CHRISTIAN ADVOCATE.

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Poetry.

DO RIGHT.

Awake, my soul, thy hours are fleeting,
Thy life is rapidly completing,
Time with eternity is meeting,
Soon comes the night;
Thy retribution, too, will come,
According to thy state thy doom.
Do right, do right.

Though clouds thy firmaments o'erspread,
And tempest burst around thy head,
Though life its greenest foliage shed,
In sorrow's blight;
And though thy hoes, hopes and fears
Lie buried 'neath the gathering years—
Do right, do right.

The warming element's worst wrath,
The earthquake and the whirlwind's breath,
The valley and the shade of death,
Need not affright;
For duty's calm commanding form,
With rainbow arms shall clasp the storm.
Do right, do right.

Faint not in all the weary strife,
Though every day with toil be rife,
Work is the element of life,
Action is light;
For man is made to toil and strive,
And only those who labor live.
Do right, do right.

Life is not all a fleeting dream,
A meteor flash, a rainbow dream,
A bubble on the floating stream,
Soon lost to sight;
For there's a work for every hour—
In every passing word a power—
Do right, do right,

O! life is full of solemn thought,
And noble deeds, if nobly wrought—
With fearful consequences fraught;
And there is a might,
If gathered in each passing hour,
That gives the soul unearthly power.
Do right, do right.

Communications.

For the N. C. Christian Advocate.

The Possibility of Final Apostacy, demonstrated from the Holy Scriptures.

NUMBER XII.

Rev. R. T. Heflin: Having in the preceding Nos. considered the arguments and authorities in defence of the Unconditional Perseverance of the Saints. I shall now commence in this the argument and authorities which demonstrate the Possibility of Final Apostacy. The proposition which I shall attempt to sustain in what follows, will be in the following terms:

The Possibility of Final Apostacy demonstrated, from the Holy Scriptures.

In prosecuting my design, I will give a statement of the issue between those who contend for the unconditional perseverance of the saints, and those who believe that the saints may apostatize, and finally perish. In doing this, I prefer giving this statement in the words of another.

"For the better stating of this question, it will be useful to premise that which is granted on both sides; for by that it will be easy to discern,

"(1st.) That many of those Scriptures which are produced to prove the doctrine of the saints' perseverance, do not reach the point; they proving only that they who do thus persevere are preserved by Divine assistance, and not that God hath absolutely engaged to afford them that assistance which will unfrustrably preserve them.

"(2dly.) That many of the arguments produced to confirm this doctrine, are inconsistent with the foundations on which alone they ground that doctrine.

"§ 1. (1st.) Then we own that they who are preserved to salvation, are so preserved [illegible] deny that God hath absolutely promised to keep them by His power from making shipwreck of this faith; or that (d) 'the just man who lives by faith' shall never 'draw back to perdition.'

"(2dly.) We own that God hath engaged His faithfulness, that all who do not wickedly depart from Him, shall never be forced from Him by the power of any adversaries; for (e) 'none shall ever be able to pluck them out of His hands'—not death itself; for (f) 'the gates of Hades shall not prevail against them'; not persecutions, or the most fiery trials. He who requires us to be faithful to the death, being obliged in equity and honor to enable us with Christian patience to bear them; for (g) 'He is so faithful that He will not suffer us to be tempted above what we' (in this fallen state) 'are able, but will with the temptation' (so far) 'make a way to escape, that we may be able to bear it': so that we may triumphantly cry out, (h) 'Who shall separate us from the love of God, which is' (showed to us) 'in, i. e. through Christ Jesus? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things, we' (who continue in His love) 'are more than conquerors, through' (the assistance vouchsafed by) 'Him that loved us.' And after such happy experience of the Divine assistance, 'I am persuaded,' saith the Apostle, 'that neither' (fear of) 'death, nor' (hope of) 'life, nor' (evil) 'angels, nor principalities, nor powers' (persecuting us for Christ's sake), 'nor' (the) 'things' (we endure at) 'present, nor' (the) 'things' (we may suffer for the time) 'to come, nor height' (of honor), 'nor depth' (of ignominy), 'nor any other creature' (or thing) shall be able to separate us from the love of God, which is' (vouchsafed to us) 'in' (and through) 'Christ Jesus our LORD;' but then the same God requiring them who were come to 'the city of the living God, the heavenly Jerusalem, and the general assembly, and church of the first-born who are written in heaven, to look diligently (*metis*), lest any of them fall from the grace of God, and to hold fast that grace by which alone they can serve God acceptably, because our God is' (to them who do fall from it) 'a consuming fire,' (Heb. 12: 15–25;) and to take heed 'lest there should be in any of them an evil heart of unbelief, in departing from the living God;' and that for this reason that they could be made partakers of the blessings of Christ only on this condition, that they 'held fast the beginning of their confidence' (or expectation) 'steadfast unto the end.' Heb 3: 12–14. That 'they continue rooted and grounded in the faith, and be not removed away from the hope of the Gospel.' Col. 1: 23. Seeing he bids them who were already in grace, and had received (i) 'like precious faith with them,' to 'be ware lest being led away by the error of the wicked they fall from their own steadfastness.' II. Pet 3: 17. Hence we conceive we have just reason to deny that God hath from eternity decreed, or absolutely promised to preserve them from falling into those sins which He thus cautions them to avoid, or to perform Himself what He requires, as their duty.

