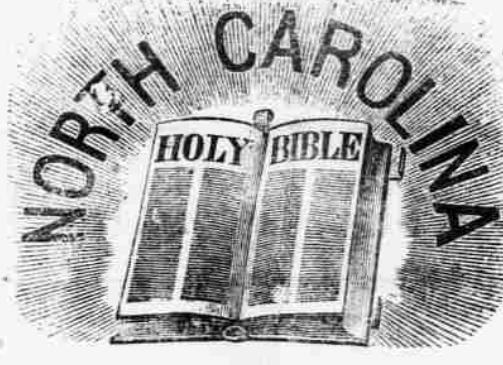


CHRISTIAN ADVOCATE.



THE FLOWERS COLLECTION

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE NORTH CAROLINA CONFERENCE, M. E. CHURCH, SOUTH.—RUFUS T. HEFLIN, Editor.

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For the N. C. C. Christian Advocate.
An Educated Ministry.—No. 2.

TO JOVIUS.

You say, "I do not shun just and close suspicion of my views, however much I would deprecate the misapprehension and ill temper of a prejudiced controversialist." In making this avowal you are no doubt aware of the fact, that the paper for which you write is the organ of that association of which you are a member, viz: "The Young Men's Aid Society"; and that such has been the course of its Editor towards those who are opposed to your and his views, that they cannot, without doing violence to their sense of self-respect, make it the medium of defence of a Bible and Methodist Ministry. Hence your humble servant has availed himself of the columns of the paper of a sister Conference in order to pay his respects to the honorable unknown.

After the specimen which I gave in my first article of your good temper and impartiality, our readers need not be surprised at your deprecating the "misapprehension and ill temper of a prejudiced controversialist." He who can look upon the far-spread influences of Methodism—the heaven appointed and heaven approved work of a class of workmen, not one in a hundred of whom ever went through any "previous process" of literary training, and who in default of such a "process" declares them to be "patently impostors," does well to talk about "ill temper" and "prejudice"; and to expect that such an imputation will be allowed to pass without a justly merited rebuke, is to expect more than you are authorized to exact from human nature.

The rapidity with which you pass over "piety, a special call of the Holy Ghost, a living faith in the power of the truth, a humble dependence on the Divine truth," may subject you, notwithstanding you avow they are "essential to the work of the ministry," to the suspicion that your great desire for "an educated ministry," leads you to look upon these indispensable prerequisites and adjuncts, as of secondary consideration. And you need not be surprised at this suspicion, when you call to remembrance the fact, that these innovators on the gospel plan of ministerial appointment, in whose wake you and your co-workers are endeavoring to lead the Methodist Episcopal Church, commenced their sad divergence in a very gradual, and, as it seemed, unobjectionable movement; and when they had reached the very acme of their impiety and infidelity, aye, and down to the present day, a professed call—a moving of the Holy Ghost—in the name of the ministry existed, and still exists in the published formularies. When the wisdom of men leads them to swing wide of the line of God, there is no telling to what extent of transgression they will go. The short history of the operations of the Society of which you are a member, and whose cause you are seeking to advance, is pregnant with lessons of fearful admonition. You cannot have forgotten the published declaration of the lamented Dr. Hill, that "It was not to teach men divinity, but to teach them grammar, that our Society was formed." The Editor of the C. Advocate, scouted the idea, that those engaged in the enterprise had the most remote squinting towards theological schools; and yet, as the leader in this innovation has again and again uttered the desire that we had such institutions; while you give it as your sage opinion, that a previous process of education is necessary to secure the minister in the charge of "impostors." These signs are significant, and cast their shadows before coming events.

"Forewarned, forearmed," is a trite saying; but whether these forewarnings will cause the Church to be forearmed, remains to be seen.

You proceed—"It cannot be escaped your notice, sir, that there are two classes of extremists who have spoken on this subject,—one class exalting learning as every thing, and even more than piety,—the other class making religion not only fill their own place, but making it even displace education and learning; the one, forever prating all the while about scholars and books, the other with equal silliness deprecating scholarship, as if thereby they gave evidence of greater piety."

This is a most remarkable passage. I am at a loss to determine which is its most conspicuous feature, its "silliness," its want of discrimination, or its inflated impertinence. Suppose we analyze it. "Forever prating all the while." "Forever," says Mr. Webster, means "at all times." To all eternity; through endless ages. The persons you here designate—and your language includes both classes—are the most remarkable for their locustancy that I have ever seen, heard or read of in my whole life. They are "prating" "at all times"; and yet more "all the while," beyond the duration of "endless ages"! You have certainly fallen into strange company.

