

A DISCOURSE On Predestination and Election. BY WILBUR FISK, D. D. (Continued.)

3. "But," say the advocates of this system, "supposing there are difficulties in this subject, the Scriptures abound with passages which at once prove the doctrine." If this is true, then indeed we must submit. But the question is, Where are these passages? After such a strong assertion, it would probably appear surprising to one unacquainted with this subject to learn that there is not a single passage which teaches directly that God hath foreordained whatsoever comes to pass. Yet this is the fact. If this doctrine is taught in Scripture, it is in an indirect manner. Nor will it follow, because God hath predestined some things, that he hath, therefore, decreed all things. All those passages then which have been so frequently quoted as proof of this doctrine, which only go to prove that God hath predestined certain events, are not proof in point. Where are the passages that say he hath decreed all things? We know of many which say of certain events that have come to pass, that God did not command them, nor will them; so that the abundant Scripture proof seems altogether on the other side of the question. It is argued, however, that certain acts of moral agents, even those acts for which they are held responsible, are, according to the Scriptures, the results of God's predestination, and therefore it is reasonable to infer that all are. This general conclusion, however, is not contained in the premises: nevertheless, if the premises are true, if it can be proved from Scripture that God holds his creatures responsible for the results of his own decrees, such Scripture proofs would be strong arguments to ward off the objections that are brought against this system.—For if it is consistent with a righteous God to make a moral agent responsible for one event which was the result of a divine decree, upon the same principle, perhaps, he might make him responsible for all, though all were decreed.—Let us then look at those scriptures: "As for you," says Joseph to his brethren, speaking of their injustice to him, "ye thought evil against me, but God meant it for good." Now without stopping here to inquire whether Joseph was inspired to utter this sentiment, we are ready to acknowledge that there are a number of similar scriptures which teach that, in the result of the wicked acts of wicked men, God had a design and a controlling influence, and thereby made them subservient to his own purposes. He hath wisdom and power "to make the wrath of man praise him, and to restrain the remainder of wrath." But does he therefore decree the wrath itself? And is this wrath necessary to the accomplishment of his purposes?—As well might it be said that, because a government, in quelling a rebellion, replenished its cohorts from the confiscated estate of the rebels, therefore that government decreed the rebellion, and was dependent upon it for the prosperity of the nation. Let it be distinctly understood, then, that to overrule and control the results of an act is altogether different from making the act itself the result of an overruling and controlling power. Again it is said, "The Lord hath made all things for himself, yea, even the wicked for the day of evil." That the Lord hath made all things for his own glory, is a proposition easily understood, and doubted, I trust, by none; and this is evidently the meaning of the former member of this passage.—The latter clause, if it helps the cause for which it is quoted at all, must mean that the Lord has predestinated men to be wicked, that he might make them miserable. But it is not necessary to make the text speak this shocking sentiment. We would do the text no violence to explain it thus:—The Lord hath destined the wicked for the day of evil, and this shall be for his glory. But there is another class of passages like the following:—"He doeth according to his will in the army of heaven, and among the inhabitants of the earth." "He worketh all things after the counsel of his will." "I will do all my pleasure." But these passages establish nothing in opposition to our views, unless it should first be proved by other passages, or in some other way, that it is God's will and pleasure to work all things, even wickedness, in the wicked. These scriptures prove that all God's works are in accordance with his own will and pleasure: and that he will accomplish them in spite of opposition of sinners. If it pleases him to form his moral government so as to leave the responsible acts of his subjects unnecessary by his decree, this he will do, for "he will do all his pleasure."

But there is still another class of texts, which are supposed to favor the doctrine we are opposing, more than any others, viz., those passages which seem to represent God as bringing about and procuring the wickedness of the wicked: like the following:—"And I will harden Pharaoh's heart, and he shall not let the people go." "Now therefore the Lord hath put a lying spirit in the mouth of all these thy prophets." "He hath blinded their eyes and hardened their hearts."—"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands ye have crucified and slain."—On these and similar passages it may be remarked, that God blinds men and hardens their hearts judicially, as a just punishment for their abuse of their agency. And for this act of his, in blinding and hardening them, he does not make them responsible. But he holds them responsible for that degree of wickedness which made it just and necessary to give them over to this hardness of heart and blindness of mind. And since there are wicked men and lying spirits, they become fit instruments in deceiving and tormenting each other; and therefore God gives them power and liberty to go abroad, "deceiving and being deceived." But how does this prove that God hath decreed sin? The idea that God hath made sin and wicked spirits the instruments of hardening and tormenting the incorrigible sinner, and finally shutting the door of hope against him, has no kind of affinity to the idea that he decreed the sin which occasioned this hardness, or ordained the wickedness of this lying spirit. As to the passage from the Acts, none of us deny but that Jesus Christ was delivered up to suffer and die, by the determinate counsel and foreknowledge of God; but it is most emphatically denied that this or any other scripture proves that the taking and slaying of Jesus Christ by wicked hands, was the result of the determinate counsel and foreknowledge of God. If any think otherwise, let them prove it. Having stated, and as our time would permit, examined the arguments in favor of the sentiment we are opposing, we are prepared to urge against this doctrine, not only that its arguments are unsound and insufficient, but also that the system itself is liable to the most serious and formidable objections.