"3dly. We grant that God hath promised perseverance in the ways of righteousness to the end, to those who constantly and conscientiously use the means by Him prescribed for that end; He will 'present us holy and unblameable, and unreproveable in His sight, if we continue in the faith rooted and settled, and be not moved away from the hope of the Gospel. Colloss. 1: 22, 23. He hath assured us, that 'if we cast not away our confidence,' but patiently continue 'to do the will of God, we shall inherit the promises.' Heb. 10: 35, 36. That 'if we give all diligence to add to our faith, virtue, knowledge, godliness, patience, temperance, brotherly kindness, and charity, we shall never fall.' II. Pet. 1: 15–10. That 'if we build ourselves up in our holy faith, and pray fervently in the Holy Ghost, we shall keep in the love of God.' Jude 20: 21. That 'if we hold fast till He come, and keep His works to the end, we shall reign with Christ.' Rev. 2: 25, 26, 27. But then we deny that God hath absolutely promised to interpose His power infrustrably to engage all true believers to use these means, and judge these very texts to be so many evidences to the contrary. The asserters of this doctrine hold,

"§ 2. (1st.) That the foundation of this perseverance is the absolute election of those that persevere unto salvation, and consequently to the means which shall unfrustrably conclude in their salvation. And this shows the inconsistency of two of their arguments for perseverance, taken from the prayers of the saints that they may persevere, and from the supposed intercession of Christ to the same effect; for, as it cannot be proved that either Christ intercedes, or the saints pray more for perseverance to the end than for their preservation from those sins which experience and Scripture shows they are obnoxious to; so is it as absurd to pray or intercede for that which God hath absolutely decreed from all eternity shall come to pass, as to pray and intercede that the world may not be drowned again; or that Christ may come to judgment, or be the judge of the quick and dead; or that the bodies of the saints may arise; or for any other thing which shall infallibly come to pass by virtue of God's absolute decree from all eternity: it being upon this supposition, as certain that this absolute decree concerning their perseverance shall come to pass, though Christ did never intercede, or the saints pray it might do so, as that the other decrees now mentioned shall certainly have their effect, with His or our intercession that it may be so.

"2dly. They also grant that it is not from the strength of the new nature in them, from the steadiness of the renewed mind, the immutability of the renewed will or affections, that true believers cannot fall away; but purely from the promise of God that, though they are obnoxious [illegible] fall away. He will cause from the nature of true faith, conversion, or the new birth, are insufficient to prove this doctrine; because it is granted that it is not from the nature of this faith, the strength of this conversion, or the immutability of this new birth, that they thus persevere, but from the power of God, by virtue of His promise, preserving them from that fall, to which they in themselves are still obnoxious.

"When, therefore, they argue for the perseverance of the saints to the end, from the words of the Psalmist, (k) 'He whose delight is in the law of the Lord, and who meditates in it day and night, his leaf shall not wither.' (l) That 'he who hears Christ's sayings and doeth them, shall be like to a wise man who built his house upon a rock;' and so, 'when the wind and the floods came it fell not.' From the good ground which (m) 'brought forth fruit with patience.' From St. Paul's question, (n) 'How shall we that are dead to sin live any longer therein?' And from the words of St. John, (o) 'This is the victory over the world, even our faith.' As all these places are manifestly impertinent, because they show the effect of good dispositions remaining with us, or how it will be with the man who always delights in the law of God, who still doth Christ's commandments, hears His word and keepeth it, as the good ground did, is still dead to sin, and still lives by faith; but not that these good dispositions must be always in us.