In the above passage you marshal the opposing parties on the question of "an educated ministry" under two—and only two, classes; viz: those who exalt "learning as every thing and even more than piety"; and those who "make religion not only fill its own place, but make it displace education and learning." If you have properly designated the opposing parties in the Church—and if you have not, then you are incompetent to be a leading Reformer;—then you are strangely unfortunate in your classifications. According to your arrangement of these parties, you clearly include all those who, like yourself, are "forever prating all the while" about "an educated ministry" under the first class, or those who exalt "learning as every thing and even more than piety"; while you with equal distinctness, accuse those who are opposed to *pedantic* views, of "making religion not only fill its own place, but making it displace education and learning." Allow me to say, that I have no

such acquaintances in the Methodist Church or ministry. I have been a member of, and an itinerant minister in the Methodist E. Church, South, for many years, and have yet to meet with a Methodist who advocates the one or the other of the extremes you mention. Your associations, however, seem to have been different from mine, and hence you have seen persons, and heard opinions which have not come within the range of my observation.

If the classes you have named actually exist in the Methodist E. Church, South, or North—if there be a third class, they occupy the middle ground, and will be supposed to be right, then they are composed of those who, as I have shown, are like yourself, in favor of an alteration in our mode of ministerial appointment; and those who advocate the old and long tried system of operation. Since these are the only persons who have spoken on this subject, you must refer to them and them only, and as I have an acquaintance with no such persons, I am at a loss to see the point of your remarks. It seems to me, you have based yourself in creating a man of straw, and are expending your great strength in demolishing it. But if you mean to convey the impression that those who are in favor of our present system of ministerial appointment, "make religion not only fill its own place but make it displace education and learning," in that case I proceed to the conclusion that you have— I won't say knowing, and just, merely—perpetrated an unblinking lie upon the character and fame of the greatest and best men the Church has ever produced. It is on this supposition I have the charge of inflated impertinence. If such be your meaning you do well to cast a veil over your face. The shades of a Wesley, an Asbury, an Emory and a Soule, cover us!

The concluding paragraph in your first letter claims attention: You say "Have any, save inspired men, had their call to preach accompanied by mental gifts endowing them for the work?" I will reply to this inquiry in the language of others—"The evidences of this call, and qualifications to perform the duties imposed by it, are given in the special influences of the Spirit—communicating burning zeal for the glory of God, and more than common desire for the salvation of men—imparting to the understanding a right judgment of the things of God, a just conception of salvation by faith—and touching the heart with the fire of heavenly eloquence." (Beauchamp, p. 54.) "Scriptural knowledge—an accurate and comprehensive view of the evangelical system, a clear conception of the truth as it is in Jesus Christ—a just estimate of the Gospel as an exhibition of the glory of God in the great work of redemption, and a proper regard to the means to be employed in bringing men to the knowledge of salvation by the remission of sins—is absolutely demanded as an adjunct of ministerial character, essential to every one who undertakes to declare the counsel of God, or to instruct sinners in the way of life, of faith, and of obedience. These attainments, from their very nature, cannot be conferred by ordination. THEY ARE THE GRACES OF THE SPIRIT, derived not by succession as an heirloom of the Church, but DIRECTLY FROM CHRIST BY FAITH, AND BY THE EFFICIENT WORKING OF THE HOLY GHOST." (Discourse by Rev. L. M. Lee, 1843, p. 28.) You can form your own opinion of the significance of the words italicized and put in capitals; to my mind they seem to teach the very thing which you repudiate and treat as chimerical. I might adduce other evidence on this particular point, but will forbear for the present, and follow your train of remarks:

"It is a species, but neither fair nor forcible saying as often used, 'That God chooses no agent for his work who is not fit for it.' Here we have another clear and humiliating evidence of your indiscretion and presumption. You affirm that 'It is neither fair nor forcible' to say 'that God chooses no agent for his work who is not fit for it'; and so according to your theology and logic, it is both 'fair' and 'forcible' to say that God, the infinitely wise and perfect Being does 'choose agents for his work' who are not 'fit for it'!" I have some curiosity to know the erudite "Gammaliel" at whose feet you studied theology and logic, for he must be a paragon of wisdom and propriety. But to be serious, do you not perceive the irrelevance if not impiety of the above sentence? Have you considered the character of the Being whose doings you have here arraigned before the tribunal of finite wisdom? The wisdom of which you speak is purely of a literary character: you can mean no other. Those unlettered men who have entered into the work, according to your theology and logic, are either uncalled of God, or if called by Him, then He called them to the work who were not "fit for it." Your rule places you between two horns of a fearful dilemma. You either make these "agents" arrant "impostors," or you charge your Maker with a folly that would sink the reputation of the humblest architect. Take a few examples as illustrative of the charge I prefer against you. Do you believe the distinguished Bacon, and other bright stars which shone in the galaxy of Methodism in the close of the eighteenth century, were true ministers of Jesus Christ? That they were called of God to the work of the ministry? Of these Mr. Finley says—"They were taken out of the plow, the loom, the bench, and the anvil, and with the bread seal of heaven's commission written on their hearts, they went forth to draw from their own experience, and the uncounted word of God, those soul-saving truths which brought the sinner to the dust, and raised the fallen to the blessings of pardon and salvation." (Western Methodism, p. 250.) What think you of that remarkable Welsh Baptist minister, Christmas Evans; do you think he was a true minister, called of God? His Biographer says of him: "At the age of seventeen Christmas could not read, and almost entirely unaided, he prosecuted his purpose; and in an incredible

