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Poetry.

For the N. C. Christian Advocate. TO THE MEMORY OF

JOSHUA SOULE SEDBERRY. Hark' o'er the stillness of the night of death, eternal damuntion. But the wrath of God There comes a voice on Heaven's eternal cannot be consistent with Lis grace in re-

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"Bless'd are the dead" who in the Lord ex- yet will eternal life. He can will to be-

low'd fire,

But only those are blest, who to the cross Of Christ have bound their hopes, and coun- nal life. For, in that case, the conscience ted loss

rayed. For which the "bleeding sacrifice" was made.

Such was the character of him, whose same I pay a tribute for virtuous fame ;

mine.

To noble qualities of mind and heart.

mart. A perfect man in body, mind and word,-A perfect Christian, by humble trust in God.

His soul outrode the storm of life in pence, tion is to be made here in relation to the Thus anchored to the rock's c'erlasting case. various blessings which God will bestow

Nov high upon the everlasting mount

Of life, se quaffs the stream of bliss and joy, While prize to God his noblest powers enploy

Oh ! happy ha, oh ! blessed state of rest, To dwell where Jenus is -forever blest; I'll strive to rise to such exalted worth, And reach that blest abode when done with would not be perpetrated.

earth.

for them, and does not change His purpose concerning their adoption, and the bestowment upon them of eternal life.'--But these things need more diligent consideration. The effect of grievous sins committed against the conscience, is the wrath of God, the sting of conscience, and

CHRISTIAN

Strikes with sweet cadence the enraptured ference to the same thing, at the same time, and in respect to the same person, And dissipates the mourner's gathering tear, so that He should, in reference to him with whom He is angry, in that very wrath,

stow on him certain effects of grace, by Lights up the dismal night with heaven's bal- which he can be brought back to a sound mind, and again to bestow on him, thus Locks the deep fountain of the mournar's restored, that grace of God unto eternal And brings to sorrowing ones heaven's relief. life. An accusing conscience-one really

accusing-cannot be consistent with grace and the grataitous favor of God unto eterwould not really accuse. God does not All things that are in sin's bright garb ar- will to bestow eternal life on one whom His own conscience testifies, and truly, to be unworthy of eternal life; unless repent-

ance shall intervene, which, of the gracious mercy of God, removes unworthiness .----Endowed with strong and generous powers of God does not will to bestow eternal life on him who has, by his sin, merited eternal His aims were firm and just, yet ever kind. damnation, and has not yet repented, while he is in that state. Therefore, he truly falls from that grace which is designed to Where added those which faith and hope im- embrace him unto everlating life. But, since God knows that such a man wills, by those means which He has determined to use for his restoration, to rise from the His was a living faith, which like the rock, death of sin, he cannot be said to wholly Beat the angry billows of temptation back ; fall from the Divine grace. But a distinc-

on such. He wills eternal life only to the believing and penitent. He wills the Of Ool, he stands, and from the gushing means of faith and conversion to sinners not yet converted, not yet believers. And

that 'God regards sin, but not sinners, with hatred,' since the sin and the sinner are equally odious to God. He hates the sinner on account of his sin, of which he is the author, and which, except by him,

"In the description of that primary

RALEIGH, FRIDAY, AUGUST 8, 1856.

should cease to love those whom He has | and deduce the reason of your denial from begun to love in Christ. Rom. zi : 29, is the beginning and successive steps of not better adapted to your purpose. For temptation. You consider the beginning though 'the gifts of God are without re- of temptation to be concupiscence or napentance," yet one can reject the gifts of tive corruption, and you say that "it exists God, which he receives. Your quotation alone in the unregenerate man, who is enfrom H. Tim. ii : 19, The Lord knoweth tirely carnal. That, in the renewed man, them that are His," does not favor your there is, at the same time, flesh and spirit, design. The Lord knoweth His own, even but in various degrees, so that he is partly if some believers do fall away from faith. carnel, partly spiritual;' from which you For it can be said that God has never conclude that 'concupiscence can subsist known them as His own, by the knowledge with the grace of the Holy Spirit, but not which is the handmaid of Predestination reign.' I reply, that though I have little now under consideration. The distinction objection to that conclusion, yet I cannot of Augustine may be applied here : Some altogether approve those things which preare children according to present justifica- cede. For some of them are not true, and tion, some according to the foreknowledge the statement is imperied. and predestination of God."

