

CHRISTIAN ADVOCATE.

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Vol. I.—No. 28.

RALEIGH, FRIDAY, JULY 11, 1856.

\$1 50 a Year, in Advance.

Poetry.

TO WHOM SHALL I GO BUT THEE?

I come, O Lord, to thee;
In sad and gloomy thought I hear thy call,
And I must come, for when I hear I fall,
Deeper in misery.

I have not kept Thy word,
And yet thou biddest me to trust Thy love,
Shaming my faithless heart, that'er could
rove.

From Thee, O gracious Lord!
Shame wraps my heart around,
Like morning fogs upon the mountain
side.
Indignant memory, avenger dead,
Depenseth each restless mood.

Yet I must come to Thee;
Thou hast the words of life, and Thou alone
Thou sittest upon the Mediator's throne:
Where should a sinner flee?

Nor shall my angel's will
Could lift the burden from this burdened breast;
Woe I come, and Thy word give me rest:
Thou wilt Thy word fulfill!

I come to Thee, since all
To faith is possible, in faith I come;
As blind, deaf, halt, maimed and dumb,
Before thy feet I fall.

Whom didst Thou turn away?
From what distress was he thy pitying face?
What could make 'er check'd the cry for
aid?

Can I unheeded pray?
Saviour! O come to save!
Speak but the word, Thy servant shall be
wade.

Turn, Lord, and look upon me, Quicken my
soul,
Out of this living grave.

Enter my opening heart;
Fill it with love, and peace, and light from
heaven:
Give me Thyself, for all in Thee is given:
Come, never to depart!

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 still
continue my examination of the Scripture
authorities relied upon, to prove the cer-
tain and inflexible "perseverance of the
saints."

2. The passage from John x: 28, 29, is
equally as invalid an authority on this
point as that of Phil. i: 6. There is cer-
tainly nothing said here, that affirms either
the "certainty and inflexibility" of their
final perseverance on the one hand, or the
"impossibility of their being deprived
of salvation" on the other. That this pas-
sage does not furnish the proof for which
it is used, will appear by the observations
which follow.

1. Christ does not say here that these
"sheep" shall be unconditionally saved;
but rather the reverse. This is evident, if
we consider the character which He gives
them.

(1.) They "hear my voice." This cer-
tainly means something more than simple
hearing. By it, we are to understand their
obedience to His commands. This is
plain from what He says elsewhere on this
point. Hear Him: "Therefore, whosoever
heareth these sayings of mine, and doeth
them, I will bring him into a wise man,
which built his house upon a rock: and
the rain descended, and the floods came,
and the winds blew, and beat upon that
house; and it fell not, for it was founded
upon a rock."—Matt. vii: 24, 25. Here,
evidently, the security was the result of
"doing" the "sayings" of Christ. He was
Himself the "rock," but yet He could not
avail any one finally, unless they, by "do-
ing" the sayings of Christ, built on that
rock. And that this was indispensably
necessary to this end, is not only clear from
these words, but more especially so from
the following: "And every one that heareth
these sayings of mine, and doeth them,
shall be likened unto a foolish man,
which built his house upon the sand: and
the rain descended, and the floods came,
and the winds blew, and beat upon that
house; and it fell: and great was the fall
of it."—Verses 26, 27.

This "doing" these things is necessary
to ensure a final good result, and cannot be
safely dispensed with. This, I think, is
the clear teaching of the Apostle Paul upon
this point. "Therefore we ought to give
the more earnest heed to the things which
we have heard, lest at any time we should
let them slip. For if the word spoken by
angels was steadfast, and every transgression
and disobedience received a just retri-
bution of reward, how shall we escape,
if we neglect so great salvation?"—&c.—
Heb. ii: 1-4. Demonstrably, therefore,
does it appear, that our Saviour chiefly
meant the obedience of His "sheep" by the
term used in this passage. This, then, is
an essential characteristic of the sheep of
Christ, to whom this text is applied, and
determines, of itself, the question of the
conditionality of their perseverance.