1. This doctrine of predestination makes God the author of sin. Some acknowledge this, and expressly assert that God is the "efficient cause" of sin. Others affirm it in fact, while they deny it in word. Take for instance the words of Calvin. "I will not scruple to own," he says, "that the will of God lays a necessity on all things, and that everything he will necessarily comes to pass." In accordance with this, Piscator, Dr. Twiss, Peter Martyr, and others tell us that "God procures adultery, cursings, and lyings"—"God, is the author of that act which is evil"—"God, by his workings on the hearts of the wicked, blinds them and stirs them to do evil." They deny, however, that God is the author of sin, because they say, "God necessitates them to act, and not to the depravity of sin;" or, that "God does not sin when he makes men sin, because he is under no law, and therefore cannot sin." But these are miserable shifts. Has not the deformity of sin come to pass?—Then God has decreed this deformity. To deny this, is to give up the doctrine. But to acknowledge it, is to own that God is as much the author of the deformity as he is of the act. Again, God doth not decree that sin should be sin, and that it should be evil, and it came to pass as sin, because it was so decreed. Is he not then the direct procuring cause? A thousand turns of this kind, therefore, are nothing but evasions. The fiat of God brought forth sin as certainly as it made the world. We are often told, when we quote Calvin and his cotemporaries, that these are old authors; that modern Calvinists do not hold thus, and that they ought not to be made accountable for these writers. But the fact is, we make them accountable only for the logical consequences of their own doctrine. The whole system turns on this hinge, "God foreordains whatsoever comes to pass." For he that, by his will and decree, produces and causes sin, that makes sin a necessary part of his plan, and is the author of the very elements and materials of his own plan, must be the proper and sole cause of sin, or we have yet to learn the definition of common words, and the meaning of plain propositions. The distinction, therefore, of ancient and modern, of rigid and moderate Calvinists, is more in word than in reality. And it would add much to the consistency of this system, if all its advocates would acknowledge, what is evidently deducible from the premises, that God is the efficient cause of sin.

2. This doctrine of predestination destroys the free agency, and of course the accountability of man. That it destroys free will was seen and acknowledged by many predestinarians of the old school. And the opposers of Mr. Wesley and Fletcher violently assailed them on this subject. Mr. Southey informs us, in his Life of Wesley, that the Calvinists called this doctrine of free will, "a cursed doctrine"—"the most God-dishonoring and soul-destroying doctrine of the day"—"one of the prominent features of the beast"—"the enemy of God"—"the offspring of the wicked one"—"the insolent brat of hell." Others, and the greater part of the Calvinists of the present day, endeavor to reconcile the ideas of necessity and free agency. Man, they say, sins voluntarily, because he chooses or wills to sin; therefore he is a free agent. Hence they exhort sinners to repent, and tell them they can repent if they will. By which they mean, the only impossibility of their repenting is in their will—they cannot if they will not. This has led many to think that there is no difference between their preachers and the Arminians. But let us look at this subject a little, and see if there is not some sophistry concealed in this dexterous coil of words. God, according to this doctrine, secures the end as well as the means, by the decree of predestination. And therefore, as Calvin says, "every action and motion of every creature is governed by

