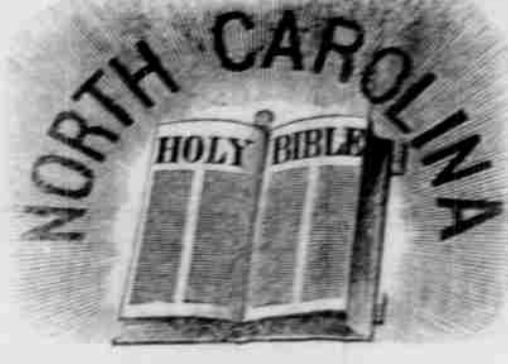


CHRISTIAN ADVOCATE.



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Poetry.

For the N. C. Christian Advocate.

Where is My Home?

Where is my home? where summer bowers
Are throwing
Their wealth of incense on the perfumed air?
In lovely glades, where silver streams are
Flowing?
O, do you ask of me if my home is there?
Where is my home? where loved ones plead
My staying?
Where is my home? where the kindest
Best?
Where harps and lute the songs of love are
Playing,
Lulling the soul to sweet, untroubled rest?
I've been a dweller in bright summer bowers,
A willing wanderer on the breezy hills;
A passionate lover of earth's gorgeous flowers,
And a charmed listener to its thousand rills.
My childhood's hearth; God knows my soul's
Devotion
Is poured on those who linger by its side;
Sweet sounds of home! they waken wild
Emotions
But from them all my path is severed wide.
Where is my home? wherever God shall call
Me,
Mid friends—away, or on a treacherous
Sea.
The earth's deliciousness no more enthral me,
Where Jesus leadeth, it is home to me;
O, let me walk the earth a willing stranger,
Claiming no home, no place of rest as mine;
Expecting soon to be a fearless ranger
On hills of light, where rays of glory shine.
I cannot show to thee my home immortal,
No earthly vision sees its light—its love;
Come to the grave-yard, for there lies the
portal
Which soon will lead me to my home above.
A little while, perchance, a few days long,
My soul must stay in pilgrim paths to roam;
But hope is bright, and O, my faith grows
Stronger
As I draw nearer to my heavenly home.
—R. T. HEFLIN. MOLLIE.

Communications.

For the N. C. Christian Advocate.

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

NUMBER XIII.

Rev. R. T. Hefflin: Having given what I believe a fair statement of the subjects that are involved in this controversy, and the grounds on which rest the principles maintained, *pro* and *con*, and having fully met and refuted the doctrine of the final and unconditional perseverance of the saints, I shall now proceed to the consideration of the opposite doctrine, *viz.* The possibility of final apostasy.

The position here assumed, is not that the saints will or must apostatize, but that there is a fearful possibility that such an event may occur, with any one. It is, therefore, not to be expected that I should attempt, in this discussion, to prove that there is any necessity that any of the saints should fail of heavenly rest. If I prove that this doctrine is true, it is true that the authorities hereafter produced will sustain a higher position than the one here assumed, be it so. This will only show the strength of the position, and demonstrate the more fully the erroneousness of the doctrine contended for by the opponents of the position here taken.

I purpose, in this investigation, to examine the Holy Scriptures, and analyze their testimony on this subject, as nearly as can be done, in the chronological order in which their testimony was originally given. I therefore begin my investigation

I. WITH MOSES.
His testimony is the most ancient that can be obtained, upon this question. And I begin with his testimony, because I desire to bring this doctrine to the test of the Scriptures from the beginning. By this method, the evidences of Divine truth will be made to bear on this subject, with increasing light; so that, as we approach the final sealing-up of the Divine records by that highly-favored servant of the Lord, St. John, we shall have this important doctrine of heavenly truth demonstrated.

L. Genesis.—In this book, (as it is chiefly concerned about the history of the heavens and the earth, together with the genealogy of Adam and his descendants,) very little can be expected to be of a purely doctrinal character; although this is so, yet, even here, something may be gathered to sustain the position now under consideration.

1. The fall of Adam. Although it does not professedly teach this doctrine, yet, impliedly it gives its entire force this way. For, if when he was without sin, or only in bias to evil, both as it respects his nature and its propensities, he apostatized from the favor of God, and thereby forfeited his life, it may well be concluded that his posterity, though redeemed by Christ, and even personally reconciled to God, may, nevertheless, by sin apostatize, and forfeit their spiritual life, as Adam did his. And this is the more probable, from the fact that even in this state man is inwardly depraved, and strongly inclined to evil, as well as outwardly more exposed to temptations than Adam was. This, indeed, agrees also with the experience of good, pious and holy men in all ages. This view, therefore, may be considered as having in its favor the suffrages of all the good and pious people of God, in all times, and all the circumstances of their experience.

