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Vol. 1. .-- No. 24.

Poetry.

For the N. C. Christian Advocate,

MY HAPPY HOME.

AIR-My Highland Home. My happy home ! my spirit home ! Thou 'rt ever pure and bright, And angel bands forever roam Thy fields of love and light; There, at the dear Redeemer's feet, In perfect joy and peace, We soon doparted friends shall meet, And feast on endless bliss, Within the blissful skies; There sin and sorrow never come, "And pleasure never disa!" There we shall join the white-robed throngs

Who play the golden lyre, And sing the sweet celestial songs With tongues that nover tire : We'll wave the palms that cannot fade-The palms of victory-And wear the crowns that Jesus made, Through all eternity. How happy, then, &c.

Oh! there in mercy's precious rays We'll bask the raptured soul, And sing and shout Jehovah's praise, While termless ages roll. There, through one changeless, endless day, Sweet Heaven's beauties bloom, And the smiles of my Redeemer play Around my happy home. A. W. M.

Communications.

For the N. C. Christian Advocate. The Doctrine of the Final Unconditional Perseverance of the Saints considered, and refuted. NO. III.

to the examination of the defence of the ings, who being at one time in His favor, severance of the Saints. And in accom- operated the very same result in the case plishing this, I will take up the subject as presented in my last and investigate each of angels and Adam. God was as evidently 'immutable' in

God" infallibly secures eternal life to all who make their " calling and (conditional) election sure," by continuing in the "faith rity is the great attractive principle, and the person in whom it is found is the subas they have been taught;" but if, like "Hymepeus and Alexander," they make ject upon whom this changeless love rests. God cannot any more hate the person in "shipwreck of faith," they shall be "dewhom purity dwells, than He can hate pu*livered* unto Satan, that they learn not to blaspheme." I. Tim. i: 19, 20. But it rity itself. It is this latter that secures to the former the affectionate regards of God.

CHRISTIAN

(2.) That this "decree of election" is " immutable." This, the foregoing views admit. An "immutable decree" does not necessarily conclude an infallible salvation. The reasons already given clearly demon-How happy, then, is the Christian's home, strate this. It may, however, be contended that as God is immutable and changeth not, and His "decree" is likewise unchangeable, that therefore it follows, that as his "decree" flows from Him as He is a God of "everlasting love," consequently, if by His 'decree' He has actually 'clected' A, his sulvation is infallibly secured. Hold a little. This position is evidently predicated upon God's unchanging love, and draws all its force from thence.

is said.

I allow the 'immutability of God's decrecs,' and his unchanging nature, and his 'everlasting love;' but what have these to do with the subject in hand? 'God's decrees,' nature and love, were as 'immutable' before angels and Adam fell, as now; but yet, these had no influence upon their allegiance to His government at all. If, however, He, and His 'decrees' and 'love' are now 'immutable,' and therefore form a solid basis of the final infallible perseverance of His saints in His favor, because, of His own will and love he 'hegat' them,

then, for the same immutable reason, there was just as solid a ground for the final infallible continuance in His favor, both of angels and Adam; because, of His own will and love He created them. If His 'immutability' in these respects secures the perpetual salvation of one class of be-

