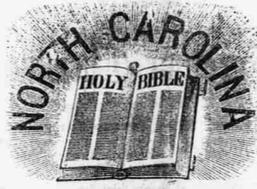


CHRISTIAN ADVOCATE.



PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.—RUFUS T. HEFLIN, Editor.

VOL. IV—NO. 20.

RALEIGH, THURSDAY, MAY 19, 1859.

\$1.50 a year, in advance.

ORIGINAL.

For the N. C. Christian Advocate.
"Calvinism vs. Arminianism,"
Reviewed.—No. III.

REV. R. T. HEFLIN:—The Nos. which precede this, are intended as preliminary to the discussion of the views presented in the Nos. of P. T. P. They were thought important only as correctives of the allegation against "Arminians," as applicable to Methodism, either in Great Britain or America. Methodism in this regard, has never been the immediate assailant of Calvinism, in the form of direct controversy. Controversially, it has, in the main, acted on the *defensive*. This is demonstrated in the facts I have given; and many more, yet, in my possession.

P. T. P. in his first No., takes the ground, that there are many more differences existing between Calvinists and Arminians, than is generally believed; and hence seems to conclude, that it was a matter of great importance that these differences should be stated; and the explication of them, as contained in his Nos. ought to be "circulated through" the N. C. Presbyterian; that "the lovers of truth" might be informed upon these subjects. I fear, however, that if "the lovers of truth" are to be dependant upon P. T. P.'s Nos. for the truth, that they will be grievously disappointed. That there are "numerous and important points of difference" between the two systems of doctrines, is readily admitted; but that the errors lie chiefly on the side of Arminianism, is denied. In no instance of the five Nos. which I have seen, is Arminianism convicted of one solitary error. It is true, P. T. P. affirms it in several instances; such as the "Sovereignty, Wisdom, Power and Justice" of God; but I demur right at these points, and believe, that I can show that he is mistaken, or *uninformed*; or bears false witness against his neighbor, under the blinding influence of prejudice, or party zeal. To begin then, with his views as expressed in his first No., on

I. THE SOVEREIGNTY OF GOD. His views are expressed in the following terms: "I design to show that in the great controversy which God has had with man since the fall of Adam, He has taken the side of God, and Arminians take the side of fallen humanity. By the fall, the will of man has come at variance with the will of God; and a frail worm of the dust has taken up arms against the Almighty Sovereign of Heaven and earth, setting up his will against the will of his Creator. Their wills conflicting, man endeavors to settle the question in his own favor, whether he shall have his own way or submit to the will of God. Now the tendency of the Calvinistic doctrine, is to exhibit God as a sovereign on the throne of the universe; and the tendency of Arminianism is to dethrone Him, and make Him yield to the caprices of his sinful creatures."

It may be allowed that, as a fallen being, man "endeavors to settle the question" of his will, as co-operating with, or resisting the will of God. But, though this may be true, it does not, therefore follow that man as an Arminian, will or must do so. We know that the "carnal mind is enmity against God, and that it is not subject to the law of God; neither indeed can be." And we know also, that Arminians, as such, do teach, as well as believe, that the gospel requires the subordination and subjection of the human will to the will of God. Hence, Arminians, as such, do always, and all, teach this great truth to their admirers; and it forms a very prominent part of all their instructions, both from the pulpit and the press; and they enforce their views by such considerations as the following: "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isa. i. 19, 20. And they teach that while it is true, that "life and death are set before them," and they are urged to choose life that they may live; that such is the stubbornness of their will, that they "will not come to Christ, that they might be saved." Arminians also teach, that "the condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ, preventing us, that we may have a good will, and working with us when we have that good will."—*Articles of Religion* of the M. E. Church, South. Art. viii. Dis. p. 22.

