

# CHRISTIAN ADVOCATE.

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## Poetry.

[BY REQUEST.]

### The Old North State for ever.

Carroll! Carolina! Heaven's blessings attend her!  
While we live, we will cherish and love and defend her;  
Though the sea may sweep at, and with-  
ings defiance her,  
Our hearts swell with gladness, whenever we  
hear her.  
Hurrah! Hurrah! the old North State for  
ever.

Hurrah! Hurrah! the good old North  
State.

Though she envies not others their merited  
glory,  
Say, whose name stands the foremost in  
Liberty's story!

Though too true to herself, e'er to crouch to  
oppression,  
Who can yield to just rule more loyal sub-  
mission?

Hurrah, &c.

Plain and simple her sons, but whose doors  
open faster,  
At the knock of the stranger, or the tale of  
disaster?

How like to the rudeness of their dear native  
mountain,  
With rich ore in their bosoms, and life in  
their fountains.

Hurrah, &c.

And her daughters, the Queen of the forest  
resembling,  
So graceful, so constant, yet so gentlest breath  
troubling.

And true lightwood at heart, let the match be  
applied,  
How they kindle and flame! Oh, none know  
but who've tried them.

Hurrah, &c.

Then let all who love us, love the land that  
we live in,  
(As happy a region as on this side of Heav-  
en.)

Where Pilgrims and Freedom, Love and Peace  
smile before us!

Raise aloft, raise together, the heart thrill-  
ing chorus!

Hurrah! Hurrah! the old North State for  
ever!

Hurrah! Hurrah! the good old North  
State!

## Communications.

For the N. C. Christian Advocate.

### The Doctrine of the Final Unconditional Perseverance of the Saints considered, and refuted.

Rev. R. T. Heplin: In this No. I shall examine the *CONSIDERATIONS* IN DEFENSE OF THE FINAL UNCONDITIONAL PERSEVERANCE OF THE SAINTS. These *considerations* are such as have the highest ecclesiastical sanction, and may therefore be considered as authentic. I shall give the statement of the doctrine, from sources perfectly unexceptionable, as derived from the highest human authorities. I shall make such selection, because there can be no ground of objection to the views thus presented, as the statements will be in the very words of acknowledged authorities.

"I. THEY whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

"II. This perseverance of the saints depends, not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ, the abiding of His Spirit, and of the seed of God within them; and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof.

"III. Nevertheless they may, through the temptations of Satan and of the world, the prevalence of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, and for a time continue therein; whereby they incur God's displeasure and grieve His Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves." *Confession of Faith of the Presbyterian Church*, chap. XVII, pp. 85-88.

Again, in the answer to the 79th question in the larger Catechism, they say: "True believers, by reason of the unchangeable love of God, and His decree and covenant to give them perseverance, their inseparable union with Christ, His continual intercession for them, and the Spirit and seed of God abiding in them, can neither totally nor finally fall away from the state of grace, nor be kept by the power of God through faith unto salvation." *Ibid.*, pp. 210, 211.

"I. These whom God hath accepted in the Beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, (whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit to immortality;) and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them; yet it is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, their being engraven upon the palm of His hands, and their names having been written in the Book of Life from all eternity.

"2. This perseverance of the saints depends not upon their own free-will, but

upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him, the oath of God, the abiding of His Spirit, and of the seed of God within them, and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof.

"3. And though they may, through the temptations of Satan and of the world, the prevalence of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein; whereby they incur God's displeasure and grieve His Holy Spirit, come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves, yet they shall never their repentance, and be preserved, through faith in Christ Jesus, to the end." *Confession of Faith of the Baptist Church*, adopted September 25, 1742, in Philadelphia. Republished 1818. Chap. XVII, pp. 44-46. With this agrees the confession of faith of the Baptists in Great Britain, adopted in 1646. Article xxiii. See Neal's Puritans, Vol. II. Appendix, XI. Pp. 475-480.

These authorities show what is the faith of Presbyterians and Baptists, in England and America. The doctrines here taught, cannot be misapprehended. Once more: "We assert, then, that true believers cannot fall totally or finally from grace. It may seem that the use of both these words is unnecessary; because, if they cannot fall totally, it follows that they cannot fall finally; but they are intended to oppose the doctrine of Arminians, who affirm, that although a saint may fall totally from grace, he may be restored by repentance; but, since this is uncertain, and does not always take place, he may also fall finally, and die in his sins. Now, we affirm that the total apostasy of believers is impossible, not in the nature of things, but by the Divine constitution, and, consequently, that no man, who has been once received into the Divine favor, can be ultimately deprived of salvation." *Dick's Theology*, p. 422.