"It is not true that 'an unregenerate "Secondary grace, you say, is either im- man is whoily carnal,' that is, that there puted or inherent. The phrase 'imputed is in him only the flesh. For by what grace' does not sound well in my ears. I name shall that truth be called which the have heretofore thought that grace is not wicked are said to hold in unrighteousimputed, but imputes, as in Rom. iv: 4 : ness' (Rom. i: 18)? What is that con-"The reward is not reckoned of grace, but science which accuses and excuses (Rom. of debt.' Rightcourness is said, in the ii: 15)? What is the knowledge of the same chapter, to be imputed of grace, law by which they are convinced of their without works. But passing by this, let sins (Rom. iii : 20)? All these things canus examine the subject. The question not be comprehended under the term flesh. proposed was, 'How far may believers lose For they are blessings, and are adverse to grace and the Holy Spirit ?' You answer, the flesh. Yet I admit that the Holy Spiin respect to imputed grace, which consists rit does not dwell in the unrenewed man. in justification, a part of which is the re- The statement is imperfect, because it mission of sins, 'The remission of sins is omits the explanation of the proportion not granted in vain.' Be it so. But be- which exists between the flesh and the lievers may, after remission of some sins Spirit in the renewed man, as the Spirit has been obtained, commit sin and griev- predominates in the regenerate person, and ously backslide. If, then, they should not because, from the predominating element, repeat of that act, will they obtain remis- he receives the name of spiritual man, so sion? You answer in the negative. I that he cannot come under the term carconclude from this, that they can lose that nal. But observe, moreover, that your grace of the remission of their sins. But conclusion has reference to concubiscence, you reply, 'It cannot be that they should which is a quality, while the question renot repent.' I know that this is asserted, lated to actual sin, namely, 'Can actual sin but I desire the proof-not that the elect, consist with the grace of the Holy Spirit ?" indeed, cannot depart hence without final "You refer to 'five steps" of temptarepentance, but that they who have once tions.' You concede that the first step been believers cannot die in final impeni- may pertain to the regenerate, also the tence. When you shall have proved this, second; and it is indeed true. But it can it will not be necessary to recur to this never be proved that Paul, for such a readistinction of grace, for then you would son, 'complained of his own ceptivity, bebe permitted to say that the believer never cause he could delight in sorrowful medifinally loses his faith and dies in impeni- tation in reference to the commission of

