PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE NORTH CAROLINA CON FERENCE, M. E. CHURCH, SOUTH .- RUFUS T. HEFLIN, EDITOR.

RALEIGH, FRIDAY, JUNE 27, 1856.

Vol. 1, --- No. 26.

Paetrn. WILLING GIFTS.

In days of old, some brought their gold, Some silver, and some bruss : If hearts were cold, the thing was told By little gifts, alas !

The women wove; they showed their love With scarlet, purple, linen ; Thus ready, ancient women!

Bracelets and rings, and all such things, With willing hands they brought: The King of Kings loves him who brings His offerings unsought.

We're told that men were ready then To do with all their might: O, tell me, when shall all again Contribute each their mite?

Who loves the Lord, and keeps His Word, Will try to do some good : His heart's a chord that strikes for God, As every Christian's should.

NAME IN THE SAND.

BY G. D. PRENTICE. Alone I walked on the ocean strand, A pearly shell was in my hand, I stopped, and wrote upon the sand, My name, the year, the day; As onward from the spot I passed, One lingering look behind I east, A wave came rolling high and fast, And washed my lines away.

And so, methought, 't will quickly be With every mark on earth from me! A wave of dark oblivion's sea Will sweep across the place Where I have trod the sandy shore Of time, and been to me no more, Of me, my day, the name I bore,

And yet, with HIM who counts the sands, And holds the waters in His hands, I know a lasting record stands, Inscribed against my name, Of all this moral part has wrought, Of all this thinking soul has thought, And from these fleeting moments caught, For glory or for shame.

Communications.

For the N. C. Christian Advocate. The Doctrine of the Final Unconditional Perseverance of the Saints considered. and refuted.

salvation of man, here and hereafter, is rather, that no man put a stumbling-block well ordered in all things, and sure. It or an occasion to fall in his brother's way. regards principally two things: What God I know and am persuaded by the Lord Jepledges Himself by promise to do; and sus, that there is nothing unclean of itself; what He requires of us to perform, in or- but to him that esteemeth any thing to be der to secure the promised good.

lasting;' and hence it is argued, that there- walkest thou not charitably. Destroy not fore the saints' perseverance is 'certainly him with thy meat, for whom Christ died.'

1. That the covenant being 'everlast- 10-13. ing,' does not consequently insure the 'cer- 4. Those who are in 'union with Christ,'

2. The 'everlasting covenant' is not an gather them, and cast them into the fire, 'infallible' security to the saints to perseand they are burned.' John xv: 1-6. vere in the divine life; for this very 'cov- 'We,' says a good writer, 'never supenant' may be broken, and the right to its posed that 'the faithfulness of God, and promised blessings forfeited. 'The earth the stability of the covenant of grace, are also is defiled under the inhabitants there- affected by the unfaithfulness of man.'of; because they have transgressed the Our Lord, we are persuaded, keeps His laws, changed the ordinances, broken the covenant when He spews a lukewarm, uneverlasting covenant. Therefore hath the faithful Laodicean out of His mouth, as curse devoured the earth,' &c. Isa. xxiv: well as when He says to the good and 5. 6. 'They kept not the covenant of faithful servant, 'Enter thou into the joy of God, and refused to walk in His law, and forgot His works, and His wonders that He had showed them—Therefore the Lord saved, he that abideth in me bringeth forth heard this, and was wroth: so a fire was much fruit,' says also, 'He that believeth kindled against Jacob, and anger also came not shall be damned; every branch in me up against Israel, because they believed that beareth not fruit, is cast forth and not in God, and trusted not in His salva-burned." tion. The wrath of God came upon them, 7. 'From all which,' say they, 'ariseth and slew the fattest of them, and smote also the certainty and infallibility thereof.' down the chosen men of Israel.' Psalm This is the last great plea. To this it may, lxxviii: 10, 11, 21, 22, 31. These passages are clear and definite in their doctrine, and fully prove that the 'covenant,' cussion, that in neither of the six particutures, and fully prove that the 'covenant,' cussion, that in neither of the six particutures and the six particutures are six particutures and the six particutures and the six particutures are six particutures are six particutures are six particutures and the six particutures are six although it is ordered in all things and lar grounds depended upon, was there the sure, is nevertheless no security against least shadow of argument, or proof that the final apostacy of such as keep not this the saints will finally and unconditionally covenant. The persons addressed and persevere unto the end. This is true of referred to in these passages, were recognized as the children of God, for they had fore, been 'chosen' as elected, but afterwards they refused to 'walk in His law, and for the argument in its particular parts is ingot His works and wonders that He had conclusive, so, when all these particulars showed them;' they had also 'broken the are brought together, the argument itself everlasting covenant,' so that they evi- becomes only a bold assumption of a condently not only backslid, but actually apos- clusion for which there is no authority.tatized 'totally,' as is demonstrated by the punishments that were inflicted upon them. For, as the whole (the 'all') is made up of the parts, and these separately fail to sus-This 'everlasting covenant,' we find, was tain the assumed conclusion, it must be not an 'infallible' security against Israel's evident, that the whole cannot contain apostacy; and we are justified in the con- that which the parts do not comprehend;

