

CHRISTIAN ADVOCATE.



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Poetry.

Selected for the Advocate.
A SACRED MEMORY.
If you bright stars which seem to die,
Be each a blissful dwelling sphere,
Where kindred spirits re-unite,
Whom death has torn asunder here,
How sweet it were to turn to die,
And leave this blighted orb behind,
If wandering through each radiant one,
We failed to find the loved one of this
If there no more the things should shine,
Which death's cold hand alone can sever,
Ah! then these stars in mockery shine,
More hateful as they shine forever.

But oh! how dark, how drear, how lone
Would seem the brightest world of bliss,
Than this black world that holds us now!
There is a voice which sorrow hears,
When heaven's wings lift's calling ceases,
'Tis heaven that whispers, "Dry thy tears:
The pure in heart shall meet again!"

Communications.

For the N. C. Christian Advocate.

THE DOCTRINE Of the Final Unconditional Perseverance of the Saints considered, and refuted.

NUMBER VIII.

Rev. R. T. Hefflin: I propose to close my examination of the Scripture authorities claimed, to prove the final and unconditional perseverance of the saints, in this No. It is true, I shall have to pass by a great many that are pressed into this controversy; I do this, to avoid too extended an investigation; and also because those which I do notice are the strongest that can be produced on that side of the question.

3. The text in I John, iii: 9, will not support the doctrine for which it is brought forward.

To what I have said on this text, in a former No., I now add the following:

1. That these words cannot be intended to signify that he who is born of the Spirit and the Word can never fall from that state, is evident partly because it hath been proved already that the Holy Spirit may depart, and quit his habitation, and so he who was once born of the Spirit may cease to be so, partly because men may not continue in the Word, but may be removed from the hope of the Gospel, as is apparent from the words of this Apostle, who, having told the converted Jews (a) that the old commandment was that which they had heard from the beginning, he adds, (b) Let that which ye have heard from the beginning abide in you; for if that which ye have heard from the beginning abide in you, ye shall abide in the Son and in the Father. And again, Little children, abide in Him, that when He shall appear, ye may not be ashamed at His coming; clearly intimating by these exhortations that they might not abide in Him, and His word might not abide in them. In his second epistle, he tells the Elect Lady and her children, (c) That many deceivers were gone out into the world, who denied that Jesus Christ was come in the flesh; and therefore bids them look to themselves, that they lose not the things that they had wrought, viz. by embracing the doctrines of such deceivers; and to make them the more cautious, he adds, (d) He that transgresseth, and abideth not in the doctrine of Christ, hath not God: plainly intimating that they might be drawn away by these deceivers as not to abide in the doctrine of Christ, and so might lose their interest in God and the things which they had wrought. And this he learned from his great Master, who declared that they only were His true disciples who continued in His word, and that they who did not keep His word did not truly love Him.

"Answer 2. As those words of Christ. A corrupt tree cannot bring forth good fruit, to wit, because it is corrupt; and those of the Apostles, (e) The carnal mind is not subject to the law of God, neither indeed can be, viz. because it is carnal; and that they are in the flesh cannot please God, for the same reason, do not prove that a corrupt tree cannot cease to be corrupt, or become good, or that the carnal mind cannot cease to be so and become spiritual; so neither do these words, He that is born of God cannot sin, because he is born of God, prove that he who is born of God cannot cease to be so, and then go on in a course of sin to his own destruction.

"Again, as these words, How can ye that are evil speak good things, the world cannot hate you that are of it, the Jews could not believe, the world cannot receive the Spirit, do not signify an impossibility that it should be otherwise, but only their present indisposition to the contrary, and the aversion of their minds from those things which it is said they cannot do: so these words, He that is born of God cannot sin, do not import any impossibility that they should do so, but only that they have at present that frame of spirit which renders them strongly averse to sin, and indisposed to yield to any temptation to commit it.