(2.) Another characteristic is: "They
follow me." To follow Him, evidently
means, imitating Him, by conforming to
the example which He has set. This is
plainly the view which He himself has
given of this whole subject. Hence He
says, "If ye abide in me, and my words
abide in you, ye shall ask what ye will,
and it shall be done unto you. Herein is
my Father glorified, that ye bear much fruit;
so shall ye be my disciples. As the Father
hath loved me, so have I loved you:
continue ye in my love. If ye keep my
commandments, ye shall abide in my love;
even as I have kept my Father's command-
ments and abide in His love. These things
have I spoken unto you, that my joy might
remain in you, and that your joy might be
full.—Ye are my friends, if ye do what
soever I command you.—Ye have not

chosen me, but I have chosen you, and or-
dained you, that ye should go and bring
forth fruit, and that your fruit should re-
main;—&c.—John xv: 7-16. From all
this, it appears, that our Saviour required
His followers (His sheep), to imitate Him,
and be as obedient to Him as He had been
to His Father.

This same doctrine is also definitely
taught by St. John, thus: "And hereby
do we know that we know Him, if we keep
His commandments. He that saith, I
know Him, and keepeth not His command-
ments, is a liar, and the truth is not in
him. But whose keepeth His word, in
him verily is the love of God perfected:
herby know we that we are in Him. He
that saith He abideth in Him, ought him-
self also so to walk even as He walked."—
I John ii: 3-6. Compared with I, Pet.
ii: 21-25. This is, then, a second mark
of the "sheep," that they do the command-
ments of Christ, as we see that He kept
His Father's commandments. It is to
such that He promises "eternal life"; hence
He says: "Blessed are they that do His
commandments, that they may have right
to the gates into the city."—Rev. xxi: 14.
And, "To him that overcometh will I grant
to sit with me in my throne, even as I also
overcame, and am set down with my Fa-
ther on His throne."—Rev. iii: 21. And
I will "be thou faithful unto death, and
I will give thee a crown of life."—Rev. ii:
10. So that the true interpretation of this
characteristic is: "He that endureth to the
end shall be saved."

2. Christ does not say in this passage,
that they cannot cease to be His "sheep,"
but that they, as His "sheep," cannot be
"plucked out of His and His Father's
hands." This is a true doctrine. No pow-
er arrayed against them can ever overcome
them: but what has this to do with those
"sheep" that have gone out into the wil-
derness, following their own hearts' lusts,
and left to perish in their sins, as was
the case with many in the days of Ezekiel?
—See Ezek. xxxiv: 1-9. And this was,
and still is, the case with the Jews of whom
Paul speaks in Romans xi, who evidently
had withdrawn themselves from God, and
were therefore cast away by God Himself.
See Rom. ix.

3. From all these considerations, it ap-
pears that our Saviour did not intend to
teach the doctrine of the "certainty and
inflexibility" of the perseverance of the
saints unconditionally; but only intended
to assure them that, while they "heard His
voice," and followed Him, there was no
reason for which He could say that they
had left Him, and that He and His Father
would protect them from all their foes; and
that if they continued thus to "hear His
voice," and follow Him, that they should, without
fail, receive "eternal life." He certainly
could never intend to contradict so many
passages, in which the conditionality of
final perseverance is as clearly asserted;
and such other Scriptures, where He as-
sures His people, that while they continued
with Him, He would abide with them.—
As, for instance: "And the Spirit of God
came upon Azariah, the son of Obed; and
he went out to meet Asa, and said unto
him, Hear ye me, Asa, and all Judah and
Benjamin: The Lord is with you, while
ye be with Him; and if ye seek Him, He
will be found of you; but if ye forsake
Him, He will forsake you." II Chron.
xxix: 1, 2. See also chap. xxiv: 20, and
also I Chron. xxviii: 9.

I shall here also give a good exposition
of the subject of this text, embracing the
argument formal against them, that could
harm them; that He and His Father would
protect them from all their foes; and that
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For the N. C. Christian Advocate.
"Ought not Christ to have suffered these
things?"

With regard to the fulfillment of prophe-
cy, I would state, in the language of Christ
Himself, that "It becometh us to fulfil all
righteousness, that we may be able to bring
forth much fruit; and we are obedient to Him
as He had been to His Father.

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For the N. C. Christian Advocate.
We want an Educated Ministry.