the hidden counsel of God." The will, therefore, in all its operations, is governed and irresistibly controlled by some secret impulse, some fixed and all-controlling arrangement. It is altogether futile, then, to talk about free agency under such a constitution: the very spring of motion to the whole intellectual machinery is under the influence of a secret, invincible power. And it must move as that power directs;—for it is the hand of Omnipotence that urges it on. He can act as he wills, it is true, but the whole responsibility consists in the violation, and this is the result of God's propelling power. He wills as he is made to will.—he chooses as he must choose, for the immutable decree of Jehovah is upon him. And can a man, upon the known and universally acknowledged principles of responsibility, be accountable for such a violation? It is argued, I know, that man is responsible, because he feels that he acts freely, and that he might have done otherwise. To this I reply, that this is a good argument, on our principles, to prove that men are free—but, on the Calvinistic ground, it only proves that God hath deceived us. He has made us feel that we might do otherwise, but he knows we cannot—he has demanded we shall not. So that, in fact, this argument makes the system more objectionable. While it does not change the fact in the case, it attributes deception to the Almighty. It is logically true, therefore, from this doctrine, that man is not a free agent, and therefore not responsible. A moral agent, to be free, must be possessed of a self-determining principle. Make the will any thing short of this, and you put all the volitions, and of course the whole moral man, under foreign and irresistible influences.

3. Another strong objection to the doctrine we oppose, is, it arrays God's secret decrees against his revealed word. God commands men not to sin, and yet ordains that they shall sin. In his word, he sets before them, in striking relief, motives of fear and of hope, for the express purpose, as he informs us, "that they sin not;" but, by his predestination and secret counsel, he irresistibly impels them in an opposite course for the express purpose, as this doctrine informs us, to secure their transgression. His rule of action is in direct opposition to our rule of duty.—And yet he is the author of both! Is God at war with himself, or is he sporting and trifling with his creatures? Or is it not more probable than either, that the premises are false? When or where has God ever taught us that he has two opposing wills?—A character so suspicious, to say the least of it, ought not, without the most unequivocal evidence, to be attributed to the adorable Jehovah. In his word we are taught that he is "of one mind"—that his "ways are equal;" and who can doubt it? We are told, it is true, to relieve the difficulty, that this seeming contradiction is one of the mysteries of Gods incomprehensible nature. But it is not a seeming contradiction, it is a real one; not an insolvable mystery, but a palpable absurdity. God prohibits the sinful act—God ordains and procures the sinful act—God wills the salvation of the reprobate, whom he has from all eternity irrevocably ordained to eternal death! When I can embrace such opposite propositions by calling them mysteries, I can believe that two and two are more than four, that all the parts are less than the whole, and that a thing may be made to exist and not exist at the same time; and explain them by reference to the mystery of God's incomprehensible nature.

4. In close connection with the foregoing objections, it may be added, that this system mars, if it does not destroy, the moral attributes of God. If he holds men responsible for what is unavoidable—if he makes laws and then impels men to break them, and finally punishes them for their transgressions—if he mourns over the evils of the world, and expostulates with sinners, saying, "How can I give thee up—my heart is melted within me, my repentings are kindled together,"—"O Jerusalem! Jerusalem! how oft would I have gathered you, and ye would not;—and still he himself "impels the will of men" to all this wickedness—if, I say, God does all this, where is his veracity? Where is his mercy? Where is his justice? What more could be said of the most merciless tyrant?—What of the most arrant hypocrite?—What of Satan himself? What does this doctrine make of our heavenly Father? I shudder to follow it out into its legitimate bearings. It seems to me, a belief of it is enough to drive one to infidelity, to madness, and to death. If the supporters of this system must adhere to it, I rejoice that they can close their eyes against its logical consequences, otherwise it would make them wretched in the extreme, or drive them into other dangerous theoretical errors. Indeed in many instances it has done this—which leads to another objection to this doctrine.

5. It puts a plea into the mouth of sinners to justify themselves in their sins, and leads to Universalism and infidelity. They reason thus:—Whatever God decrees is according to his will, and therefore right. And God will not punish his creatures for doing right. Whatever God decrees is unavoidable, and God will not punish his creatures for what is unavoidable. But "every action and motion of every creature is governed by the hidden counsel of God." Therefore God will not punish any of his creatures for any of their acts. Now, who can point out any fallacy in this reasoning? If, therefore,

From the Nashville Christian Advocate. Young Preachers.