"Answer 3. The interpretation which many of the ancient fathers give us of these words are a strong proof that they believed not the doctrine of the Saints Perseverance, for they expound the words thus: He that is born of God sinneth not, neither can sin, *quonia rinatus est*, whilst he is born of God, because he ceseth to be a child of God when he sins; and this must necessarily be the import of the words if you interpret them of living in an habit, or course of sin; for 'tis certain that whilst a man doth so, he is not born of God, as it is that whilst a tree bringeth forth corrupt fruit, it cannot be a good tree; and 'tis as certain that when a man falls back into any habit, or course of sin, he ceseth to be a child of God, for the

same reason."—Dr. Whitty on the Five Points, pp. 446-448.

4. The passage in I Pet. i: 5, 6, as referred to, does by no means prove the point for which it is introduced. That it does not prove the "certainty and infallibility" of the perseverance of the saints, unconditionally, is very clear from the whole scope of the passage. It will follow, if this is shown, that the perseverance of the saints is a conditional matter altogether, consequently that there is a possibility of their falling to secure eternal life. Now, that this is the true import of this text, appears conclusively from the following considerations:

1. These strangers were now undergoing a "trial," which was to test them thoroughly.
(1) The oracles through which they were called to pass, would put to the most rigid trial their "faith," by which it might be purified and increased. Now, it is evident that under such a process, there was a possibility that their "faith" might "fail" them, as it had once in the case of the author of the text. So far had his "faith" failed him, that on the one hand, he was abandoned of God for the time being, so that he actually "cursed and swore" in confirmation of the falsehood of which he was guilty, when he denied his Lord; and on the other, it was necessary that he should experience again regeneration, or conversion; otherwise he could neither enjoy God's favor, nor be in a condition to "strengthen the brethren."

(2) In the process of this "trial," it was possible for them not so to stand, as at last to be found "unto praise and honor, and glory, at the appearing of Jesus Christ." This is evident from the terms used here, by the Apostle: "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, &c. The "trial of their faith," here, is evidently illustrated by the test of gold, which, although it might be "tried with fire" and not be consumed, might nevertheless be conveyed to "perish" by other agencies. This is true; so that while it abides the action of all ordinary fires, however applied, yet it perisheth by the celestial fire and the solar influence: the rays of the sun, collected in the focus of a powerful burning-glass, and the application of the electric fluid, destroy its color, and alter and impair all its properties."—Dr. A. Clarke, on the place. Now, although their ordinary trials would not affect their "faith," any more than ordinary or "culinary" fire would gold, yet, as they "were then evidently laboring under more than ordinary temptations, (i. e. trials), on account of which they were "in heaviness," the Apostle suggested to them the need of an unusual degree of confidence in the "power of God," by which alone they could be "kept" while thus confident: test, a failure of "faith" in this critical juncture, might cause all to be lost. Evidently intimating, that if their "faith" failed, though "much more precious than gold," which could endure "all the action of culinary fire," might, notwithstanding, be caused to perish by other agencies: even so, might their "faith" fail them; and if so, it could not then be "unto praise, and honor, and glory, at the appearing of Jesus Christ." This "might" of the Apostle's is a bold stroke of truth in this passage, and is a clear demonstration that Peter did not believe that "strangers" could be "kept by the power of God unconditionally," unless this "faith," through which that "power" acted, finally endured the mighty ordeal through which it was passing.

2. The Apostle did not believe that these "strangers" could not "finally fall away" and perish. Not only is this evident from the foregoing views, but more especially so, from other considerations which he uses elsewhere. Anticipating them to obedience and perseverance. As,

(1) He urges the necessity of advancement in Christian experience, to prevent, on the one hand, "final apostasy," and to qualify them, on the other, for an entrance into heaven. Hence he says: "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." II. Pet. i: 5-11.

(2) He warns them against "heresies" and other influences, because these would not only corrupt them in their doctrines, but especially subvert their "faith," and "bring" upon them "damnation"; and that these things would cause "many" to be corrupted and ruined. Hence he says: "But there were false prophets also among the people, even as there shall be false teachers among you, who will secretly bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of among them. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lieth not. —II. Pet. ii: 1-3. See also II. Pet. iii: 17.

(3) He affirms that some who once were certainly born again, and in the way to heaven, did nevertheless "fall away" through

evil and base conduct; and perished therein. This he establishes by sundry considerations in II. Pet. ii: 4-22, and introduces as examples the fall of angels and their doom—the overthrow of the old world, as demonstrations of God's righteous judgments upon the apostates here spoken of.