"3dly. They grant that though true believers cannot fall totally and finally, yet may they fall into drunkenness and incest, as Noah; so into murder and adultery, as David; into gross idolatry, as Solomon; into denials of our Lord, with oaths and imprecations, as St. Peter did; and into such horrid sins as render them at present unfit to enter into the kingdom of heaven, and which require a renewal of their faith and their repentance; and that by the guilt of those sins they stand condemned, till they are renewed by faith and repentance. And this demonstrably shows the falsehood of their arguments from such texts as these: (p) 'He that is born of God sinneth not, neither can sin; he keepeth himself so that the wicked one toucheth him not.' (q) 'The Lord is faithful, who shall establish you, and keep you from evil.'" Whitby on the Five Points, Discourse V. pp. 385–390.

This extract is exceedingly important, as it discloses the ground-work of the principles involved in this controversy. A careful examination will show us that the Scriptures favor, most decidedly, the position that the saints may forfeit their character by sin, and in that condition may finally perish. We have here the whole of this controversy, thrown together into a very narrow compass; and the various points in dispute clearly anticipated. For,

1. The abettors of the final unconditional perseverance of the saints, manifestly, have to build their doctrine upon the absolute and unconditional decree of election to eternal life. And upon this also, rests the views they entertain concerning the security of the saints, and their final perseverance, as being guaranteed to them through the promises, faithfulness and power of God.

2. The abettors of the doctrine of the possibility of the final apostacy of the saints, and their final perdition, are sustained in their views in this regard,

(1.) By the plain reason of the case.—This is shown in this respect, forasmuch as God is recognized as dealing with man as a rational and intelligent being. He therefore is treated as being able, in his present state, through the grace of God, to war successfully against all opposing foes; in the exercise of his reason and free moral agency. In this view, he is considered as being neither impelled to obedience, contrary to his own choice; nor restrained, by an irresistible contra-impulse, by which he is preserved by uncontrollable power from the commission of evil deeds. The great principle here involved, is comprehended in the saying of our Lord, 'But he that endureth to the end shall be saved.' Matt. 10: 22; 24: 13. Mark 13: 13. Rev. 2: 10.

(2.) By man's present state being one of trial. This is a very important consideration, and if well applied, will overthrow every argument that can be brought forward, from the decree of election, the faithfulness of God, and the promised exertion of his power, in behalf of the saints.

That man's present state (whether as a sinner or believer) is one of probation; and that he is, while in this state, liable to miscarry, is evident from the following considerations:

"1st. From all those places in which God is said to exercise His dispensations towards His people, to prove them, whether they will walk in His ways or not; as in those words, 'I will rain bread from heaven, to prove them whether they will walk in my ways or not—Exod. 16: 4—i. e. whether the constant provisions I make for them will induce them to continue steadfast in my service. When they were terrified at the dreadful sights, and the voice they heard at the giving of the law, Moses speaks to them thus: 'Fear not, for God is come to prove you, chap. 20: 20, (i. e. to try whether you will be true to the promise made chap. 19: 8, viz. 'all that the Lord hath spoken He will do,) and that His fear may be before your faces, that you sin not.' And so in many other places, which will hereafter be considered.

"2dly. From all those places in which God is said to try men. Thus St. Paul speaks of 'the trial of man's works by fire,' I. Cor. 3: 13; of the trial of the Macedonians by afflictions, II. Cor. 8: 7.—St. James saith, that 'the trial of your faith,' by temptations, 'worketh patience,' chap. 1: 3. St. Peter, that 'the trial of our faith' (by manifold temptations, if we continue steadfast in it,) 'will be found to our praise, honor and glory at the appearing of Jesus Christ,' I. Pet. 1: 7; and speaketh of a 'fiery trial' which was to come to try them, chap. 4: 12. Our [illegible] that he may try you, Rev. 2: 10, and prophecies of an hour of temptation, 'which shall come upon all the world to try them that dwell upon the earth'; to omit many places of like nature in the Old Testament, viz: Psal. 6: 12; Jer. 10: 7; Dan. 11: 35; 12: 10; Zach. 13: 9.

"3dly. From all the promises and threats recorded in the Scriptures, to engage all men to repent and turn to God; for no such thing is or can reasonably be offered to them who are already in a fixed state, either of happiness or misery; and it is contrary even to the nature of those motives to be offered to them who neither can be induced by the hopes of promises, or fears of sufferings, to change their present state.