2. The case of Cain and Abel, as given Gen. IV. furnishes a strong incidental testimony to this doctrine. This history furnishes strong indications that Cain, as well as Abel, was religiously educated by his parents. It would be difficult to account for his devotions, as these are intimated by Moses, if he had not been a true worshipper of the true God. Idolatry seems to have been unknown to him, and his mind was fixed, for a while at least, upon JEHOVAH, as the object of his worship. That he became corrupted in his views, appears from the fact that he seems to have considered that all the offering ne-

cessary on his part might be embraced in eucharistic services.

Another principle gives strength to this view, and goes very far to demonstrate his apostasy from the then true religion.—When he observed that his brother Abel's offering was "respected" in preference to his, and that his brother was also "accepted" of God, as having offered a better sacrifice than he did, and that this was done with better views, he became exasperated, and refused to do as God intimated to him he could do, and thereby he also "accepted"—Gen. iv. 7. By thus refusing to comply with God's suggestions, he finally apostatized from the religion of his Father.

The 7th verse of Gen. iv. seems clearly to intimate that Cain, though deeply back-slidden from his religious position, was not as yet fully an apostate from God; had he been so, he would not have been directed to offer a sacrifice to God, (for so the original here means, with the assurance that if he did so, he also should be "accepted.") This is the view of the best commentators and divines on this text.—Viewed in this light, it yields all its force in favor of the doctrine now under discussion. From this time he became an outcast from God, and we have no intimations that he ever after repented, or made any pretensions to worship the God of his father.

3. The incidents mentioned in Gen. vi. indicate very strongly that the posterity of Adam had greatly degenerated, and had become "corrupt" before the Lord. This "corruption" issued in the final apostasy of the greater portion of the "sons of God." They were drawn away by influences which centuries after overthrew Solomon in his latter days. These "sons of God" seemed to have mingled with the ungodly, adopted their manner of living, degenerated in their feelings and principles, until, finally, "every imagination of the thoughts of their hearts were only evil continually." This was their final state, for soon after they thus became corrupt, God determined to destroy the world with a flood.

These indications in the book of Genesis show the weakness of human nature since the fall, and demonstrate man's fearful liability to decline from the ways of the Lord and become utterly estranged from his favor. The history of the antediluvian world is a demonstration of the mutability of human nature since the fall; and the apostasy of this nature, under all the circumstances of its being, to decline from virtue, and indulge in all the vices known in the earth. This is true, not only with regard to the ungodly, who are far away from God; but it is fearfully true also of all the ancient worthies who lived prior to the flood. In this respect, there is no very great difference between those who are far from God, and those who are near the ungodly from the face of the earth.—All are liable to fall.

Noah, Abraham, Isaac, Jacob, and others, whose history is given in the book of Genesis, evince very clearly that human nature in its most advantageous circumstances is ever liable to depart from God and run into sin and folly. The observations of these men of God, from the ways of piety and truth, clearly show that man, though regenerated by the Spirit, is nevertheless prone to depart from the living God. It is in this view, (which the entire history of these times demonstrates,) that the doctrine under discussion derives its full support. The history, therefore, of these early times, is a record of this truth, and should warn the church of God now against the great evil of apostasy, by these instances of backslidings and apostasy, and the "Wherefore let him that thinketh he standeth, take heed lest he fall." I. Cor. x. 12.

It is true that neither of the worthies above named made final shipwreck of their faith; yet it is equally true, that others did, as in the case of the "sons of God" mentioned in Chap. vi. Now, what was fact with regard to them, might also have been fact with regard to these; for, as human nature was the same in both, like cases would result in like issues. Nor have we any reason to conclude that the former were under any necessity to do evil, any more than the latter; nor were they in a condition less favorable to their restoration to God's favor, (Gen. iv. 3-7,) than those who lived in subsequent times. The worship was performed by the former by offerings, both eucharistic and peculiar, and, as much so as in after ages, before the giving of the law.

