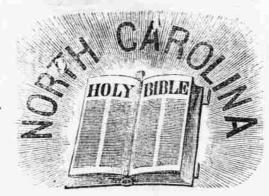
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ORIGINAL.

For the N. C. Christian Advocate "Calvinism vs. Arminianism," Reviewed .--- No. XXI.

REV. R. T. HEFLIN:

I have now before me No. xix, of P. T. P.'s communications: He is still on the subject of God's 'decree of election and reprobation.' In the consideration of the subject, he commences with the fore knowledge of God, he says on this point.

·1. The fore-knowledge of God estab lishes the Calvinistic doctrine of election. This, is however denied. . The Calvinistic' view of the 'fore-knowledge of God,' may 'establish the Calvinistic doctrine of election.' I allow: but, both are inconsistent with the Scriptural doctrine on these points. 'Fore-knowledge' is the foundation of God's decrees, according to the Bible, as is fully proved by Rom. viii, 28 -20, compared with Gal. iii, 7, 8. I Pet. i. 2. 'Election' follows faith in Christ as he is revealed in the gospel, as is shown by Eph. i. 3-14. Mark xvi 16. Rom. x. 14-21. God's knowledge, regards the 'number' of the 'cleet' no doubt: but, then his knowledge depends not upon his decree of 'election:' but upon the certainty of the faith fore-seen (Gal iii 7, 8,) in the persons whom he elects; and this is according to his decree grounded upon this knowledge, hence Christ says: 'He that believeth and is baptised, shall be saved.' And St. Paul confirms this when he treats on the subjects of 'predestination, election,' and the 'adoption of children:' affirming that all this is accomplished when, and even ofter faith is exercised. Hence he says: 'In whom also we have obtained an inheritance, being predestined according to the purpose of him who worketh all things after the council of his own will : that we should be to the praise of his glory. who first trusted in Christ. In whom ve also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were scaled with that Holy Spirit of promise.' Eph. i, 11-13.

P. T. P.'s representation of Dr. Clarke's views of God's fore-knowledge, is altogether erroneous. He says of him: 'We must either believe with Dr. Clark that God does not choose to know every thing. Now. Dr. Clarke (not Clark) does not teach that doctrine at all, but quite the contrary. See his views in his Commentary on Acts ii. 23; and especially, at the close of the chapter. In his concluding remarks as found here, he contends that God's knowledge is specifically exact, and free from confusion; not confounding 'contingent' with 'absolutely certain' things; distinguishing these, one from the other. It is true, he contends for the 'free' exercise of his conscience; but he nowhere declares, or even intimates, that he 'does not choose to know all things.' His views of God's knowledge concerning the 'contingency' of events; and also of events which he has determined 'absolutely;' demonstrate, that the Dr believed that God's knowledge extended to and embraced 'every thing,' or else he could not have a perfect knowledge of these different events; some 'contingent,' others 'absolutely certain : for, such a knowledge as the Dr. ascribes to God in these matters, must necessarily comprehend, not only 'every thing,' but every circumstance of 'every thing.' P.

T. P. contends that, 2. The immutability of God proves the doctrine of election.' The immutability' of God, has no doubt much to do in the salvation and damnation of men: but not as bringing about these events without the consent and co-operation of the saved, and the wilfull and unnecessitated unbelief and impenitance of the damned. This is clearly demonstrated; 1. By the Prophets, i. Isaiah: 'If ye be willing and obedient, ye shall cat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord has spoken it .--Isa. i 19, 20. See also Isa. v 1-7. 2. Ezekiel xviii 24-32. 3. Christ. 'He that believeth and is baptized, shall be saved; but he that believeth not, shall be danued.' Mark xvi 16. In all these places, and many more; God's 'immutability' is clearly involved, demonstratively like the Ephesians, was an election conshowing, that his plan of salvation is immutably fixed; not, because he has decreed that this man shall be saved; and that man shall be damned: but that those | 'chosen to a salvation through sanctification characters who believe shall be saved; and of the Spirit.' This is the more evident, those characters who believe not shall be from the verse following, where the apposdamned. Here, let it be observed, that the affirms that their sanctification through God's knowledge is certain as to the char- the spirit, and the belief of the truth,' acter saved, and the 'number' comprehend- was subsequent to the preaching of the ed; and also the characters damned, and gospel to them; and consequently, their the 'number' included: and this, not, be- election through these means; hence he bause he first 'fixed' upon the 'number' says : 'Whereunto he called you by our and then knew this becaues he so 'fixed it:' but, because he knew perfectly the number | Lord Jesus Christ.' Verse, 14. Noththat would believe, or not believe, and ing can be plainer therefore, than that therefore be saved or damned, according to their election occurred at the time of their the 'immutable' decree, that the believers | 'sanctification and belief of the truth.' should be saved; and the unbeliever It cannot be that 'sanctification' can be

should be damned. · 3. The fact, substantiated by experi- time "evidence" of itself, as P. T. P. ness of your conversion.