were 'once in God's favor, to be deprived tainty and infallibility thereof.'

of their salvation." 3. Whatever changes take place in man's conduct, none can take place in this cove-"Whosoever is of a willing heart, let him mant. It must always remain the same. bring it, an offering of the Lord."-Bible. And, precisely because this is so, is it cerwhere there is a failure upon the part of man to perform the conditions of it. This is one of the unalterable principles of this 'everlasting covenant,' that 'the soul that sinneth, it shall die,' and that 'when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the Some brought goats' hair, wrought with much wicked man doeth, shall be live?" No. 'All his righteousness that he hath done shall not be mentioned.' But, 'In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.' Ezek. xviii : 24. See also chap. xxxiii: 7-16.

6. A sixth consideration relied upon for the 'certain and infallible' perseverance of Christ.' Lorger Catechism, p. 210.

1. It is allowed that all true believers are in 'union with Christ,' and that this 'union' is so close and intimate, that they are recognized as one, even as the body is one. This 'union' is brought about by the baptism of the Holy Ghost. See Rom. xii: 4, 5; I. Cor. xii: 12-14; and especially John xvii : 21-23.

2. This 'union' may be dissolved. This is a position that arises out of the principles established in the preceding discussion. So that it is clearly evident that no valid argument can be derived from this supposed 'inseperable union with Christ,' unless it can be proved that such 'union' never can be dissolved. Of the possibility of such a dissolution, the following

statements will be a sufficient proof. 1. Those who are in 'union' with Christ' may be so undetermined in their moral character, and become so offensive to God, as will cause Him finally to dissolve such 'union' in wrath and justice. 'And unto the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works. that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.'-

Rev. iii: 14-16. 2. Those who are recognized as 'holy brethren, and therefore in 'union with Christ,' may nevertheless so depart from the 'living God' as to perish forever .-'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin,' &c. Heb. iii: 12-19. S. The fifth source or remands of sin, Ac. Heb. iii: 12-19. certain and infallible' perseverance of the dalized and stumbled by the conduct of saints is: 'The nature of the covenant of the members of Christ's mystical body, as to be finally lost. 'Let us not therefore The covenant of God, as it concerns the judge one another any more, but judge this unclean, to him it is unclean. But if thy This covenant is said to be, and is 'ever- brother be grieved with thy meat, now and infallibly' secured. To this I reply, Rom. xiv: 13-15. See also I. Cor. viii:

tain and infallible' perseverance of believ- and derive spiritual vitality and nourishers unconditionally; but on the ground ment from Him, and are intimately conthat they 'add unto faith, virtue; and to nected with Him, as the 'branches are' to virtue, knowledge; and to knowledge, tem- the vine, may, notwithstanding, so depart perance; and to temperance, godliness; from Him as to perish everlastingly. 'I and to godliness, brotherly kindness; and to brotherly kindness, charity. For if husbandman. Every branch in me that these things be in you, and abound, they beareth not fruit, He taketh away; and make you that ye shall neither be barren every branch that beareth fruit, He purgeth nor unfruitful' [see here John xv: 1-6,] it, that it may bring forth more fruit .in the knowledge of our Lord Jesus Now ye are clean, through the Word which Christ. But he that lacketh these things I have spoken unto you. Abide in me, is blind, and cannot see afar off, and hath and I in you. As the branch cannot bear forgotten that he was purged from his old fruit of itself, except it abide in the vine, sins. Wherefore the rather, brethren, give no more can ye, except ye abide in me.diligence to make your calling and election I am the vine, ye are the branches: He sure; for if ye do these things, ye shall that abideth in me, and I in Him, the same never fall: for so an entrance shall be bringeth forth much fruit; for without' (i. ministered unto you abundantly into the everlasting kingdom of our Lord and Sa- If a man abide not in me, he is cast forth viour Jesus Christ.' II. Pet. i: 5-11. as a branch, and is withered; and men

clusion that it is not now such security as and consequently, that it does not follow

bleness and freeness of the love of God ger and fall in the streets. grace-and their inseparable union with a great deal. We might say, you can ask Christ, do not in themselves afford any your neighbor which of these two minis-certain and infallible security to the ters he thinks acted the most Christianly! hope, and salvation of the Gospel; for, notwithstanding all these, believers may 'cast away their confidence,' and make 'shipwreek of their faith'-do 'despite to the Spirit of grace'- count the blood of the covenant, wherewith they were sancti- a book, bearing the title that heads this fied, an unholy thing-break the everlast- article-written by the Rev. John Mating God,' so as finally to be 'cast forth as Ry a care branches withered, and cast into the fire, I find it very well calculated to deceive and be burned': all of which prove de- those who are not pretty able to draw inmonstrably that there is a fearful possibility for the saints to spostatize 'totally and ments that may be used. I mean true in-PETER DOUB.

For the N. C. Christian Advocate.

We want an Educated Ministry. scientific acquirements, you have in the persons. Methodist ministry as large a number of educated men as is to be found in any brough of the Charlet and the country of the country educated men as is to be found in any branch of the Church. The day has never been when you did not have men profoundly learned in classic lore and in theological scholarship; and you have them now.

Your mistake is this: You do not discriminate between the facilities for being educated and the being educated. You seem to think as great literary attainments are not a sine qua non for entrance into the Methodist ministry, therefore the Methodist ministry is not learned. This conclusion is fallacious. The question is not, whether men best educated, or those who have had an opportunity of being such, can enter the ministry, nor is it when nor where they were educated, but it is, are they educated? You reason thus: they churches, and you need not blush at the comparison. But I suppose you really mean by an 'educated ministry' such learning as fits for the duties peculiar to that the left us with one breath that we ing as fits for the duties peculiar to that the comparison. While in the M. E. Church, and we still and site of the pulpit of this nation. While in the M. E. Church, and we still and site of the pulpit of this nation. While in the M. E. Church, and we still and site of the pulpit of this nation. While in the M. E. Church, and we still and site of the pulpit of this nation. While in the M. E. Church, and we still and site of the pulpit of this nation. While in the M. E. Church, and we still and site of the pulpit of the pulpit of this nation. While in the M. E. Church, and we still and site of the pulpit of th ledge of these languages is only a necessity, wherein the translation is defective. Then, have no positive, no, not even presumptive, evidence that they are uneducated ucated ministry in the Church.

Fayetteville, June, 1856. For the N. C. Christian Advocate.

More "From the Mountains."