To these authorities, others might be added, but they are sufficient to show what the real doctrine of Calvinism is on this subject. From these authorities, we may learn the views entertained by all consistent Calvinists, and need not to be mistaken in this matter. The following points are definitely affirmed, namely:

1. That believers, such as have passed from death unto life, may fall into very grievous sins—hurt and scandalize others—bring upon themselves temporal judgments—incure God's displeasure—"grieve His Holy Spirit"—have their hearts hardened—their consciences wounded—and thus fall away from the grace and favor of God.

2. That in this state they may "continue" for any length of time, being in sin, and without the "comforts" of religion; and yet, all this time they are the genuine children of God. So that their *sanctification* remain untouched; although they sin much and long, they never are "deprived of salvation." *Dick*.

3. That notwithstanding this deep and long apostasy, and its long continuance, they nevertheless can never "totally fall away" and perish; but will finally recover again the favor of God, and inherit eternal life.

4. That this view is sustained by the Holy Scriptures, and is consistent with the "covenant of grace," by which God has pledged himself to grant to the elect (according to the "unchangeable decree of election"), perseverance in grace, and preservation unto eternal life.

5. That all this is predicated upon the "DECREES OF ELECTION," in consequence of which, they have their names registered in the Book of Life "FROM ALL ETERNITY."

6. That this perseverance is UNCONDITIONAL, inasmuch as it does not "depend upon their own free-will, but upon the immutability of the decree of election, flowing from the unchangeable love of God the Father; the efficacy of the merit and intercession of Jesus Christ; the abiding of His Spirit, and of the seed of God within them; and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof."

7. From these documents we learn also the grounds upon which the final and infallible perseverance of the saints is predicated. These are the following:

1. "The immutability of the Decree of Election."  
2. "The free and unchangeable love of God the Father."  
3. "The efficacy of the merit and intercession of Jesus Christ."  
4. "The abiding of the Spirit and of the seed of God within them."  
5. "The nature of the covenant of grace."  
6. "Their inseparable union with Christ."  
7. "From all which," say they, "ariseth also the certainty and infallibility thereof."

These, then, are the strong points in this subject; and to these I shall address myself in my next. If these can be sustained by sound reasonings and pertinent Scripture authorities, they must be received as the truths of God; but if they fail in the probation to which we shall subject them, they must be repudiated by all Christians as mischievous and deadly errors.

Yours affectionately,  
PETER DOUB.

Normal College, May 6, 1856.

For the N. C. Christian Advocate.

### Superfluity in Dress.

It really seems to me that no evil amongst us is so common, and has been, gaining ground so fast as this. It once was a small stream, easily controlled, at least in the Methodist church, but it has now become the mighty torrent that bears down everything in its course. But I hope that it will not yet be irresistible. I trust that if it is not yet our efforts and labor in the right way, may save the church from its threatened ruin. It becomes every religious press, every Christian minister, and every follower of the

meek and lowly Jesus, to unite in this great work with heart and hand, and do all in their power to stop this tide of ruin. Let the press show the evil tendency of superfluity in dress, and carry sound scriptural arguments to every reading family against it. Let the ministers of the Gospel not only lift up their voices against it in public and private, but also correct it in their own families, and give to the world, themselves, an example of plainness as well as neatness in dress, that the world may see that they respect the word of God, which forbids the adorning of ourselves with gold or pearls, or costly array. There is a great winking at this evil amongst the ministry at the present time. They must have a cold watch, if not chain or fob too; or gold studs or buttons; and no wonder they are silent upon this subject and neglect to read the rules of the church when they are themselves condemned by those rules. Or their wives are adorned with "a neat breastpin," and perhaps a few modest rings, and a splendid dress, and on this account their tongues are completely tied.

For, should they say anything upon this subject, the people will say, Look at their wives; and although some preachers may have wives that they cannot control in these things, the people generally will suppose that they are able to "rule well their own household," and believe that they are in fault, as is true in the majority of cases. It is almost in vain for a few of those who are conscientious about living up to the letter and spirit of the Bible and discipline, to lift up their voices against this evil, when it is countenanced by the greater part of their brethren, either directly or indirectly. Would to God that they could see the influence they exert in this way, and no longer countenance the violation of our rules by their practice. But while the members, many of them, make the example of the leaders in religion a pretext for expediency in dress, this is really no excuse. They should follow their pastors only when they follow Christ. Let them, by their example, as well as by their words and prayers, do all they can to extirpate this evil, which is killing the piety of the church and opening into it the flood-gate of vanity and pride. The letter of the Bible is against it; the spirit of Christianity is opposed to it; and we must forsake this evil, or true religion, one of the two.