Men who had been in the habit of worshipping God by sacrifices, as Cain, (Gen. iv.) and the "sons of God," (Gen. vi.) did actually apostatize to such an extent, that the "imagination of the thoughts of their hearts" became "only evil continually;" for which reason, God determined to destroy them, and remove them from the face of the earth. Noah, Abraham, &c., in this regard, offered the same kind of sacrifices as did the former; and although they were not destroyed on account of their sins as the others were, it was not on account of having better helps, but because they availed themselves of the proffered mercy, and were restored, and were finally saved.

II. Exodus.—The scope of Exodus is to preserve the memorial of the departure of the Israelites from Egypt, and to represent the church of God, afflicted and preserved, the providential care of God towards her, and the judgments inflicted on her enemies. It plainly points out the accomplishment of the Divine promises and prophecies delivered to Abraham, that his posterity would be very numerous, (compare Gen. xv. 5, xvii. 4-6, and xlvii. 27, with Numb. i. 1-3, 46,) and that they would be afflicted in a land not their own, whence they should depart in the fourth generation with great substance, (Gen. xv. 13-16, with Exod. xii. 35, 40, 41.) Further, in Israel passing from Egypt through the Red Sea, the Wilderness, and Jordan, to the promised land, this book adumbrates the state of the Church in the wilderness of this world, until her arrival at the heavenly Canaan—an eternal rest.—

St. Paul, in I. Cor. x. 1, &c. and in various parts of his Epistle to the Hebrews, has shown that these things prefigured, and were applicable to, the Christian church. A careful study of the mediation of Moses will greatly facilitate our understanding of the mediation of Jesus Christ. Horn on the Scriptures, Vol. IV., p. 10.

As, therefore, the history of this book is the history of the church in the wilderness, as the great type of the church under the Christian dispensation, so are we to consider the various features of this people as adumbrative of the state of the Christian church. This view is clearly sustained by the above general summary, and more fully by the various principles and facts recorded in the book itself.

As we have, therefore, the authority of St. Paul, in his Epistle to the Hebrews, and the first Epistle to the Corinthians, to understand many of the things recorded in this book, as typical of the church of Christ, "upon whom the ends of the world have come," and as being "examples to us," so we are authorized to appropriate many of the principles and facts of this history, to the moral and final condition of the people of God in the Christian dispensation.

1. We are assured that the Israelites were recognized as the people of God, who were religiously consecrated by the ordinance of baptism, and were conducted in their journeyings by the Divine presence in the pillar of a cloud by day and of fire by night. Exod. xiii. 20-22; xiv. 19-21. Compared with Psal. lxxvii. 14-20; I. Cor. x. 1, 2.

2. The Israelites, we are assured, were partakers of spiritual blessings, as well as visible temporal favors. Exod. xvi. 15-35; xvii. 1-7. Compared with Psal. lxxviii. 20-25; I. Cor. x. 3, 4.

3. Notwithstanding this, the Israelites in great numbers "murmured," and did wickedly, so as to "displease" God their Saviour. Exod. xxxiii. 1-6; xiv. 2-7; xvi. 2, 3. Compared with Numb. xi. 4, 5; Psal. cix. 14; Numb. xiv. 1, 9; Psal. cxi. 28, 29; I. Cor. x. 5-10.

4. Because, therefore, they apostatized by committing these things, God brought destruction upon them to the uttermost. Exod. xxxiii. 15-35. Compared with Numb. xxi. 1-9; xxi. 3, 6; xiv. 20-35; I. Cor. x. 8-10.

5. St. Paul considers these transgressions as so many evidences that these persons were once the participants of "spiritual" blessings, and were consequently children of God; that by their wickedness they forfeited their character as children of God, and progressed in iniquity until their apostasy was final; that, therefore, God at last brought judgments upon them, and destroyed them for their ungodliness; these things, he says, were written for our example, also should "fall." I. Cor. x. 11, 12.

6. Another consideration of very great moment is the fact that nearly the entire population which left Egypt, and had passed through the Red Sea, perished in the wilderness; and this in consequence of their final apostasy; as this is recorded in the book of Numb. xiv. 26-35. Not one of those "murmurers" was ever permitted to see the promised land. What an awful visitation this!!!

