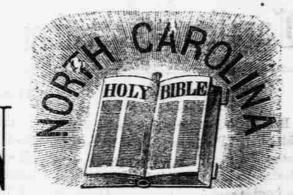
CHRISTIAN



WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPIS COPAL CHURCH, SOUTH .- RUFUS T. HEFLIN, Editor.

VOL. IV---NO. 18.

RALEIGH, THURSDAY, MAY 5, 1859.

ORIGINAL.

For the N. C. Christian Advocate. "Calvinism vs. Arminianism," Reviewed, --- No. 1.

REV. R. T. HEFLIN :- Methodism has

had to contend carnestly, for every inch of ground it has taken possession of, ever since its first appearance in the world. On all sides has it been assailed, by those who professed to be the followers of the meek and lowly Jesus. For more than a century has it maintained, single handed, the system of Poetrines, and the peculiar Church l'olity, under which it has done battle for the Lord. All efforts, heretofore have proved inefficient to stay its progress, or to invalidate its claims. Still it lives. and still it is assailed; and live it will, despite of all such unfounded charges as are alleged against it, by such sapient writers them, that the Synod had resolved to cite as " P. T. P. "

It is true, that P. T. P. does not profe-sedly assail the Methodists; yet it, is equally true, that the ground of his exceptions to "Arminianism," is 'aid down, as he shows, in the writings only of Methodist authors. This shows clearly and unmistakably, that he means the Methodists, and them only. If this was not so, how comes it to pass, that in all his Nos., he has not quoted a single author, besides writers of the Methodist seet? If he wished to have given the public a correct view of the doctrines of "Arminian'sm;" why did he not cultivate some acquaintance with Mr. James Arminius, and his writings: from him and his works, he could have obtained information, which he evidently does not possess; or possessing, he has not the moral courage to acknowledge; and in | lan /; and that it was time they should apdespite of it, continues to misrepresent the doctrinal views of Arminians.

"Calvinism vs. Arminianism," is evideutly a misnomer; its proper title, as derived from the five numbers which have appeared, would more correctly be Pres-BYTERIANISM VS. METHODISM; but this would have been too notorious an attack upon a Church, whose success in the reformation of scores of thousands of the citizens of North Carolina, as well as millions of whom have been led away into the Presbyterian Churches of the land. Such an attack would have been rather too bold!! But then, the covert way in which the assault has been made, is actually much more exceptional. Methodism has nothing to fear from Presbyterianism, in any shape or form, or in regard to anything, in which a difference may exist; whether in Doctrine, Church Polity, or success in the evangelization of mankind. In these respects she stands, head and shoulders, above all; and much more so, above Pres-

byterianism. However, let this pass. I agree with P. T. P., that controversy will do good, and never can be injurious to the cause of truth and righteousness But then it must be immeasurably more impartial, than the exhibitions of P. T. P. To do this, prop erly, the doctrival views of each must be given precisely as they are held by the parties themselves; and not as P. T. P. has given them in his Nos.

I admit the truth of the position assumed by P. T. P., that " Calvinism and Arminianism are directly antagonistic to each other." Not, however, unqualifiedly. In some of their features there is great similarity; in some, however, there is an entire dissimilarity. These things will come up in the Nos. following this; and it will be shown that " Calcinism" will always have to vail the bonnet of Arminianism .-The Bible, the WHOLE Bible, when rightly interpretted, will demonstrate that "Calvinism" is a spurious coin.

"The Arminians, as a body, have attacked with great virulence, the doctrines of the Presbyterian Church, from the days of the Synod of Dort, to the present time: and the minds of multitudes, even those who have been trained in Presbyterian families, are full of misrepresentations and prejudices concerning them. And Calvinists would have to answer many words if they acted upon the defensive. But in fact, the attack ought to come from the side of truth. The advocates of error should not be as zealous in spreading their pernicious sent ments as the advocates of truth should be in opposing them." Thu- they say that they have no pleasure in Ly. It will, however, be ascertained, that | them. in this respect, "Arminianism" is incorrectly charged. The "Syn d of Dorf" attacked the Remonstran s, and did not farther. give the latter a proper hearing in that | But it may be necessary to say that it Synod. That that Synod was the aggressor | was an excellent sermon, one that revived in this case, and was overbearing and in- my lukewarm spirit. tolerant to the Remonstrants, will appear | I consider Prof. Shipp an excellent man from the following extract, from "Gerard and a good preacher But is it not a pity BRANDT'S HISTORY OF THE REFORMATION that something is the matter with his

proceeds to the history thus: "November | by Prof. Shipp, was it not for his throat. 15, it was debated in what manner the I sympathize with him, and with those Remonstrants should be called to the Sy- that would have an opportunity to hear nod; and declared it would be sufficient to him oftener were it not for this. His sersummon some Remonstrants to appear mon assuredly did much good. within a few days.