God acts upon the principle of bestowing His favors as He pleases, proves the doctrine of election,' Even so: for, the foregoing proofs demonstrate, that God 'pleases' to 'bestow His favors' upon those only who believe in Christ; and withholds them from those only who refuse to do so. No one, either among the purely remonstrant Arminians; and certainly, none among the Methodists; ever taught that God chose men to salvation on account of their 'deserving' it. The insinuation in this instance, is anti-christian in every sense. And this is true, if P. T. P. intends in this, to extend the insinuation, to all the variety of differences that take place among mankind, with regard to 'favors bestowed,' greater to some than to others ; for Arminians, and Methodists allow all this; with however, the distinct understanding that these 'favors' are regarded chiefly as earthly things. With respect to salvation or damnation; i. e. 'Election and Reprobation' to eternal life, or eternal death; all true Arminians, and all Methodists teachers, contend that a sufficiency of means of grace, is furnished to all to secure their eternal salvation; and that none need be damned; that their damnation is resultant from their final unbelief and rejection of Christ. They allow a variety here also, and conend that, while there are different persons, that those who receive but one may so use t, as to secure a reward, as well, though not as great, as those who receive five. Now, 'experience, observation and sacred history,' combined, show demonstratively, that the views here given, by P. T. P. are erroneous; and those just submitted in reply, are the only views which correspond with 'fact' in the case.

The care of 'Lydia' is fixed upon by P. T. P. to prove, as by a 'fact' of 'History,' that God first elects persons, and then works in them by his 'word and spirit the proper dispositions of 'heart' for salva ion. This case, and others to which P. T. P. alludes may be fully illustrated, by the different results of the preaching of God's truth to the Jews of old, and the Jews to whom Paul wrote. 'Let us therefore fear, lest a promise being left us of ptering into his rest, any of you should eem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.' Heb. iv 1, 2. No

Calvinistic election' here. 4. This doctrine is expressly taught in Holy Scriptures. Eph. i 3-5, 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated is unto the adoption of children of Jesus Christ unto Himself, according to the good pleasure of His will.' Now, if P. T. P. had pursued the apostles train of thought, he would have learned, that he taught hese Ephensians, that this 'immntable' decree of election, took effect, 'after' they had 'heard the word of truth, the gospel of their salvation; in whom also, after that they believed, they were sealed with that Holy Spirit of promise:' ver. 13. This demonstratively proves, that this Predestination' of these Ephesians 'unto the adoption of children of Jesus Christ unto Himself, according to the good pleasure of His will,' was predicated upon the foreseen faith (see Gal. iii 7, 8, compared with Eph. i. 11-13,) of these very persons; and that consequently, their election was conditional, and could only take place at the time they 'believed,' and thereupon, were 'sealed with that Holy Spirit of promise.' We learn also, from this view, that P. T. P. is wholly mistaken when he says.' The Arminian theory, is that faith and obedience are the cause of election.' Not so, but the condition upon which election is predicated.

The passage from ii. Thessolonians ii. 13, quoted by P. T. P. is to be interpreted in the same manner, and to the same sense, as the one from Eph. i. 4-5. And thus interpreted, it will prove demonstrably, that the election of these Thesalonians, nected with, and predicated upon the faith which they exercised in the 'belief of the truth;' for then it was that they were gospel, to the obtaining of the glory of our both the salvation of man, and at the same

ence, observation and sacred history, that ( affirms. The spirit may witness this, but surely, his work cannot be its own evi-

Yours affectionately,

PETER DOUB. Greensboro', N. C., Aug. 25, 1859.

For the N. C. Christian Advocate. Respecting the Church Von Should not Join.