In these authorities there is nothing that can be construed into what P. T. P. affirms of Arminianism. Man's will is not here set up against God's; but it is plainly affirmed that man *cannot*, while his carnal mind is enmity against God, &c., that his will is opposed to the will of God; and that "he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; but that he needs the grace of God by Christ preventing

him that he may have a good will," and even, that the grace of God is required to "work with him," even "when he has that good will." Is this taking the side of fallen humanity, against the Almighty Sovereign of Heaven and earth? Certainly not. But

It is affirmed that "the tendency of the Calvinistic doctrine, is to exhibit God as a sovereign on the throne of the universe; and the tendency of Arminianism is to dethrone Him, and make Him yield to the caprices of his sinful creatures." Arminianism recognizes God as a "Sovereign" enthroned, and ruling the "universe" in righteousness, justice and truth. His reign is in wisdom, holiness and goodness. And hence, his Sovereignty is exercised in this regard, *Legislatively, Judicially, Executive and Impartially*. His *Legislative* administration is seen in the Revelations of his will, as collected together in the Old and New Testaments. His *Judicial* reign is seen in the judgments (reformatory) which he inflicts upon the wicked in this life; and *punitive* inflictions in the life to come. His *Executive* and *Impartiality* are seen in the distribution of rewards and punishments, as set forth in his revealed will. His revealed will (i. e. the Bible alone) is the system of his government, and constitutes at once, the *Charter* of man's rights, interests and privileges; and the limits of, and extent to which, his Sovereignty is connected with these, and within whose bounds, it may and will be exercised. There is no "yielding" on his part to the caprices of his sinful creatures; but a strict and punctilious conformity to this (His own) system of government, which He (not Arminianism) has himself established. The great principle of his system, in regard to the eternal destiny of man, is, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi. 16.

Sovereignty or Supreme authority exercised in governing accountable beings, is not a lawless or arbitrary authority; but is regulated by laws and principles of government, which concede on the one hand, the right of supremacy in the administration of government to God, and the interests, privileges and rights secured to the subjects of that system of government; on the other, no encroachment can be allowed upon the prerogatives of the sovereign, neither any tyrannical and arbitrary ruling of the subjects. Each must be recognized in its appropriate sphere according to the known and understood principles of the government. This is the *sum* of the teachings of the BIBLE; and is the very essence of Arminianism in this regard. This system interferes not, either in "tendency" or in fact, with God's sovereignty. It bows with awe and reverence to the enthroned Sovereign, and at the same time, believes that this Almighty Sovereign of Heaven and earth; "deal with man as an *intelligent, free, moral* being, to whom this Sovereign has given a government, whose laws and principles recognize the accountability of his *ability* through grace, and his duty by express precept, to do the commandments of God, with the promised assurance of a rich reward in connexion with his obedience. More anon

Yours affectionately,
PEPPER DOUB.
Greensboro, N. C. April 25, 1859.

For the N. C. Christian Advocate.
"Should we have a Depository?"

Four months have rolled away since I opened books for the subscription of stock to establish a Depository, and I have only been able to procure, with much travel and toil, 40 shares, \$2050, \$500 per month. Now, at this rate it will take fifty months to raise \$25,000! Such a supposition annihilates the scheme. Shall we then abandon it? What Methodist in the old North State, with a heart in him, does not respond, "God forbid!" But he will not forbid unless you do. He works through means; works in and by you. Will you come up to the help of the Lord against the mighty? This is confessedly the greatest enterprise of the church in North Carolina; and yet but very few will take stock. Everybody wants, they say, the Depository—must have one; but everybody wants everybody else to take up the stock and establish it! Doomsday then will have nothing to do with that concern! That we need a Depository, all know. That we cannot establish one without means, all know. That there are an abundance of means, in the church, that could be turned into this channel, and most profitably employed, all must admit. Why not, then take up the stock at once? Now, if there is any one of means who desires to invest profitably in some active business, here is a chance. Or if a few men desire it, now is their time.