tence in.' For he is treating, there, of sin al-"You make a distinction in inherent ready committed. "The evil which I would grace, as 'faith, and the consequent gifts not, that I do.' of faith.' In faith, you consider 'the act "The third step, which is 'the consent his preface, "he who hears, feels, and and unknown, we behold the folly of we say that non-attendance is an imand the habit of faith.' From this dis- of the will to the perpetration of sin,' you sees an object, must have a clearer pertinction, you answer the proposed ques- attribute also to the regenerate, 'but a more tion, thus : ' Faith, considered in respect remiss cousent, according to which they will, to habit and ability, cannot be lost, on ac- in such a sense, that they are even unwilcount of confirming grace, (though it can ling to commit sin ;' and you think that per se be lost;) but faith, in respect to any this can be proved from the example of particular act, can be lost.' First, I ask Paul in Rom. vii. I wish you to consider, proof of your assertion, 'Faith, in res- here, how these things harmonize together, pect to habit, cannot be lost, on account of that in reference to one and the same act, confirming grace.' I also enquire, 'Is the will or volition may be two-fold, and, that ast of faith in respect to which faith indeed, contrary to itself, even at the very can be lost, necessary or not, that any one moment when the act is performed. Bemay apprehend Christ? If it is, then a fore the act, while the mind is yet in doubt, man can fall from grace, if he loses, as and the figsh is insting against the Series or, rather, if he do not apprehend Christ be affirmed; but, when the fiesh carries by that act. If it is not necessary, then, out its concupiscence into action, that is, it was indeed of no importance to have does that which it has lusted against the considered that act, when the loss of grace | Spirit, then, indeed, the Spirit has ceased was under discussion. to lust. The position must then be as-"You attempt to prove, both by the ex- sumed, that the renewed man commits sin ample of David and by the opinions of the from the concupiscence of the flesh, the fathers, that the habit of faith and love Spirit in vain lusting against it-that is, cannot be lost. The example of David the flesh is stronger than the Spirit, and proves nothing. For, should it be con- the desire of the Spirit is overcome by the ranted in saying that I have learned ceded that David, when he was guilty of flesh, contrary to the dechration of Seripadultery, of murder, had not lost the Holy ture- Greater is He that is in you, than Spirit, it does not follow from this that the he that is in the world,' (I John iv: 4,) Holy Spirit cannot be lost. For another and contrary to the condition of the remight sin even more grievously, and thus generate, in whom the Spirit predominates lose the Holy Spirit. If, however, I should over the flesh ; nor does it occur that the say that David had lost the Holy Spirit flesh should conquer, unless when the Spiwhen he committed that adultery and mur- rit is quiet, and intermits the contest. der, what would you answer? You might "But the Scripiure affirms (Rom. vii,) reply that it is evident that it was not so that the renewed man would do good, yet from the 51st Psalm. That Psalm, I re- does it not, and would not do evil, yet does ply, was composed by David after he had it." I answer, in that passage reference is repented of those crimes, having been ad- made, not to a regenerate person, but to a monished by Nathan. God, at that time, man under the law. But, even if this according to the declaration of Nathan, re- point be conceded, I affirm that it is not stored the Holy Spirit to David. (II. Sam. possible that there should be volition and xii: 13.) In reference to the assertions nolition, at the same time, concerning the of the fathers, I consider that the case of same act; hence, that volition, which is Peter is not to the prejudice of the opin- followed by an act, is a pure and efficacious ion, which states that faith can be destroy- volition ; the other is not so much volition ed. For Peter sinned through infirmity, as velliety, which is produced, not by the which weakens faith, but does not destroy | Holy Spirit striving against the flesh, but it. I pass over Gratiaus. It would be by the conscience, or the law of the mind, proper to discuss, at some length, the sen- existing in man, which ceases not to strugtiment of Augustine, if it had been pro- gle against the flesh, until it is seared and posed to present it fully. If, however, deprived of all feeling. That struggle of any one wishes to know what was the the conscience does not effect that the man opinion of Augustine concerning this mat- should not sin with his full consent, but ter, let him look at the following passages: rather aggravates the sin, and declares 'De Predestinatione Sanctum,' (Lib. I, cap. how vehement is the consent of the will 14,) and 'De Bono Perseverantiae, (Lib. | to a sin, presented by the concupiscence of

For the N. C. Christian Advocate. Professor York's Grammar Class.

BRO. HEFLIN: I feel myself called of blood, an ocean of tears, pyramids are recommended by their leader, they upon to say something to your numer- of ghastly skulls, and whirlwinds of are publicly invited before the conous readers, through the columns of groars, would fail to express a tithe of gregation by the P. C. up to the altat. glish language ; not only because I feel ambition of men, who amidst " the pride, er generally asks them if they have it due to him, but because I believe the pomp, and circumstance of glorious community would be greatly benefitted war," have madly sought to extend their own power. Nor would it be by its general adoption.

ADVOCATE.

Though Prof. York's stay with us easy to frame words to express the folly has been short, the term of his lectures of the multitude who "seek the bubble consisting of some sixteen or seventeen reputation, even at the cannon's mouth. days, yet it has been sufficiently long How unlikely it is that any one should to convince us thoroughly of its effi- win in such a game ! How many warciency, and superiority over all other riors have been slain upon the battle field !- how many mariners have been modes with which I am acquainted.

His mode of teaching is not only new, engulfed beneath the waves of the but in every way a decided improve- ocean -how many disappointed wretchment upon the old ones. The rapid es have been doomed to horrible mutiprogress made by his pupils, does not lation, cureless disease, hopeless penuarise, as some have supposed, from a ry, or perpetual disgrace, while vainly superficial mode of instruction; but on steking a victor's crown! And even the contrary, from its being thorough, among the few who are numbered adecidedly thorough. It is generally bemong the successful warriors, who climb lieved that a sentence must he parsed to the highest pinnacles of the temple in order to understand it; but Prof. of fame, is there one who was satisfied with his victories, or who could look York has clearly shown that a sentence cannot be parsed until it is understood ; back upon the pleasant hours of his trihence, before parsing a sentence at all, umph without a pang ? When Julius it is systematically analyzed and syn-Cæsar, arrayed in purple robes, and thesised-this leads to a thorough un- wearing the victor's crown, entered the ded for neglect of class meetings, and derstanding of the sentence in all its imperial city of Rome amidst the en- not for immoral conduct. grammatical relations, connection and thusiastic shouts of the populace, and dependencies, and thus enables the pupil to parse it understandingly.