What considerations should influence a person but recently converted to God in the choice of a church? This is an important interrogatory. It seems to me that the following questions should arrest the profoundest attention of such an one, and the proper answers to which should greatly influence his final determination:

1st. Which church will probably assist me most in using all the means of grace, with which God in the exercise of his exhaustless mercy and love, has surrounded

2nd Which church will throw the most safe-guards around my pathway through

the most useful? 4th. To which church, in the Provi-

3rd. In what church can I probably be

dence of God, am I most indebted for my present happy condition? I here take my leave of these questions

without further comment. Now for a few words personal to myself before laying before your readers a f w suggestive passages cepied from a Methodist work. As you are aware, brother Heflin, I was

reared by parents who were members of the Episcopal Church. It was, however, that is, you are bigots in the strongest under the 1 owerful preaching of a Methodist minister that my soul was converted, and that " peace of mind which passeth all understanding" was given unto me. Before joining the Methodist church, the above questions were calmly considered and conscientiously answered. It was a matter of too vital importance to suffer indifference or to justify an effort on my part to deceive myself by either their skinned. sensitive sophistries, or by plausible absurdities. Hence I was in earnest. Having had some taste for Theological studies whilst yet a sinner, and having read to ome extent the writings of the four leading denominations, I was perhaps the better prepared to make a judicious selection. But for prayerful and earnest reflection upon the four questions, I might possibly have been seriously damaged and to day be in the "wrong church." I was prayerful, however, and honest in my efforts to find the truth, and hence I was not deceived by that figurent of the brain, "Apostolical Succession "-the Episcopal Procrustian bed; nor did I commit the egregious blunder of supposing, that the mode of baptism was of such absolute importance as to justify any one in declaring (and of acting in character with the declaration) that without dipping there is no baptism, and consequently no right to partake of the elements of the Lord's Supper. I escaped the Scylla of prelatical delusion on the one hand and the Charybdis of dipping bigotry on the other. Thanks be to God! for the light afforded me in the early days of my christian experience. Neither was I stranded upon the deceptive sand-bar of "baptismal regeneration," nor did I settle down upon the quiet, metaphysical bank of 'predestination." But I steered clear of these breakers until finally having reached a home of comparative quietude and of much tolerance, I attached myself to that church, the main doctrines of which, as stated by its great founder, consist "in repentance, faith and holiness." The first of these being accounted by that greatest of all ecclesiastical statesmen, John Wesley, "as it were, the porch of religion; the next as the door; the third religion it-

Time, experience, more extended reading, a greater familiarity with the usages of the church, have satisfied me of the wisdom of my choice. I rejoice on nearly each revolving day that I am a member of the Methodist Church—a church, to quote your own felicitous phraseology as employed in a recent editorial, "whose history attests its origin to be from God and illumines the highway of holiness by which it is advancing onward to the bright day of millenial glory." But all this is prefatory to another question which is important and significant, to wit:

What church you should not join? I find this subject so clearly and forcibly considered in a small work which lies somewhat lengthened quotation from it. You will doubtless agree with me that the arguments are legitimate, conclusive and unanswerable. The extract here given, is from an excellent work on "Experimental Religion," by the scholarly and practical Rev. Dr. Rosser of the Richmond Advo-

"There are two reasons, at least, why you should not join any church that oppos

"2. Such a church of course, cannot afford you the proper spiritual helps to save your soul. It never did believe in your conversion, and consequently it is presumable that you never would have been more than a fashionable moralist, had you not been converted elsewhere; and so, should you now join that church, you must moderate your zeal to the standard of morality in that church. I make no exception; any church that opposes revi-

vals is not a safe place for you; indeed.

you had better join no church at all, than

such a church. "3. A word or twe to such as oppose revivals, and yet receive the young converts; and here I address both minister and people. Either these revivals are the work of man, or the work of Satan, or the work of God. If the work of man, you are right in opposing the work, but wrong in receiving the young converts. If the work of Satan, you are right in opposing the work, but wrong in receiving the young converts. But if it is the work of God, you are wrong in opposing the work, but right in receiving the young converts. In any case, you are wrong in part; and yet, in all cases, you do not hesitate to receive the young converts. I advise you, in future, when you receive these young converts, that for consistency's sake you forever hold your peace. But I am not willing to let this matter rest here. As you do receive the young converts, one of two things is certainly true; either you do not believe that they are soundly converted, and so you are willing to make up your church of any sort of materials. sense of the term,-or you do believe that they are soundly converted, and

"Nor will I let the matter rest here.-You say, this is not the work of God .-Well, what are you doing for the salvation of souls? If men depend upon you for spiritual direction, what direction are you giving respecting conversion? Are you not worldly? Are not the members of your church among the gayest and fondest votaries of fashion, dancing parties, and worldly amusement? Are you not ashamed to be found praying to Christ among his disciples at the alter for conversion of penitents, though you are not ashamed to be found worshipping at the shrine of fashion in the ball-room? Alas for the world, if you were the only guides?

hence you oppose the revival to conceal or

defend your own coldness, deadness, inac-

tivity, and formality in the cause of

"Nor shall the matter rest here. When were you converted, if indeed you have ever been converted? Most probably at the altar, amid shouts of an evangelical revival, at some protracted meeting or campmeeting; and yet you oppose the work! And so you deny the genuineness of your own conversion, or you have lost your first love; in either case, you are in the way to hell; and it is painful that you should seek to involve o hers in ruin.