A MINISTER.

For the N. C. Christian Advocate.

### A Circumstance.

Bro. HEPLIN: Believing all religious events are productive of good to the public, and instructive to all Christians, we have concluded to relate the following incident, which occurred in October, 1852, in one of the Eastern Counties of N. C.

There lived in the community an old woodman, some eighty or ninety years of age. He was, for one of his age, quite active and industrious. He was poor and honest. He had a trade; it was that of boat-making. While thus employed, he was suddenly seized with a disease in one of his feet, which proved fatal. We heard of his sickness, and made some inquiry into his history, and learned that some twenty years previous to that time he had been in the habit of attending Divine worship, but once, at a quarterly meeting, the Presiding Elder reproved him; from that time, he determined never to attend church again, which resolution he kept up to the time of his sickness. He was very wicked; his relatives and friends were afraid to say anything about religion to him, he was so much opposed to it and so violent to all that dared to mention it to him. The members of the church stood aloof, and seemed to dread to speak to him on such an important, yet despised subject, though because they feared we did not, but trusted in God, and went to see him. Now, let us look at him a little while. See him in his wickedness; in his sickness, and pains, and death staring him in the face, his hard countenance as an index to his sinful heart; his eyes flash with fiend-like madness, as we approach the important part of our mission; and he turns from us in disdain and exclaims, "I do not want any of your false overtures." We continued to admonish him until he gave consent for us to pray with him. When we arose from prayers we soon saw the change, in a tearful eye and a heaving bosom full of anguish of soul. We pointed to Jesus, told him to repent, to have faith in Jesus, and left him for a time. We continued to see him from time to time, and found him every time deeply penitent for his sins. At last, one day while we were praying to God to convert him, He heard our prayers; he shouted, and gave God the praise, and said, "I feel now like communing with all Christians." We asked him if he could say the life he now lived he lived by faith in the son of God, who loved him and gave himself for him. "Yes," said he, "I can give glory to God, glory to God in the highest. He was happy; all in the house were happy, because a sinner had been converted from the error of his ways.

He continued happy, although in much pain of body. Finally he became so weak he could not speak; yet, as he lay on his back, he would say, "I am happy, I am happy, I am happy." He was going to bliss, to everlasting bliss on high. Thus died the man who, when first taken sick, all were afraid to name to God, when first taken sick, almost scorned the name of Jesus; but when he was approached in the spirit of love, it softened him into repentance, faith in Jesus and love to God, and resulted in a most glorious death. Now, we look to that as a great source of happiness, being instrumental in bringing one soul to Christ. Oh, how should we hear of the sick—saint or sinner—go to see them, talk to them, and lead them to Jesus; so that they may be happy now, and happy hereafter, for having been good, faithful servants to the sick.

B.

Mt. Mour, May 22, 1856.

For the N. C. Christian Advocate.

### Another Dog of Remarkable Sagacity.

MR. EDITOR: Some weeks ago your readers were entertained by a dog story, but fearing that they might harbor the suspicion that "Ponto" is the only dog of extraordinary intellect in old Halifax County, I feel called upon, in justice to other dogs of equal respectability, to inform you that "Ponto" does not stand at the head of his species in a County noted for great and good dogs.

It is sometimes the case that a man springs up into the notice and admiration of his fellow-men like a mushroom—nobody knows exactly how or why—and his honors are generally as short-lived as that vegetable fungus. But to arrive at enduring honors and respectability requires the proper equipment of the mind for a life-time—so of dogs. "Ponto" has suddenly sprung into greatness, while many dogs before his superiors have remained in comparative obscurity.

I said that Halifax is noted for dogs—dogs of all grades of intellect, (just like men.) And it is wrong, morally unjust, that the world should never hear of the virtues of but one of them. What is a good dog? A dog that is a good dog, according to his promise, with his millstone fast, and who will be with them to the end of the world. Under the blessing of the Head of the Church, the secret of the wonderful success of the system is doubtless to be found in the near approach it makes in adjusting itself to the model required for carrying out the great commission, to go into all the world and preach the Gospel to every creature. From the beginning, the system worked well; it works well now, and will continue to work well. Once in a while it is ascertained, by the squeaking bell, that a wheel has been put in which belongs more properly to a mill or gin than to an evangelized locomotive. Another one, taking up the notion that it is not in its proper place in the machinery, runs furiously awhile forward and then backward, and finally, so to speak, blows up the whole establishment, it loses its balance and drops out—that's all. The machine runs on as though nothing had happened—even better. Many obstructions have been thrown in its way. Many arrows, lances, balls and bombs have been showered with righteous (?) aim upon its parts, but it still goes. A "stick-a-rod" how hard to stop it! "Methodism" still lives. Its power is deeper, and its texture firmer and sounder now than ever before. And when I say, "Let it live," my supplication is not addressed to its foes, for it has always lived in spite of them. It lives as well, if not better, under their frowns than under their smiles. But dear brethren and friends, to you it is said, "Let it live. For it to live, our ministers must work; to work, they must eat." Let us let our ministers "eat as God has commanded." Let us let our ministers "eat as God has commanded."