7. As an overwhelming and final argument, the case of Joshua and of Caleb (who alone of all the adults that came out of Egypt) were permitted to enter and possess an inheritance in the land of promise. Numb. xiv. 24, 38. They were thus privileged on account of their piety and constancy. "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto I went; and his seed shall possess it." And in connection with this, the case of the Ten Spies who brought up an evil report from the promised land, is a clear and unmistakable proof that the final apostasy which wrought this ruin in the hosts of Israel. This is abundantly evinced in Numb. xiv. 20-24, and especially verses 34-37. What a fearful thing it is to provoke the Lord to jealousy, and, under such circumstances, fall into the hands of the living God!!!

III. Leviticus. This book is principally designed to explain and set forth the laws concerning the sacrifices and offerings which the Jews were required to attend to, and the sins for which these were to be offered. The immediate object of these laws was to engage the Israelites in the service of the Lord, and guard them against the idolatry and the uncleanness of the nations around. But it had also another object in view, *viz.* to typify the great sacrifice of the Son of God, by which the world was to be redeemed and reconciled to God.—(See Heb. ix. x.) "This book is great use in explaining many of the passages of the New Testament, especially the Epistle to the Hebrews, which in fact would be unintelligible without it."

The design, therefore, of this book, would at once lead us not to expect anything concerning the controversy now under consideration; yet, even in this book, there are strong indications of this doctrine incidentally brought in. As,

1. In all those passages where the Israelites are cautioned against the customs and manners of the people around them; and where they are warned that they would be great danger of being led astray, which would subject them to great and sore evils. This is especially true of the contents of chapters xviii and xix. The laws here recorded are peculiarly adapted to their condition, and calculated to keep them a distinct and separate people, and guard them against the customs of these nations.

2. In God's conduct towards the priest-hood. In this there is a very plain indication of this important doctrine, and shows clearly that apostasy, either direct or consequential, will be visited with the severest penalties. It is here, we find, that no provision whatever is made for the forgiveness of this offense; but that the death of the apostate is inevitable. This is fully sustained in the instance of Nadab and Abihu. Levit. x. 1-11. Compared with Heb. x. 26-29. These priests were doubtless consecrated, as was Aaron, as is evi-

dent from Levit. viii, and were therefore, like their father, at that time acceptable to God. But, through the influence of improper and unrestrained appetites, they were led astray, drank freely of "wine" and "strong drink," by which they became intoxicated; and while under this influence, they "offered strange fire before the Lord, which he commanded them not." Levit. x. 1. It was in consequence of this their apostasy, (as I suppose by drunkenness,) that the Lord sent "fire from" His presence, "and devoured them, and they died before the Lord." Ver. 2.

That their apostasy was occasioned by the use of "wine and strong drink," seems evident from the fact that he immediately enacted after this transaction occurred.—"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." Levit. x. 8-11.

3. This great and solemn truth, of the possibility of the apostasy of the people of God, and of their final rejection and punishment, (by cutting them off from being the people of God,) is also clearly taught in this book, in their threatened excision and general dispersion among the nations of the earth. This is clearly set forth in chap. xxvii. 14-30. These Israelites were then in the favor of God as His elect people; but they afterwards forsake Him, and He dispersed them among the nations; and their present condition, as the degenerate seed of an apostate ancestry, clearly demonstrates the righteous judgments of God, for this their apostasy. May their descendants, the Jews, return to God, so as to be "grafted into the good olive tree." "No nation has ever been so signally elected as the Jews; and yet no nation has ever been so signally and so awfully reprobated."—Dr. A. Clarke on the place.

I shall pursue the same course of investigation as in this, and throw together the testimony of Moses on this great question. Yours, affectionately,

PETER DOUB.
Normal College, July, 1856.

For the N. C. Christian Advocate.

The Bible on the Pulpit.

Who does not love to see a neat copy of the Holy Scriptures lying on the pulpit? When I enter the "house of God" and see the Bible lying on the pulpit, I feel that I am in a well organized Christian church. Every congregation, however poor, should place a copy of the Sacred Volume upon the stand. When the people assemble to worship, they would feel more like they were in the temple of God, more like devotion, more like a religious assembly, were the Word of Life placed prominently upon the sacred desk. In Masonic Lodges, in Divisions of the Sons of Temperance, in the tents and encampments of the Rechabites, and in every other moral association, the Bible occupies a prominent position. Why is it that so many churches, erected to God and dedicated to His worship, are destitute of the Inspired Record? It was not so in the ancient Jewish synagogues and temples; the Statutes of the Lord lay upon the altar of God.

