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RALEIGH, FRIDAY, AUGUST 1, 1856.

Communications.

For the N. C. Christian Advocate. THE DOCTRINE Of the Final Unconditional Perse- prayer, which does not exist, if one obtains verance of the Saints considered, and refuted.

NUMBER IX.

Rev. R. T. Heffin : As a farther refuta-that conclusion, which you wish to deduce tion of the doctrine of the "Find uncon-ditional perseverance of the saints," and "That Christ undertakes to confess the in confirmation of the views presented in elect,' (Matt. x: 32,) is true. But 'elect' the precoding investigation, I shall here and believers' are not convertible terms, give the views of the Rev. James Armi- according to the view of the fathers, unnius, D. D.

The sentiments of this learned divine less perseverance he added to faith. Nor is it declared by Christ, in Mate, xxiv : 24, are taken from a Review of the doctrine of that the elect cannot depart from Christ, 'Predestination,' in its 'Order and Mode,' but that they cannot be deceived, by which in a 'Treatise' by the 'Rev. William Per-kins, D. D.' Dr. Perkins was a divine of no ordinary capacity, and was esteemed. two hundred years ago, as one of the tion to the elect against the power and art-brightest lights of the Church. His works ifices of false Christs, and false prophets. give evidence of a strong mind, sound "Your third argument can be invalilearning, and deep piety. Mr. Arminius, dated in many ways. First, 'Entire dein his review of this 'Treatise,' has fully fection from true fath would require a met and answered the arguments of Cal-vinism, as exhibited in this "Treatise" of away shall be saved." It is not absolutely Dr. Perkins.

It. Perkins. I have carefully read the 'Treatise' of again engrated; indeed some will say, Dr. Perkins, and compared the arguments from Heb. vi. and x. that one who wholly used by Mr. Arminius with the statements falls away from the true faith eannot be and authorities of the former; and can restored to repentance. Secondly, There say, that the latter has met the views in is no absurdity in saying that they may be the 'Treatise' fairly, and has triumphantly engrafted a second time, because, in Rom. sustained his position, throughout this en- xi; 23, it is said of branches, which had tire Review. been cut or broken off, that 'God is able

" The eighth error-That true and sa- to graft them in again.' If you say that ving faith may be totally and finally lost, I the same individuals are not referred to should not at once dare to say; though here, I will ask the proof of that assermany of the fathers frequently seem to af- tion. Thirdly, It does not follow from the firm this. Yet the arguments, by which second engrafting that 'a repetition of bapyou prove that it can be, neither wholly tism would be necessary,' because baptism,

nor finally, lost, are to be considered. "Your first proof is deduced from Matt. xvi: 18— Upon this rock I will build," &e.; and you argue in favor of your doc- mission of sins, committed even after bap- converted to Hina. Hence it is evident 8-P. D. trine in a three-fold manner from that pas- tism, is given without a repetition of bap- that if Christ prayed that Peter's faith sage. Your first proof is equivocal, on tism. Hence, if it be conceded that bep- might not fail at all, he prayed conditionaccount of the double meaning of the word tism is not to be repeated, as they with ally; and that upon Peter's refusing to faith. For it means either the confession whom you now contend willingly admit, watch and pray, which was the condition

believer may not lose it. It is not in the are evil speak good things, the world cannot [me-away from home, in a strange land,] for, though it is true that he that asketh believer himself, for he, as a human being obnoxious to error and fail, can lose his faith. But if God has determined that may be confirmed against temptations, and may not fall away, yet it is possible that he may not ask, and thus may not receive he should not lose his faith, it will be pre-served through the grace by which He their minds from these things, which it is that strength, so that defection may follow. Hence arises the constant necessity of strengthens him, that he may not fall - said they cannot do; so those words. He "Simon, I have prayed for thee, that thy that is born at God cannot sia, do not import that assistance from God without daily ¹ Simon, I have preved for then, that thy faith is observed to the prevention of the prevention o proyers; nor is it here declared that believers may not intermit the duty of prayer,