From these considerations, it follows conclusively, that the text at the head of this article cannot be understood as teaching the doctrine of the "final, certain and infallible" perseverance of all those who were once born of God, and had the "faith of God's elect." The conditionality of this perseverance, as shown by the preceding considerations, clearly demonstrates that, although the saints, while they have "faith" vigorously exercised, will "certainly" be "kept by the power of God"; yet, neither that text, nor any other, affirms that this "faith" may not fail. But the evidences we have given above are demonstrable, that the "power of God" failed to "keep" some "unto salvation," because, through a variety of agencies, their "faith perished," and consequently could not any more engage, on their behalf, the exertion of the "power of God."

5. The text in Job, xvii: 9, is certainly of no avail for the object for which it is produced. For, while it affirms a fact, which no one will dispute, viz. that the "righteous shall hold on his way," and he that hath "clean hands shall be stronger and stronger," it does not intimate either that the "righteous" will or must necessarily continue righteous, or that he who has "clean hands" must "certainly and infallibly" retain "clean hands" unto death. This, then, is the point that must be proved, before this text will lend its authority for the doctrine contended for. But, while the facts which have been brought to view in the above articles remain inspired realities, we must conclude that a being once holy may again become unholy, and so, by losing its character for purity, forfeit its "right to the tree of life," and be justly "deprived of its salvation."

I have now pursued this examination as far as I contemplated, and, indeed, as far as there is any practical necessity. My object has been to afford a sufficient amount of evidence, that the principles assumed, and the authorities from Scripture claimed, in support of these principles, are insufficient to establish the doctrine in controversy. Another object had in view was, to remove these difficulties out of the way, so that when I come to the direct argument from Scripture proving the possibility of apostasy, I might have the field all before me, without let or hindrance. Hereafter, therefore, my Nos. will be of quite a different character, and will lead me into a close examination of the Bible doctrine concerning the perseverance of the saints.

Yours, affectionately,
PETER DOUB.
Normal College, May, 1856.
(a) I. John. ii: 7. (b) Ver. 24, 27, 28.
(c) Ver. 7, 8. (d) Ver. 9.
(e) Rom. viii: 8.

For the N. C. Christian Advocate.

Our Country.

Composed and read by MISS VIRGINIA H. MOODY, of Mecklenburg, Va., at the late Commencement of Greensboro' Female College.

Could we take a position high above the earth, whence we could survey at a glance the nations of the world, what a varied scene would they present!—In one are found the tools of industry, and the bread of care; in another, the insignia of power, the diadem, the mitre, and all the aching luxury of thrones; in a third, is hung the un fading laurel of the muse, which attracts universal gaze by its poetry and song. One looketh out upon the green field with their blossoms, their full ears, their bending branches; and another looketh out upon the broad sea with its tall ships and cunning merchandise.—Among which *Our Country* now ranks first. She needeth not the eloquence of a Cicero, nor the imagination of a Milton, or a Homer, to describe her true greatness.

The principle of human equality, so congenial to man's nature, was first successfully developed on the soil of America. Here freedom commenced to exert in full power its elevating influence. The spirit of liberty, though long pent-up, could not be annihilated. As the igneous spark is evolved by the pressure of the air, so the spark of liberty was forced out by oppression's heavy hand, which, finding appropriate fuel, soon kindled into a flame that rose higher and higher, until its beams illumined the whole earth. From the first hour of her colonization, her progress has been onward.

True, America was in one age under subjection to the British King; but when the clearer light of another age revealed her numerous abuses, she burst through the moulds and levies that penned her up, threw off her yoke of subjection to the English Parliamt; became independent of royal sway; victory perched upon her standard, and liberty unrolled her sky for the star-spangled banner; while science triumphantly arched; joined together with Cyclopean architecture the everlasting hills, and then led over their giddy summits the peaceful caravans of commerce.