Among the Jews, as well as among the early Christians, the reading of the Law constituted a chief part of the Divine worship; but we have become wiser than they; not universally, but to a considerable extent. A few Sabbath days ago I attended divine service in the country. The day being bright and pleasant, a large congregation assembled to hear the gospel preached. At length it was announced, "the preacher has come." We entered the sanctuary, heard tolerable good singing; fervent praying, and a good sermon; but still there was something lacking—material, and without from the pure Word of God. This omission was deeply regretted by me. I love to drink from the unadulterated fountain. For a congregation to assemble on the Sabbath to worship God, and for the preacher to read us a lesson from the material, and without from the pure Word of God, is simply intolerable.

Mr. Editor, why do so many of the brethren omit the reading of the Holy Scriptures to their congregations? The above is no isolated case; it is rather the rule, than the exception, on most of our circuits. But why is it so? Is it because the people are thoroughly versed in the teachings of God's Word? I think not; for thousands have never read all the Bible. Is it because their own productions are superior to the Inspired Truth? Surely no man's judgment can be so depraved as to come to such a conclusion. Is it because the reading of the Scriptures is a novelty engrained upon public worship? Let us see. "Moses took the book of the covenant and read in the audience of the people." "There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel." "And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant."—And

Ezra, the priest, brought the law before the congregation; and he read therein from the morning until mid-day; and the ears of all the people were attentive unto the book of the law." "As His custom was, He (Christ) went into the synagogue on the Sabbath and stood up to read." "I (Paul) charge you by the Lord, that this epistle be read unto all the holy brethren." In harmony with these examples, the Discipline makes it the duty of every minister to read at least two chapters, one from the Old and the other from the New Testament, in the morning Sabbath service, and one chapter in the afternoon; and this regular order is to be dispensed with on no occasion, except on communion days, when the services are necessarily protracted.

It is difficult to conceive how "watchmen on the walls of Zion" can neglect this interesting and edifying part of divine worship, especially after the plain instructions of the Discipline, the injunction of the Apostle, and the example of Moses, Ezra, Joshua, the prophets, and of Christ himself!

Brethren, a reform is needed in this matter. Let the Bishops, Presiding Elders, and "City Pastors," set the example; and let the "humblest circuit preacher" not wait to be led where all should lead, and great good will be the result. APOLLOS.

Miscellaneous Articles.

Emigration to the Far West.

The rage for emigration among North Carolinians is not so general as in former years. We are glad of it. Still there are many who hanker after the rich lands of the West. We commend to such the following sober views from Bishop Pierce's last letter on "Incidents of Western Travel," published in the So. Ch. Advocate:

"My last letter brought me back to my starting point; and now, to those who have followed me in my wanderings, it will not be amiss to close with a few reflections. Besides the intrinsic fitness of such a conclusion, I am prompted by the express desire of some friends to give my notions of emigration to the West. To the Southern Atlantic States, this is a question of vital interest—not only as it may affect the private fortune, but the position of the South in the Union. Population is vastly important to us in view of our numerical strength in the popular branch of Congress, and in the electoral College. And it is a singular feature of the institution of slavery, that the very prosperity of the country, so far at least as the rural districts are concerned, diminishes white population, by an inevitable law, under the present economy of things. More negroes, more land—and so the rich buy out the poor, and the poor retreat to richer and cheaper regions, to re-enact, in their turn, the same ruinous operation. It would be well if the leading minds of the country could be set on the projection of some scheme to neutralize the prevailing tendency—a tendency which, while it enlarges plantations, and increases the production of cotton, is converting one populous settlement into mere negro quarters.—Under the present system of industrial pursuits and agricultural labor, emigration is necessary—inevitable. The evil is not remediless, if the people could be brought to look ahead, and to act wisely. Direct importation would enlarge our cities—manufactures would locate capital and give employment to the poor, and an improved hosiery country the present fatal policy, and enrich and adorn the country, and all would operate to settle and multiply the people. The change in agriculture is very desirable—might be easily effected, and would be remunerative. But we are a blind, hasty, restless race; and the hope of reform is exceedingly faint. To abate the rage for change of place, and to help those to act understandingly, who now think they must go, I will also show mine opinion.

