firesides at home, they sought amusement elsewhere.

It has yet received, and demanding the legislative enactments of our wisest legislators and ablest Statesmen. Every family in the land needs to be instructed in, and familiar with, its elementary facts and importance.

One of the largest Piano and Organ establishments in the entire South. One of the largest and most varied stock of these goods that the public has ever had the pleasure of selecting from. Don't fail to write for prices and terms, which are the most favorable. Address J. L. Stone, Raleigh, N. C.

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SCHEDULES.

RICHMOND & DANVILLE R. R.

N. C. DIVISION. Condensed Schedule.

TRAINS GOING NORTH. Oct. 12th, 1884.

Leave Charlotte 5:30 a.m. No. 51, Daily. Arrive Salisbury 7:22 a.m.

Leave Greensboro 9:35 a.m. Arrive Hillsboro 11:30 a.m.

Leave Raleigh 1:30 p.m. Arrive Goldsboro 4:30 p.m.

No. 15—Daily except Sunday. Leave Greensboro 3:30 p.m.

No. 51—Connects at Greensboro with R. & D. R. R. for all points North, East and West of Danville.

TRAINS GOING SOUTH. Oct. 12th, 1884.

Leave Goldsboro 12:00 m. Arrive Raleigh 2:30 p.m.

Leave Raleigh 4:45 p.m. Arrive Durham 6:02 p.m.

Leave Greensboro 9:00 p.m. Arrive High Point 10:35 p.m.

No. 16—Daily except Sunday. Leave Goldsboro 6:00 p.m.

No. 50—Connects at Salisbury for all points on W. N. C. R. R., and at Charlotte with A. & C. Air-Line for all points in the South and South West.

No. 52 connects at Charlotte with C. & A. R. R. for all points South and Southeast, and with A. & C. Air-Line for all points South.

N. W. N. C. RAILROAD. GOING SOUTH.

Leave Greensboro 10:15 p.m. Arrive Kernersville 10:50 p.m.

GOING NORTH. Leave Salem 7:00 p.m. Arrive Kernersville 7:35 p.m.

STATE UNIVERSITY R. R. GOING NORTH.

Leave Chapel Hill 10:25 a.m. Arrive University 11:25 a.m.

GOING SOUTH. Leave University 6:30 p.m. Arrive Chapel Hill 7:31 p.m.

On Trains 50 and 51, between New York and Atlanta, and between Goldsboro and Warm Springs.

Through Pullman sleepers on Trains 52 and 53, between Washington and Augusta and Danville and Richmond, and Washington and New Orleans.

Through Tickets on sale at Greensboro, Raleigh, Goldsboro, Salisbury and Charlotte, for all points South, South West, North and East. For Emigrant rates to Louisiana, Texas, Arkansas and the South-west, address

A. L. RIVES, 2d V. P. & Gen. Manager, Richmond, Va.

ALBEMARLE & RALEIGH R. R. CO. On and after April 1st, 1885, trains will run on this road by the following schedule:

TIME TABLE. Tarboro, (Leaves) 6:00 (Arrives) 10:35.

Harrell's " 6:15 " 10:10. Warren's " 6:25 " 10:10.

Bethel " 6:50 " 9:45. Robersonville " 7:15 " 9:20.

Everett's " 7:35 " 9:00. Williamson (Arrive) 8:05 (Leave) 8:30.

The 8:30 a. m. train from Williamson will arrive in Tarboro at 10:35 a. m., allowing passengers to connect with the morning train on the W. & W. R. R. for Rocky Mount.

The 6:00 p. m. train from Tarboro connects with the boats at Williamson for Norfolk via N. S. R. R. and intermediate points, also at Jamesville with the J. & W. Railroad for Washington and all points below.

JAS. H. PETTY, Gen'l Sup't., Tarboro, N. C.

CAPE FEAR & YADKIN VALLEY R. R. CONDENSED TIME TABLE No. 1.

To take effect at 5:00 a. m., Monday, Nov. 22, 1885.

TRAIN NORTH. Bennetttsville, Arrive. Leave 8:30 a. m.

Shoe Heel, " 9:40 a. m. Fayetteville, " 12:00 p. m.

Sanford, " 2:15 p. m. Ore Hill, " 3:45 p. m.

Liberty, " 4:37 p. m. Greensboro, " 6:00 p. m.

TRAIN SOUTH. Greensboro, Arrive. Leave 9:50 a. m.

Liberty, " 11:05 a. m. Ore Hill, " 12:00 p. m.

Sanford, " 1:45 p. m. Fayetteville, " 3:50 p. m.

Shoe Heel, " 6:05 p. m. Bennetttsville, " 7:30 p. m.

Dinner at Sanford. W. M. S. DUNN, Gen'l Sup't. JNO. M. ROSE, Gen'l Passenger Agent.