for the very same reasons, it must have

hatred against sin that B. himself does, tomb, as I thought it at first, but on ex- ing then; I saw it and felt it as plainly nected, though somewhat different in proselving and deceptive management God was as evidently 'immutable' in particular apart from the others, and finally sum up the whole in its connected form. God was as evidently 'immutable' in particular apart from the others, and finally sum up the whole in its connected form. God was as evidently 'immutable' in this 'decrees,' nature and love, when He ereated angels and Adam, as he is now, or sum up the whole in its connected form. God was as evidently 'immutable' in this 'decrees,' nature and love, when He ereated angels and Adam, as he is now, or an hat and is immutable and so the proselyting and deceptive management and consequently, is as much in danger of their nature and design. The class-meeting was instituted more particular-are brought upon us, because we as a table, because God is immutable, and so my inquiry told me it was the 'Battle table, because God is immutable, and so my inquiry told me it was the 'Battle quite addled me. I felt like I was about to fly off, so I caught at the door-frame to fly off, so I caught at the door-frame interded more particularever can be; and, if His 'immutability The first item is failed 'infallibly' to perpetuate them in His fortunately, got hold and inside, and crawl- intended to strengthen, confirm, and 1. "THE IMMUTABILITY OF THE DECREE favor, is there any better reason for us, mutably that the sinner shall perish, be- monuments for?' 'Oh,' says he, 'many ed back down stairs as quick as possible. build up individuals after they become cause He hates sin with a perfect hatred; things; they commemorate great events. OF ELECTION.' that we may conclude that it will operate This ground of the doctrine of the "eer- our cternal salvation 'infallibly,' than an-Crane don't get me up any more monu- members of our church ; it is a band and hence it is, that He cannot possibly 'What kind of great events?' 'Why, tain and infallible" perseverance of the gels and Adam had, that it would theirs? save A. who has turned from righteousness great victories,' says he. 'Oh, yes,' says of Christians that meet together at ments. Excuse my brevity. saints, consists of two parts. to committing iniquity, unless He changes, I. 'But when a man gets whipped, does Now, inasmuch as God is 'immutable' and stated times, to tell each other of the Yours, very affectionately, (1.) The "Decree of Election." By never can change, and yet, under this charwhich His immutability renders absolutely he put up a monument?' Crane hesi-PIOUS GRIPE. the "decree," I understand God's appoint- acteristic of His nature, did actually allow impossible for him to do. His immutabil- tated. 'Well,' says he, 'it's not very ment of a person to a certain end, is here angels and Adam to fall—the former finally ity, therefore, demonstrably proves that Λ . common to do so, but I believe they did must perish, because he has left off to be so in Boston once.' What did he mean ? For the N. C. Christian Advocate. other in their journey from Earth to meant ; and this end is eternal life. This and totally-have we not clear evidence, in We want an Educated Ministry. Heaven. On the other hand, the "decree" may be stated in the following these instances, that notwithstanding this wise and to do good, and has fallen back We looked all round this Battle Monuterms: "By the decree of God, for the cimmutability,' it did not operate their You do? what do you mean by the term ? prayer-meeting is intended for all, both again into sin. God, therefore, is bound, ment, and turning round to go up street, manifestation of His glory, some men and angels are predestinated unto everlasting it is not, per se, an 'infallible' security by the perfections of His nature, to pun- there stood another right before our faces. ence and art and profound in classic lore? is the conversion of sinners. What a ish him, because He is a hater of iniquity, 'Crane, what's that?' 'That's the Wash-and cannot look upon it with allowance.' 'What,' said I, 'is life, and others forcordained to everlasting death." Confession of Faith of the Pros-these instances, jointly, furnish us with a One able to read the sacred text in its noble object ! It is a privilege, nay, a But here an objection is started : "If the old General to be dismembered, divided byterian Church, chap. III, see. 3, pp. 21, demonstration that this attribute of God's rect the so called blunders of King James' Christians, to meet together, and pray God unchangeably loves A. now, and yet, up into small fragments, his head put in 22. Se also sec. 6, chap. III, pp. 23, 24. nature, 'love and decrees,' furnish us not follow that he has changed?' I answer, ingers, ices, and toe mails, actided to translation? Admitting this to be neces- for the conversion of their friends, and what have you done to secure it? Flow many accurate in the recession of their friends, and neighbors, and persuade them to repent on the secure it? object, during the last ten years? What proportion do your contributions to this necessity of the church have to the amount you spend on 'needless self-indulgence'? What have to the amount in the properture of the church have to the amount in the properture of the church have to the amount in the properture of the church have to the amount in the properture of the church have to the amount in the properture of the church have to the amount in the properture of the church have to the amount in the properture of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the amount in the cause of the church have to the the cause of the church have to the church have to the church have to the church have to the amount in the cause of the church have to the church ha See also the Baptist Confession of Faith, with evidence favorable to the doctrine of No. Because God does not love A.'s per- among the States, and he made a greater chap. III, see. 3, and sec. 6. 'infallible perseverance,' but directly to The "decrees" of God may be allowed, the reverse; for, as angels totally apostason abstractly from his moral character .- relic-factory than any saint of Rome ? without running into the absurdity of sup- tized from the grace of God, notwithstand-He always loves virtue, and because A. Crane, I can't stand that. I'll sit right posing that they are so infallibly certain in ing His 'immutability,' &c.; and as Adam was virtuous at a given time, therefore He down and write to Miss Matron, and send their accomplishment, as that they cannot fell, not only foully, but totally, from the then loved him; but, as he has become vi- her another shilling.' 