"And yet one word more. You are ingaged in the most destructive hostility to God-worse than the most notorious profligacy-and, unless you stop and repent, your damnation will be the deepest in the gulf of hell. God have mercy up-

Now, Brother Heffin, that is plain talk -but how saily true. I well remember, how a revival that was progressing most gloriously for the cause of Christ in a village not an hundred miles distant from your "sanctum," was opposed and ridiculed by members of the Episcopal church. I remember too, how glad the Bishop was to "lay his hands" upon a goodly number of those who professed to be convertedthe largest number indeed, ever before seen in the church in that place-the first too that had been seen there for many years. And just here, before I close, let me give you a conversation that occurred on this occasion between one of the fabulous "succession" and a member of our church. The ceremonial form, called "confirmation," with all its Romanish looking accompaniments had been performed, the services had been closed, and the audience were quietly dispersing, when the "clergyman" in question said to the Methodist: "I tell you, I felt good to-night when I saw that "-pointing to the altar where the ceremony had been enacted. The follower of Wesley replied. "Perhaps we will send for Brother - again next year, and it may be that you will before me, that I am induced to make a feel good again "-alluding to the Methodist preacher through whose instrumentality those just "confirmed" had been converted, if happily they were converted.

> Yours in Christ, PHILO-JUNICUM.

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The highest mountain in the world is Mount Everest, in the Himalayas. Its "1. Such a church denies the genuine- height is 26,000 feet, or five and a half miles above the sea.

Highest Mountain.

From the N O. Ch. Advacate. Foot-Prints Across the Continent. No. VII.

Saw-palmetto-Trains and herds-Antelopes-Llano Estacado-Fort Lancaster Pecos River-Sight and Smell-Strange mountain Scenery-Camanche Springs-Hot days and cold nights-Betting the bottom dollar-Emigration -Lympia-Grand Pass-Dead Man's Hole-The Dogtowns.

We left Heward spring after breakfast, and pursued our journey through the day without any special incident by the way. The country is poor, dry and rocky. The only growth is a dwarfish mezquit and a species of palmetto with a long serrated leaf, commonly called in S. E. Georgia-" saw-palmetto."

We met several government trains, a herd or two of horses in transit from Mexico to the interior of Texas-mere scrubstock, not of much value anywhere.

In the afternoon we saw a great many antelopes, in different squads among the hills; but, as usual, they were too shy either for close inspection or successful

The mountains continue-seem to grow higher-and, if possible, more wild and

The views are panoramic-perpetually shifting-vet always desolate. We have here uniformity of change-a monotony of variety-hill, mountain, vale, cave, gorge, canon, precipice-all alike in loneliness and sterility-the very nakedness of ruin. Finally, after ascending a mountain, we enter upon the southern extremity of the Llano Estacado or 'the Staked Plains,' and, on looking back, a very remarkable have immense roots-exceeding in size and change appears. The mountains, through | number those of many large trees. which we had been toiling, are seen no more-the innumerable summits seem blended, the points and crags and inequalities are lost, and there lies before the gaze almost a perfect plain. The change is most marvelous; it is however only the magic of elevation.

These letters are likely to grow tedious. I must therefore omit details of night-encampments, description of scenery, and the every day events of this long tedious trir. Selecting from the mass of materials enough for a few letters, I will sum up in a closing epistle my views of the country, its wants and prospects.

Fort Lancaster, the next point of interest, was reached about noon the 26th of May. After crossing the plain we came suddenly upon the most frightful descent upon the whole route. The road has been cut out of the mountain side, and runs along upon the brink of a precipice of awful depth. To go down in safety requires all the help and precautious for such cases

made and provided. The Fort is upon the valley below, and consists of adobe houses, mainly, neatly arranged, and constituting cool retreats from the almost intolerable heat of this region. The thermometer I think was 104 on the day of our arrival. The wind, confined by the mountains, was pouring like a torrent through the vale; and yet, in passing over deserts of sand a rock, had become so dry and hot as hardly to effect the temperature at all. Nevertheless, to one in the shade, it was very refreshing.