But I am instantly met with the question, "Will it be a safe investment; will it pay?" I fully believe it will. Books are in demand; they will sell. The profits on them are from 15 to 100 per cent. Take

the following facts: I am, as Agent, getting books that retail at 50 cents, for 27; and those that retail at \$1, for 52, 53, and up to 59. Now suppose \$5,000 at these figures were sold at retail, at the Depository in a year, what would be the profits? Taking as an average, 90 per cent in the \$1, and this is under the limits, the Depository would make, and you have \$4,000 profits. In other words, for each book that costs 55, \$1 would be realized. The retail price being \$1, and the discount being 45—and this is the average at which I am now selling books—the per cent. made will be over this. The Depository will wholesale at 30 per cent. discount, I suppose; I am now filling orders at this rate. Suppose then that \$15,000 be sold at wholesale throughout the bounds of the Conference, and \$25,000 ought to be sold, and \$2250 will be realized at even 15 per cent. The per cent. will be more than this. If a book cost the Depository 27, 35 is realized, the per cent. will be nearly 30. If a book cost 60, say Theophilus Walton, the Depository realizes 70; 10 cents is made on an outlay of 60, on \$1 20, 20 cents, over 15 per cent.—The profits then on the sale of \$20,000 retail and wholesale, would be \$6,250.—Now suppose the expenses to be as follows: House rent, \$400; Agent's salary, \$1500; principal clerk, 500; two assistants, each, \$400—\$800; exchange, 1 per cent., \$2000; expenses of transportation, &c., 3 per cent., 600; in all, \$4,000. Leaving net profits, \$2,250, which will be 11 1/2 per cent. on the capital invested. Will it pay? Look at these facts and figures. If only \$15,000 are sold, one clerk could be dispensed with, and the exchange, &c., would be less—I mean in the aggregate. If \$25,000 should be sold—and why not \$25,000?—the profits would be in proportion greater. For the same outlay of house rent and Agent and clerk hire, would answer. Who now will take stock? Who wants to invest to make money? And above all, who wants to invest to do good. Come, ye men and women of means, stewards of God, take up the stock at once, and let us close up this business. I would greatly prefer to be in the pastoral work. Release me and let me go.

C. P. JONES.
May 5, 1859.
P. S. Who wants more light? Address me at Goldsboro.

Who wants books? Hymn Books, Disciples, Winans' Discourses, Biography of Bishop Capers, Theophilus Walton, the best book on Baptism extant—ought, in these times, to be in the hands of every Methodist—Tongue of Fire, a thrilling spiritual work, Catechisms, S. School books, Tracts, &c., &c., on hand. Will be able to fill orders promptly. Theophilus Walton sent by mail for \$1. C. P. J.

For the N. C. Christian Advocate.
"Methodist Pulpit South."

That the standard of scholarship in the Methodist Episcopal Church is very decidedly higher than formerly will be conceded by every one acquainted with its history. The peculiarities of the age—the mental activity and reading proclivities of the present time, alike demand and appreciate intellectual culture and more enlarged educational facilities. And as may be seen by reference to the Reports on Education made at the last General Conference, the wise heads who assembled in Nashville, were fully sensible of the pressing exaction of the present—of the unmistakable voices of the people which demanded an enlightened ministry. Other denominations have claimed to monopolize almost the entire intellectual field, leaving to Methodists the credit only of being mere pioneers in the service of Christianity. Whilst Methodism has deserved richly the latter claim which has been awarded—but sometimes in no spirit of compliment,—she has been entitled to some of the honors which belong to varied learning, to enlarged ecclesiastical views, to copious and vigorous eloquence to patient research, to far-reaching sagacity. Her Wesley, her Clarke, her Denison, her Fletcher and her Watson—than whom the last hundred years have not produced a profounder or clearer mind—her Olin and many other precious names which illumine the past of Methodism, were men of whose contributions any church might be proud. And when we turn to the volume which heads this article we feel assured that the mantle of the departed Elijahs have fallen worthily upon the living Eli-shas; and that there are men now filling the pulpits of Southern Methodism, who in scholarship, in logical vigor, in fruitful stores of knowledge, in graces of oratory, in excellences of rhetoric, in fecundity of thought, in high imagination chastened and trained, in wisdom and in practical common sense—that virtue which so distinguished some of the simple great-ones "gone, forever and ever by"—stand among the foremost divines of this century or age.