The annual Conferences, lately in session, admitted on trial quite a large number of young men, many of whom are reported to be not only pious and zealous, but unusually promising on account of their talents and special fitness for the itinerancy. These young men, with the other under-graduates in the travelling connection, deserve particular consideration. They constitute an important element in the Church of Christ; for, if faithful, they are destined, by the blessing of God, to achieve wonders in spreading truth and holiness among mankind.—Indeed, when we think of the vast field open to them in this latter half of the nineteenth century, and forecast the successes possible to them, and the rewards in store far surpassing those attainable in any other department of human labor, we are profoundly impressed with the conviction that the young preachers of this day possess opportunities the most favorable, and at the same time, the most responsible, of all that have ever occurred in the world's history. The prospect which brightens before them is encouraging in the highest degree; though every thing, so far as they are concerned, depends upon their fidelity to God and to the work which he has called them. In view of this state of things, they should have the fervent prayers and prudent counsels of Christians, and especially of their brethren in the ministry. Such helps they desire and need, for with an earnestness which none can fully appreciate, except those who have preceded them in the experience of similar labors and trials. To young men converted and called of God, and already engaged in the work of preaching the gospel, either on circuits or in stations, we might say much in reference to their personal experience and practice of religion, and particularly in reference to the discharge of their immediate and pressing duties, as pastors of the flock of Christ. But, at present, we prefer to follow another train of thought; we wish to urge them to what—and that too, to purpose—to learn what to preach and how to preach, that they may make able ministers of the New Testament—able to banish errors and heresies, and to convey the Truth of God, pure and unmixed, to the understanding, and heart, and conscience, and to impress it there by the Divine Spirit that souls may be saved and God be glorified. Now, we have no banners to raise, and no trumpets to sound, about the march of science, and the advance of knowledge, and the progress of refinement, in these last days. But we hold that, whatever may be the field of labor—whether the people are civilized or barbarous, scholars or dunces—the young preacher is bound to seek diligently an extensive and accurate knowledge of mankind in their relations to God and to each other. These branches of knowledge he must, likewise, learn to teach with correctness, readiness, and impressiveness. We hold, moreover, that the young preacher is bound to employ, as far as possible, all agencies, sacred and secular, human no less than divine, that will help him in his great work—every thing that will discipline his faculties and increase his resources—every thing that will bring truth in its light, and power to his own mind, and assist him in conveying it to the minds of others. This course is absolutely obligatory. It is deducible, as a duty, from the teachings of the Holy Scriptures; and it is confirmed, and experience. Moreover, it is enforced by the authority of the Church which prescribes a course of study, comprehensive in its range, though not too extensive to be pursued with success by the young preacher who hears of every advice, great and small, in the Book of Discipline. But we hasten to another point, without dwelling on those truisms, and we will only add, that he, who could object to the views here presented would be chargeable with an absurdity, which, if its effects were only equal to its folly, would drive Christianity back into the dark ages, and plunge the world into barbarism.

[TO BE CONTINUED.]

Miscellaneous Articles.

Curiosities of the French Crystal Palace.

You have heard of the famous bridge of Tahan, which was at the same time a cage, a fountain and a parterre; and they have told you of the lock which presents 3,674,355 combinations: Harret passed a hundred and twenty eight nights in locking it, and Ficher was 4 months in unlocking it; now they can neither shut nor open it. But those curiosities are nothing to what I discovered. I have seen prodigious articles of furniture, and utensils whose eccentricity has given me a vertigo; tables which would change into bathing tubs, screens, arm-chairs, and ward-robbers; which could be transformed into wine cellars, night-dresses and guitars.

I do not speak of the toy-makers of Nuremberg and Tyrol. They have reached the culminating point of the fabulous; the apogee of the impossible. One of them has inclosed in a cherry stone a plan of Sebastopol, a railway station, and the "Messiah" of Klopstock. A manufacturer of Liverpool has exhibited a pair of razors, which serve at once as an umbrella, hair-brush, wash stand, barometer and coffee mill.

But nothing equals the charming things which I discover in the American section. A New York mechanic has sent a musical clock, which indicates the time, strikes the hours, turns the spit, shakes up the bed, churns the milk and rocks the cradle. A workman of Philadelphia exhibits an extremely curious article; seen in front, it is a hand-organ, from the inside, it is a sauce-pan; from above, it is a bed-chamber; from beneath, it is an inkstand.

French industry has not remained inactive, but it attains eccentricity in a more modest degree. France knows the height of the sublime, and attempts to reach it, but fearing ridicule, its chronic malady, it stops halfway. I would notice, however, a penknife exhibited by a cutler of Chateaufort. This little instrument has six hundred blades, and four hundred handles. You might carry it about with you—in a knapsack. Let us not forget our brave city of Rouen, which has sent a stick of candy six miles long. From want of space they were obliged to cut it into furlongs. Its fragments ornamented the machine gallery; the commissioner mistook them for gas pipes.—Foreign Paper.