IN THE LOW-COUNTRIES."

"November 16, the letter of summons was read and approved. The Remonstrant of deputies of Utrecht, who sat in the Synod, having observed that Episcopius was in the list of the cited persons, said, he should appear in the assembly, as a member of the Synod, since he had been called to it by the States of Holland, and consequently that he should not be summoned as a party. The moderator answered that the commissioners of the states thought fit to summon him; and advised those deputies to make no opposition against it.

"The same day the deputies of the body of Remonstrants attended by Episcopius arrived at Dort, they requested the commissioners of the states, that the Remonstrants might be allowed to send to the Synod a certain number of persons, whom they themselves should choose, to defend their cause. The commissioners answered Episcopius and some other Remonstrants. The three deputies replied that it was unreasonable to summon divines who were willing to come of their own motion. At last they requested that the summons should be directed to the whole body of Remonstrants; that they might send such persons as they should think best qualified for the defence of their cause. This second request was not granted any more than the first. The Remonstrants complained that they were cited like criminals, before a Synod composed of their enemies; and that the Synod pretended to judge of their doctrine, without entering upon a dispute with divines of their own choosing. The Synod maintained that the Remonstrants had formerly kno-ked at a scrong door, by applying themselves to the states of Holpear before the supreme ecclesiastical tribunal of the Uni'ed Provinces. They then named those three deputies, Ep scopius and some other Remonstrant ministers, and summoned them to appear before the Syned, within a fortnight."-Arminian Magazine, vol. 1, pp. 19, 20. Here was the tender mercy of Calvinism, alias Presbyterianism, shown to Arminians. For further and more astounding facts, see the "History of G. Brandt," in the Aminian

As it regards the "virulent attacks" of · Calvinism" on the part of the "Arminians," I observe, so far as Methodism is concerned, it is not true. In my next, I will give you the authority upon which I ground this allegation.

Yours affectionately, PETER DOUB. Greensboro,' N. C, April 21, 1859.

For the N. C. Jhristian Advocate. Rev. A. M. Shipp.

MR. EDITOR: - Yesterday, in the College chapel, our Prof. of History, Mr. Albert M. Shipp, preached. I believe that it was the second time since I first entered

It will be remembered that he and Mr. Pool, the Tutor of Mathematics, are the only two stars of Methodism that shine forth among the galaxy of Professors that constitute the Faculty of the University.

His text read thus: "Lord! thou writest evil things against me, thou causest the iniquities of my youth to come upon me. " From which he said, that we might understand that the evil habits formed in the spring time of life would follow us to maturity, and even until decay, unless, by a mighty effort they could be thrown off .-In demonstration of which, he took the training of the mind of man as an illustration, showing how that if the mind of man was properly trained in youth, that it grew continually; and unless it was trained while young, that only by great effort could it be trained in after days. He then used as another illustration, the physical strength of man, how it grew by practice. The illustrations were sure to be true in a mental and physical point of view-it also was sure to be true in a moral point of

He then skillfully touched upon the formation of habits in the spring time of life, and showed how difficult it would be to throw them off when we have grown old. He then urged upon his hearers (mostly composed of students) the necessity of "remembering their Creator in the days of their vouth, before the evil days draw nigh, and

His sermon continued for a while longer, but it is unnecessary to follow him any

throat that causes him to strain very hard After some introductory sketches, he | when he speaks. Much good could be done

As regards its merits, I have already

and all hung upon the words which he spoke, as they would upon angels' words. While speaking, Prof. Shipp's face is very pale, caused by straining, but as soon as he fin-

ishes it turns very red. At night, I heard Bro. Pool. I have asked several their opinion of his sermon, they all concur in the opinion that it was very good, one that did honor to so young a Methodist. God speed Prof. Shipp and A STUDENT. Bro. Pool.

For the N. C. Christian Advocate.