'You misapprebe counteracted by man. We may even grace of God, so as to have lost His entire cious and changed his position towards hend the matter, Brother Gripe,' said he; How do you expect to get it? It must Many gracious revivals of religion God, it is but a necessary result of this ' they do not intend to divide the Father admit that these "decrees" are "unchange- image, although he also was interested in be in one of three ways. Either the Lord have sprung from the simple prayerable" in themselves, and yet not be under God's 'immutability,' it follows concluchange in himself, that God should hate of his Country in that way. The General must call those already educated, to this meeting. This should encourage every the necessity of admitting that man or an-gel was specially designed for, or "elected" sively that no just and valid argument can be founded upon this attribute of God's and punish him; because he must always lies at Mount Vernon, and this is only work, or those called must educate them- Methodist to be about his Master's is time for us to take some decisive hate vice. Now, there has no change built to call the attention of every one to whatever taken place in God, or His deto, eternal life, and therefore, because he nature, &c., in favor of the final infallible Lord does call uneducated men to preach, er-meetings in those societies where is thus elected, he must be saved. The perseverance of the saints, but rather, as cree, but in A. alone, who has passed from cite the young to emulate his virtues." "decrees of God" are no doubt "immu- these things did take place in these relaunder the dominion of love, and has sub- 'Let's examine,' says I; 'hearing is beeducating themselves. If they delay preaching till they make the money, and then apply it to educating themselves, a full third of their life is consumed before full third of their life is consumed before. In the great day of accounts table," but then, it does not follow from tions, there is strong proof, yea, demonjected himself to the operations of God's lieving, but seeing is the naked truth, as hence that they operate unconditionally, stration given by these instances, of the changeless hate against sin. This view the old proverb goes.' So off we went to and for that reason, "infalliblg." While possibility of the final apostacy of the demonstrates clearly that A. has 'destroy- examine the monument. When we got I allow the "decrees" to be "unchangea- saints. ed himself,' and that ' Lis iniquities have within about twenty yards, I looked up, they can enter the work to which God come. In the great day of accounts, ble" in themselves, I deny that they ope- The 'immutability' of God, both as it and never was more alarmed in my life. seperated him from God.' rate the salvation of any man, necessarily, regards His decrees, as well as to His na-These arguments are fully sustained by I dashed off to the right about twenty an education, they disqualify themselves before the Throne of God, many a on the Canada frontiers. Before he or unconditionally. The only proper and ture, is frequently introduced into this the following Scriptures: If thou seek steps, and looked up again; the whole condefinite "decree" of God concerning the "election" of any man to eternal life, is unchangeable, and a person is but once for the itinerancy and place themselves in happy spirit will joyfully point to a Him, He will be found of thee; but if cern was coming right over upon me. I thou forsake Him, He will cast thee off wheeled and ran round on the other side . fill up the measure of their call. Now, it met together, away, perhaps, in some expressed in these terms : "He that believ- brought into His favor, that he is safeforever.'-I. Chron. xxviii: 9. 'And he it was coming over that way. I dashed eth and is baptized, shall be saved." This his salvation is sure; that as God loves strikes me, that so long as the Lord per- rude cabin, in prayer meeting, and say went out to meet Asa, and said unto him, again ; this was the last chance for life. I is the substance of every thing contained him now, He will love him always : all Hear ye me, Asa, and all Judah and Ben- turned to see it fall, and behold, it was ministry, and an education, in the sense of God, of causing them to seek a in the Scriptures respecting the "decree this is predicated upon the 'immutability' jamin : The Lord is with you while ye be coming right at me again. I never stopped above used, is a sine qua non for the pro-per discharge of that office, the only alter. Saviour's face. Let us, then, be up with Him, and if ye seek Him, He will any more until I got two squares off, when of election." It is certain, from this state- of His 'decree of election.' In answer to ment, that God has unchangeably ordained (decreed) that the person that "believeth" this, I reply, that as God is unchangeable, therefore it follows, that if He hates A. be found of you; but if ye forsake Him, I found it had not caught me. I turned native is, for you to furnish the means to and doing ; let us revive prayer-meet-He will forsake you.'-II. Chron. xv ; 2. to ascertain the fate of Bro. Crane .educate them. More anon. and is "faithful unto death," and endureth now, He must continue to hate him for-'Thus saith God, Why transgress ye the Would you believe it, the whole concern "to the end, shall be saved." This is God's ever; and this, because He changeth not; Fayetteville, June, 1856. commandments of the Lord, that ye cannot, was standing as straight and apparently ETERNAL, unchangeable decree, and de- and so this immutability is made to opeprosper ? Because ye have forsaken the unmoved as when I first saw it, and Crane ----monstrably proves that while the "decree" and so this minutability is definite and unchangeable, that its the final and infallible damnation of A.; are perishing around us : and if we, Lord. He hath also forsaken you.'-II. was leaning against the iron railing at the For the N. C. Christian Advocate. Chron. xxiv: 20. See also Ezek. iii: 20; bottom, taking a chew of tobacco. I was as Christians, neglect our duty, and Who are our Friends? suffer them to go down to hell, without execution, in the actual salvation of man, or, which is the same, his final infallible xviii: 24-26; xxxiii: 12, 13, 18; II. Pet. astonished. As I came down the hill, my Are they those who always appear to an effort to save them, God will require heavy boots made some clatter on the pais conditional. This "decree" is evidently predicated upon forescen faith, and can be, yea, is, here windly around when that forescen is conditional. ii, entire. Once more : the immutability of God ving stones, but amidst it all I was sure I think most of us, and as long as the sun their blood at our hands. We, as and His decrees cannot effect anything, in- had heard the crash of the falling stone. shines brightly, move on in the arena of members of the church, have an awful only savingly executed, when that *foreseen faith* is exercised. This is demonstrated, both by St. Peter and St. Paul. Thus: time with all the tranquility imaginable ? responsibility resting upon us. Oh, dependently. His immutable decrees can It was a mistake ; the white fleecy clouds Are they such as cling to us while we then, let us rise up speedily and be effect our salvation, or damnation, in no were sailing along just above its top, and are ascending the hill of prosperity, with doing all we can, for we are hastening other way than as we conform to or violate every part of the mighty shaft was perevery favorable means of accumulating all there, and all the opportunities of la-"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling God's exercise of love towards me his laws. His immutability cannot other- fect, except a few cracks here and there. wise be concerned in our salvation, except Crane called me to know what was the Are they such as strive to gain our ap- boring for their conversion will soon be which heart could desire ? in so far as we are obedient : it is therefore matter. I motioned him to come over, and probation, merely to backbite us? We passed away. Let us not fall in the of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." 1 Pet. i: 2. Here, evidently, these "strangers" were "elected, through sanctification of the Spirit, "and emagemently their "election" in the future should be altogether such as demonstrable, that as we are mutable our- sat down on a door-step to cool off. When inswer no. Show us one who will meet fatal mistake of imagining to ourselves selves, that His immutability cannot ad- Crane came, I asked him if he had seen us under all circumstances with a kind that God only requires the preacher to vantage us in the least degree, when we how it moved at the top, waving about in ook of devoted affection-one who, rather labor for the conversion of sinners .-deviate from the precepts of His law .- every direction. He said 'No ! it's a misthe Spirit;" and consequently, their "elec- would induce Him to punish another for, God's promises are immutable, and by these take of yours; the monument does not than shrink from, boldly advances to us He requires that we shall be co-workers tion" dates from the time of their "sane-tification by the Spirit," &c. St. Paul de-monstrates this position, both as it regarded the "elect" from Abraham's time to the He pledges Himself to afford every assist- move, but when you stand near the foot, in adversity, setting aside all pride, self- with him, and use all the ability we will, with pure heart and willing mind have in advancing His kingdom. If ance necessary for His people, and to pro- the motion of the clouds above makes it walks beside us? One who (when rumor we, as Methodists, would do our duty tect them while obedient; but as this as- appear as if it was coming over.' 'Crane,' is abroad with her many false tongues, in establishing prayer-meetings in every sistance is only pledged upon condition of said I, 'when I see a thing I know it ; using every effort to degrade character,) takes an active part in promoting our ease—who gives comforting words to the coming of Christ, and since, as embracing This would amount to this : Since my rea proper and perpetual improvement of the that thing moved; I saw it ; don't tell me all believers, both Jews and Gentiles.- generation has made me a new creature in grace given, it follows, therefore, that his anything about the clouds having such immutable decree is pledged in our behalf and such effects; I don't believe a word Thus: "Know ye, therefore, that they which are of faith, the same are the chil-degree of infallibility, which will forever troubled mind; and we will show you a vival of religion spreading over the only conditionally. The conditionality of of it.' 'Well,' said he, 'just as you friend indeed-one every way worthy of land. Lukewarmness, and formality dren of Abraham. And the Scripture, foreseeing that God would justify the hea-then through faith, preached before the Gospel to Abraham, saying, In thee shall degree of infallibility, which will forever this pledge shows clearly that man's final please. Shall we go on top or not ?" I claiming as such ; and where is the heart would soon flee away, and our eyes be perseverance turns wholly upon his final told him to wait until 1 got rested, and if and conditional faithfulness. According, it didn't fall in half an hour, I would go which could not appreciate the tender gladdened by the sight of old fashioned feelings of this inseparable friend ? Methodism once more. then, to this view, the immutability of God up at the risk of my life. We watched Gospel to Abraham, saying, In thee shall all nations be blessed. So then *they which* be of faith are blessed with faithful Abra-be of faith are blessed with faithful Abrais only conditionally pledged, to support, it half an hour, and it still stood, so we protect, and comfort His people, while they walked boldly forward. I had Crane by dicule be heaped up as the adamantine Yours, &c., E. J. EUDAILY. bey His voice and walk in the way of His the arm, and when we got near I shut my mountains; then the one or two which ham." Gal. iii ; 7-9. Stokes Co., N. C., May 24th, 1856. See Dick's Theology, p. 422. God will never alter his "decree of eleccommandment. From these considerations eyes, and never opened them till we got may be found is bound to our hearts with As God is unchangeable, it follows, that it appears clearly that God deals with man inside the monnment. There we were tion ;" it is "immutable," and must for- if He loves holiness once, He must love it a two-fold cord of mutual love. How con-For the N. C. Christian Advocate. as a changeable being, and secures to him dunned for another shilling, which Crane ever remain as it is; but this " decree" soling to have one friend to whom we can forever; for, to suppose otherwise, would at Religious Literature. go and relate our tale of distress, with an evidently is predicated upon foreseen faith, all the blessings of the covenant of grace, paid; the man gave us a little lamp apiece, once conclude against His immutability. on the principle of strict and perpetual obedience; and consequently, although he is now in God's favor, it does not follow BRO. HEFLIN: It is truly gratifyand therefore coaditionally operates, and can only operate when failth is exercised, Hence, as the "election" itself is grounded upon this forescen failth, it is evident that the final persecurance of the soluties is also predicated upon this final exercise of finith "Be thou failthful unto death, and I will if follows therefore, conclusively, that the final persecurance is a perseverance in failth "unto death." The "decree of and therefore coaditionally operates, and Holiness is the object of His affections, assurance of receiving comforting words,