grams and illustrations, the principles eight hundred cities that he had con- word of God ; and the committee heof the science of language are impress- quered and the blood of a million of his fore whom they are tried are obliged ed more indelibly upon the memory than they otherwise could be; for it must be apparent to every one who re- must have been a bitter pill in his cup Heaven, before they can be excluded flects upon the subject, that as the of joy. When we contemplate imperial from the church, senses are the channels through which Casar, dving by the dagger of an asknowledge is communicated to the mind, sassin ; Hannibal, dying by his own non-attendance on class-meetings is

21 50 a Year, in Advance.

| hunger for fame has triumphed over | ine our rules and practice then. Then, the finest feelings of humanity. A sea at the end of the six months, if they reason to believe they have been converted ; also, if they have read our Discipline, and if they are willing to be governed by it ; to which questions they answer yes.

I find on page 122, the question asked. What shall be done with members who wilfully and habitually neglect their class meetings ? Answer .- Let the elder deacon, or one of the preachers, visit them, whenever it is practible, and explain to them the consequence, if they continue to neglict viz: exclusion or expulsion. 2d. If - they do not amend, let him who has the charge of the circuit or station bring their case before the society, or a select number, before whom they shall have been cited to appear ; and if they be found guilty of wilfal neglect by the decision of a majority of the members, before whom their case is brought, let them be laid aside, and let the preacher show that they are exclus-

Now, on pages 126-7 and S, there the gorgeous memorials of his triumphs, are a number of offences named, for it was an hour of wild excitement and which members can be expelled. And By appropriate and instructive dia- pleasure, but when he thought of the they are such as are forbidden in the

Now, I wish to enquire, just here, if that the intellectual improvement and hand; and the great Napoleon expiring mentioned as a crime in the word of God; and if not, is it an immorality; and if not an immorality, how can they be expelled from the church ? For if ception of it than he who hears or sees isfying in its nature. If we would enare so much neglected in schools gen-erally, are thoroughly taught by Prof. will never cloy, we must do what the votaries of ambition never did; we must conquer ourselves. They break their yows, and falsify their word.

Fayetteville, June 20th, 1856.

To One in Heaven.

Come bless thy sorrowing child ;

Oh! help her to bear the taunts and sneers, That's heaped upon her now ; And wipe away har hitter tears, And southe her aching brow.

On the bleeding heart, oh pour a balm ; Send comfort in her distress ; Oh, send o'er ber spirit a gentle calm, And give to the weavy rest.

Oh, take her to thee ! take her away From this cold unfeeling world; Take her where peace and kindness sway-Where the banner of Christ is unfurled. MINNIE E. RAY.

Communications.

For the N. C. Christian Advocate.

THE DOCTRINE

verance of the Saints considered, and refuted.

NUMBER X.

to give farther extracts from the author this whole subject may be elucidated, if whose views I have in part already given. the grace of God is suitably distinguished He continues:

can believers lose grace and the Holy Spi- you cite, be examined. 'Neither shall rit?' You reply that this question can be solved by a two-fold distinction, both in (John x: 38.) Who will deny this? But believers and in grace. In the distinction some say- The sheep cannot be taken which you make among believers, those out of the hands of the shepherd, but can, whom you mention first do not at all de-serve to be called believers; for hearing Poundation that 'this is a weak statement.' and understanding the Word, if approba- By what argument? Because, when they tion of the same is not added, do not con- fall, they are taken by the devil.' Truly, stitute a believer. They who occupy the indeed, they are taken, when they fall, and second order are called believers in an it is not possible that it should be done in equivocal sense. For true faith cannot but any other way. For unless the sheep are produce fruit, convenient to its own na-ture, confidence in Him, love towards Him, be safe against Satan But the question fear of Him, who is its object. You dis- is-Does not the act of departure and detinguish believers of the second and third fection, in its nature, precede their scizure order in such a manner as to make the by Satan? If this be so, your answer is latter those who 'apprehend Christ the vain and futile. You argue again in this Redeemer by a living faith unto salvation,' manner: ' If ye continue in my word, ye which you deny in reference to the former; are my disciples indeed ;' (John viii : 51;) in the meantime conceding to both not only an approbation of evangelical truth, heard and understood, but also the produc-the flock.' Answer: In the first place, tion of certain fruits, when you ought, in- there is ambiguity in the word continue. deed, to have considered the declaration of It signifies either present observance of Christ, Without me ye can do nothing; Christ's word, or continuous observance, as the branch cannot bear fruit of itself, without defection from that word. Presexcept it abide in the vine, no more can ent observance, if it is sincere, makes one ye, except ye abide in me.' (John xv: 4, a disciple of Christ, or rather proves that 5.) Can any one indeed abide in Christ, one is a true disciple of Christ; otherwise unless he apprehends Him as a redeemer, one can never be truly called a disciple of by a living faith unto salvation. There- Christ, unless when he has passed the limit fore, that whole distinction among believ- of this life, when defection will be no ers is futile, since the last class only ought longer to be feared; which is absurd. In to receive this name. If you can prove the second place, I affirm that in the that these canno. fall away and perish, you phrase 'my disciples indeed,' there is a fully accomplish your purpose. The other two-fold sense : it signifies either that one, classes cannot be said to lose grace and the who at any time falls away from the word Holy Spirit, but rather to reject grace and of Christ, was never a disciple indeed, to resist the Holy Spirit, if they do not make further progress; though the hear. though he may, at some time, have kept his word in sincerity; or that one, who at ing, understanding and approbation of the any time has kept the word of Christ and Word may tend to this, that they should then obtained the name of disciple, if he apprehend Christ Jesus as their Redeem. yet falls away, is afterwards unworthy of er, by a living faith unto salvation. "Let us now come to your distinction relation of his present state is considered. of grace, and see how you, from this dis- he is 'a disciple indeed ;' if the relation times n, meet the question above presented. of his subsequent state, he is not a dis-You say that grace is of a two-fold char- ciple indeed, or does not deserve that acter. Primary grace is the gratuitous fa- name, because he, at some time, deserts vor of God, embracing His own in Christ it, unless one may say that no one has unto eternal life.' Be it so. You also say ever sincerely observed the word of Christ, that 'some fall from this grace, in a certain who falls from it. This assertion needs manner, that is, according to some effects of that grace of which they must be des-ball separate us from the love of God?' is titute and the contrary of which they must experience, when they commit any griev-ous sin; not according to that grace, whom God always preserves His paternal feelings

A beelism.

grace there is that which weakens the answer itself. 'It is the favor by which God embraces in Christ His own. He em-For the N. C. Christian Advocate.

braces no one in Christ, unless he is in Christ. But no one is in Christ, except Come, come from thy home in heaven above- by faith in Christ, which is the necessary Come throw around her your mantle of love, one falls from faith, he falls from that union, and, consequently, from the favor of God by which he was previously embraced in Christ. From which it is also apparent, that in this explanation there is this, Can believers. For the question is grace, that is, from the favor of God, by which he embraces them in Christ?' It is certain that they cannot, while they continue to be believers, because, so long they are in Christ. But if they fall from faith, they also fall from that primary grace .--Hence the question remains- Can believers fall from faith ?' But you concede that believers do fall, so far as themselves are concerned. I conclude, then, that God does not remain in them, and that neither

the right of eternal life, nor filiation, belongs to them, according to the declaration, 'As many as received him,' &c. (John i: 12.) Hence, if you had wished to make your statements consistent, it was necessa-Of the Final Unconditional Perse- ry to deny that believers fall from faith; or, if you concede this, to coucede, at the same time, that they can fall from the favor of God by which He embraces them Rev. R. T. Heflin: In this, I proceed in Christ unto eternal life. But, as I said, from its various effects.