The Contingent Fund. MR. EDITOR :- The attention of our ministers and people has frequently been called, of late, to the Missionary cause, its claims upon our hearts and liberality. And while I look upon that, as one of the most important institutions of our church, vet, the one about which I now write, I consider second to none. We should be sure to attend to the cause of missions, but attend especially to the claims of this cause. The fact is, it seems to me, that the destitute at home should claim our first attention .-Here I am about to quote the pet saying of many,"that charity beginneth at home,' but there are so many who not only make it begin at home, but always keep it there. that I am afraid to say much about it. It is well known that this cause is intended to relieve the wants of the superannuated and worn out preachers, also the widows and children of those who are dead, and left upon the charity of the church. Men have spent, not on'y their lives in the service of the church, but also their means; and now that they are gone, who does not believe that it would be a sin against God, to let their families suffer? Bad as it is, ashamed as we are to say it, yet it is true, that families of children, with widowed mothers, thus left by the hand of death, upon the charity of the church, are frequently destitute of the necessaries of life Often do they get not more than half their disciplinary allowance; sometimes not that much. This, too, while thousands of dollars are sent off for the support of foreign missions. I think we can, and will do better. Can we not commence now. and for the future raise enough to meet the necessary demand? And will we not do it? All that is necessary is to lay the claims of this cause before our people, and the money will be forth-coming. Let us try it. O, how it will gladden the hearts of those, who are left dependent upon the church for support! Cross Roads, April, 1859. For the N. C. Christian Advocate.

Prof, Shipp's Successor.

MR. EDITOR .- Since it was known that Prof. Shipp had resigned his position at the University, there has been considerable speculation as to his successor. It has been said the Professorship was to be broken up, but few could believe that .-That professorship never was necessary, it was created to make another place, a place to bait for Methodists; it was a trap, and Shipp was the bate for the Methodists to bite at. But Shipp is a scholar and a gentleman, and has done all he could for the University and the Church; hence the trap has been very successful, and whole schools of unsuspecting Methodists have been caught in the Presbyterian net. They have no idea of abandoning a scheme so successful; no doubt they will talk most graciously of a Methodist successor, and be sounding, questioning and salting in the busiest manner. But surely no Methodist can be duped into such a position; it is to be hoped that we have no man that wants a position so bad as to sell himself for such a mess of pottage. Wreckers may raise false lights on the coast, but what Methodist can stoop to be a University decoy !-An enlisting officer persuading ambitious young simpletons to run away from home. does not so much degrade himself and outrage common sense, as any Methodist now would by accepting the decoy-profesorsh p, that wonde ful appointment in the University which has neither position nor duties, which under the name of History, English Literature or some such thing, is a kind of factotum for odd jobs. Think of a Methodist professor going out to Conference, Campmeeting &c, and in the beautiful twang now so characteristic of the University, singing-

"Will you walk into my parlor, said a spider to a fly "

Yet this position will no doubt be offered to some member of the Conference, but we hope none are for sale at present.

The Town Clerk.

Cotton Mather often quoted the renfark

said that it was excellent. The eyes of | sequence, or of urgent haste, he would every one were intently bent upon him, say, "Friends! let us advise with the town clerk of Ephesus."

SELECTIONS.

Important to every Preacher in Charge in the M. E. Church, South.

My dear Brother :- I earnestly beg your mmediate attention to a few points relating to our Sunday school work. The Discipline, (pp. 116-117,) makes it your du-1. To see that a Sunday-school be form-

ed in every congregation under your care where ten children can be collected for that 2. To preach on the subject of Sunday-

schools and religious instruction in each

congregation, at least once in six months. 3. To lay before the Quarterly Conference, at each quarterly meeting, to be entered on its journal, a written statement of the number and state of the Sunday-schools within your circuit or station, and to make a report of the same to your Annual Con-

Please be prepared to report at the next session of your Annual Conference the Sunday-school statistics of your charge, under the following items, and in this or-

1. The number of schools.

2. The number of officers and teachers. 3.* The number of volumes in their li-

4. The number of Sunday-school Visi-

5 Amount of money raised for Sunday-

6. Amount of money raised by Sundayschools for benevolent purposes, i. e., aid

other schools, for missions, etc. 7. The number of conversions of Sun-

day-school scholars during the year. The General Conference has requested you to take up a collection in all your congregations, once a year, in aid of the funds of the Parent Sunday-school Society. Will you please do this as early as practicable, and send the money to Dr. J. B. McFerrin. Nashville, Tennessee. He is the Treasurer of the Sunday-school Society of the M. E. Church, South.

If you can form a new Sunday-school in any place where the people are too poor to pay for a library, send on to Dr. McFerrin the name and place to which it should be directed, and one will be sent gratuitously. Of course, our ability to do this will depend on the amounts received from other quarters.