THE CONTRAST. C. C. Advocate was an article headed, that we cannot reconcile to reason, or that "From the Mountains," which contained is opposed to reason; therefore, I cannot several items respecting the prospects of believe that, by His eternal purpose, ac-Western Carolina, both mental and moral, cording to the counsel of His will, whereor rather religious. But the writer of that by, for His own glory, He hath fore-orarticle did not exhaust the theme. And dained whatsoever comes to pass.' I canif he had, something new and unexpected | not 'bow' to that. has occurred since he laid down his pen. And that unexpected something occurred in the Baptist Church. The month of May is the time when the Baptists, in this section of country, administer the sacrato all denominations to come up and par-take with them. And he remarked, that all were striving for the same heavenly re-ward, and he could see no reason why all of the same denomination, under another was to come off about the 14th Febthose who had been under the water, were make merry on the occasion. In the scribe to their peculiar doctrines, were compelled to stand off, as unworthy of "Because there such an holy ordinance. After all the for a glass, and drank it, in the presence thee.' of the whole congregation, which was composed of a variety of characters. And beter voluntarily acted as their defender, and was successful in preventing their being turned out of the church. His main arturned out of the church. His main arturned out of the church. His main arturned out of the church.

gument in their favor was, that he some- passed this way?"

will render it 'impossible' for those who that 'from all these ariseth also the cer- time before that went on business to the county town, and while there drank two In conclusion I would say, 'The immu- small drains, and he was actually afraid tability of God's decrees—the unchangea- to walk to his horse, lest he should stag-

the Father - the efficacy of the merit and These occurrences are not fabulous, but intercession of Jesus Christ-the abiding they actually transpired. We merely state "God has an eye to the heart of the giver, tain that it will finally fail to secure the of the Spirit and of the seed of God with- them, in as few words as we can, and leave more than to the value of the gift."-M. salvation it promises, in every instance in them-the nature of the covenant of them without comment. We might say

For the N. C. Christian Advocate. "Divine Purpose."

BROTHER HEFLIN: I have lately read

the saints is, 'Their inseperable union with finally,' and consequently perish everlast-ferences and conclusions." Mr. Alexander, who has prefaced the work, says that 'The chief excellency of these letters is, that they present the subject of divine decrees' without that forbidding aspect which You have it. As regards literary and it is apt to assume in the view of many

they educated? You reason thus: they have never been where men usually learn these things; therefore, they are ignorant to pass.' There is no act in the universe of them. Take the members of the N.C. Conference one by one, and compare their attainments with the ministry of other

ical scholars; hence, you infer they are not 'Thou shalt not kill,' and to-morrow I kill educated ministers. A few questions and my brother, and this sentence falls upon Church. facts. Are not the Scriptures, in the original languages, faithfully translated in the or to any extent, proves ignorance of the ander, 'is undoubtedly scriptural.' This truths of the Bible. The truth is, a know- he certainly knows to be doubted, not only by those who are members of other denominations, but also a great many of his own members. He says, furthermore, 'And do,) that not one of all your ministers can we should all, without prejudice, cordially read the Scriptures in the original, you embrace it; as though we could do as we pleased about the matter, when God has determined either that we believe or disbelieve the doctrine. Wonderful consisthe facts, and prove you have the best ed. teney! And again he says: 'And where prehend, we should bow with humble submission to the dictates of heaven; sensible that our understandings are feeble and our

knowledge small.' The 'dictates' of heaven are reasonable, and God has given us a reasoning faculty, BRO. HEFLIN: In a May No. of the N. and He commands us to believe nothing FORSYTH.

For the N. C. Christian Advocate.

A Warning to Dancers. In a certain county of North Caroment of the Lord's Supper; and at one lina, on the 14th of last February, of their churches, during the past month, there died a man in his sixtieth year, the minister officiating gave an invitation also his daughter, and a son of his wife should not commune together around the all been busily engaged in preparing sacramental board. But at another church, their house for a ball or dance, which paster, open communion was not held .- ruary. They were waiting an oppor-Only those of the same faith and order- tunity to buy whiskey, with which to invited to come around the Lord's table. morning of that day, they little dream-And all who had not been plunged in the ed that death was so near; in the space "liquid grave"; all who could not sub- of eleven hours, all were dead and in

"Because there is wrath, beware members had received the bread and wine, lest He cut thee off at a stroke; and some wine remained, and the paster called then a great ransom cannot redeem H. J.