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mention is made in Jer. xxxii: 40, does is a demonstration that they believed not with the kiss of affection. O', that when and Miller, that a writer, at present, mention is made in Jer. xxxii: 40, does is a demonstration that they believed not not contain, in itself, on impossibility of departure from God, but a promise of the gift of His fear, by which, so long as it shall continue in their hearts, they shall be restrained from departing from God, and this must necessarily be the import of is not possible to shake off that gift of fear, an habit, or any course of sin ; for 'tis as cornor is it profitable that promises of such a character should be made to those in cove-nant with God. It is sufficient that they should be sustained, by the promises should be sustained, by the promises, tack into any habit, or course of sin, he against all temptations of the world, the ceaseth to be a child of God for the same flesh, sin and Satan, and that they may be reason "-Whithy on the Five Points, pp. made strong against all their enemics, if 446-448. (a) I John 35, 7 (b) Ver Pt 97, 99 they will only be faithful to themselves (a) I. John ii: 7. (b) Ver. 24, 27, 28.

and to the grace of God."

(c) Ver. 7. 8. (d) Ver. 9. (e) Rom. viii.

In my next, I will continue my extract || Here our author grants, what is neither mon Peter.

"That Peter's faith failed for a time, is believeth not shall be damned." Mark xvi: "That Peter's faith failed for a time, is evident from the following observations: (1.) 'Faith without works is dead'; much more faith with lying, cursing, and repeat to a conditional perseverance in the holiness of faith, or the stubbornness of belief. This ed denial of Christ. (2.) Our Saviour decree of God is wholly immutable in itself; himself said to His disciples, after a far yet it operates the salvation or damnation of ing immediately, 'When thou art convert-ed, strengthen thy brethren,' shows that Peter would stand in need of conversion, of salvation complied with, man is saved; and consequently, of living, converting rejected, he is damned,-P. D.

faith; for as by destructive unbelief we See also Rev. ii: 13; I. Tim. v: 12; I. depart from God, so by living faith we are Tim. i: 19; Heb. xi: 6; x: 38; I. Tim. v:

> For the N. C. Christian Advocate. ROCKRAIDGE ALUM SPRINGS, VA.)

Mise llaucons Articles. of the presious ore of headvolence and The duties of a clergyman are of a

sympathy may be found among strangers ; twofold nature-public and private .-and heaven may be as near from one point. The writer had no intention of even of earth as from another. I know that hunting at the first mentioned duties : the Christian should be a strenger and nor, indeed, is it his intention to make sejowrace in the world. I know and feel more than a remark or two on the latall this, and yet I feel that it would be ter. The latter are so well discussed His intercession, obtained for him that remptation to commut it. The covenant of God, of which is preservation which in the ancient interpretation which many of the ancient interpretation which many o I die my head may fall from the bason of might despair of advancing any thing my best triand on the arms of my blassed very novel upon the subject. In the JUSTIS present day, very little that is perfect-

On Pastoral Visiting.

But the visitors here are not all invalids | ly new, can be produced in any depart-Many are here for wicked purposes, and ment of moral science. We can only But the Scripture nowhere teaches that it the words, if you interpret them of living in many are merely seeking pleasure, and call in the old and defaced gold, and many one only to behold and admire Na-ture's wonders. It would be difficult, if not impossible, to give one any idea of the appearance of a mountain range, who had never seen a mountain. The peaks and spurs rise up and seem to touch the much alloy mixed with the precious

much the appearance of a dark cloud, novel ; but as in company, a gentle-Seen through a grove, it looks precisely man, according to the rules of good copalians. The Protestant Churchlike a rising storm. Nearer to them, we breeding, had better say any thing, man of New York sides with Bishop from this author. I now add the views intimated nor declared in any portion of find that their sides are rugged, and bar- however unimportant, than maintain a Davis, and argues strongly in favor of of the pious Fletcher, on the case of Si- God's word. The decree "He that believeth ren, and covered with a small, thick and sullen and ungracious silence; so, in the 'low church' view. It says: "When and is baptized, shall be saved; but he that believeth not shall be danned." Mark xvi: 16, is the rule. By this decree, final salva-tion or damnation is wholly the result of their conditional perseverance in the holiness sides are rocky, and they rest on a base author than be constrained to resort, that ordination has been continued in of stone, as is proven by the streams that even for what is really valuable, to the an unbroken line. It would always he have forced and cut their channels through dusty folios of by-gone ages.