Here we dined, changed teams, and set out afresh. In a few miles crossed the Pecos river-a deep, muddy, brackish stream-and travelled late at night in order to find a place open enough for a camp. In this region the Indians are very troublesome, and the traveles must needs be wary. The mules were tied fast-some to the bushes and some to the wheels; a double guard was stationed, and the rest of the company went to rest. Fortunately we were not disturbed.

Very early we were up and off. The poor mules were supperless, needed water, and a few miles ahead was a famous spring and plenty of grass. The spring is called

Escondido, which means hidden. At the feet of a mountainous pile of volcanie rock, the waters break out; but are so concealed by bulrushes and flags as to be invisible, until by a circuitous path you reach the very rock from under which they flow. When you have found it, before you drink, you will have to settle a serious controversy between sight and smell. The sulphurous odors which come up from the muddy bed right below, will sicken you and tempt you to turn away; but the bright water, clear and cool, looks so inviting, you will conclude that although in bad company, it must itself be good and pure. Sight supported by long thirst will carry the day; you dip and drink and then find that the argument is on the side of smell. The nose is a hetter judge than the eye. Alas !- in this world of delusions-goodlooking things are not always pleasant.

"All is not gold that glitters." In the evening we reach the other stage, encamped and waiting for us. While waiting for us, the driver had killed a fine buck, and after camping together that night-we had a feast of fat things in the morning; venison steak, after feeding a day or two on jerked beef, is savoury-

The mountains are changed in from, and constitute a remarkable feature of this region. They are circular, conical, smooth, oblong ridges with abrupt terminations, now undulating like the waves of the ocean, vonder towers one grav and venerable: while around, in a group, are several others of various attitudes and dimenisions, all of one family-making you think of an old man and his household. There is one like a centre-table in a parlor, yonder is another, solitary and alone-he seems to have fallen out with him, and set up for himself-and presently you may, see long smooth stretches of mountain like a fortification with a grand old gateway in the centre opening to some .feudal stronghold beyond; while, on every hand, there are towers, temples and domes--tumuli, pyramids, and monumental piles--you feel at last as if you were among the grand old relics of some primeval world.

On the 27th we reached Camp Stockton, better known, however, as "Comanche Springs." This is a new military post, located in an open plain, and as yet has the most extemporaneous arrangement for tne accommodation of the soldiers. "Shanty" is the term employed in the East to express the lowest style of a human dwelling; but the stick affairs here are of a lower grade still-too low to be described. For the present, the place is called a camp. The men were busy, however, erecting houses-a sor of concrete, a cross between a stone building and an adobe. Water is abundant and very good; but the supply for fuel is a little curious, consisting almost entirely of the roots of the mezquit bushes. Strange to tell, these little dwarfish bushes

The kindness of Lieutenant Sherman and Mrs. S., I shall not soon forget. We dined with them, and in view of long abstinence, felt most pleasantly recruited.

Here we dropped some of our passengers; and, as the number left was too small for two stages, we were crowded into one. Six mules were hitched, and eight more were driven a-head. We had two outriders-one to drive the loose train, and another to ride by the one in harness; the last was armed with a large whip, with which he kept the team excited. His blows were hearty and frequent. We traveled two hours, eight or ten miles an hourstopped, and rested; changed teams, and proceeded in the same order.

At night we camped in as bleak a place as could well be found. The winds were fierce and cold. The nights contrast strangely with the days. The sun is tropically hot; but, when you lie down to sleep at night, overcoat and two good blankets are no incumbrance.

We stopped at Barilla Springs for breakfast. Found there a large train of emigrants. Two ladies came down to the stage to talk with Mrs. P. The oldest said she was moving simply to follow her daughter; the daughter said she was following her husband. I inquired into their history a little. They hed moved from Tennessee to Mississippi; then to Texas, now to California.

I said, "I suppose you will go next to the Sandwich Islands ?"