"You add another question : How far "Let the passages of Scripture, which

II, cap. 13, 16, 19, 22, 23.) Let some the flesh, when not even the conscience, passages be added from Prosper, who holds exclaiming against it, has not power to reand everywhere defends the opinions of strain the will from that consent. Augustine, e. q. Ad. cap. Gall. respons. 7. "It is, then, an injurious and most dan-Ad Objectiones Vincentionas, respons. 16. gerous opinion, which holds that the re-De vocatione Gentium, lib. 2, cap. 8, 9, and 28. From these passages, it will, in when he feels the sting of conscience opnewed man does not sin with full consent, my judgment, be apparent that Augustine pasing the sin which the will is about to thought that some believers, some justified perpetrate. As this happens to all who and regenerate persons, some on whom had are affected by any sense of right and

been bestowed faith, hope and love, can fall away and be lost, and indeed will fall away and be lost, and indeed will fall fall away and be lost, and indeed will fall away and be lost, the predestinate alone sin with the full consent of the will, they being excepted. "You quote some objections to the fore-going explanation. The first objection is of the will to sin cannot consist with the

this: 'Sin and the grace of the Holy Spi- grace of the Holy Spirit, it is certain that rit cannot subsist together.' You reply, the regenerate sometimes lose the grace of that 'this is true of reigning sin, or sin the Holy Spirit, because they sin with the with the full consent of the will.' But full consent of the will, when they sin you deny that the regenerate sin with the against the conscience."

full or entire consent of the will. I an-swer, first, that 'reigning sin' is not the same as that which has the full consent of the will. For the former belongs, gene- clearness and tullness of his views, that I rically, to quality or habit; the latter per- present all he says on this subject. His tains generically to action, and by the lat- views sustain every position I have yet ter is prepared a way for the former .- taken in my previous Nos. Yours truly From this, it is clearly manifest that reign-PETER DOUB. ing sin cannot subsist with the grace of the Normal College, July, 1856. Holy Spirit. It is also true that sin does this can take place, it is necessary that they should reject the grace of the Holy Spirit, which mortifies sin and the Holy Spirit, which mortifies sin and restrains its power. We must, then, examine the Good refreshing showers, within the other mode of sin, and see whether some last few days, have greatly revived and im-

have a certain indication of their own re-

the impressions upon the memory must Helena ; to say nothing of the myriads be in proportion to the number of senses exercised; for as the author remarks in

Punctuation and versification, which joy hours of happiness, pleasures that eous that are forever lost.

York. Punctuation is taught upon sci-wrifin principles and arising from the Every man's bosom is a moral bat-wards break them, they commit an imentific principles, as arising from the the-field. Here we may find principles morality, to all intents and purposes. constructive principles of the language, But we cannot communicate an ade-quate idea of this system of teaching by description; those who would un-serves. We reer no disposition to pure or deal in extravagance; yet we feel that we can scarcely recommend it too strongly to all those who aspire to high appetites,-the other, by the sublime attainments in the English language ; exercise a " prudent, cautious self-con- pline. for I was a member of the class, and trol, we shall have some severe conflicts, though I had devoted considerable time and the struggle will be painful; but and attention to the study of the Enwe shall be rewarded with nleasant glish Grammar, yet I feel fully warhours, when the victory has been won. To overcome our sinful passions and more of the philosophy of the language -more of its practical utility during thoughts, to conquer our evil habits, desires, to restrain our wandering the sixteen days of Prof. Y's. lectures and to bring our physical, intellectual than I had ever acquired before. Notand moral natures into subjection to withstanding the class knew comparathe law of Christ--these are victories tively little of the English language at that bring sweet peace to the soul, and the commencement of the lectures, yet that will be remembered with pleasure they stood an excellent examination, not only on those parts of English the Gospel, to obtain a deeper work of Grammar which are generally taught, but also on punctuation and versification-an examination which was in eve- carth; and the day is not far distant acts which bring pleasant hours on when the moral hero will enjoy a more their instructor.

The audience was also delighted with the exercises in Elocution. Prof. Y's. for every faithful warrior in the army ed in Carthage, or Greece or Rome; far through life. mode of teaching elocution by concert of Prince Immanuel shall have an declamation, is altogether superior to "abundant entrance" into that glorious any thing of the kind I had ever witcity, the metropolis of the universe, nessed; I would, therefore, strongly whose builder and maker is God." recommend all young men who aspire Lammer Moor, Essex co., July 23. to high attainments in declamation, to ERBATA .--- In my first number, for avail themselves of the opportunity of "good work" read "great work," and attending his lectures. for "past times" read "fast times. An institution of learning has been

For the N. C. Christian Advocate.

BRO; HEFLIN: There are some

recently organized in Alexander county, N. C., called York Collegiate Institute, where this system of teaching rules in our valuable Discipline, on the will be fully carried out, and where reception and expulsion of Church Prof. Y. will be generally found. members, which I should like to have T. B. FARROW. explained by some of our clerical breth-

For the N. C. Christian Advocate.