less grievous fall, 'How is it that you have no faith ?' Mark, iv: 40. (3.) His add. fore, works the final domnation or salvation fore, works the final domnation or salvation and that acknowledged ministers. They all glide over stony It is an essential part of their duty to The old maids !-- bless their souls !-- teach and exhort from house to house.' connection should be severed. But Ethey slways come with benevelent faces It is a powerful instrument for concilia- piscopal ordination without preabyters and cheerful smiles and gle-ful hearts, ting the good will, and promoting, in uniting has never been acknowle lged They are loaded with bundles of flowers; various ways, the best interests of those in the visible churches of the Lord. never for themselves, but for their lucky who are committed to their charge,- And it must remain an unsettled quesfriends. The edibles too: why, they are slways mindful to provide a good supply. We know where to go to get something good to ext. And their store, like the widow's oil, seems inexhaustible. They They can instruct and edify them in a class may as justly assert the indepenare so active, elastic, and springy too. If great variety of ways which the nature dence of the presbytery as the other

SI 50 a Year, in Advance.

ted to them," and that they have fulfilled their duty in the public assembly and have preached, 'from house to house, the mosearchable riches of Christ.

In pastoral visits he may meet with persons who do not attend public worship. He may meet with some who are disabled by sickness; he may meet with these who were once blessed with wealth, but are now reduced, and are unwilling to reveal to putlie gaze their altered fortunes. He may meet with the sons and daughters of irregularity. The pastor 'ministers to the mind diseased," he pours the halmy medicaments of the Gospel into their spiritual wounds, he makes the hearts of the sons and daughters of sorrow once more 'to sing with joy.'

EPISCOPAL ORDINATION .- The point of 'apostolic succession' is affording considerable staple for discussion in the Episcopal journals, growing out of the belaration made recently by Bishoo Davis, of South Carolina, adverse to the commonly-entertained idea among Epimore likely that it should be so contin-It is an essential part of their duty to should ordain ministers, than that the the indispensable dominance of the Episcopate." ADVICE TO YOUNG MES .-- Show your love for your wife, and your admiration of her, not in nonsensical compliment; not in picking up her handkerehief, or in carrying her in : not, though you have the means, in harging trinkets and builds over her ; not in making yourself a fool by winking at, and seeming pleased with hir fullies, or follies, or faults; but show them by acts of real goodness toward her; irove, by unequivocal deeds, the high value you set on her health and life. and peace of mind; let your praise of her go to the full extent of her deservebut let it he consistent with truth and of your succerdy. He who is the had terer of his wife, only prepares her cars for the hyperbolical stuff of others. The kindest appellation that her Christian name affords, is the best you conuse, especially before faces. An everlasting " my dear" is but a sorry compensation for a grant of that sort of ave that makes the husband cheerfully. toil by day, break his rest by night, endure all sorts of hardships, if the life or health of his wife demand it. Let your deeds, and not your words, carry to her heart a daily and howing confirmation of the fact that you value. her health, and life, and happiness, her yond all other things in the world; and let this be manifest to her, particularly at those times when life is always more or less in danger .- Cobbett. -----COWARDICE AND SELF-LOVE .-- I have otten inougness a stat all and stal. to pass a just and sober judgment upon all things that occur, without ever being warped aside by the influence of them, we should dare to be virtuous and wise in spite of the world. Some persons have so little love to truth and virtue, and such an exactsiva fourlness for the thing called self, that they will never expose themselves to the least inconveniency, in order to support the honor of wisdom and religion among men.