First, I will state two striking facts. In a long travel through Missouri, Arkansas, Louisiana and Texas, and in free conversation with almost all I met, I found but one who was glad he had moved. Many were very sorry, and nearly all were restless and anxious to move again. Secondly, the general testimony is that moving is expensive, hazardous, and seldom pays. I was very much struck with the *unsettledness* of the people. One great change seems to have unhinged them for life. Feversish—dissatisfied—persuaded they could do better by another trial, nearly everybody was willing to sell out and go further. This, I take it, is a very unhappy state of mind—unfortunate for character and fatal to improvement. I met quite as many moving from Texas as moving to it. This, however, is not the fault of the country. Most of these back-comers belong to that class who waste life in hunting for a place where people can live without work. Disappointed in their wild calculations, they bring up an evil report of the land.—Overtaking a perfect caravan of movers one day, I addressed myself to an old man and said, 'Going to Texas?'—'That's the idea,' he responded.—

'Where do you mean to settle?' 'On the Colorado, a little above Austin.' 'Have you ever been there?' 'No; but they tell me that is the country, and I am going to see.' Now that old man had very vivid ideas of that region, and very likely will rue the day he left Tennessee. My observation is, if a man wants to get rid of all home feelings, and to exhaust life in dreamy plans, vague hopes and wandering desires, let him break up and be off; the recipe seldom fails.

Lands in the States I mentioned are rich, cheap and abundant. The scenery diversified—often beautiful, picturesque, enchanting. I wondered, admired, almost coveted; and contrasting soil, scenery and production with the bald, monotonous, exhausted regions of the older portions of Georgia and the Carolinas, I ceased to marvel at those who seek a new country. The temptation is strong to those who till the ground. But make the most of all these things, (and they can hardly be exaggerated,) there are many offsets and drawbacks for the present. One permanent objection is the water—generally scarce—most commonly bad—seldom tolerably fair. Chills and fever abound; they are incidental, and will pass away when the forests are felled, and the country opened. Markets are distant—almost inaccessible, save when there is a freshet in the rivers. House-building, if one aspires to any thing better than a log-cabin—is difficult and expensive. Saw-mills are scarce, and lumber hard to get. Many of the facilities and comforts of an old country are wanting, and on the whole this is my conclusion. For those just setting out in life, without speedy and very material changes in the old States, it may be well to more, if they will take time and locate judiciously. The old ought never to move. I leave them out. As to the middle-aged, this is about the truth. If they are willing to sacrifice their personal convenience and enjoyments for the sake of their children and grand-children, let them move. They will lose by the operation, but their descendants will, in all likelihood, be improved in fortune and outward circumstances."

Peter Jones.

He fell amid labors for his people; while absent from his home last December, he was afflicted with a violent illness, during four weeks of increasing illness, by Dr. Ryerson. Dr. Hanham, the English delegate to the M. E. Church, administered to him the holy sacrament of the Lord's Supper; a solemnity which Dr. Ryerson describes as deeply affecting. As he grew worse he was conveyed to his home at Brantford. To a ministerial brother who visited him, he said in his extreme emaciation, "Not a wave of trouble has crossed my breast; I feel that I am resting on the Rock of Ages." Affecting scenes occurred now among his brethren; the Indians of his own tribe came to him from the New Circuit, to witness and weep over their great loss. "They assembled," says Dr. Ryerson, "several times a day in an adjoining house, where they prayed and sang, and wept aloud." Many friends came from day to day to see him, to each of whom, as long as he was able, he addressed a few appropriate words. To one, pressing both his hands in his, he said, "I am going home, going to my Father's house above; all is well; meet me there." To others he said, "God bless you; be faithful unto death, and you shall receive a crown of glory." Hearing him say, "Blessed Redeemer," he remarked, "You can say, 'I know that my Redeemer liveth.'" "O yes," he replied, "I could say that all the time." On Friday afternoon he took formal leave of his children, presenting the three elder ones with the Bibles he had long used, and the youngest with his Wesleyan Hymn Book, with other appropriate tokens of remembrance. He put his dying hands upon each of their heads, saying, "God bless you, my dear boys. Be good children.—Be affectionate and obedient to your dear mother. Be kind and loving to each other. Give God your hearts, and meet me in a better world." He then took the hand of his wife, saying, "I leave these dear boys to the care of your Heavenly Father, and yours, for you to train them and teach them the good way. God bless you all!" On Saturday he continued to sink, and knowing that his death was fast approaching, and being in the full possession of his mental faculties, he gave, with the greatest composure, several instructions as to what he wished done. His voice soon became inaudible. The last intelligible words were, (addressing his sorrowing partner,) "God bless you, dear."