PLEASANT HOURS .- No. 2. BY REV. JOHN BAYLEY.

THE HOUR OF VICTORY. " Prove conquerors, for such you are That war against your own affections. And the huge army of the world's desires."

SHARESPEARE. M. E. Church) : "a desire to flee from Man was made in the image of God, the wrath to come, and to be saved and as such entitled to dominion; and from their sins." But wherever this in the beginning as "lord of the crea- is really fixed in the soul, it will be tion," he was authorized to sway his shown by its fruits, It is therefore exsceptre over the birds of the air, the pected of all who continue therein, beasts of the field, the fish of the sea, that they should continue to evidence and over all the earth. As undisputed their desire of salvation, by keeping cause," replied the other, "nineteen monarch of all around him, he walked all of the General Rules. I fully en- times won't do. If I tell him but niseover his vast domains, which were am- dorse the above requirements, and they ply sufficient to satisfy his largest de- are excellent, if adhered to and carried sires, and to find full employment for out. I would here inquire how many all his powers. But since the entrance of our membership keeps those rules. of sin into the world, and the confusion I know farther, that wherevor this dethat has been thereby produced, a con- sire is fixed in the soul, it will be shown stant struggle for the mastery has by its fruits. Oh! how few that probeen going on between different por- fess to be followers of Christ, bring tions of the human race. The desire forth the fruits named in the Rules !-of dominion, carried to excess, has be- The question will now be asked, "What come a destructive sin, and one of the is to be done with those who break most awful scourges of the human race. these rules ?" It is a well known fact, a school Wesley's was prepared to a-No tongue can tell the miseries that that those who are admitted into our chieve the greatest things by doing have been produced by the frantic and Church are first taken in on six months the smallest, and whatever he learned reckless ambition of men in whom this trial ; so they will have time to exam- at all he learned well.

tion.

meetings, because it cannot be made law of rectitude. In endeavoring to an immorality, according to the Disci-

How are these two points to be reconciled, so that ministers can firmly but mildly enforce the rules of the Discipline, which cannot be done, so long as these two articles are directly antagonistic to each other. One says, if you don't attend class you shall be expelied; the other says, not so; you shan't be expelled unless you commit such a crime as will exclude you from the Kingdom of Heaven. I know that in Mr. Wesley's days, when they were on a dying bed. To repent, to believe expelled from the band or class meetings, they fell back into the bosom of grace-to overcome evil with good, are the church ; but not so with us. I ack for light, and I wish you to understand that I am a warm friend of class meetings, and I know, through God, they glorious triumph than ever was witness- have been blessed to my salvation so

AN INQUIRER.

The brother who sends the above is a thorough-going Methodist, and attends and loves his class-meetings. As the faithful leader of a class for many years, he has met the difficulty for which his questions ask a solution. We have our own views of the matter; but think it will be better for older brethren, with longer experience in the ministry, to give their views on the questions of "An Inquirer." Will some one of the fathers in Israel let us hear from him ?]-EDITOR.

Persevere in Training.

ren for my own benefit and that of In home training two rules must be the whole church. I hope that all of adhered to, if parents would accomplish you will not be afraid to come boldly great and imperishable results. The up to the matter, with a full explanafirst is prayer, and the second perseverance. Wesley's home education, under I see, on page 29, that there is only the tutelage of his parents, was peculione condition previously required of ar, and well calculated to initiate him those who desire admission into the class early in habits of order, and resolute or band meetings, (more properly, the effort in accomplishing any object he might undertake. "Why, my dear,' said his father to his mother, or she to him, (I forget which,) while patiently teaching one of their children a simple lesson, which it was slow to learn, "why, my dear, do you tell that dull boy the same thing twenty times over ?" "Beteen times all my labor is lost, but the twentieth time secures the object!" All classical antiquity has not bequeathed us a maxim of more practical wisdom. Christian faith imbibes it from the word of God. If we could teach knowledge to the young, and make them to understand the doctrine fraught with life, holiness, and salvation, "precept must be upon precept, line upon line, here a little and there a little." In such

the name of disciple. Therefore, if the of the regenerate may sin or not with the proved the prospects of the corn crops in full consent of the will. You deny this, this section.