This volume has been published, as your readers doubtless already know, by William T. Smithson, an active, pious and energetic member of our Church. The ob-

ject in view, is to raise funds wherewith to erect a suitable Church edifice in Washington City, and to provide "church privileges for the sons of every Southern State who shall flock thither with their families to fill various offices, from clerkships in the different departments of Government, to seats in the Cabinet, the Senate and House of Representatives, and it may be to the Chief Magistracy of the Union." The purpose is a noble one, and commends itself to the liberality of the enlightened sentiment of the Church. The volume contains twenty-six sermons, with twenty-four portraits of leading divines; of the accuracy of the likenesses I can say nothing, having never seen any of the originals save Dr. Lee. The most admirable face perhaps in the volume is that of Bishop Pierce—at any rate a little less who has been looking at her papa's pictures, gives it as her opinion that he is the "goodest looking." As to the sermons what shall I say? If I pronounce very many of them equal to the best efforts of Barrow, Jeremy Taylor, Robert Hall, and Henry Melville, I am certainly within the bounds of truth.

If I say that the sermon of Bishop Pierce on "Devotedness to Christ," (in which the lauded and admirable Bishop Capers is spoken of in language of rare beauty and eloquence,) is quite equal to Hall's sermon on Queen Charlotte, I do not perhaps exaggerate, and in saying this, I propose to claim as much for him as consistency with truth will permit. His sentences are harmoniously arranged, and his thoughts are perspicuous and compact. There is a freshness and sweetness about the whole composition which is suggestive of the mountain breezes and delicious flowers of his own State. And let us turn to the Melville of the South, to him who in such graceful and elegant periods discourses of "Labor and Rest." This sermon to me is very delightful—so ornate and finished in its phraseology—so rich and aptly chosen in the mere decorations of its style—so Ciceroonian in the roll and grandeur of some of its periods—and over all such a breathing of deep piety and love.

Or turn if you please to the accomplished editor of the Nashville *Advocate*, and follow him as he so charmingly, and originally and graphically and learnedly gives you an insight into the "Life of the Soul between Death and Resurrection."—This was the very sermon I greatly desired—it supplied a pressing want, and in a style of saxon purity and vigor.

And if you desire to understand how "God and Man (are) Co-workers in the Salvation of the Soul," you will be delighted when you shall have read Dr. Wadsworth. This divine in this discourse is as lucid as a ray of light and as agreeable as it is perhaps possible for man to be.—There is not as much rhetorical display or melody of diction about his sermon, as you will find in others, but it is beautiful in its simplicity and strong in the accumulation of circumstantial accessories.

If you are pleased and gratified whenever you read an effort striking and imposing in the amplitude of its illustration, in the richness of its language, in the sinewy vigor of its style, and in originality of its treatment, such feelings are in store for you in "The Objects of Angelic Curiosity," by the able editor of the *Quarterly Review*.

But I have not time to classify or particularize the contents of the entire volume. I will, however, say a word in regard to two other sermons. The discourse entitled "God in Christ Jesus" is in some respects an extraordinary one. There is in it a profusion of language and richness of imagery—an extent of learning and fecundity of thought, sufficient to supply an ordinary minister for a life time. However marred and disfigured by swelling and rather grandiloquent phraseology, and however much the thread of theology running throughout may be strained under the heavy pressure of attenuated scientific lore, you must nevertheless admit that it is a production of uncommon originality, force and eloquence. Gorgeousness of diction, boldness of illustration, and a peculiar barbaric plunder of imagery abound. If Bishop Pierce reminds us of a Roman warrior whose arms indeed were weighty, but not so much so as to impair his agility in movement, or his strength in the melee, Dr. Means rather resembles a bold knight sheathed from head to foot—from plume to spur in ponderous and shining panoply, but his armour is too complicated to permit an indulgence of unrestrained motion, and the very plumes and scarfs which adorn it, are an impediment no less than an ornament.