"4thly. From all the exhortations of the Holy Scriptures to men, 'to watch and pray, that they enter not into temptation;' from the supposition that men in the time of temptation may fall away, Luke 8: 13; and that Satan may so tempt good Christians, that the 'labor of the Apostles may be in vain among them, I. Thess. 3: 5. For what is temptation but a trial of our faith, sincerity and constancy? What is it to enter, or be led into it, but to be in danger of falling by it? And must not, therefore, all who are in a state of temptation, be also in a state of trial or probation? And,

"5thly. This will be evident from the temptations of Satan, who 'goes about continually, seeking whom he may devour.' For to what end should he tempt, that is, endeavor to destroy them, if he knows he never can succeed in his temptations to destroy the elect; and as for others, *quos ad perditionem Deus præscripsit*, and who are left by God infallibly to fail of salvation, he need not do it, since God himself, according to this doctrine, hath done that work effectually to His hand?" Whitby on the Five Points, Discourse IV. pp. 297–299.

(3.) The abettors of this doctrine of the possibility of final apostacy, are also sustained by the plain and common-sense view of the word of God. This is the final appeal. From this we may not depart. The teaching, therefore, of the Scriptures, must settle this controversy; and to this bright light must we bring all our views and reasonings. To this, therefore, I will now turn, and produce the testimony which the inspired volume contains.

Yours affectionately,
PETER DOUB.

Normal College, July, 1856.

(a) I. Pet. 1: 5. (b) Jude 24.
(c) I. Tim. 1: 19. (d) Heb. 10: 38, 39.
(e) John 10: 28, 29. (f) Matt. 16: 18.
(g) I. Cor. 10: 13. (h) Rom. 8: 35–38.
(i) II. Pet. 1: 1. (k) Psal. 1: 2, 3.
(l) Matt. 7: 24, 25. (m) Luke 8: 8, 15.
(n) Rom. 6: 2. (o) I. John, 5: 4.
(p) I. John, 3: 9, 15, 18.
(q) II. Thess. 3: 3.

For the N. C. Christian Advocate.

"Oak Ridge."

The closing exercises of this Institution came off last week. Seldom has it been our lot to spend a more entertaining and agreeable time on a similar occasion. It was our first visit to Oak Ridge, to witness the closing exhibition of a year so well spent by all the young gentlemen in attendance, and to enjoy the intellectual and social feast they had prepared.

We feel that the time has been well spent, and that the Institution has been exalted above its former high standard of excellence, by the exhibition of thorough discipline and profound scholarship in almost every class. We cannot speak of all the classes as we would like to do; it would require too much space; yet the superior excellence of some of them render them eminently worthy of notice.

On Monday, classes came up on several of the advanced branches of Mathematics, and we do not think that we have ever witnessed, any where, a more satisfactory and complete comprehension and practical knowledge of the science. No question seemed too abstruse to be answered; or problem too difficult to be solved. Several other classes did remarkably well. One on Natural Science, another in Latin, exhibited a thorough knowledge of these studies.

On Tuesday, the examination was conducted with equal success and satisfaction. Two classes, one in Greek and another in Algebra, seemed rather to take the prize.

On Wednesday morning the examination closed, and at 11 o'clock the Rev. Prof. Doll, of Madison, delivered the annual sermon. The speaker was pleasing in his manner and irresistible in the force and weight of his arguments. He founded his discourse on the 9th chapter and latter clause of the 4th verse of Job: "Who hath hardened himself against Him and hath prospered?" He first spoke of the natural tendency of men to sin; second, of the means that are brought to bear to harden his heart and set him at defiance with his Creator; third, the awful results to him on whom the wrath of the Almighty shall fall. The sermon will doubtless be long remembered by all who heard it, and especially by the young men for whom it was spoken. [illegible] to declamation from several young gentlemen of the first classes, all of whom acquitted themselves finely.