Within her borders, we may behold the most sublime sight which the world can afford—more than twenty millions of freemen, differing each from the other, yet, with a common country, a common interest, and a common hope. Within her borders, freedom is indeed a goddess, a queen, crowned with the

blood of many a brave hero, by the hand of Washington.

Yes, in America dwells the genius of liberty; and the muse of history, mounted upon the chariot of time.—Here, the flag of the Republic waves in every direction; here, the eagle still hovers; and here, many a soiled banner which moved above a haughty foe, may be seen.

What though the arts have reared few monuments in our country, and scarcely the muse's footsteps are found in the paths of her forests, or along the banks of her rivers! yet her soil has been consecrated by the blood of heroes, and by great and holy deeds of peace; her wide extent has become our vast temple and hallowed asylum, sanctified by the prayers and blessings of the persecuted of every sect and the wretched of all nations.

The history of foreign countries may present to America the tombs of their mighty dead, rich with the labors of ancient art and adorned with the pomp of heraldry; but what names does she read there? Those of princes and nobles, many of whom are now remembered only for their vices; and of sovereigns, at whose deaths no tears were shed; and whose memories lived not an hour in the affection of their subjects.—There, too, she may see other names, long familiar to her for their ambiguous fame. There sleeps the bloodily stained soldier; the orator, who was ready apologist of tyranny; great scholars, who were the flatterers of power, and poets, who profaned the high gift of genius to encourage the vices of a corrupt court. But the history of our country, like the glorious temple of fame, reared by the imagination of the poet, and decorated by the taste of the artist, is dedicated to the memory of the truly great. Within, no idle monuments encumber. The pure light from heaven enters and sheds a serene radiance all around. As the eye wanders over its pages, it sees accounts of the undombed monuments of brave and good men, who have bled or toiled for their country. Then, if the ancients tell you of their heroes, remind them of your Washington, your Jackson, and your Taylor. If of their orators, tell them that your legislative halls and senate chambers have resounded with loud thunders of eloquence as ever did the ancient forum of Rome, when Cicero was its pride and pattern. If of their philosophers, tell them of your Franklin, who instructed the philosophers of the old world in the deepest mysteries of science; tell them, that the kite which brought lightning from heaven will be seen sailing in the clouds by remote posterity, when the proud pyramids of Egypt have crumbled into ruins. If they tell you of their statesmen, remind them of your Jefferson, your Adams, your Clay, your Calhoun, and your Webster; and if of their literary characters, tell them of your Bancroft, your Bryant, your Cooper, and your Irving. If they tell you of brave Leonidas, and the ten thousand champions who fought upon the fields of Marathon and Thermopylae, tell them you can find examples of patriotic virtue nearer home, in your own country, on your own soil; that strains of the noblest sentiments that ever filled the breast of heroes, are breathing to us from every page of *our country's* history, in the native eloquence of our mother tongue.

Yes, the bright star of American glory has gradually risen from the dark night of barbarism to its present exalted height. One might almost think without extravagance that the departed wise and good of our country are now looking from their happy seats, to witness the results of their great achievements; that they who lavished their wealth and their blood, who labored and suffered, who spake and wrote, who fought and perished in one great cause of freedom and truth, are now hanging from their orbs on high over their country. As my imagination now wanders over the spots once the scene of their labors, and I picture to myself their senate chambers and legislative halls, I seem to hear a voice from the tombs of our renowned forefathers—a voice from the gory graves of the Revolution, a voice from the sepulchres of the saviors of *our country*, and a voice softly stealing from the vault of Vernon, approving the glorious enterprise of her children. But while we speak of the fame of our eminent men, who are now quietly sleeping in their tombs, let us not for one moment imagine that the spirit of genius has yet fled from the sacred boundaries of our country. Perhaps to-day some silent thinker among us is now at work, whose name is to fill the earth. Perhaps there is now cradled in our country some one who is to make a second "Washington in war," or a second Wirt in eloquence, a second Jefferson in the Presidential chair, or a second Jay in the counsels of his country; who is to open a new era in history; who is to fire the human soul with new hopes and new zeal.