The sermon of our own representative, Rev. N. F. Reid, on "Glorifying in the Cross," is lovely in the very freshness of its simplicity, and in the sweetness, and warm tone of piety which pervade it. May he live to a "green old age"—may he be spared to the church in our Conference, that he may dedicate the rich products of his intellectual cultivation to the service of that Being whose most precious gifts they are.

And now, Mr. Editor, ere I close this poor article, prepared in the midst of pressing engagements, I beg leave to urge upon every member of our church the duty of buying a copy of these sermons, at once an honor to our church, and the noblest exhibition of pulpit talent that has yet been made in this country. He who purchases this volume, has the gratification of contributing *two dollars* to a noble and praise-worthy purpose, and at the same time of obtaining a volume of rare excellence.

T. B. K.

For the N. C. Christian Advocate.
"The Duty of Giving away a Stated Proportion of our Income,"
No. 2.

Having in my former article discussed the nature of this duty, I propose in the present, noticing

THE GROUNDS ON WHICH IT RESTS.

Many excellent people seem to think that this duty rests on no grounds whatever: that every person is at liberty to give away just what proportion of his income he chooses, from nothing upward.—"So that if one give a tenth, another a ninth, and a third, one thousandth part, they differ, not in this—that one is liberal, the other covetous, and the third a wretch; but in this—that one is liberal, the other less liberal, and the third less so still; each of them practicing a virtue, only in a less degree."

If this be a correct view of the matter, it follows that we have one virtue with no minimum limit, but which continues to be a virtue, down to a hair breath of nothing. It certainly will not do to apply this principle to other virtues: to say that truth fails to lose its virtue, no matter how much falsehood may be mixed with its delivery; that honesty does not lose its character, no matter how much fraud may be used in the transaction. Are we then to hold that any miserable gift short of nothing, which a covetous man may bestow, is an act of liberality, though in a less degree?

Christianity has set a maximum limit to our liberality, and it is therefore reasonable to suppose that a minimum has also been established. Christianity teaches us, that we should "owe no man anything," and that we should "Provide for those of our own household." Here then, an upward point is established, beyond which generosity becomes injustice. We conclude that in its downward progress there is a point beyond which it would pass into selfishness.

Again: Is it probable that while every expenditure with regard to self interest is regulated by fixed circumstances, the only one which is for the glory of God is left to the mercy of chance? We consider the cost of board and clothing pretty well established, but that clothing which has to do with our spiritual and eternal welfare, is left to the foot ball of passion and accident.

But says one: "I do not mean that we are at liberty to give by mere chance, without fixing some principle: I only mean we are not bound to give a tenth." If you mean that you are not restricted to a tenth, I allow the correctness of your position; but if you mean, you are privileged to fall below that standard, I deny it. For if it is lawful for you to give less than a tenth, it is lawful for a christian to be more selfish than a Jew, and the christian religion, instead of elevating, has lowered the standard of a virtue.

I proceed to show now positively, that it is our duty to give away at least a tenth of the whole of our income. Religion requires that we give—that we give *bountifully*—that we give *cheerfully*, and that we give *in proportion to our income*.—"Upon the first day of the week let every one of you lay by in store as God has prospered him." Now the question arises: What is giving in proportion to God's gifts to us? If we go to the New Testament for an answer, we find liberality sanctioned in the case of Zacchaeus to the giving of half his goods, and in the widow, up to all her living. We find the church of Macedonia, in "depth of poverty," and in "trial of great affliction," "abounding in riches of liberality."

Turn where you will in the New Testament, and you find yourself surrounded by an atmosphere of love, and a record of liberality amounting to every good work, distributing, communicating, making sacrifices with which God is well pleased.—you are stimulated by the example of apostles forsaking all, individuals selling all, the deeply poor giving to the poorer, and to crown all, the master "giving always and storing never." You feel that if you are to take your answer from that book, any thought of a tenth is out of sight, and you would have to contemplate a style of giving which but few would think of following.