Encourage every school within your charge to subscribe for the Sunday-school

Six dollars will procure 30 copies to one address.

Ten dollars will procure 50 copies. Twenty dollars will procure 100 copies. This will cost the subscribers but twenty

cents each, if they pay individually to make

up the amount. I shall be glad to hear from you at any time about your Sunday-schools. Write to me interesting or important facts, incidents, narratives of child-history, of conversions, of happy deaths, ect., ect.; any thing bearing upon this great and blessed

Yours affectionately, CHARLES TAYLOR. Cor. Secretary, S. S. Society M. E.

Church, South. My post-office is Columbia, S. C.

From the Nashville Ch. Advocate. Annual Meeting of the Sabbath-School Society.

The anniversary, proper, of the Sabbathchool Society of the Methodist Episcopal Church, South, will take place May 8th, in Columbia, S. C.; but the annual meeting was held in McKendree Church, Nashville, last Sunday afternoon, Bishop Soule in the chair. The opening religious services were conducted by Dr. Keener, who announced the hymn, page 565-

"Hear ye my law, my people, hear"and offered an appropriate prayer. The report of the Treasurer was read,

showing a balance against the Society of something over a thousand dollars.

Dr. Taylor, the Corresponding Secretary, submitted an able report, detailing not only his services since his appointment by the General Conferences, but large and judicious plans for realizing the benefits expected in the creation of his office. He proposes to raise one hundred thousand dollars by simple and direct contributions for the cause. With such aid suitable books may be added to the Catalogue, increased value and attractiveness may be given the publications of this departof a friend, that "there was a gentleman ment, and donations may be made to help named in the 18th chapter of the Acts of needy Sabbath-schools, to establish them in the Apostles, to whom he was more in- poor and newly-settled districts. It is a debted than to any other man in the world." far-seeing and noble benevolence, and This was the prudent "town clerk," who must commend itself to the friends of childearnestly advised the excited people to do hood and the Church. Indeed, the Cornothing rashly. On all occasions of con- responding Secretary has already received profit.

large tokens of favor, which the published report will make known.

Bishop Paine was introduced. He took the ground that Sunday-school work was the duty of the Church: duty as distinguished from policy. That it was a politic institution for strengthening and extending the Church, none would deny .-The Bishop spoke earnestly and powerfully on the relation of childhood to the Church. Our children should be baptized and brought up in the Church. The spiritual care and oversight of them, therefore, was a duty, as a logical consequence. What portion of the Church are we at liberty to turn out -to consign to the world's care and sympathies. Not these lambs, surely. Considering their age religious education was a necessary part of our care. The Sabbath-school teacher was the pastor's assistant in this department of his work, analogous to the class-leader, who is his helper in watching over the adult members. Sabbath-school teachers, therefore, should be converted persons, and their labors should tend to lead the children directly to God. He likes polished sermons, well-beaten oil for the sanctuary; but if some pastors would bestow more care on the Sabbathschool and the children, it would pay better for time and eternity.

king fact from real life, showing how a run-down circuit, which he was advised to throw out of the plan of appointment, in | are, with the exception of a few hundred one of the Conferences, so hopeless was the prospect of doing good, had been revived and brought up, not by a star preacher, who never does and thing but fill the | is less in proportion to the population than pulpit, but by a plain and God-fearing la- in any other heathen land. There are borer in the Lord's vineyard, who began | five millions of souls to each laborer now his work with the establishment of Sabbath-schools, and taught himself, till he | tion of some countries in which large misraised up teachers; taught old and young, sion stations have been maintained. Think parents and children.

eloquently on the possibilities of Sabbath- and South Carolina; and suppose these school instruction in the direct conversion of children. This speaker also gave strong and burning reproof to that want of faith among | prejudiced against it, and most cordially us on account of which God can do no mighty work among the children. had never yet come up to the words of you will have some idea of the work as. Jesus, nor to his example, when he opened his arms and said, "Suffer little children to come unto me." By our silent convictions, if not our avowed position, we were obnoxious to the charge of forbidding them. · Old enough to be converted!"-away with that saying. Labor and pray for their salvation now, and leave all outside questions to God. Religion did not destroy originality of character in adults, nor the freshness of childhood. We must look the inhabitants of all the smaller islands on for infant Christians-child disciples; not old heads on young shoulders; not staid, prim, precise saints. Make proper and reasonable allowance for age, not in piety, but in manners. Some could not believe children to be Christians, because they did not carry themselves as they might only be expected to do at forty. All childish glee and gambol and frolic and play must ing. Our laws and customs, as well as yield to a religious strait-jack et! The little ones must exhibit prematurenessmust be monsters, in order to become gen- Kong, but upon Chinese soil at the consuuine Christians! And thus we were, by lar ports now open to trade, and it is worunreasonable conditions and expectations, shutting the door of the Church in the face