AT THE TUB.—You need not blush dear madam, if we have caught you in the suds. It gives us more joy to see one writing dirt out of a pinafore than to hear her ring music out of a piano forte, or melodeon. We have known ladies—as they call themselves—to be in a terrible state of feeling when a stranger called and they were not dressed up "to the teeth" to receive him.—They would turn red or pale, and be at their wit's ends to know what to do; and sometimes—we will tell the truth—sometimes they have been wicked enough to send word to the door that they were not in. We must speak against such pride, and that woful feeling which prompts young women never to wash, or mend the holes in the heels of their stockings. Not a fig would we give for such girls! What are they good for but to keep in a glass case and look at? A man who clothes such for a companion will rue the day of his choice and repent in dust and ashes. Sure there are hindrances enough to useful labor without being ashamed of it, or pretending to be!

Are You Tempted?

Has Satan folded his pinions in your path, in the guise of an Angel of Light just sent from the mercy seat? Has he then ventured upon your admiration, and shaken pearls from his plumes, like dew drops from the wings of an eagle, and offered you all, and more, for one vow of allegiance and service? Has this world drawn near, as a mailer in her first bloom, showering roses at your feet, holding the sparkling chalice to your lips, and claiming, in blindest tones, a share in your affections? And, more to be dreaded than either or both, have you heard the silence and solitude of your soul startled by the voice of your own passions, prompting you, with all earnestness, to take the pearls, and drink the wine, and live as your tempters bid? And have you been troubled by day, and tormented by night, until you are almost ready to yield—but still resisted, looking onward to heaven? If so, I beseech you, turn not away from the sublime contemplation.

Blessed be God! I have 'good news' for you from that "far country." There is no tempter in heaven! On earth, every land, every city, every house is open to the visitation. Nay, every heart is constantly exposed to some insidious solicitor. Even Eden—the garden of the Lord—and the heart of Eve—the purest that ever beat in the bosom of woman—were not safe from the foul incursion. Alas for us that the tempter succeeded! Hence all our sin and shame and woe. But in heaven the eye never sees, the ear never hears, the mind never knows, and the heart never feels the form or voice, the thought or sense of any temptation. "Fear not!" says he who was once "tempted in all points like as we, yet without sin." "Fear not!" says the Saviour, and his joyful people march along on the hill-tops of glory, singing as they march.

Be of good courage, therefore, oh tempted one! Say to your soul, "The Lord is my light and my salvation, whom shall I fear; the Lord is the strength of my life, of whom shall I be afraid?" Only resist the devil, and he will flee from you. Only neglect the world, and the world will soon resign you to the company of religion. Only deny yourself, and the Spirit of Christ will safely conduct you to the bowers of perfect peace.—Stockton.

LOCKED JAW.—The oldest case of this disease which stands recorded, must be that referred to by a Scotch clergyman, who while preaching to his congregation on the subject of Daniel in the lion's den, and his miraculous deliverance from so imminent a peril, thus proceeded:—"And what'd ye think was the reason why the lions dinna tear Daniel a' to pieces, and cat him up, even as a cat eats up a mouse? I daur't say na'e o' ye can tell, noo. Very well, I'll tell ye how it was: The Laird above, he gin 'em the locked jaw!"

A NOVEL ANSWER.—A few Sabbaths since in a town in the vicinity of this city, a teacher of a Sunday School was engaged in questioning his pupils upon subjects connected with their previous studies in the Bible. At last, turning to a young Irishman, a member of the class, he asked "What Adam lost by his fall?" Pat for a few moments was apparently in a brown study, but at last his face brightened as he interrogatively replied: "An' was it his hat, sir?"—Boston Traveller.

Two young ladies were singing a duet. A stranger turned to his neighbor, saying: "Does not the lady in white sing wretchedly?" "Excuse me, sir," replied he, "I hardly feel at liberty to express my sentiments; she is my sister." "I beg your pardon, sir," answered in much confusion, "I mean the lady in blue." "You are perfectly right there," replied the neighbor, "I have often told her so myself; she is my wife."

A colored servant sweeping out a hotel boarder's room, found a sixpence, which he carried to its owner: "You may keep it for your honesty," said he. Shortly after, he lost his gold pencil-case, and enquired of the servant if he had seen it. "Yes sar," said the darkey. "And what did you do with it?" "I keep um for my honesty," said the darkey, with entire simplicity.

A NEW KIND OF SLAVE TRADE.