On Thursday morning, at 10 o'clock, the Commencement exercises proper were opened with reading the Scriptures, and prayer, by Rev. C. Harris. Sixteen original orations were delivered by young gentlemen of the Institution, any one of which is worthy of particular notice. Each oration was a triumph, and we have never seen an audience so completely captivated, or the efforts of students so universally admired, on any similar occasion. We extract the following from the programme:

1. Religious Exercises.
2. Salutatory Address, in Latin. W. E. Bevill, Guilford.
3. Man may hope for a brighter day. F. S. Gladson, Greensboro'.
4. Man. J. Webster McNairy, Guilford.
6. Ambition. [illegible] purpose in life. [illegible] Rockingham.
7. The Teacher's Mission. E. Husley, Montgomery.
8. *"Diligentium manus semper fortunam facet."* D. P. Deanes, Jamestown.
9. Selfishness. B. J. Boyl, Guilford.
10. Not birth, but merit, deserves honor. W. H. Bodenhammer, Hight Point.
11. Adversity essential to great success. E. C. Alspaugh, Forsythe.
12. *"Fama semper verit."* D. S. Frazier, Guilford.
13. The Women of America. W. V. Tatum, Oak Ridge.
14. The spirit of our day. J. C. Cotton, Montgomery.
15. The Hill of Science. H. E. Charles, Deep River.
16. The Heart's Fountain. W. W. Thomasson, Oak Ridge.
17. Valedictory Addresses. J. C. La Prade, Chesterfield, Va.

H. E. Charles, of Deep River, obtained the premium—a very neat book, which was advanced by the Principal and presented by Rev. C. Harris in a short but very appropriate and earnest address.

The Address before the Literary Society, by Prof. L. Johnson, of Normal College, was chaste, beautiful and eloquent. He is, indeed, an orator and scholar, of whom the Old North State may well be proud. The large audience that heard him with so much pleasure will not soon forget the deep earnestness and classic beauty in which the truths he uttered were clothed, while those who were absent can draw no adequate idea of the speaker or the address by any description we could give.

The festive scene at night was truly refreshing. We have never seen anything of the kind pass off more pleasantly; and judging from the multitude of sparkling eyes and smiling faces, so much happiness has rarely been pressed into the same number of hours. Altogether, the Commencement has made quite a favorable impression on the large assembly in attendance. Oak Ridge, under the direction of the present thorough-going Principal and Associate, Rev. D. R. Bruton and Mr. Wm. T. Shields, is taking a high rank among the best schools in the State. The young men here are prepared for any class in College, or they may prosecute the entire course in the Institution if they choose.—We think all who wish to enjoy the advantages of a good school, and to seek a thorough knowledge of the sciences usually taught in colleges and high schools, would do well to visit Oak Ridge.

The next session will commence on the 2d Thursday (11th day) of September.

ALPHA.

Oak Ridge, Aug. 4, 1856.

For the N. C. Christian Advocate.

To Every Methodist in North Carolina.

PLEASE READ THIS.

If you do not take much interest in books, nevertheless read this. You have seen the "Annals of Southern Methodism" advertised. Have you a fair idea of the character of the book? Let us tell you some things about it. It has 385 pages of matter, in some one of which pages every Southern Methodist has an interest. It has information you could scarcely obtain now, except at great cost. Reading this book carefully through, you will know vastly more about your own church than you do now. You will be surprised to see what a church it is! If any intelligent member of another church ask you questions about the movements of our Bishops, the incidents of our last Conference session, how many preachers there are, where any preacher is stationed, how many members there are in the church on your circuit, what the church is doing for missions, what colleges and schools she has, what is done for Sunday schools and for the distribution of tracts, and how the new Publishing House comes on, and what new books have been written by any Southern Methodist during the past year, and what is done for the religious instruction of the colored people—why, you can supply him with the information fully and accurately.

Well, then, you will find reports of more than 660 revivals, an account of the dedication of the churches, the incidents occurring at the commencements of the colleges, and a number of historical sketches; among them sketches of Methodism in Wilmington and Fayetteville; and then sixteen biographical sketches, some of them very thrilling; then twenty-one notices of living men; then the whole series of Bishop Andrews letters on California; and then the description of the last days of Bishop Capers, an account of his funeral, a full biographical sketch of him, with Bishop Pierce's sermon on the occasion, and a beautiful [illegible]. After this, you will find Dibrell, and twenty-four biographical sketches of ministers and laymen, among them the Rev. E. E. Freeman and the Rev. John T. Sinclair, of N. C. In the miscellaneous department, you will find something to instruct and entertain, beside Bishop Early's Kansas Letter. And then, if you will turn to the Appendix and read all that, not skipping "The Amen Liturgy," "A Texan's Experience," "Another from Brother Parmer," "The Rev. Mr. McGehee's Letter," and "I Located," and do not feel that you are at least one dollar a better and wiser man, why then you need never take my advice in books again.