of her children. It was utterly a fault among us that so few of the great, the wise and reverend among the laity took hold of this work; it was left to young people too much. Was it beneath any? The wisest might doubt his fitness rather. An angel would rejoice in the commission to set up the king- pelled to transact all the business of govdom of heaven in the heart of one of these. Go at this work, prayerfully, hopefully. Take from this book (pointing to the Bible) a seed of truth; put it in that virgin | who can speak our language, find their soil, drop a tear on it, breathe a prayer services in great demand; and the sale of over it, and look for great results.

Sabbath-schools were the beginnings of churches. The speaker would give to eminent laymen in some other denominations the credit of understanding their relation of dollars annually. Now, shall the sons to church-extension, which he felt compelled to deny to our own. Let our laity ners, associated as they are with the low wake up, nor stand all the day idle. There ought to be a sprinkling of gray hairs among the teachers.

And with many other words the speaker enforced the beauty and promise and greatness of the work.

Dr. Huston, editor of the Sunday-school Visitor, being called out, offered the remark, enforced by few and telling sentences, that religious truth was normal to the the country? Shall we make no effort to human mind; it was the first that child- do our part in teaching this people the hood was capable of comprehending.

Dr. Summers assisted the Correspon ding Secretary in raising a collection.

Officers were elected for the ensuing year-a president, Bishop Soule, vice pres- of saving China from the dominion of Roidents, recording secretary treasurer, and thirty managers--and the meeting adjourn-

It was throughout a solemn religious meeting, befitting the day, the place and mind with the vast importance of the subject, and edifying to a large congregation. We have seldom attended any meeting of the kind with equal satisfaction and

Shanghai Mission.

REV. E. W. SEHON, Missionary Secretary

Report for the Quarter ending December 31, 1858,

of the M. E. Church, South : My DEAR BROTHER .- It is not necessary to repeat what has been said in the regular quarterly reports sent you during the year. The past quarter has been marked by nothing new or specially interesting .-Our preaching has been kept up, our schools have continued in operation, and the regular work of the mission generally, conducted as usual. One new member has been added to our little flock during the quarter, an old man, a native of Nanking.

There are others on probation whom we

shall baptize so soon as we are satisfied of

their conversion. In the absence of something more interesting, a few observations upon the great field which now lies spread out before us in this country, may not be out of place in this communication. There are other important mission fields in the world which ought to be cultivated, but none of equal extent, or presenting so many claims upon the Christian world as this.

1. The population of China is greater by nearly one half than all the rest of the In conclusion, the Bishop gave a stri- pagan world put together. According to the last census, there are four hundred millions of souls in this one empire. These converts to Christianity, the avowed wor-

shipper of false gods. 2. The number of missionaries in China in the field-more than the entire popula of but one preacher for all the people in Dr. Lee was the next speaker. He dwelt | Tennessee, Kentucky, Alabama, Georgia multitudes were wholly ignorant of the first principles of the gospel-violently hating this one preacher, whom they regarded as an "ignorant barbarian"-and signed to each missionary in China.

3. China, through its language and literature, as well as on account of its immense wealth and extensive trade, is the most influential and powerful of Eastern nations. Not only does it embrace within its own territory one-third of the human family, but exerts a moral and political influence over the millions of Japan, Borneo, and Cochin-China, as well as over its borders. The moral teachings of Confucius, as also the systems of Budhism and Touism, are known to the Japanese and others through the Chinese language.-Were China converted to Christianity, paganism would soon disappear in the East. 4. The commercial intercourse of Chris-

tian nations with China is rapidly enlargthe arts and sciences, are being transplanted not only in the British Colony of Hongthy of remark that, while the Chinese have through ages refused to learn the language or adopt the customs or manners of any of the neighboring nations, not excepting their conquerors and rulers, the Tartars, they are gradually yielding to the force of Anglo Saxon energy, and are learning our language, and to some extent adopting our customs. While the Tartars are comernment in the native language of the Chinese, the immense trade with Western nations is carried on in English. Natives foreign goods, not only long-cloths and the common articles of commercial exchange, but almost every article of fancy goods, amounts to hundreds of thousands of mammon bring our language and manstandard of commercial morals, to this people, and the Church not send them the

5. Again: the Greek and Romish Churches are making great efforts to preoccupy the ground-the Greeks in the North and the Romanists in the South .--Shall we sit still and see those "who preach another gospel" take possession of truth as it is in Jesus? Every year that Protestant Churches delay to come up and possess the land, will increase the difficulties of their work, and lessen the chances

I leave these facts and observations without further remark. They cannot fail to impress every thoughtful Christian work which now lies before us.