A letter from Calloa, Peru, says:—"The only business transacted at present is the selling of Chinese slaves, landing from American and English ships. Language is inadequate to express the horrible condition of these miserable wretches. Stolen from their homes and families, smuggled on ship-board without their consent, on the passage treated like brutes, they are brought to this coast and sold to men who have no mercy, for a nominal term of eight years, although in many instances no term of service is mentioned. An American ship sailed from China with six hundred and five, and landed four hundred and four, leaving two hundred and one, who either died or drowned themselves on the passage.—The average price realized for this cargo of human flesh was two hundred and fifty dollars [\$250] per head.—The horrors of the African slave trade, in its palmy days, were nothing to be compared to this, for in other countries there are laws for the protection of the slave; but here the master is clothed with absolute authority, and can govern his slaves as he sees fit. How men with souls and any human feeling, can engage in so nefarious a business, I am at a loss to conceive; and yet this vessel is owned by white men."

A QUEER STORY.—Is it True?

Judge Marshall and Judge Washington were on their way to Mount Vernon, attended by a servant who had the charge of a large portmanteau containing their clothes. At their last stopping place, there happened to be a Scotch pedlar, with a pack of goods which resembled their portmanteau. The roads were very dusty, and a little before reaching the General's, they, thinking it hardly respectful to present themselves as they were, stopped in a neighboring wood to change their portmanteau, and just as they had prepared themselves for their new garments, out flew some fancy scap and various other articles belonging to the pedlar, whose goods had been brought on instead of their own. They were so much struck by the consternation of their servant, and the ludicrousness of their own position, being there naked, that they burst into loud and repeated shouts of laughter. Washington, who happened to be out upon his grounds near by, heard the noise and came to see what might be the occasion of it, when, finding his friends in that strange plight, he was so overcome with laughter, that he actually rolled upon the ground.

A large party of persons are about to remove from Boston to Georgia, where they have purchased a fine tract of land which includes a good water power, ready for immediate use. They propose to build a manufacturing town, which shall soon become a city; and carrying with them, as they will, New England energy, industry and spirit for thrift, they can hardly fall short of full success. They propose to take out quite a number of new and practical working machines, and at once establish manufactories and trades as well as agriculture.

CIRCULAR.

A BOOK FOR EVERY SOUTHERN METHODIST. Early in 1856, probably in the month of February, I expect to publish a new work to the particular features of which I beg leave to call your attention. The Annals of Southern Methodism, for 1855, will be a 12 mo. volume of not less than 300 pages, well printed, from stereotype plates, upon good paper. It will contain all available statistics in every department of the operations of the METHODIST EPISCOPAL CHURCH, SOUTH. The design embraces the Plan of Episcopal visitation; accounts of the sessions of all the Conferences held in 1855, the appointments, numbers, &c.; a summary of all reported revivals, notices of the dedication of new Churches; reports of Collocation Conferences, with all else connected with our educational movements; a resume of our Missionary operations; embracing whatever seems of general interest in the Department; the movements of the Tract and Sunday School Societies; whatever appertains to our publishing interests, with announcements of all New Books published by our Concern, or written by Southern Methodists; what the Church is doing for the instruction of Slaves; Historical and Biographical Essays; interesting personal reminiscences; and a miscellany of important facts and incidents.

THE "ANNALS."

It is believed will be a fair and full denunciation of the progress of Southern Methodism. It will occur to you at once, that if I have succeeded in preparing this volume with any reasonable amount of skill, it will not only be a very agreeable book for present reading, but that every year will add to its value as showing the posture of Southern Methodism at this particular juncture of its history.

THIS DIGEST

Will be specially valuable as a Book of reference. To whatever question of general interest may arise in regard to the events of 1855, it is hoped that a satisfactory answer will be found in the Annals. While it is believed that the Ministers in our Church will desire copies as soon as they can be obtained, I have paid regard to what I supposed to be the tastes of general readers. The older members of the Church will find sketches that carry them back to their earlier careers, as in this department I have not restricted myself to the history of the year, but have collected whatever has appeared during the year, which, as history and biography, preserves the memoirs of the olden time, and of the early men of Southern Methodism.

The work will be published at One Dollar a copy. Those who subscribe in advance, shall receive the first copies issued from the press. A gold dollar pasted in a letter can be sent securely, and is preferable to bills of distant banks. Those of the banks in North and South Carolina will be as good as gold. In return a copy will be sent well wrapped and prepaid. My address is Goldsboro', N. C. CHARLES F. DREWS. Dec. 29.