I have asserted you have it, and now
propose to prove it by facts. First, that the
Methodist ministry have the facilities for
acquiring, and have in fact acquired, the
education necessary to make them "able
ministers of the New Testament Scrip-
tures." The applicability of these facts,
as an argument, rests upon the assumption
that a knowledge of the truths of the Bi-
ble constitute an educated ministry. The

facts are, then, that your ministers have
acquired, equally with all others, to the Bible,
correctly translated into their own vernac-
ular tongue; and if they have an equal
share of native intellect, and an equal
share of the promise of God to aid them
by His Spirit to comprehend it, and an
equal desire to understand it, and put forth
the effort possessed and made by others, it
is but just to suppose that they know it as
well as others. Against their facilities afforded
by commentaries and theological works for
understanding the truths of the Bible, are
greater than those possessed by ministers of
other denominations. This, as a fact,
appears not only from the professedly learned,
truly logical and philosophical character
of their pulpits, but also from the uniform
agreement of their teachings with the
common sense views of an unbiased mind
and unprejudiced heart: the mind is not
perplexed and the judgment clouded and
faith assailed by disagreements between the
creed and articles of religion and text-
books, and the plain, common sense views
of the truths of the Bible. They can use
all their help to enable them to obtain a
deeper and more extended knowledge of
the teachings of the Bible. They do not
have to study works on theology, to enable
them to reconcile the Bible, according to
their interpretation, to common sense;
hence their rapid proficiency in theological
studies; and this also solves the problem
so often perplexed other ministers; it
is this, that a young man, but commonly
educated, in two years after his conversion,
will occupy the pulpit over a church
remarkable for its intelligence, with accept-
ability equal to those who have spent
years in collegiate studies and have diplo-
mas of scientific and theological distinc-
tion. The secret is, the latter attach as
much importance to possessing the means
and help of knowing the Bible and its
corrective subjects, and such knowledge
may be used in teaching the Bible to
others, as to the proper understanding of
the great saving truths of the Bible them-
selves; while the former is willing to be
called ignorant of many things, and is
content to know only the Bible. But I
am wandering. The next fact is, that
young men, who devote more time to the
study of the Bible than other ministers,
usually devote three years to preparing for
ordination, and a portion of this time is devoted to Hebrew,
which I have shown is not a necessity.
Your ministers have a prescribed course
of four years, and appear before those ap-
pointed by the church, five times, to be
examined on their theological knowledge,
before they can graduate and be permitted
to exercise the functions of the eldership.

The last fact I mention is, that they,
you will find by comparison, have to read
and understand, and be examined upon a
larger quantum of theological matter than
other ministers of the ministry in any
other church. More than
A. Fayetteville, June, 1856.

Pleasant Hours—No. 1.
BY REV. JOHN BAYLY.

"Like summer heat that labor
Around the idle flowers,
They gather every act and thought,
Those virtuous angel hours."
—BRYANT.

One of the most prominent traits of
a Christian, is to labor for the good of
mankind, and to do this with a sincere
desire to please God. Hence the truly
pious abhor a slothful spirit and flee
from idleness as they would from the
plague. The pious man knows that
when he was rescued as a brand from
the fire, adopted into the family of God,
and numbered among the citizens of the
everlasting Kingdom, it was not for
the purpose of supplying a vagrant or
a loiterer on the king's highway, or a
politron in the army of Prince Imma-
nuel; but that he might aid in the
number of Ion-hearted soldiers who
fight under the bright banner of the
cross, the language of faithful Nehe-
miah, "I am doing a good work."

It will be seen that the disciples of
Christ had taken up the idea that He
(Christ) would never die, but that He
would be a king forever. And when He
died, notwithstanding He had told them,
time and again, that He would die, and
the prophets had written it, yet when
these things were fulfilled, they were ready
to deny His Messiahship. And it was
with reference to this point that He di-
rected them to the prophets, not to prove
the necessity of His crucifixion, but to sat-
isfy them that He was the Messiah.—
"Thus it behooved" Him to suffer, not be-
cause it was His will, but because He had
taken upon Himself the form of a servant,
and placed Himself among men. He was in
honor bound to abide the decision of the
rulers in His case. He was the last man
that would have resisted the sentence of
His rulers. He endeavored to dissuade them,
but when they were determined, it be-
hooved Him to yield. Had the Jews re-
pented and gathered around the Saviour
in Gethsemane, I imagine that He might
have expired there, amid the sympathies
of gazing thousands, who might have spread
the news of salvation in a short time to
every son and daughter of Adam's apos-
tate race.
FORSYTH.
June, 1856.