> Your brother in Christ. W. G. E. CUNNINGHAM.

> > Secretary.

\$1.50 a year, in advance.

From Zion's Herald. Snuff-Chewing.

UNCASVILLE, CONN., March 14, 1859.

Mr. Epiron :- I noticed in the Herald of March 9th, a few lines on Snuff-chewing. With your permission, I would pre-

sent the following facts: In North Carolina, Southern Virginia, and a few other districts of the Southt the women (not to say ladies) are in the habit of "snuff-dipping." The process consists in having a small piece of wood about the size of a common cigar. One end of this is chewed till it becomes a sort of brush, after which it is dipped into a cup, or box of snuff kept for this purpose, and then applied to the mouth.

Dr. Joel Shaw informs us that "in some parts of New Jersy women are in the habit of applying snuff to the mouth, by means of the moistened finger. This practice is called rubbing snuff."

It is my opinion that the practice of snuff-chewing in some form among women, is prevalent in some parts of the free Sta-

Perhaps most of those who use snuff in any form, are not aware that its pungency is greatly increased by the introduction of sal-ammoniac, salt, pearlash and lime, which greatly augment its ruinous effects on the mucous membrane of the nose and mouth. If snuff and tobacco-chewers would consult our best medical authorities, they would at once learn its deleterious results to the mouth and teeth, some of which I here quote: " Inflamed mouth, gum boils, wasting of the gums, salivation : it stains, ulcerates and softens the teeth." If any one doubts, just look at the distended blood vessels and yellow stubs in an old tobacco-

chewer's mouth The United States Dispensatory, compiled by medical professors of Philadelphia. says, "There are two poisonous principles in tobacco itself, the one called nicotin, of an alkaline nature, the other empyreumatic oil, two of the most virulent poisons known;" hence exceedingly detrimental in their present use to the physical and ultimately to the mental and moral man .-Who in the light of these facts will contin-

ue its use? Improved health and appearance, a prolonged existence and approving judgment, will afford much more pleasure than the fashion and gratification of tobacco using. We pity more than blame the slaves of this fearful appetite, and would, were it in our power, dissuade them from its indulgence.

A PHILANTHROPIST.

Rev. Peter Carthwright as a Lin-

In 1802, Peter Cartwright received what is called an "exhorter's license," and was allowed to "exercise his gifts." He began to find a little education necessary; and Providence opened his way to a school, at which were taught "all the branches of a common education, and also the dead languages." Peter's linguistic

acquirements are thus exhibited : "I recollect once to have come across one of these Latin and Greek scholars, a regular graduate in theology. In order to bring me into contempt in a public company, he addressed me in Greek. In my younger days I had learned considerable of German. I listened to him as if I understood it all, and then replied in Dutch This he knew nothing about, neither did he understand Hebrew. He concluded that I had answered him in Hebrew, and immediately caved in, and stated to the company that I was the first educated Methodist preacher he ever saw."

I could not see by a believer in John Calvin's "horrible decretum" should be-come an active, useful Christian, in any way possible; but now I do. With an "open Bible" before him, he reads and thinks, and practices more by that, while the impracticable character of the old dogma is lost sight of, in pursuing "a more excellent way.'

Is " Satan's kingdon coming down ?"

I went into the Old South Chapel morning meeting, and what did I see there but a company of men "from the east, west, and south" points of doctrinal compass, in some opinions, yet agreeing in one

"Let thy kingdom, blessed Saviour, Come, and bid our jarrings cease; Come, O come, and reign forever,

Mighty God, thou Prince of Peace." In human effort "union is strength." but in God's work, almighty strength is added to that of his " allies," for it pleases him most then to do it where they are " all of one accord."-Zion's Herald.

Wheat.

The wheat crop in Lancaster county, Pa., is said to be most luxuriant, while that in Chester county is represented as even better.