It may be truly said that interest and thrift are graven on everything in America: even the waves and the winds are unwelcome without the expanded gain. The great harvest of our literature no longer remains unshared. The heart of the philanthropist now

leaps with pleasure at the prospect that religion, hand in hand with learning, is now rapidly illuminating and raising our country to the highest pinnacle of human glory. Ask of commerce why she dances like a sailor boy in the breeze! Listen to the busy, gladsome hum of art, mingling with the voice of nature! Behold education the inmate of the humblest dwelling! Count the number of institutions erected in the spirit of wisdom and moderation on the flowery fields of America, sending forth hundreds of great scholars to add new lustre to every page of her future history, to grace the halls of legislation; leading the muse to repose in the bowers of religion and virtue. Yes, the very swelling waves abut roll onward from the Atlantic to the Pacific bear upon their bosom the influence of the learning and the religion which now enlighten America.

Our Country! What do these two words contain? All that is dear to us. Oh! land of liberty! well may thy children rear their lofty heads and swell with proud emotions at the mention of thy name. Although war may now threaten thee, I feel that thou art destined to become the great central point, the great orb, around which the other countries are to revolve. Then, may "peace be within thy walls, and plenteousness within thy palaces!"—May truth flourish in thee, and may prosperity look down from heaven and smile upon thee. Yes, in the language of one, may our ship of state, self-poised upon the billows, gather in her sails and fly with lightning speed to the haven of transcendent glory, amid the loud applause and favoring acclamations of an admiring world.

For the N. C. Christian Advocate.

Bro. HEFLIN: Read my little communication for the Advocate, and if you think my fears groundless, throw my sheet under the table, and forget it. Can you not allay some of my fears in your next editorial?

You will be so kind as to let one ray of light fall upon me, that I may be totally in the dark, as I make known to our great family, whose head is God, your Taylor. If of their orators, tell them that your legislative halls and senate chambers have resounded with loud thunders of eloquence as ever did the ancient forum of Rome, when Cicero was its pride and pattern. If of their philosophers, tell them of your Franklin, who instructed the philosophers of the old world in the deepest mysteries of science; tell them, that the kite which brought lightning from heaven will be seen sailing in the clouds by remote posterity, when the proud pyramids of Egypt have crumbled into ruins. If they tell you of their statesmen, remind them of your Jefferson, your Adams, your Clay, your Calhoun, and your Webster; and if of their literary characters, tell them of your Bancroft, your Bryant, your Cooper, and your Irving. If they tell you of brave Leonidas, and the ten thousand champions who fought upon the fields of Marathon and Thermopylae, tell them you can find examples of patriotic virtue nearer home, in your own country, on your own soil; that strains of the noblest sentiments that ever filled the breast of heroes, are breathing to us from every page of *our country's* history, in the native eloquence of our mother tongue.

I fear that our class-meetings are not conducted properly. Should we not go to the classroom to have a social talk about the dealings of God with our souls?
I fear that too many hours set apart for praise and prayer to God, are spent without much benefit, in listening to dry lectures. Do not some of our preachers like to hear themselves talk?
I fear that we have not enough heart religion, and too much head religion. Could this not be remedied by preaching less to the head, and more to the heart?
I fear that we have not enough of every-day preaching. We need six times more every-day preaching, than Sunday-preaching.

I fear that some of us are too ambitious of the highest seats in the synagogue.
I fear that money has too much power among us.
I fear that we love our rich brethren and sisters better than our poor brethren and sisters.
I fear that we think too much about adorning the outward man.
I have some other fears, but enough for the present.

A LAYMAN.
July 3, 1856.

[We fear that there is some ground for the fears of Brother Layman. But there is a remedy, if preachers, class leaders, will go to Him who,

"First taught our hearts to fear,
And then our fears relieved."] EDITOR.

For the N. C. Christian Advocate.

Sabbath Breakers.

A good many practices of Sabbath-breaking have become a sort of custom and fashion in some places of the world. There are very many who adopt the Sabbath day to transact their neighborhood business on, and in order to do so with convenience, make it a rule as interest may direct, to attend places of Sabbath worship; and not unfrequently do they visit their neighbor, to make contracts for produce, stock, land or Slaves, as the case may be.