'How do you know,' said an enlightsides this, during the same meeting, two ened man to an ignorant savage of of the laity of that church were arraigned for getting drunk. And this same minis-'How do you know,' replied the sa-

We would call nitention to the system of more care, if he went back in the aftertenching Grammar, which is a new and a decided improvement. The student is not only required to parse the sentence: but he is required to thoroughly analize and synthesize away into eternity, and, from the purit , and thus thoroughly understand the mean- and usefulness of their fives, there is ng and construction, which enables him to room to doubt of their everlasting happi

cause it with perfect certainty. To the system of Elecution, also, we would all attention. The students are taught to delaim first in concert, which is the best method of training the voice and also giving an Uniontown, Pa., 1856. idea of its modulations; then they are required to declaim separately with reference to modulation, pronunciation and enunciaion. Judging by the display made at the Efforts suited to the occasion, and saying that we are convinced that Elecution measures appropriate to the des sasceptible of being taught, and success- mand.

The Languages are also taught ably on the How important the Missionary en-Oral system, and thoroughly too. * The close terprise !- in grandear and magnitude and rigid examination fully justifies us in surpassing all others upon earth .saying that we think the department of lau- Look at the work to be accomplished,

The department of Mathematics is ably the agents and instrumentalities cmand thoroughly conducted, and above all ployed, and the gracious results which

passed by any in the State, for beauty, mountain scenery, good water and health, and a proper estimate of these and the imthorough training, both mentally and morally in the different departments, we feel no hes Church, we should most solemnly view itation in recommending the Institute to all the whole plan and purpose of God in young men who wish to acquire a business, the whole plan and purpose of God in practical or collegiate education. the gift of His Son for the salvation of

L. BECKHAM. L. D. BAGWELL, Q. M. FLOWERS, A. SHARPE,

June 12, 1856.

From the Western Methodist Protestant,

BRO. BASSETT: Rev. Nicholas Snethen for many years stood at the head of the pulpit avocation. It is possible for a man to be educated in all worldly wisdom, and yet, as regards any thing essential to what constitutes an educated minister properly, be next breath he would tell us that 'whatso- ing preacher. Rev. Wm. Burke, if we is no time for delay. Action is the an 'ignoramus.' It is a prevalent error to ever comes to pass' was determined by are correctly informed, had operated main-duty of every member of the Church infer, because a man knows one thing, he God. I believe it to be my duty to teach ly in Kentucky, Tennessee, and Ohio, in of Christ. We should labor, give and therefore knows all other things equally as well, and because he does not profess to know some things, as well as others, he ministers do not have appeared to day in his word, and to morrow I kill the General Conference of the M. E. the rule of our be-

ginal languages, faithfully translated in the 'English version?' Is here a single truth important to be known, either for forming a correct faith or proper life, not fully discoverable in our translation? Is there one out of every hundred of the classic professors of our colleges, competent to improve the translation? If, then, all truth necessary to be known can be learned in the English Bible, is it not absurd to infer Wesley Chapel to the General Conference, we should give. Great motives should sary to be known can be learned in the English Bible, is it not absurd to infer that ignorance, even the grossest igno- comes to pass.' And yet, 'The doctrine mind. They had been the giants of the come up at once from the whole Church explained and defended, says Mr. Alex- Church in their day. At last we entered broad, full and free, answering to the the chapel, and the two aged brethres took utmost our demand, and placing at too, by the members of the Conference deaf ear to those appeals. Read the generally.

former years, when Bishop Asbury called our fellow-men to repentance.

were distinctly heard, though he supportrance. The resolutions adopted at sed himself to speak in a whisper: "Yes, the last meeting of our Board of they were well paid, well fed, and clad- The means must be given-the men General Conference.

in the State of Tennessee, and preaching South, than any other sister Church on in the market-house, with a blanket the Continent, for the occupancy of coat on me-it wasn't a blanket coat these fields. in the middle of it, and my head poked terprise. We hope he may be fortuthrough the hole; and it was tied round nate in his selection of the proper men my middle with a tow string."

presiding bishop in the chair, and all his work in the fields named. All we need smiled. Rev. Orange Scott, in the midst ed and diffused among the people, with