Surrounded by his weeping wife and children, friends and Indians, his only surviving sister, his aged mother, who had been converted by his instrumentalities, he departed to heaven. The solemnity and affecting character of the scene is alluded to as indescribable.

He was 54 years old, and leaves a widow and four sons, the eldest 17 and the youngest 9 years of age. His marriage to the daughter of an opulent English merchant led, it will be recol-

lected, to no little newspaper comment, if not animadversion, at the time. Dr. Ryerson speaks of that Christian lady in the highest terms. He says: "There is one circumstance connected with Mr. Jones's last illness which I ought not to omit. It is the more than human strength, courage, and resignation, evinced by the bereaved partner of his earthly joys and sorrows, whose assiduity and attention day and night, devoted affection, pious readings and exhortations, excelled any thing of the kind that I ever witnessed. I knew them both before their marriage, and have been on terms of intimate friendship with them ever since, and I question whether a happier marriage than theirs, on both sides, was ever experienced; truly in life they were of one heart and one soul, and in death that oneness seemed to speak out every the more touchingly and entirely in mutual sympathies and solidarities, in mutual prayers and consolations, in the 'patience of love,' in protracted sufferings on the one side and unceasing attentions on the other."—*Christian Advocate and Journal.*

The Philosophy of Rain.

To understand the philosophy of this beautiful and often sublime phenomenon, so often witnessed since the creation of the world, and so essential to the very existence of plants and animals, a few facts derived from observation and a long train of experiment must be remembered.

1. Were the atmosphere everywhere at all times of a uniform temperature, we should never have rain, or hail, or snow. The water absorbed by it in evaporation from the seas and the earth's surface, would descend in an imperceptible vapor, or cease to be absorbed by the air when it was once fully saturated.

2. The absorbing power of the atmosphere, and consequently its capacity to retain humidity, is proportionately greater in warm than in cool air. The air near the surface of the earth is warmer than it is in the regions of the clouds. The higher we ascend from the earth the colder do we find the atmosphere. Hence the perpetual snow on very high mountains in the hottest climate.

Now, when from continued evaporation the air is highly saturated with twenty-fourth of its volume, and descending from a higher to a lower latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. It condenses, it cools, and like a sponge filled with water and compressed, pours out the water its diminished capacity cannot hold. How singular, but how simple the philosophy of rain.—*South Carolina Agriculturist.*

From the Wilmington Courier.

"Tell it not in Gath; publish it not in the Streets of Askelon!"

We have often aroused the indignation of our readers, by painful records of the imposition and oppression practiced upon the poor seamstresses of New York and other Northern cities, by their heartless employers. Little did we think it would become our duty, it is imperatively so, to present details within the limits of our own corporation, equalling, if not transcending, anything of the kind heretofore published by us.

On Sunday last we called at the residence of a poor widow, who is very well spoken of by those who know her. We made such inquiries as the nature of the case seemed to demand, the results of which are not necessary to record. Suffice it to say that here is one of the many cases of patient and virtuous suffering that present themselves in our midst.

We asked her if she had any sewing to do at this time. She replied that she had shirts to make. To our question, How much do you get for making them? she said, ten cents apiece. How many can you make in a day? One only, and attend to other necessary duties. "But I do not get money! I take it out in dry goods."

Here is 60 cents a week to a widow with three children, from one to five years of age, in goods—not a cent for bread! Is comment necessary? What can we say? What language can do justice to the case?

We appeal to the public, by every motive that should govern good and honest citizens, to put a stop to this iniquity. If the power to do so is doubted, we will tell them how it can be done, without the violation of law, without any disorder, and without the infliction of positive wrong upon any. Virtuous women call upon you, fellow-citizens, to shield them from a few temptations and trials—beseeching infamy implores you for bread! And this, too, in a community justly celebrated for its universal kindly feelings and generous sympathies.

True.—People who suppose that a good prayer is preferred to a good act doubtless imagine that God has more hearing than eyesight. The one, we fear, will show the poor are often prayed for than helped. The reason is, we believe, that truth is cheaper than bullion.

He was 54 years old, and leaves a widow and four sons, the eldest 17 and the youngest 9 years of age. His marriage to the daughter of an opulent English merchant led, it will be recol-