On the measure of the duty of contributing, the author presents just and liberal views, and concludes the 6th chapter with the enquiry as to "what you ought to give. What is it? Presuming you had thoroughly and impartially considered the position, and that you are ready to give the answer, i. e. the amount you ought to give to the support of the ministry, just let the minister take your place, and you take his, with the golden rule—'Whosoever ye would that men should do unto you, do even so to them'—in one hand, and your pen in the other, and while you are the minister, make the "Thou, God, assist me," figures. How much is it? The seventh and eighth chapters are devoted to the relations the best ministry, superannuated, and the widows and orphans, sustain to the church. The ninth is devoted to the excuses—rather made and offered—for neglect of this duty. Upon these excuses the writer is searching, overwhelming. Take an example or two:

1. "The minister should be supported by the rich, or those better off than I am."  
2. "While the excuse is warm, let it be modified into English; thus: 'Others should pay my debts. If the rich pay their part and yours too, all is well; if they do not, it is equally well. You sleep sound in either case. It is hard to tell what is best to do for you, as your creed is not to pay your preacher anything until those better off than you are pay for themselves and you, until they are reduced in ability to a level with you; and then, it is probable, you would have another excuse—hope a better one. Let me point out a certain character to you, that, when you find him, you can read this to him. When he expects a collection to be made, from being so busy, 'not very well' or 'forgetting the appointment,' he stays at home; or if he goes to church, he stays at home; and having left his purse at home, he gets back home without 'involving' himself; or if caught, when there is no chance of getting out without too much shame, he will give a pistoneer for a quarter, which is his quarters or allowance. From his looks, you would suppose he was badly sick and sorry. You are able and bound to do your duty. Disdain to receive the services of your minister at the expense of others, and say, with David, 'I will not take that which is mine for the Lord, nor offer burnt-offerings with-out cost.'"

3. "The minister is proud." "No apology is offered for his pride. If he is proud, any other place would suit him better than the ministry. Why do you think he is proud? Not because he may 'go finer' than you. Many might say the same of you. Do you think he is proud because he has not spoken to you? Have you given him an opportunity? Have you spoken to him? You knew him and his name when he first came. Have you met him as he came out of the pulpit or altar, and made yourself known to him, and invited him home with you? If your engagement or some other cause prevented him from accepting your invitation that time, have you invited him again, or requested him to say when he could go with you? Or have you, after one invitation, kept at a distance, saying, 'you asked him

This point is argued scripturally and with ability. The following is from the chapter on obligations to support a Gospel ministry:

"The existence of the claims, it is presumed, none will deny; but against whom do they exist? Against God? angels? devils? Elijah's ravens? widow of Zarephath? No; the proper ones are not found yet. Against 'them.' Whom do you mean? 'They.' Who are 'they'? Well, the claims are against 'us.' That will do, provided your individuality is not absorbed in 'us,' or dwindled down into a dwarf with a full-grown poor woman."

After noticing in a very striking manner the benefits of an itinerant ministry, and its special claims to a support, he concludes the fifth chapter with the following:

"In all that has been said concerning the special claims of itinerancy, the intention was to do no more than to set it forth as an agency of great power, and of evangelized adaptation, to comply with the command, 'Go ye into all the world and preach the Gospel to every creature.' Let all the glory settle with increasing effluence and enlargement upon Him to whom it is due, and who has thus far, according to His promise, been with his millstone fast, and who will be with them to the end of the world. Under the blessing of the Head of the Church, the secret of the wonderful success of the system is doubtless to be found in the near approach it makes in adjusting itself to the model required for carrying out the great commission, to go into all the world and preach the Gospel to every creature. From the beginning, the system worked well; it works well now, and will continue to work well. Once in a while it is ascertained, by the squeaking bell, that a wheel has been put in which belongs more properly to a mill or gin than to an evangelized locomotive. Another one, taking up the notion that it is not in its proper place in the machinery, runs furiously awhile forward and then backward, and finally, so to speak, blows up the whole establishment, it loses its balance and drops out—that's all. The machine runs on as though nothing had happened—even better. Many obstructions have been thrown in its way. Many arrows, lances, balls and bombs have been showered with righteous (?) aim upon its parts, but it still goes. A "stick-a-rod" how hard to stop it! "Methodism" still lives. Its power is deeper, and its texture firmer and sounder now than ever before. And when I say, "Let it live," my supplication is not addressed to its foes, for it has always lived in spite of them. It lives as well, if not better, under their frowns than under their smiles. But dear brethren and friends, to you it is said, "Let it live. For it to live, our ministers must work; to work, they must eat." Let us let our ministers "eat as God has commanded." Let us let our ministers "eat as God has commanded."