For the N. C. Christian Advocate. | of his Abolition speech, being arrested by | constant, unceasing prayer, to the Great Report of the Executive Committee of the voice of Snether, turned to look; and York Collegiate Institute, N. C. when he saw the two old men, his whole We the Executive Committee of York Col. face was lighted up with a smile. All the egiste Institute, beg leave to report, that we preachers and spectators seemed to let down were in attendance at the first annual com- the rigid feelings created by that abolition mencement, and have frequently visited the question then before the body, and for a College during the session, and witnessed the time gave place to mirthful feelings. But progress of the students, and are now pre-pared to say that we are more than satisfied with the proficiency of the method of teach-ing adopted by the President of the Insti-tute. His thorough preparation on the Eng-lish branches, recommends the Institute to all relationship of the whole affair. The all who may want to lay the foundation of a dear old man was so filled with laughter. thorough education: for no branch will be passed over until it is thoroughly anderstood.

The examination on Arithmetic has satisfied us of this, for students who came here this session, mere beginners, have acquired a thorough knowledge.

The examination of Arithmetic has satisfied us of this, for students who came here this session, mere beginners, have acquired a thorough knowledge.

ness in heaven.

Very respectfully, I am, &c., GEO. BROWN.

From our Mission-Room

Considering the location, which is not surfully carried out. In order to form AMOS STEPHENSON, | the world. Behold the guilt and ruin F for which this display of boundless P love was made! Behold how great F our guilt! and yet see how great the sacrifice! Look at the millions upon millions of our race posting their way

measure should be the rule of our be-One morning, as we walked over to nevolence; according to our ability

their seats just without the bar, and for a once in the power of the Board means time seemed to pay strict attention to the fully to meet our every liability. Will Abolition discussion then going on. At the preachers individually go to work last they brought their heads down a little and aid us-yea, aid themselves in below the top of the pew in front of them, this matter? Let the proper appeal and entered into conversation in rather an be made to each congregation, and under tone, or whisper, as they supposed. Christian men cannot, will not turn a Buke's voice, in his palmy days, had in this week's paper-yea, let all the been a strong bass; but now, being much people read it and act. The cause is broken with the hard labor of years, it the Lord's : we are his stewards ; and was hourse and husky. On the contrary, to him we must give a strict and im-Snethen's voice, though not equal in com | partial account for the manner in which pass and volume to what it had been in we discharge our duty in aiding to bring

him his silver trumpet, yet retained its We must look and reach still to the clear, silvery tone, and went like oil through that assemblage of ministers. Burke commenced the chat in about the following well we must do better. Past successmanner - hoarse and husky, yet easily es must be but the foundations of future heard: "Altered times, Brother Snethen, and far more glorious victories .since you and I used to go to General Con- To our mission fields must be added others. Central and South America Then's Snethen's silvery tones in reply are now open to us, and invite our en-Brother Burke; these brethren look like Bishops must be carried into effect .altered times cince you and I used to go to are at hand. We are well convinced Then Burke, hourse and husky, made that, at this very moment, a wider door reply: "I recollect going into Nashville, is open to the Methodist Church,

neither: it was a blanket with a hole cut | Bishop Pierce has charge of this enfor this important work. Several of By this time all eyes were turned to-our Crurch papers have most earnestly wards the two old veterans. All seemed advocated the establishment of this to be amused; and Snethen replied, "I proposed mission. We are pleased to recollect, Brother Burke, when I travelled proposed mission. We are pleased to of the meeting-house, and a man was up North, on the Kennebeck River, when see in the last New Orleans Advocate appointed to keep people from sleeping I was quite a young man, that I was dres- an interesting extract from the corres- by means of a short clubbed stick, hased in a kind of stuff like our present Ken- pondence of the Picayune. Introduc- ving at one end a knob and at the tucky jeans. My clothes were all thread- ing the same, and in reference to our other a fox tail, with which he would bare, and my breeches were broken at the entering the door now open to us, Bro. knees. Where to get more clothes, I could McTycire says: "To this we have ever not tell. I was in a peck of trouble." kept an eye, as our columns will show. And, raising his fine, shrill voice, a little There, we believe, besides the colored higher than he was aware of, he added, "I missions at home, lies the great mis-

These last words were heard by all. The to report the commencement of our episcopal associates in the alter, looked and is the missionary spirit properly reviv31 50 a Year, in Advance.