RALEIGH, FRIDAY, JUNE 13, 1856.

person in whom it dwells becomes, for that | for the infailibility of the perseverance of reason, the subject of his affections. Pu- the saints Yours, affectionately,

PETER DOUB. Normal College, May 6, 1856.

> For the N. C. Christian Advocate. Letter from Pious Gripe.

On the other hand, as God is immutably STILL GOING ON, 1856. holy and just, sin, or unholiness, must al- Dear Mr. Editor : Excuse me for being ways he hateful to Him. It matters not so very affectionate. The further I get in whom sin is found, it constitutes him a from home the better I love the people; hateful being; because this is, and must my love for everything south of Roanoke be, the object of his hatred. The subject has increased greatly since I have been a in whom this principle dwells becomes stranger in a strange land. When I wrete thereby subject to God's displeasure, and last, we had just landed in Washington must necessarily, while in that condition, and taken a room at the National. I canbe out of his favor. Nothing but sin, (and not, in a letter, give you any idea of what all sin does,) can expose man or angel to I saw there; ten letters would not tell it God's wrath, for nothing else is in fact ab-horrent to his nature. Sin is so in all its except for the impositions that were at-gone to the bottom ! Mr. Editor, is modifications, and always renders those in tempted upon us. Semetimes they su- Orane right? I never built much, and said in the 'Advocate' about class-whom it is found, hateful to God. He ceeded, sometimes not. Only think of a never with stone, but you know all these meetings, in which their neglect by cannot look upon it with any allowance; man stepping up with a very polite bow, and as He is unchangeable, He must hate and asking you to 'take a seat in that carriage,' proffering to show you the city;