of faith made by Peter concerning Christ, yet it does not follow that believers cannot or trust resting in that confession and doc- wholly tall away, either because those who trine of faith. Faith, understood in the wholly fall away may not be entirely reformer sense, is the rock, which remains stored, or because, if they are restored, nushsken and immovable, and is the found- they do not need to be baptized a second ation of the Church; but faith, understood time.

in the latter sense, is inspired in the men- "It does not seem that your fourth arbers of the Church, by the spirit and the gument, from I. John, iii: 9, can be easily word, by which they are built upon the answered. Yet Augustine affirms that, rock as their foundation. Therefore, the here, they only are referred to who are word faith is used in the antecedent in a called according to the divine purpose and sense different from that in which it is used are regenerated according to the decree of in the consequent. the divine predestination. If you say that

"Your second proof is this: 'They who it is here said of all who are born of God, have been buil on the rock do not wholly that they do not sin, and that the seed of fall from it; but those who truly believe God remains in them, I will reply that the are built upon the rock : Therefore, they word 'remain' signifies inhabitation, but do not utterly fall from it." Answer .- not a continuance of inhabitation, and that The major of this proposition is not con-tained in the words of Christ, for ne says he does not sin unto death, but n's passnot that ' those built on the rock shall not ble that the seed itself should, by his own fall from the rock,' but 'the gates of hell fault and negligence, be removed from his shall not prevail against it' (the rock, or heart, and as his first creation in the image the church.) It is one thing that the of God was lost, so the second communigates of hell should not prevail against the cation of it may be lost. I admit, howrock, but another that those who are built ever, that this argument is the strongest upon the rock shall not fall from it. A of those which have been hitherto referstone, built upon a foundation, may give red to.§

way, and fall from it, while the foundation "To the fifth, I reply, that the seed of itself remains firm. If Christ referred to the word of God is immortal in itself, but the Church, I say, even then, that to as- it can be removed from the hearts of those sert that those who are built upon the rock who have received it. (Matt. xiii: 19, immovable. shall not fall from it, is not the same as to &c.)

declare that the gates of hell shall not pre- "The sixth argument. So long as the vail against the church. For the act of members abide in Christ, as the branches falling pertains to the free will of the per- in the vine, so long they cannot indeed son who falls; but if the gates of hell perish, as the vivifying power of Christ should prevail against the church, this lwells in them. But if they do not bear would occur on account of the weakness of fruit, they shall be cut off, (John xv: 2). the rock on which the church is founded. It is possible that the branches, even while The minor does not respect the same idea abiding in the vine, may not bear fruitas was contained in the major. For, in not from defect of the root or of the vine, the minor, it is stated that believers are but of the branches themselves. Rom, built, not having been built, completely, on vi, is also an exhortation of the Apostle to the rock, on account of the continuation believers, that they should not live any and confirmation of the work of building, longer in sin, because they, in Christ, are which must, necessarily, continue while dead to sin. This admonition to Christhey are in this world. But while that tians would be in vain, if it were not poscontinuation and confirmation lasts, believ- sible that they should live in sin, even afers do not seem to be out of danger of fall- ter their liberation from its dominion It ing. For as any person may be unwilling is to be considered that the mortification to be built upon the rock, so it is possible of the flesh is to be effected through the that the same man, if he begins to be whole life, and that sin is not, in a single built, should fall, by resisting the continu- moment, to be so extinguished in believers ation and confirmation of the building.- that they may not at some time bear the But it is not provable that Christ wished worst fruit, provoking the wrath of God, to signify, by those words, that believers and deserving the destruction of the indicould not fall, as such an assertion would vidual. But, if a person commit sins, denot be advantageous. Since it is necessa- serving the Divine wrath and destruction, ry that they should have their own strength and God remits them, only on condition of in the rock, and, therefore, that they should contrition and serious repentance, it follows always bear upon and cling to the rock, that those who thus sin can be cut off, and they will give less earnest heed, in tempt- indeed finally, if they do not return to ations, to adhere firmly to the rock, if they God. That they should return, is not are taught that they cannot fall from it. made necessary by the efficacy of their en-It may be sufficient to animate them, if graftment into Christ, although that rethey know that no force or skill can throw turn will certainly occur in those whom them from the rock, unless they willingly God has determined, by the immutable decree of His predestination, to make heirs desert their station.