They seem to regard God as a cruel
taskmaster who works his slaves to
death, and grows rich upon the miser-
y of the victims of his power.—
Strange, indeed, that any one with the
Bible in his hand, which tells of the
vengeance of God on the Egyptian
task-masters, and of the merciful pro-
vision of a weekly day of rest for men
and beasts, should fall into such a sad
mistake.

There are many sweet words in the
English language, but few that are
sweeter and richer in meaning to the
toll-worn itinerant minister than that
blessed word rest. When I cease for a
while from my labors, at the house
of a brother where I find a temporary
home, and sit down under the shade of
a magnificent tree, I look upon the
fields of golden grain, ripening for the
harvest, I listen to the merry caroling
of the reapers, the mocking bird, and
the wren, and to the still sweeter song
of one who gladdens my heart by her
cheerful smiles; I bless God that He
gives me a season of rest. And then
I seem to hear those words of love
that were spoken in days of yore to
just such sinners as I am: "Come unto
me all ye that labor and are heavy laden,
and I will give you rest." And
whenever I cease for a while from my
toils, whether it be to spend an hour
in sweet social intercourse with a friend,
to take a walk amidst the beautiful
works of nature, to commune with my
own heart, or to hold social intercourse
with God, it is my privilege to be grate-
ful to God for such pleasant hours, and
to see in them a prelibation of the hap-
piness of that rest that remained to
the people of God.

Best Land, Va., June, 1856.

Dear Brother Heplin: I have seen
several articles in the Advocate on
Class Meetings. They are interesting
to all lovers of Methodism. I will say
a few words respecting our excellent
Book of Discipline. First—The Re-
ception of Members. The rule is, How
shall we prevent improper persons from
insinuating themselves into the Church?
The answer I understand to mean, they
are to be recommended by some reli-
able person, or by a leader with whom
they have met twice or thrice in class.
I would ask, Is this rule carried out,
when probationers are received, or not?
Sometimes it is, but often broken.—
This accounts for dull class-meetings
many times. It is well known by all
who have thought upon the subject,
that when this rule of our church is
not faithfully kept, that many persons
do join the church, who, if we were to
judge from their conduct afterwards,
did not intend to serve God when they
joined the church. I do not say all:
I say many do. Then, what hard work
it is to have a lively class-meeting,
when many of the members neither
love God's people nor God's cause. I
take no delight in saying this: would
I could but be otherwise. Then, what
is to be done? Let us keep the old
rule faithfully, and in particular the
teachings of our blessed Saviour; and
if our number is smaller, our strength
will be greater.

Perhaps I may say something more
hereafter.
CLASS LEADER.
Onslow Co., June, 1856.

For the N. C. Christian Advocate.
The Devil and His Enmity to Man.

That there is an evil spirit in the
world, denominated the Devil, who is
represented as "walking about, seek-
ing whom he may devour," is clearly
the doctrine of the Bible. That he
possesses the most "implacable hatred
against mankind," is equally clear.—
But whence this hatred? This I regard
an important question. It, how-
ever, is one nowhere answered in the
Bible. We can only conjecture.

I have recently seen a volume of
sermons from the pen of the Rev. Wil-
liam Wimsar, D. D., of the Mississippi
Conference, on "Fundamental Religi-
ous Subjects." In this volume is a
discourse upon the "Origin and Charac-
ter of the Devil, and his Enmity to
Man," in which I find an answer to the
question presented above. It is given
in the following graphic and impressive
language:

"We suppose it is because man was
created in the image of that God
against whom this evil being had re-
belled—was created to enjoy that God
and to manifest forth His glory. Pos-
sibly, moreover, the Devil looked upon
man as designed to succeed to the hap-
piness which he and his angels had for-
feited; to shine in the sphere of glory
and brightness from which he and they
had been cast out for rebellion against
their Creator. Envy, then, and pride,
and malignity against that Power which
had thwarted his ambition, crushed his
rebellion, and punished his treason, by
headlong precipitation into everlasting
perdition, may have been his incitements
to the inveterate hatred with which
he has ever regarded man.