short time was able to read his Bible. He was now called upon to exercise his gifts in public prayer and exhortation."—This commenced his ministry. Our lamented Dr. Hill confessed, that "many who have become the most effective traveling ministers in our connection, could only proceed to the ministry of the Church by the Holy Ghost? If so, then according to your schooling, 'God chose' agents for the work of the ministry, who were 'not fit for it'!! Well, you must settle that difficulty with the great Head of the Church, for you impeach His wisdom.

Referring to the quotation which I have just been considering, you say in this language "is to be understood as asserting that the man is at once ready for the pulpit, then it is a saying which has it as the endorsement of a single respectable example in the ministry of the Church, is not worth discussing at all." Hold, my friend! For it is very manifest you are not thoroughly versed in the matter about which you speak with such majestic haughtiness. You no doubt remember the oft repeated quotation—"a little learning is a dangerous thing," and so it may turn out in your case. Let us see. In the *Western Tracts for the Times*, you may find the following:

"For it is deemed a just and scriptural presumption, that those whom God calls to the pastoral office, he also qualifies for the efficient discharge of its sacred duties."—(No. iv., p. 5.)

Bishop Stubbs—"I cannot persuade myself that God calls men to the work of the ministry who are not qualified to commence it." (Letter Feb'y, 1841.)

Dr. Winans—"To us, it is enough to know that, up to the close of the second canon, the only authorization of the Gospel ministry, accredited by the Church, was the designation of the party, whether apostle, evangelist, pastor or deacon, by the Holy Ghost, to the work he was to perform." (Sermon, p. 11.)

Professor Snow—"Most of the ministers who in the progress of Methodism have been called, and who have been extensively useful, have been taken from the lower and middle ranks of society, and had been brought up for the most part, in great destitution of intellectual advantages. There is meaning in these facts. 'Christianity is religion for the masses, and Methodism is especially the people's religion.'" (Progress, p. 240.)

What think you of these? Are they "respectable examples in the ministry of the Church?" I could greatly enlarge the list, but will forbear.

I have been struck with the force of these remarks of Mr. Beauchamp, and will submit them to your consideration.—Men who are in possession of little popularity, sometimes advance new and extravagant doctrines, in order to fix the attention of the gaping multitude upon themselves as prodigies of wisdom—because of the astonishing discoveries that they have made.—And it sometimes happens, that such persons become popular, in proportion to their extravagance. You have certainly made some wonderful "discoveries," and in anticipation of yet more astonishing developments, I subscribe myself yours.

Virginia. JUSTUS FACIO.

For the N. C. Christian Advocate.
Education—Mixed Schools.

Bro. HEFLIN: In my last I endeavored to show that mixed schools were indicated by the providence of God, and the separation of the sexes contrary to the ordinance of Heaven. In this number, I shall further the same thought, and add other arguments in favor of mixed schools. To separate boys and girls, is to part asunder those whom God has uniformly joined together—first, by ties the most tender, endearing and sacred; and secondly, by their mutual dependence and necessities. What tie of nature so strong as that binding brother and sister? They nurse at the same breast; are rocked in the same cradle; are baptized at the same altar; enjoy the same pleasures at home, and share alike the ordinary home sorrows; and are taught by the same Divinely appointed teachers—Father and Mother. This holy tie, this Divinely established relation is most unrelentingly broken and most heartlessly invaded, to the injury of both sexes. At the tender years of ten or twelve, so called "good breeding" impudently demands their separation.—They must not only go from the paternal roof and be placed beyond the direct influence of home, but must also be torn asunder, placed among strangers and forced, in their inexperience, to form new associations, often times dangerous and highly injurious. When or where, I would ask, does each so much need the strength of the one, and the pure influence of the other, as when away from their parents, surrounded by strange faces and new scenes? It is true the brother is the greater sufferer of the two by the separation; for the daughter is not so exposed to temptation, has a higher toned morality and a more intuitive knowledge of right and wrong, and has the Divine method, so far as having teachers of both sexes goes, maintained in the system of her instruction; but not so with the son; every thing by which he is surrounded is *masculine*—Male Teachers and Professors, male boarding-houses. The influence of one woman seated in state at the head of the table, only known as the housekeeper, distributed among twenty or one hundred boys, is all that is feminine in such schools. No sister whose smile of approval would be a stimulus to good, and whose sadness would be a reproof. The mere fact of