Head of the Church for his blessing to rest upon us, and we shall soon be led to wonder only because we have not stoner apprehended our daty, and realized the great result of entire and full consecration to God.

When thus it can be announced, that in the Church completeness of effort blends with entireness of consecration, then may we reasonably hope for the near approach of the day when universil righteonsness shall fill the earth .-E. W. SEBON.

How some Baptist Preachers behave daring prayer.

We clip the following from the last _ Religious Herald, in which a correspondent gives some very curious instances of bad behaviour, by Baptist preachers, during prayer, and administers a properrebake to his brethren "of the same faith and order."

"During my stay in Trynchburg, I was thrown into the society of some ladies who had just returned from one of the evening meetings of the Association. One of these ladies remarked that while a certain brother was engaged in prayer, she saw one of the ministers behind the pulpit fixing the bow of his cravat, smoothing his hair, and buttoning his coat so as to show his

figure to the best advantage. Another lady said that on the same occasion she saw Elder ----, who was a widower, talking to a indy, and peepng through his fingers at another who sat opposite. She also stated that, on another occasion, during the introductory prayer, she saw the brother who was to preach, turning over the leaves of the Bible, and arranging his notes

A similar instance of irreverence occurred under my own observation. It was during a protracted meeting at which several preachers were present We were all kneeling in prayer, when the brother nearest to me took some ground nuts from his pocket, and from the noise which he made in cracking them, I discovered that he was eating them. Such was the distraction produced in my mind by this indiscretion, that I could not bring my mind to participate in the prayer that was being

Now, my brethren, what need of argument here! Who that thinks of such deportment, does not feel that they are spots in our solemn feasts; and a that the smake of such sins minding call upon a servant of God to lead us in prayer-to stand up as a daysman between us and an offended God-to take the priceless interests of our souls. and plead for them before the Judge of heaven and earth; and then, in the midst of this solemn transaction, yield to a trifling vanity of dress, or an unhallowed passion for the society and attractions of women? Is it not indecorous-to say the least of it-if not irreverent, for a minister to allow his mind to wander like the fool's eye to the ends of the earth, while another is engaged in making known his wents by prayer to God? Brethren! think of these things-repent-and cease to offend our heavenly Father with such shameful mockery! By so doing, you will wipe off a grievous reproach from our ministry, and cease to offend

ONE OF THE LEAST OF YOUR BRETHREN.

Disingenuous .- The Examiner, a Baptist paper in N. Y., has an article headed "glaring incongruity," in which it professes to be greatly amazed at a cotemporary paper, in which children of believers are called "holy," or "saints," from I. Cor. vii: 18, 14. It interprets this to mean that the infants of believers need no regeneration; that they come into the world really holy, "literally paints," and heirs of heaven. It is very marvellous that any man who had ever read ten pages in a Pedo-Baptist treatise should make such a representation, and then erect upon it a column of denunciation against the corrupting tendency of Infant Baptism. But it may be that some such style of argument is necessary to dispose of that troublesome text in I. Corinthians. It is right hard to explain this text in such a way as not to make Paul talk either Pedo-Baptism or non-

Church Going in the Olden Time .-We find the following in a history of the town of Salem, Massachusetts:

"The boys were ranged on the stairs stroke the women's faces that were asleep, and with the other would knock unruly dogs and men. In the same place, Salem, two men were appointed to mark down the non-attendants, in went home to my lodgings, took off my breeches, went to bed, fell asleep, and dreamed I had no breeches at all."

We hope soon to have the pleasure trate, while, at the same time, three dreamed I had no breeches at all." constables were appointed to keep watch at the doors of the meeting-house, to prevent any one from going forth till the exercises were finished.