Now, while this class of Sabbath-breakers are busily engaged on that holy day, in effecting trades to redeem the time they may have lost, as they are heard to remark, there is another class, who, in place of attending on Divine worship, or spending the Sabbath in a profitable manner, are engaged at home casting up accounts, calculating interest on bonds, counting over the slighest dollars, and ruminating in mind how they may effect a loan of the *precious stuff* at an advance of twenty-five per cent. While such is the course pursued by those, it should be deprecated by the professor. There is however, another class, not

possessing that spirit of avariciousness, but a habit rather of Sabbath breaking—who are seen about the hills and hedges—on creeks and rivers, with gun and fishing tackle, on the Sabbath day. And with those may be numbered another class, who may be termed Sabbath gossipers, who make it a business to trespass on the time of their neighbors, while engaged frequently in the solemn services of Sabbath duty. Now it is sometimes the case that those professing the religion of Christ are found indulging, to some extent, in the most of these things; and when such is the case, Oh! how much does the cause of religion suffer. Alas! for professors who persist in the neglect of Sabbath duties. It is with Him who marketh iniquity to pronounce their doom. Oh! may they count the cost at an early day, and return and do their first works.

Well may we hope to see the time when the people everywhere will be found encouraging and promoting Sabbath Schools—infusing a knowledge of, and proper regard for, the word of God—that holiness may take the place of sin and wickedness, and the Sabbath be made a day of quiet and rest.
Home Villa, N. C.

For the N. C. Christian Advocate.

MR. EDITOR: Sir.—I have read an article in your paper of the 6th June, over the initial letter B. headed "a circumstance," which needs some important correctives. Those unacquainted with the individual who is the subject of that article, would necessarily conclude that he was an out-breaking sinner, dreaded and shunned by all his neighbors, and that the reproof from the Presiding Elder was administered for some heinous offence—neither of which is true. He was not a very wicked man; on the contrary, he was what we, *down this way*, consider quite a moral one. He was honest, temperate, peaceable; easily approached by old or young, and ready to converse freely and familiarly with all, on any subject. He attended strictly and industriously to his own business, and let other peoples' alone; at least he came nearer doing so than three fourths of all the specimens of humanity with which I am acquainted. The offence which called forth the reproof from the Presiding Elder, was for rising to leave the Church after the sermon was ended, before the congregation was dismissed. The Elder said, "Stop, Sir—stop, I tell you," with some other equally abrupt and authoritative expressions. The old gentleman was not aware, first, that the minister was addressing him; but so soon as he was aware of it, he sat down upon the first vacant seat he could find, very much embarrassed, and his feelings badly hurt.

This, sir, was the "head and front of his offending." The Elder, I presume, is entitled to all the credit attached to this part of the "circumstance," inasmuch as he succeeded very effectually in driving one sinner from the Church for life. He never visited it again.

I may be mistaken, sir, in the conclusions to which I have arrived in regard to this matter; but I will venture a few of them at all hazards, viz. 1st. The old "Boat maker" had a right to leave the church, (so he did it quietly,) whenever it suited him to do so, without being thereby subjected to insult from any quarter. 2nd. Had he been dressed in a fine suit of broad cloth—instead of homespun—with gold spectacles on his nose, no reproof would have been administered at that occasion. Enough said.

I will, however, add, that I think an ingenious Christian might perhaps be enabled to see that B's "circumstance" may do to "point a moral" in more ways than one. [We shall never knowingly publish any thing which can do wrong to the dead or the living; nor would our correspondent, "B," do so. But as his article has made an impression which neither the writer nor the Editor intended, we publish the above strictures, and hope all parties will see the propriety of our decision that here the matter must end in these columns.] EDITOR.

For the N. C. Christian Advocate.

Scraps by the Way.