a brother's having the care of a beloved sister, would dignify his nature, expand his manliness, restrain the evil and develop the good of his soul. Is it wonderful that boys, deprived of home influences, with no female companions, inexperienced, with every thing around them rude, masculine and unrefined, should return home unimproved in manners, defiled in spirit, and by no means the gainers by their instruction? Is it not more wonderful that they maintain their moral character as well as they do? If it be said that this argument is not applicable to schools in villages and neighborhoods in the country where the pupils board at home, I reply, that the necessity is not so great for mixed schools in such cases, as home influence is not lost. Yet there is a necessity: If the family school is Divinely arranged, and therefore the wisest and best that could be devised, it follows that all our educational systems, fully to meet the wants of the children, and to result in the greatest good, must conform to this. Hence, the schools must be mixed schools, having both sexes as teachers and pupils. If it be admitted that it is best to educate brothers and sisters together, then it must be admitted that it is best to have mixed schools; for the admission drives us to the necessity of having no public schools, or having them mixed. The subject will be continued in my next.

J. H. BRENT.
Roxboro', May 18th, 1857.

For the N. C. Christian Advocate.
Ashes Quarterly Meeting.

Bro. HEFLIN: I have just returned from the third Quarterly meeting held at Jefferson on the 23-4th inst, for the Jefferson circuit.

I know not when I spent a few days so pleasantly. The scenery in crossing the Blue Ridge is grand and the country beyond is very fine. I reached the town of Jefferson about night, and next morning I found myself surrounded with mountains.

Jefferson is a very pleasant little village. The citizens are intelligent, industrious, hospitable, and kind. We had a large, attentive audience, but no special interest—no revival at our meeting.

Brother Haskew (P. E.) I think to be a noble-hearted man and a good preacher. I formed an acquaintance with Brother Haskew, and I know him but to love him.

A good number of the local preachers and lay-members was present at Quarterly Conference, and seemed to be very zealous in the cause of God. Taking all things together, I am not at all surprised to hear of the opposition of Bro. Hicks, and others of his Conference to the transfer of that territory to the N. C. Conference. It is a good country. But I cannot see how they can blame us for desiring its annexation to our Conference, provided they desire the change who live there. They belong to our beloved state, and their sons and daughters ought to be taught to cherish her interests, and love her institutions.

She has been stigmatized with the name 'Rip-Van-Winkle' long enough. Let her combine her forces, and march forth before the king in all her modesty and beauty with the daughters of earth and we fear not the consequences.

To say nothing about the ties that ought to bind the hearts of our people to the interests and institutions of home, self-respect requires it. If we do not respect ourselves we cannot expect them to respect us, who are our neighbors.

I do not intend by this letter to excite a spirit of transfer because that spirit is already awake. I believe that not only the church in Ashe, but those who have little or nothing to do with the church are anxious that the change be made. And I hope that not only Ashe, but all the counties in the state will see that a petition be sent to the next General Conference, asking for the state-lines to be the Conference boundaries.

Truly,
C. M. ANDERSON.
May, 28th, 1857.

Marks of Grace.

Dr. Sprague's *Annals* contains some account of Rev. Dr. Newman, of whom Cotton Mather said, he is "a very lively preacher, and a very preaching liver." A paper found among his writings entitled, *Notes or Marks of Grace* I find in myself, evinces that he attained a high state of spirituality. Read it: "I find that I love God, and desire to love God, principally for himself; a desire to requite evil with good; a looking up to God, to see him and his hand in all things that befall me; a greater fear of displeasing God than all the world; a love of such Christians as I never saw, or received good from; a grief when I see God's commandments broken by any person; a mourning for not finding the assurance of God's love, and the sense of his favor in that comfortable manner, at one time as at another, and not being able to love of such Christians as I never saw, or received good from; a grief when I see God's commandments broken by any person; a mourning for not finding the assurance of God's love, and the sense of his favor in that comfortable manner, at one time as at another, and not being able to love of such Christians as I never saw, or received good from; a grief when I see God's commandments broken by any person; a mourning for not finding the assurance of God's love, and the sense of his favor in that comfortable manner, at one time as at another, and not being able to love of such Christians as I never saw, or received good from; 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