not love evil in one being, and hate it in best part of a day, looking at pictures he sins, for the same reason He must hate was the first imposition we found, and we A. because of his sins. It will not do to only got him down to seven dollars and a say that A. is a believer and B. is not. If half for eight hours. Crane was willing A. does what B. does, for that reason God to allow the whole, and actually thought will, indeed, must hate him as He does B. we ought to pay him right up, as he sup-Or, otherwise, He must change in His na-ture, which His immutability proves He cannot. God, I say, unchangeably loves virtue and hates vice. Now, if A., as a got him down half a dollar; and if Crane sinner, seeks and obtains the forgiveness had not been so very anxious about supof his sins, he instantly comes within the per, I should have had a further reduction. embrace of God's love, and will so con- We came on to Baltimore and stopped a tinue while he lives a holy, harmless and day, and saw all the sights there. I can obedient life; but if he joins B., who has only mention one thing in this letter; that all along continued in sin, and lives as he is our visit to the Washington monument. does, it is evident that in this instance A. I walked out from ' Barnum's' the mornoccupies the very same position to God's ing after we arrived, and saw a very large instantly undeceived; the world was turn- are both means of grace, closely con- do we lose so many members, by the

light to see by, is more than I can say -- | we are confident friends will be less nume- | We came to a little hole in the side after rous, but much dearer. We love devoted a while, and sat down and rested. 'Crane,' friends, and will do anything to promote said I, 'why didn't they build these steps their happiness, and ask for a deeper work straight?' 'Because,' said he, 'by wind- of grace in our hearts, so that, should all ing round they become stronger and stand forsake us, we may be borne on the ocean better.' 'Do you pretend to say that a of time by a redoubled real for the relicrooked ladder is stronger than a straight gion of Christ. one ?' 'Oh, no,' says he, 'but crooked Give us friends-we ask no more

ADVOCATE.

To afford us life, and joy, and peace.

For the N. C. Christian Advocate.

Normai College:

stone is stronger than straight stone.'--- While on this troubled sphere we stay ; 'Pshaw, prove it !' 'Well,' says he, 'you For they will, while in grief, console, see that door, don't you ?' 'Yes.' 'You And propel us on our onward way; see the straight stone over it ?' 'Yes.' But should all forsake and daily strive You saw the stone bridge we crossed Our thoughts will rest on Him who died, yesterday?' 'Yes.' 'You recollect the bridge was built crooked, bowed upward, what they call arched ?" 'Yes.' 'Well, (that proves it !' ' Proves what ?' said L Proves that crooked stone is stronger than straight stone. If that bridge had

Prayer Meetings BRO. HEFLIN :- I see a great deal gone to the bottom ! Mr. Editor, is matters-is not Crane mistaken again ? our societies is deplored, and their spee-When we got to the top I recovered my dy revival strongly urged. I have it while it has a being. In the very nature of things, God can-not love evil in one being, and hate it in another; or, which is the same, He cannot love A. while sin dwells in him, any more than He can B. If He hates B. because he sing for the same reason He must hate round. Great doubts have always been church. But among the may excellent upon my mind in regard to this, but I articles that has appeared in the Adhave never agitated the question, except vocate, I have seen but little said about in my own mind. Who knows certainly prayer-meetings. They seem, in a that this is so? was a question I frequently measure, to be overlooked. Now I asked myself. Some persons I have heard presume that none will deny but what seek a church of more privliges, or go speak of going round the world, but I they exert as good influence on the supposed it to be much as a fiy walks round a greasy plate, that is, round the edge. Some said the world rolled over, and that when night came, a certain pow-er they called gravitation took hold of ev-ly as much neglected. I ask, then, is erything and held it still while the world it not as essential to the prosperity of turned over. I always had my doubts our beloved church, that prayer-meetabout it. When I stepped out on the ings should be as regularly held in all landing at the top of the monument, I was our societies, as class-meetings ? They Ex-Methodists in other Churches? Why