"As to your third proof, + even if it of salvation. should be evident that Christ declared that "The seventh argument. 'All who are the gates of hell should not prevail against members of Christ attain the stature of a the church, yet it would not follow that no perfect man.' This is true, if they do not one could fall away from the faith. If depart from Christ. This they can do, but any should fall, nevertheless the church it is not included in the internal and esremaineth unshaken against the gates of sential definition of members, that they hell. The defection of an individual, as should not be able to recede and fall away was before said, is not caused by the power from their head. It is declared, in John, of hell, but by the will of him who falls, xv, that the branches which do not bear in reference to the inflexibility of whose fruit are taken away; and in Rom. xi, some will the Scripture says nothing ; the use of branches are said to have been broken off argument, presenting such consolution, on account of unbelief.

July 18, 1855. particularly mentioned by our Lord, Christ's

which he soon after put up, about his not drinking the bitter cup, and about the forblast of temptation (and not the extin- mountain-side. The mountain towers hun- with the number of ladies in the escend- sense. guisher of malicious, final obstinacy.) had dreds of feet above them, and the water aboy. (as the census will show.) doubtless. Few persons other than ministers, own soul that very night. However, from dip out the water for which the composition to the water of the composition to the water of the composition so the water of the composition so the water of the composition to the Scriptures which fill the opposite scale; ferent, and enter in different proportions, yea, and to reason, which pronounces that though the Springs are so near together. our Lord was too wise to spend His last Wonderful are the works of Nature's la-Works, Vol. H., p. 151.

are numerous and attentive, and the pro-

To give a fuller answer to this argument, vered with a coat of green and luxuriant lation living in the mountains, ignorant Every one must avow that if religion

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love Him.

a perpetual reason, cannot fall away and pe- sweet place, and it seems strange that almost invariably herding together; one Master, is employed in going about doa perpetual reason, chinat ian away and per-rish by sin; but every one that is born of God sinneth not; for His seed abideth in him, neither can he sin, because he is born of C. J. L. L. K. We are in a basin in the

Spirit and the Word con never fall from that wondered how any human being ever came state, is evident partly because it hath been to wander amid these wilds, and find the proved already that the Holy Spirit may de Springs. I have not learned the manner part, and quit the babitation, and so he who of their discovery. The story would be was once born of the Spirit may cease to be interesting to me. Visitors have a very so, partly because men may not continue in monotonous time of it at the Springs.— the Word, but may be removed from the bope of the Gospel, as is apparent from the in the morning at 6 c clock ; breakfast at words of this Apostle, who, having told the in the morning at 6 o clock; breakfast at words of this Apostie, who, having told the converted Jews (a) That the old command-ment was that which they had heard from the beginning, be adds, (b) Let that which ye have heard from the beginning abide in ye have heard from the beginning abide in ye have beard from the beginning the beard from the beard from the beard from the beginning the beard from the beard fr you; for if that which you 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 peated every day. We should walk over shall appear you may not be ashamed at His the mountains, but we are prevented by coming : clearly intimating by these exhorta- two good and sufficient reasons. First, ions, that they might not abide in Him, and the weather is too warm; and secondly, 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 there- of rattlesnakes, which abound in this counfore bids them look to themselves, that they try. It is said the deer, which are also lose not the things that they had wrought, numerous here, are mortal enemies to the viz, by embracing the doctrines of such de rattlesnake. They kill them whenever ceivers ; 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 insinuating that they might so be drawn away by these deceivers as not to chide in the deceivers as not to abide in the doctrine of Christ, and so diately bound into the air, and place all might lose their interest in God, and the four of their feet right together, and bring things which they had wrought. And this them down upon the doomed reptile .things which they had wrodght. And this he learned from his great Master, who de-clared 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.