"Behold the lilies of the field," &c.—Yes, behold them. For even they are not beneath the all-comprehensive glance, and the special superintending care of our Heavenly Father. See the arrangements to bless even the flower that is "born to blush unseen." The earth must receive its roots into her bosom, that the flower babe may draw from its parent the nourishment of life. The sun must give it the light of his countenance, to promote its growth and pencil its beauties. The atmosphere must supply its lips with moisture, and in other respects is as necessary to its development as it is to the life of man. Thus the humble flower is linked with the ages that are past, that formed the soil as a birth-place for it, with the sun in all his glory, whose light and heat warm it into life; and the atmosphere, as it winks its way around the world, is its ministering angel. And in the relations and dependencies of nature, we see the

flower as a link in the chain of world, and worlds as flowers in the garden of creation. And more, it shares the glory of an original idea in the mind of the Infinite, has hallowed associations in the inspired oracles, and is consecrated forever in the teachings of the Son of God. L.

Selected for the N. C. Christian Advocate.

The Strange Preacher—A Legend.

"It happened once in Padua that a Minorite friar was appointed to preach the Lent sermons in the Cathedral of St. Anthony. The subject of his discourses was the pains of hell. One day, however, when in the pulpit, he found himself indisposed and obliged to discontinue; but he promised the congregation to resume the discourse on the following morning. The morning came, and found the friar so much worse that the physician of the convent forbade him to leave his bed; and the invalid sent for the brethren, and begged that some one of them would take his place in the pulpit and resume the interrupted discourse; but they, each and all, excused themselves, alleging the want of time for due preparation. Our sick friar fretted exceedingly at the idea of his appointing the congregation, and was beginning to grow frantic from vexation, when one of the Minorites, on recollection, observed, that a foreign brother, from France, had arrived at the convent the night before, on his way to the shrine of our Lady of Loreto, and that he had the appearance of an intellectual man; he was tall, had black eyes and beard, and high black eyebrows; doubtless he would be able to preach *ex tempore*. The invalid sent for the stranger, told him his dilemma, and requested his good offices. After some hesitation, the foreign friar consented, went to the cathedral, attended the pulpit, and preached on the given subject—the pains of hell. Never before had such a sermon been heard in Padua. He showed forth, in the most glowing colors, the enormity of sin, and the danger of trampling under foot the holy commandments; but especially in describing the miseries of hell, he spoke with such a fiery and overpowering eloquence, that he set before the people of the steeple a most terrible picture, not so much a picture, as a awful reality.—They felt their hearts pierced, as with a sword, by his intense earnestness, and could not refrain from weeping and sobbing aloud, making mentally a thousand vows of reformation and awareness of life. When the preacher descended from the pulpit, the people retired in tears, and the Minorite brethren expressed their warm thanks to the stranger for the manner in which he had exercised his extraordinary talents, and expressed their delight at the great benefit the hearers had evidently received. Then, as he wished to take his leave of his brotherhood, and proceed on his pilgrimage, they all attended him with proper courtesy to the outer gate of the convent. But as they were walking on, an aged and very devout friar, whose eyes were often enlightened to see things beyond the horizon of ordinary mortals, espied a shadowy foot under the monstrous habit of the stranger, and immediately discovered that it was no Minorite brother, but an incarnate fiend of hell. The old man summoned up his courage, and addressed him in the name of the great Creator of all things, to confess was he not a devil? Why, then, had he unworthily assumed that habit, and come thither to preach and teach the way of salvation, to which himself could never attain, and from which it has ever been his aim to turn away mankind! The fiend, thus addressed, confessed in the presence of the brotherhood, and of some laymen who were in company, that he *was* in truth a devil; (then the expression of his face became so hideous to look upon, and his eyes blazed forth flames of light;) he said that his desire for the pardon of man was as great as ever;—I, who knew it so well, have I not described to them, forcibly described, the agonies of hell? and who knows them as I do, or can paint them as I can? Have they not owned, for a moment, that I preached awful truths, and then turned away, dried their tears, and forgot to repent? How shall they justify their sins by securing me as their tempter?"

For the N. C. Christian Advocate.

LEARN DIET—A Methodist Minister at the West, who lived on a very small salary, was greatly troubled at one time to get his quarterly installment. He at last told the paying trustee that he must have his money, as his family were suffering for the necessities of life. "You preach for money! I thought you preached for the good of souls!" "Souls," replied the Minister; "I can't eat souls, and if I could, it would take a thousand such as yours to make a decent meal!"