\$1 50 a Year, in Advance.

der that our people may be instructed. and stimulated, to the performance of every duty. Some have written on class meetings, others on Sabbath Schools, Education, Christian benffcence, &c. &c., But an important subject, has been somewhat neglected, (the distribution of Methodist literature among our people.) and by your permission, Mr. Editor, I will attempt to notice it briefly. It is a deplorable fact, that many of our people, are entirely too ignorant of our doctrines and principles ; many of them do not own or read the Discipline, or if it is read at all, it is perhaps once in a life-time, and then glanced over, as if it was a book of little worth ; they never seem to feel it their day, to study it next to their Bible; and if you should happen to meet such people, you would find on inquiry that they were not subscribers to any religious paper, and if they ever read one, it is borrowed of a neighbor. Now you will see at once. that such persons must be ignorant of what our Church is, and what it is doing to evangelize the world ; consequently, they become idlers in the vineward of their Lord, bury their talent, and hang like an incubus upon the church. to retard its progress ; or perhaps they may become, (like many have,) tired of the close fitting harness, and back to the world entirely. If our people would read more Meth-

odist literature, they would be better Methodisis and of course, better christians. Why do we see so, many lukewarm, half hearted, novel reading, dress loving, close fisted Methodists in the church ? Why do we see so many our converts, because they are permitted to grow up, without propper culture, when we have thousands of books in our book concern, and church papers. enough, to supply every Methodist in dealings of God to their souls, and by the land weekly with sound religious reading. Now Mr. Editor, if what I have written is true, which can be proved without much difficulty, I hope the day will soon come when our church papers, periodicals, tracts and books, shall be scattered broad cast over the land; which will in a great measure unite our people together, cause them to be decided in their religious principles, and fondly attached to their mother contempt, that they will spurn with them with their church relations .--Proselyting is a moral wrong, dishonest in principle and injurious to all parties, and should be condemned by all true christians, and as we suffer more by it, than any other church, it measure to retain our converts.

timely advice or reproof to assist each

One who is college taught, learned in sci- saint and sinner. But its prime object original languages and competent to corduty enjoined upon every society of You want an educated ministry, do you? in the cause of his blessed Master .elves, or the church must do it. But the work, and immediately commence prayand those too who have not the means of there are none. Then attend to them has called them. If they go in debt for when all Adam's race shall assemble position in which they never can fully little band of humble christians that sists in calling poor young men to the they were the instruments, in the hands A. ings in all our societies, and avail ourselves of the opportunities they afford of turning sinners to Christ. Souls

A LAYMAN. Rowan Co., N. C.

name in honor of Col. Forsyth, a North Carolinian, who fell in the war of 1812, entered the army the Colonel was in the habit of visiting this place on business, and on one occasion accidentally left his tavern bill unpaid, at the tavern of Mr. S., an old revolutionry patriot.

At the commencement of the war of 1812 Mr. Fersyth received the commission of captain of a rifle corps which he raised in his neighborhood. He marched to Canada; was a brave and successful officer, and was several times promoted for gallant and successful engagements with the enemy. For each achievement his former host would give him credit on his books for part of the debt; and when, being Colonel Forsyth, he fell at the head of his troops, which he had so often led on to victory, the patriotic old gentleman finally balanced his account. Observer.

SYLLOGISTICAL .- A writer in the Westmister Review some time since, assumed the somewhat novel position that alcohol is food, and offered the following logic in proof, viz: " Food is force, Alcohol is force; Therefore, alcohot is food." Another writer offered the following pungent syllogism, as equally legitimate and conclusive, viz: " Horse feed is force, Whipping a horse is force; Therefore, whipping a horse is horse feed." Should any of our readers hear a Pennsylvania wagoner-as we havetalk about feeding his horses on "whip

lash," the force of the above will become evident.

CATCHING THE IDEA. A parson in a country village in England, on reading the first line or so of a chapter in the Bible, the clerk, who was not over erudite, by some mistake or other, read it after him. The parson read as follows : "Moses was an austere man, and made atonement for the sins of his people.

The clerk, who could not exactly catch the sentence, reported it thus : "Moses was an oysterman, and made ointment for the shins of the people.