If fearful to press New Testament precepts we go to the Old, to learn what proportion the Lord counted acceptable in ancient times, we find that "each head of a family among the Jews was bound by direct enactment to give a tenth of all his yearly increase to support the ministering

tribe of Levi. He had to pay a second tenth for the support of the feasts; a third tenth for the poor once in three years; and in addition were the trespass offerings, long and costly journeys to the temple and sundry other religious charges, all imposed by Divine sanction; besides free-will offerings. Taking these separate items, it is undoubted, that among the Jews, every head of a family was under religious obligation to give away at least a fifth, perhaps a third of his yearly income." We find also among the Patriarchs, Jacob and Abraham never fell below a tenth. Now the idea that God requires, less of us under the present than under former dispensations, is inconsistent with that superiority of which the present dispensation partakes. Every virtue that flourishes under the former must receive an expansion, and not a chill from the present.

In my next I shall answer some of the objections which have been urged to this position.

RIDGEWAY.

For the N. C. Christian Advocate.
"Missouri Correspondence."

Mr. Editor.—When at school, boys learn some things and some they do not. Then or at some other time I was impressed with the sentiment couched in the following, familiar couplet:

"Fool's names are like their faces,
Too often seen in public places."

Since such impressions, I have always had some hesitancy in writing for newspapers, lest I should either become conspicuous or impose on the reading public, or perhaps a little of both. Some judicious and excellent writers, to avoid bringing themselves into notice, affix, to their articles unreal or fictitious names, but in reading such articles the good is often measurably lost in the curiosity which they excite. A matter of choice or taste, however.

But as we should "never be unemployed and never triflingly employed" and as we all relish variety, I have concluded as old-timed correspondence would have it, "to take my pen in hand" and "fix up" a few thoughts for your Advocate.

Your excellent paper reaches us in due time and has become well nigh a vade mecum to the family. As you would say, Dr. Hefflin, "a certain lady whom we are bound to obey," says the Advocate must continue—"and of course" it must. In several instances I have marked the popularity of your paper amongst the fair sex, from which I conclude that the Editor is "a ladies' man."

Attachments, acquaintances and friendships are formed in youth, which time cannot erase though distance may veil them. The land of one's nativity, the home of childhood and the place of juvenile sports are subjects, which cling with unbroken tenacity to the memory. These are some of the considerations which endear the Advocate to us. In it places are described or referred to, circumstances are recorded or spoken of and names signed or made use of, which are as familiar as the hills of Abbott's Creek and Rich Fork.

It would be both unkind and unnatural that, even an obscure son of the Old North State, should feel no interest in her welfare. And that unkindness and unmanliness would be largely increased, did such a one not rejoice in her religious prosperity. While my joy may be great in the happy knowledge of the success of the gospel where wanderers have strayed, it still may be greater when in the possession of news that declares progress where I was born and "born again." I hope your industrious and persevering Brethren of the N. C. Conference will be eminently successful in the Trinity College enterprise. I like the way Dr. Deems takes hold, I do. May the Lord speed you in that and all other good works.

In this western world we have a vast field of labor, and equally as vast encouragement. I notice in an article by our Presiding Elder, N. A. Young, there has been on the Lexington District an increase of "over three hundred souls" within the last Quarter to the Methodist E. Church, South. There have been great revivals during the winter in this portion of Missouri. To God be endless praises!

How it is with you I cannot say, but we have an exceedingly backward spring.—Very little corn is planted in Jackson county, but farmers are about ready.—While I am writing the wind howls around our dwelling much like the winds of early spring, for they are really cold. The general health is good, and times rather dull. I shall now "dry up" for this time. If this shall be deemed worthy a place in your columns you may hear from me again, otherwise you will favor this manuscript by using it to light your candle or as Dr. McAnally would say "into the stove."

I will subscribe myself,
Your Bro. in Christ,
J. A. MURPHY.

Independence, Mo., April 28, 1859.
Should be pleased to hear from you again.
—Editor.

SELECTIONS.

Character of North Carolina during the Revolution.