"Be this as it may, it is placed be-
yond question, by the Divine records,
that he does regard man with bitter,
inextinguishable and unmitigated hat-
red, and pursues him with rancorous
and indefatigable hostility."
S. D. ADAMS.
Mocksville, June, 1856.

For the N. C. Christian Advocate.
Scrap by the Way.

Trio of distinguished Visitors at Beaufort.
Bishop Atkinson, Yellow Jack and a
white recently condescended to visit the
future commercial emporium of the South.
High Churchism, the terrible plague that
walketh in darkness, and the great monster
of the mighty deep, all came, and saw,
and were conquered. And the mournful
cry went up on high, "We have met the
enemy," and we are theirs. Yellow Jack
ceased to be, through the breezes of the
sea. The big fish run ashore, was har-
bored, and heathed no more. And the
Bishop—alas! for thee, my brother!
He gave them rest on Confirmation; I
utter rain and damnation.
The good old Bishop cried,
But Yellow Jack scared the people sore,
Of Confirmation they thought no more;
And thus the Bishop died.
Requiescat in pace.

Miscellaneous Articles.

Female Extravagance.
On every hand and in all circles,
we hear complaints of female extrava-
gance. Husbands talk about it, fathers
complain of it, the pulpit thunders
against it, newspapers argue and de-
claim upon it by turns. Does specie
go out of the country? We are told
it is because the ladies buy so many
laces, brocades, and other French ex-
travagances. Is a merchant ruined?
Half the world lays it to the prodigality
of his wife. Young men shrug their
shoulders when advised to marry, and
say they cannot afford to pay the mil-
liners' bill. Old men rate their daughter-
for the sums they squander on
French finery. From all sides, a fire
of wit and obijuration is kept up upon
the extravagance of women, second only
in fury to the fire on Sebastopol the
day the Malakoff was captured. The
anathema maranatha rises immediately
to the lips of the men whenever Brus-
sels lace or brocade, diamonds, India
shawls, or other feminine extravagances
are mentioned in their presence.

Yet the fault is not all on one side.
If ladies love choice laces, gentlemen
like fine cigars. From the day laborer,
who will have his beer and tobacco, and
to the rich citizen, who drinks pure
wines or drives fast trotters, self-grati-
fication is the rule with men rather
than the exception. Many a husband,
who sours when he receives his wife's
bill for gloves, spends twice as much
on oysters for himself. Billiards, sup-
pers and sporting excursions consume
their proportion, at least, of the family
income. In justice to woman, too, it
must be admitted, that while her prod-
igality arises from the desire to look
lovely, which is but the instinct of her
sex, to render herself more pleasing to
man, the extravagance of man, on the
other hand, springs generally from a
selfish desire to gratify his appetite or
passion to a morbid love of excitement.
At most, vanity is more pardonable
than gluttony or drunkenness. Women
squander money on show; man wastes
it on wine or horses. We rarely hear
the stronger sex denouncing the weaker
as spendthrifts without saying to our-
selves "take first the beam from their
own eyes."

To what do these words tend? Not
to the increase of recriminations be-
tween man and wife, but to the foster-
ing of mutual forbearance and self-
denial. We wish to impress our
readers that there is no station, however
exalted, no condition, however poor, in
which one sex does not often gratify its
vanity or appetite at the expense of the
other. Sometimes it is the wife who
is selfish and spends more than her
share; but quite as often it is the hus-
band. Custom, however has warranted
the latter in complaining of extrava-
gance, while the same custom has closed
the mouth of the former, till half
the world thinks woman has no cause
to complain at all. We justify neither.
We say both, as a general rule, squan-
der too much. But we maintain that
if husbands, instead of swearing at
their wives' bills, would show the exam-
ple of economy by reducing their own
selfish expenses, the female sex would
not be long in being shamed into re-
trenchment. The last vice a man sees
as his own. If some of us would look
at home, instead of abroad, we would
prate less about extravagance.

Balt. Sun.

The Cheerful Giver.
2 Cor. ix: 7. Every man according as he
pines out of his heart, so let him give, not
grudgingly, nor of necessity: for God loveth
a cheerful giver.

Mrs. Graham, of New York, made
it a rule to appropriate a tenth part
of her earnings to be expended for pious