they fall down, why, they spring up like of pulpit addresses does not admir; and prayer was no more answered than that MY DEAR BROTHER : My last letter a ninble lark, and go sailing off in tri- trey hereby gain their love and res-

giveness of his revilers and murderers, the terminus of the Central Roil Road- gers to us, but we loved them; and we say of the continent of Europe, no long But if our Lord prayed (as seems most likely) that Peter's faith might not fail, or ber of stages is waiting at Milboro', on the die like that of Judas, i. e. in such a man- arrival of the cars, to convey passengers we do love to look on their benevolent master, no promenading the saloons of ner as never to come to life again, then to the different watering-places in the moun- inces, that are shedding sunshine all around. fashionable society, is necessary. It His prayer was perfectly answered : for the tains. There are five different Springs We are an advocate for matrimony, but requires merely love to the souls of men, candle of Peter's faith, which a sudden here-all dug out of the solid rock of the Providence, having peopled the world and an ordinary possession of good

put out-Peter's faith, I say, like the comes from a solid bed of stone. The must of necessity, have designed that some can enter into their feelings, wh n, on smoking flax, caught again the flame of Springs are very near together-only a few ladies should be old maids. And after all visiting their parishoners, they learn truth and love, and shone to the enlight- feet apart-and have houses built over this, some masculine bipeds will dare to the good effects of their preaching -ening of thousands on the day of Pente- them, and doors of entrance to each Spring say that these disinterested ladies are The discourse you preached last Suncost, as well as to the conversion of his own soul that very night. However, from the water for the une unferent Springs, are dif-There is a ball at the Springs every the Lord's Supper with more conductive. night, and on Subbath we have preaching 'You spoke,' says another, 'against the in the same room. This is what I call folly and sinfulness of infidels; one of moments in asking that a thing might boratory! Visitors are admonished to use fighting the devil on his own ground, that wretched class has been here, and not happen, which, if we believe Zelotes, the waters sparingly on their arrival, and The temperature here remainds me of the arguments you advanced on Suncould not possibly happen." Fletcher's increase gradually the amount daily used. that with a about the first of October. It day, have enabled me to answer him. The table is pretty well supplied, and the is cool at night, pleasant in the shade all "One of my family," says another, thad PETER DOUB. variety is quite creditable. The servants the time, but hot and disagreeable in the some intentions of quitting the Church. He had been pestered by persons of

"*If faith is a rock, it remains firm and About 500 persons are reported to be here. "The promise, contained in this passage, and around it are located the little set." prietors are polite and accommodating.- We have a pest here that I have never "The promise, contained in this passage, and around it are located the little cot- swarm of little black gnats, that sting and ce i him of the Scriptural and primitive is made to those who are built on the rock." tages, in which we live. For the most annoy us early in the morning It wakes authority of the practice of the Church ; "From Matt, vi: 13, x: 32, and xxiv: part, all is comfortable. The campus is me from my slumbers very unpleasantly, and he now appears contented to reregularly laid off, well shaded, and is co- There is a most miserably degraded popu- main with us.

and vindicate the Divine record from forced grass. A stream of water flows around and vicious. As I travelled on through dwells on earth, it is in the breast of "O j. 9. He that cannot sio, and that for it, over a rocky foundation. It is a very them, I found the children and the pigs that man who, in imitation of his Divine "Ans. 1. That these words cannot be in-tended to signify that he who is born of the of moral elevation. Man, without reli- ing families he inquires so kindly after gion, is in a sud condition. Under such the health of the members ; he addresscircumstances, he invariably falls into har- es every child by name, he knows the barism. Facts prove this; and yet, there spiritual and temporal situation of all; are some who would deprive the world of he gives such good advice ; he so ten- fashion and custom. It is a noble soul Well, I have written you a long letter sweetly at the conclusion of his visit, multitude, Not that we should be f. and It is a pleasing trait in the life of