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ment. These my wife yielded, saying she could allow me some that were not to the point. Some rays of light from God's Book were now piercing through the horrible gloom that surrounded me, and truth seemed to be speaking to my inmost soul. We read on through the Books of the Prophets, my wife silent, and would mark no more. By this time I was thoroughly convinced that the doctrine of the Methodist Church was the doctrine of the Bible. A fall blaze of light shone into my heart; but how to make my confession and get right, was the question that puzzled me. I had said much, and done much by way of opposing my wife and the Methodist Church; and now I found it hard to confess myself in error. But pride must be conquered—the old Adam must be subdued. Finally, one night, when we sat down to read, I told my wife that I would give it up, for I was well satisfied that the doctrine of the Methodist Church was the doctrine taught in the Scriptures. The first time the circuit-preacher came round, I went with my wife to her meeting; and when the door of the Church was opened for the reception of members, I went forward and gave my hand to the preacher, and my heart to God."

## What it is to Die.

"How hard it is to die!" remarked a friend to an expiring believer. "Oh, no, no," he replied; "easy dying, blessed dying, glorious dying." Looking up at the clock he said, "I have experienced more happiness in dying, two hours this day, than in my whole life. It is worth a whole life to have such an end as this. O, I never thought that such a poor worm as I could come to such a glorious death!"

Chrysothom, when banished, said to a friend, "You now begin to lament my banishment, but I have not done so for a long time; for since I know that heaven is my country, I have esteemed the whole world a place of exile. Constantinople, whence I am expelled is as far from Paradise as the desert whither they send me."

A few moments before he expired, Edmund Auger said to a friend, "Do you see that blessed assembly who await my arrival? Do you hear that sweet music with which these holy men invite me, that I may henceforth be a daughter in it to be in the society of blessed spirits? Let us go. We must go. O, death! where is thy sting?"

What is it to die? To believe it is to drop the body of this death, and put on a joyous immortality; to pass from darkness to everlasting sunlight to cease dreaming and commence a walking existence; yes, to awake in the likeness of God—satisfied, fully and forever satisfied.

What is it to die? To feel the last pang, to shed the last tear, to raise the shield of faith against Satan's last dart. It is to go home to God; to open the eyes on the enthroned Mediator; to close the ears upon all discords; all sounds of woe, all the falsehoods, the maledictions, the blasphemies of earth, and open them to the harmonies of heaven. What is it to die? It is to stop surviving, to cease grieving the Saviour, to close up the inconsistencies of terrestrial profession and commence a forever blameless life in bliss.

PUNCTUAL PAYING.—We commend the following thoughts to the attention of those—and their name is legion—who are not punctual in the payment of their debts. We find the extract in Blackwood's Magazine:

"Those who give no employment are utterly unconscious of a tenth part of the pain a master tradesman feels when Saturday arrives; his men anxious for their earnings—he not having one pound in his possession—his boys out in all directions with unpaid accounts to three times the amount of what would set his mind at ease, by relieving all his wants. The less-gone go out; his hopes are high. Alas! they return one by one. 'Mr. A. will call in a few days,' says one; 'Mr. B. pays all his accounts at the end of the year—you need not send until then,' says another. Thus his spirits sink. At last the hour of payment advances—his men stand looking at him—he scarce knowing where to look. All other endeavors having failed, he goes humble in spirit to some friend or acquaintance, and, in a subdued voice, begs the loan of a few pounds. After numerous attempts he is successful—pays his men with borrowed money—is rendered a beggar by the want of that money kept from him by those who need it not, merely from not knowing the misery their lax payment causes.

SUBSTANTIAL DREAM.—Friend Wesley said a Quaker to the Rev. John Wesley, I have had a dream concerning thee. I thought I saw thee surrounded by a large flock of sheep which thou didst not know what to do with. My first thought after I awoke was, that it was thy flock at Newcastle, and that thou hadst no house of worship for them. I have enclosed a note for 100*l.*, which may help thee to build them a house."

Blackwood's Magazine is the best of the kind in the world.