☞ Take notice, the Quarterly Review, the Home Circle, the North Carolina, Southern, Nashville, St. Louis, [illegible] some of them praising it in very strong terms.

☞ Take notice, that the author is one of you, laboring in your midst, has gone to great expense in having this book very handsomely gotten up, so that it is an honor to Methodism and to North Carolina. Think on these things, and forthwith, by the next mail, send $1 to Rev. R. T. Heflin, Raleigh, or to Dr. Deems, Goldsboro', and get the book. If you love the church and North Carolina, I think you will.

Yours, C.

For the N. C. Christian Advocate.

Class Meetings.

In a previous article I called attention to the rule of our Discipline, on the reception of members. I now propose to speak of the rule on the reception of members into full connection.

It is as follows: "Let none be received into the Church, until they are recommended by a Leader, with whom they have met in class at least six months; and have been baptized; and shall give satisfactory assurance of the correctness of their faith; and of their willingness to observe and keep the rules of the Church." Such is the substance of the terms of admission into full connection.

But does the practice of the church correspond to the rule? Very often it does; but not always. In some cases, the six months of trial expires, a year passes away, and members on trial are not formally received, according to the rule, but are regarded as members in full connection. The rapid spread of Methodism is due to the excellency of her rules, and their proper observance. They are all scriptural and true; and their neglect is an affliction to many.—If the rules for the admission of members were ever important, they are important now. No change of time or place should cause any change in these rules, because they are based upon the Bible, and are immutable.

Some object to revivals, that some backslide. Besetting sins, and the failure of the church to use proper efforts to take care of the converts, and to build them up in the faith, may account for the backsliding of many. But if during the six months of trial, the pastor, the class-leader, the church, all do their duty by the young converts, cases of backsliding would be very rare; nearly all would enter into full membership, and be "confirmed in the faith." The weak would become strong; the wavering would be confirmed; and class meetings would be regularly attended, lively and profitable.

Permit me to urge the official members to be firm, patient and persevering. Whether there is a storm or a calm, let us never lose sight of the old land-marks. Let us do our duty, and God will reward us.

CLASS LEADER.

Onslow, Aug. 2d.

For the N. C. Christian Advocate.

A Large Turtle.

MR. EDITOR: It may interest some of your readers to know the size of a sea turtle. There was quite a large one brought to Wilmington yesterday; and for my own information, I inquired where it was caught, what it weighed, how long and how wide it was, how much it was worth, and for what purpose it was used. It was caught at Federal Point, a few miles below Wilmington. It had come upon the land from the ocean, in order to deposite its eggs in the sand; and before it was caught it had already deposited 154 eggs in its nest—how many more would have been found there, if the turtle had not been captured, I am unable to say. There is no difficulty in taking this species of game; just turn it over upon its back, and it is perfectly helpless. It measured five feet two inches from the end of its nose to the tip of its tail. Its tail was not more than three inches long. It measured from side to side across its breast two feet seven inches. It was one foot nine inches in thickness, from the top of its back through to the ground. It weighed two hundred and fifty pounds, and was worth ten dollars. Its flesh is not good for food, but it makes most delicious soup. If any of the good people up in the mountains, who have never seen any thing of the kind larger than their high land terrapins, doubt the correctness of these statements, let them come down and see for themselves—we can show them the shell.

Yours truly.

For the N. C. Christian Advocate.

An Evil.

BROTHER HEFLIN: I wonder if something cannot be done to reform the music in our Methodist schools? What a shame that the hearts and heads of our children should be filled with the foolish negro melodies and love-sick ditties of the day. Is this the proper food for heavenly minds? Where are the songs of Zion? Is it because our teachers do not know them, or have they no relish for such things? A pious young lady of my acquaintance, has lately returned from a session's tuition in music, at a Methodist school, where she has been taught to sing and play upon the piano about twenty foolish songs. Oh shame! Brother Heflin, of such a great evil.

C. A. C.

Aug. 8th, 1856.

Miscellaneous Articles.

A Beautiful Incident.

We have no recollection of ever having met with an incident more deeply interesting and sublime, than the following. It is given by the Herald of Lima, Peru, South America, as furnished by the Alcade of Callao; the facts having transpired under his own eye. We have heard of a mother's love, of a sister's attachment, of the warm affection of a child for its parent, but have never seen any thing more touching and tender, more unlike human nature at mature age, than the love of Antanacio, Dionisio, Jose Maria and Julian, the four sons of Clemento. Ah! there's piety, genuine piety in that household, even though it be in a heathen land or found in connection with the mummeries of Romanism. We venture that Clemento is a man who ruled his house well, hence his children almost adore him. Let Christian parents learn a lesson from this.