Shropshire, England, that he frequent-

I am very truly yours, TRAVELLER. the Rev. John Fletcher of Madely,

JOHN KNOX .- The house of Knox, Iv visited the sick and the dejected -says the well known G. Thorburn, 'is He was eminently qualified for pouring now occupied by two barbers-one be- the balm of consolation in the wounds low, the other up stairs. I got shaved of the penitent ; and it is said that by on the ground floor, and paid one pen- representing the mercy of the Saviour, ny. Next day, as I was curious to see he always succeeded in effecting good. as much as possible of this notable house. If he could not by the Divine blessing I got shaved up stairs, and they charged impart peace with God, and the solid me two pence. 'How is this,' said I, assurance of the pardon of sin, he was your neighbor below charged me only yet wonderfully successful in remova penny yesterday.' 'O ho!' said he, ing the doubts of penitents, and inspihat this is the very room that John Knox used to study his sermons in, and ring them with hope. It is likewise recorded of the Rev. John Newton, of that is the very winnock that he used London, that he was excellent in pastoto preach on on to the folks on the ral duties.

street.' 'Well,' said I, 'this being the And, blessed be God ! there are min- ing item is from the Dotroit Tribune' case, I think, myself, it is worth a pen- isters now in the Church, on whom the Could such a thing occur among the

e Him. "Ans. 2. As those words of Christ, A corers she was more afraid of the prayers fallen ; and although no high honors negro boy, nine years old, died at the of John Knock than of an army of 10, from college or university are theirs; house of Mr. John Allen near Ypsilanti, 000 men ! She was a deep, dissembling, although the trumpet of fame has nev- 11st Friday. An inquest revealed no politic woman. On one occasion, hav- er sounded their merit from the banks very flattering array of circumstances. ing a difficult matter to manage with of the Potomac to the banks of the He had the whooping cough all the win-John, she treated him in a most gracion. Thames, yet they are honored of God. ter and before the the snow was off the manner, seating him by her on the sofa, The Sunday scholar instructed, the sick holding his hand in hers, &c. She rath- man comforted, the sinner warned, the er got the best of the bargain.—for John afterwards remarked to one of his friends, 'What a pity the de'il should has his abode in sic a piece o' bonny faithfully kept that which was commit- ther doctor or nurse." ainted clay.'

This wretched self-love is so vile a principle, that it will not only constrain a man to avoid his duty, but it will oftentimes push him upon most inhuman practices-make him sacrifice his friends, his parents, or his country, to his own case and safety .-- Watts.

1.00 ABOLITION HUMANITY .- The followmantle of Fletcher, and Newton, and much abused 'slave drivers?' We opine

would not be useful for the confirmation of "You then inquire, as if you had fully the faithful. proved that faith cannot be wholly lost-

"In reference to the sentiments of the What is the reason that faith may not ut-Fathers, you doubtless know that almost all terly fail?' and reply-' It is not from the autiquity is of the opinion that believers nature of faith, but from the gift of grace, can fall away and perish. But the pas-sages which you present from the fathers, believers.' You, here, incorrectly contrast either treat of faith in the abstract, which faith itself, and confirming grace, when is unshaken and immutable, or concerning you ought to contrast a man, endued with predestinated believers, on whom God has liaith, on one hand, and the gift of grace, determined, according to the opinion of the on the other. The reason that faith canfathers, and especially of Augustine, from not wholly perish, or rather that the bethose who are faithful and just, according liever cannot wholly lose his faith, is found, either in the believer himself, or in grace, * to present righteousness. "Your second argument proves nothing, which confirms or preserves faith, that the

rupt tree cannot bring forth good fruit, to- which nature has furnished its creatures wit, because it is corrupt; and those words | I am told that the hog eats them. No of the Apostle, (e) The carnal mind is not meat is so fine as that of the hog, and

subject to the law of God, neither indeed can be, viz. because it is carnal; and they that 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 but nothing can equal the princely luxuto be so, and become spiritual; so neither do ries of fish and ovsters that abound on the these words, He that is born of God cannot eastern borders of our States. There are sin, because he is born of God, prove that he who is born of God eannot cease to be so, and then go on in a course of sin to his own destruction. own destruction. "Again, As these words, How can you that how I would dislike to die-it seems to ground he was set to work out of doors barefooted. When taken sick, he was