Lord Cornwallis, when left in command of the Southern army by Sir Henry Clinton, was charged, it will be recollected, with the invasion of North Carolina. It was an enterprise in which much difficulty was to be apprehended, both from the character of the people and the country.—The original settlers were from various parts, most of them men who experienced political or religious oppression, and had brought with them a quick sensibility to wrong, a stern appreciation of their rights, and an indomitable spirit of freedom and independence. In the heart of the State was a body of Presbyterian stock, the Scotch-Irish, as they were called, having emigrated from Scotland to Ireland, and thence to America; and who were said to possess the impulsiveness of the Irishman (with the pure faith) and determined resolution of the covenanter.

The early history of the colony abounds with instances of this spirit among its people. "They always behaved insolently to their Governors," complains Gov. Barington in 1731; "some they have driven out of the country—at other times set up a government of their own choice, supported by men under arms." It was in fact the spirit of popular liberty and self government which stirred within them, and gave birth to the glorious axiom, "the rights of the many against the exactions of the few." So ripe was this spirit at an early day, that when the boundary line was run, in 1727, between North Carolina and Virginia, the borderers were eager to be included in the former province, "as there they paid no tribute to God or Caesar."

It was this spirit which gave rise to the Confederacy called the Regulation, formed to withstand the abuses of power; and the first blood shed in our country, in resistance to arbitrary taxation, was at Alamance in this province, in a conflict between the Regulators and Gov. Tryon.

Above all it should never be forgotten, that at Mecklenburg, in the heart of North Carolina, was culminated the first Declaration of Independence of the British crown, upwards of a year before a like declaration by Congress.—*Irving's Life of Washington*, v. 4, p. 87.

Fifty wants of the true Christian.

READER! IS THIS YOUR EXPERIENCE?

- I want to feed on Jesus' word;
- I want communion with my Lord.
- I want salvation full and free;
- I want my Father's face to see.
- I want to prove each promise sweet;
- I want to live at Jesus' feet.
- I want His mercy every day;
- I want upholding all the way.
- I want to live as Jesus' bride;
- I want in His dear sounds to hide.
- I want to prize His fullness more;
- I want His person to adore.
- I want to hear His heavenly voice;
- I want in Jesus to rejoice.
- I want to trust Him with my all;
- I want on His dear name to call.
- I want to die to all things here;
- I want on Him to cast my care.
- I want to see His gospel spread;
- I want on Satan's power to tread.
- I want my Jesus as my friend;
- I want Him to my journey's end.
- I want Him as my priest and king;
- I want His precious love to sing.
- I want Him as my rock and tower;
- I want Him in each trying hour.
- I want Him as my brother dear;
- I want my Jesus always near.
- I want His eye His hand, His heart;
- I want with all beside to part.
- I want Him as my husband kind;
- I want in Him my all to find.
- I want Him as my daily bread;
- I want Him as my living head.
- I want Him as my hiding-place;
- I want Him as my God of grace.
- I want Him as my life and peace;
- I want Him as my righteousness.
- I want His own atoning blood;
- I want to bathe in that dear flood.
- I want His Spirit's voice to hear;
- I want the love that casts out fear.
- I want Him now in Achor's vale;
- I want Him when all hell assails;
- I want Him when my flesh gives way;
- I want Him as my only stay.
- I want His smiles, His looks of grace;
- I want to see Him face to face.
- I want His wisdom, strength and love;
- I want with Him to dwell above.

The blessings here by me implored,
Are all in Jesus richly stored;
Yea, thousands more than here expressed,
Are found in Him, my heavenly rest.
Count all the stars that shine by night;
Count all the dew's sweet rays of light;
Count all the drops of rain that fall;
Count all the things moving, great and small,
Though vast this number, yet how few,
Compared with what, by faith, I view;
All meeting in my glorious Friend,
Whose love and mercy knows no end,
By Him my wants are all supplied,
His mercy flows in one sweet tide;
Oh His dear name I love to call,
In Him I find my heaven—my ALL.