Gentlemen: There having passed in my office (Justice of the Peace) a scene of great interest and most rare at any time and place, I cannot refrain from communicating the same to you, believing that you will concur with me in the opinion that an act so humble and worthy the best qualities of human nature, deserves to be commemorated by means of the press.

About 8 o'clock this morning, a tumultuous assembly of people invaded my house, bringing in with them a venerable looking man. They inquired for the Justice. On demanding of them the reason of a semi-riotous collection, they all began to speak at once, so that I was for a time unable to comprehend what was the true state of the case.—Having, however, at last obtained silence, the old man addressed me thus:

"Mr. Alcalde, having buried my wife, the mother of these four lads, I ordered this one, named Jose Maria, to take charge of the other three, who have already made choice of their elder brother's profession. These two, Antanacio and Dionisio, are both married, the youngest, although single, supports himself by his labors as a fisherman.—Ever since the mother of the boys was taken away from me, I have been living with my elder son in the interior; but have never failed to receive care and attention from the other three. Desirous of coming to Callao, Jose Maria wrote to Julian in order that he should provide for me—which injunction has given offence to Antanacio, who declares that being the second son, the future care of me belongs of right to him. I would like to divide myself into four parts, so as to give each of my children a portion of my body, but, as that cannot be, we have come before you, Mr. Alcalde, in order that you should decide which of these young men is to be preferred."

The father had hardly finished speaking when the generous dispute commenced.

Antanacio, the second son said that his father having been hitherto living with his elder brother, it was now his turn to have possession of him by order of birth. Dionisio contended that his brother Antanacio could not be with his father because he had a great deal to do, and could not give his father the attention he required. The fourth son Julian, represented to me that it properly belonged to him to support his father, as he was the youngest and unmarried.

In truth I knew not what to resolve, my heart was so affected by the extraordinary picture presented to me. As I contemplated this scene, the old man, Clemente, said, "My dear children, my heart overflows with satisfaction in witnessing your disputes respecting which of you shall take charge of your old father. I would gladly give consent to you all, and therefore propose that I be permitted to breakfast with one, dine with another, sleep in the house of the third, and thuse keep changing from day to day; but if you do not consent to this, let his honor, with me."

The young men unanimously rejected this proposition, because they said their father would lead an idle, errant, unquiet life. I then proposed to write on separate pieces of paper the names of the sons, and let the decision of chance settle the question. While I wrote these papers and doubled them, and put them into the hat of Clemento, which served as a ballot box, a death-like silence prevailed, and there was plainly to be seen expressed in the countenance of each of the sons his hopes of being the lucky receiver of the desired prize. The old man put his tremulous hand into the hat and drew out the name of Antanacio, the second son!—My friends, I hardly know how to express to you the new scene which then broke in upon me! Antanacio, upon hearing his name called out, broke into praises to the Omniscient for according him such a boon. With his hands clasped and eyes directed to heaven, he repeated over and over his thanks, then fell upon his knees before his venerable parent, and bathed his sandaled feet with tears of frantic joy.

The other brothers followed his example, and embraced the feet of the good old patriarch, who remained like a statue, oppressed with emotions to which he knew not how to give vent.

Such a scene as this melted all who witnessed it, among whom were the lieutenant of police, the Alcalde Don Altano, and some other friends. The brothers then retired, but soon returned with a fresh demand—which was that Antanacio had been favored by lot with the charge of the father, they could not be deprived of the pleasure of taking out the old man to walk, by turns in the afternoon; which order I gave magisterially, in order to gratify these simple, honest people, and they then retired contented.

This humble family of Indian extraction is named Villiavicencio. They are natives of the valley of Chorillo, but at present reside at Callao.

I repeat, gentlemen, that if this imperfect but true relation be deemed worthy of publication, you are at liberty to give it a place in the columns of your journal.

Your very humble servant,
ANTONIO A DEL VILLAR,
Alcalde of Callao.

Sacred Days. Christians keep Sunday; the Greeks, Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks, Friday; the Jews, Saturday.

The citizens of Portsmouth are mooting the propriety of supplying the town with water from Lake Drummond.