The young one replied, with some spirit, If I ever get to California, you may bet your bottom dollar that I'll never move

The emigration from Texas to California is very heavy. The Atlantic States vield thousands to Texas; and Texas, in her turn, sends them to the Pacific; and, to my astonishment, I find scores here about to come back to Texas. An American humanity is a restless one; most commonly, one move unsettles a man for life. The mountains along here are wild and

grand. I suspect they abound in iron ore They will make you think of Balbec, Thebes, Palmyra or Tadmor; in the wilderness, the silence, solitude and desolation of antiquity seem to brood over the scene. Fallen columns, demolished temples, towers in ruin, patches of old fortifications, palaces deserted, remnants of architectural grandeur still mouldering in sad decay. A thousand similitudes like these force themselves upon your fancy as you look out upon the fantastic shapes about you. The stillness is sepulchral. Solemnity steals over the mind. The rattling of the coachwheels has an irreverent sound, which jars upon the feelings like laughter in a gravevard. All around is rugged, bleak desolation. Vegetation is dead, as if nature sympathized with the ruin of ages, and meant to add her spoils to the mournful

Finally, we reached a spring called 'Lympia," around it was a little verdure; and here, for the first time for a long while, we saw some deer and antelope. They had doubtless traveled to find water.

Here we enter into "Grand Pass," the only outlet through the rocky barriers of this melancholy region.

We got through as the sun was setting; and, on the right was a long broken ridge of mountains, with sharp rocks, shooting up like steeples and spires - and above were | 9.251.

\$1.50 a year, in advance.

clouds, rolling and tossing with the wind -the reflected light likened them to smoke and flame, ascending from a city on fire We thought of Moscow and Kremlin .-Thunder bellowed from the darkening sky -lightnings flashed-the wind blew a gale -and we thought a storm of rain was coming. A few random drops fell, and all but the wind was still. That raged on. We had reached Fort Davis, where we camp-

From Camp Stockton to Fort Davis is one hundred and twenty-five miles. The road is generally very fine, and the scenery grand. We passed a place called "Barrel Springs,' and stopped to dine on a rocky hill, where the only fuel to be found was the trunk of a decayed cabbage-tree, otherwise known as Spanish Bayonet.

In the afternoon, we came to "Dead Man's Hole." a most revolting name for a spring of the best water on the route.

The mountains along here are lovelylive-oak abound, and resemble an a pple orchard in the order of their growth. Some of the mountains are naked, others are covered with dead grass, very yellow in the sun-light; others, spotted all over with these orchard like trees. The vallies are poor generally, and naked. In them are to be found those curiosities of the West " Dogtowns."

The prairie dog is a marvel in natural history. These little animals live in communities. They burrow in the ground, and a pile of dirt marks the mouth of every habitation. Some of them are mere villages, others may be classed as towns, and others as cities. Nothing but population, however, marks the difference. The architecture is all of one pattern.

The dog is about as large as a "fice nine days old. To see one of them curl his tail over on his back and run for his hole, makes one think of "Tom Thumb" in regimentals. Bold and brave as he affects to be, he never barks till he gets home and feels secure of his retreat below. The sound of an intruding footstep brings every inhabitant to the door, and the chorus of barks is wonderful. A litter of a thousand hungry pups would resemble it very much. The towns in which they dwell are not laid off in lines, yet I noticed that their holes were about equi-distant every way. I presume they live on grass, at any rate where they are numerous no grass is left. The earth is naked as a high-

The most remarkable fact about them remains to be stated. The rattle-snake. and a species of owl, (very much like the common screech-owl) dwell with the dogs. These all live together in peace and friendship. Of this there is no doubt-I saw the owls go in and come out; the snakes were lying by; neither seemed afraid of the other, and those who had dug down and made thorough examination --- assured me

that every house contained some of each.

One night we stopped to camp close by one of these towns—the passengers were spreading their blankets-when Bro. Simmons, whose legs are long, and served him well that time, leaped up and backwards, and cried out, 'look there!' A rattlesnake in coil rung out his peculiar defiance and stood ready for battle. No sticks were near; a pistol was the only chance-it was too dark to 'draw a bead' on him-but the second shot finished the

G. F. PIERCE.

## A Heathen's Rebuke,

A valued friend relates to us the following interesting and authentic anecdote: A man of great learning and talents, but an unbeliever, was travelling in Manilla. He was escorted by a native of rank, and as they were about starting, the native, with the refined politeness which characterizes the orientals, requested the white stranger to pray to his God.

This was probably the only thing he could have been asked to do, without being able to comply; and on his declining, the native said, "Well, some God must be prayed to, so you will excuse me if I pray to mine."

"Full many a shaft at random sent, Finds mark the archer never meant"

And it was in this case. The unbeliver was rebuked by the heathen, and the man of science, who had gone there in quest of natural curiosities, returned, having found the "pearl of great price." His next visit is to be with the missionaries to preach Christ. -Ex.

## Increase.

The official reports make the increase in the Wesleyan body for the past year as follows: In Great Britain, of members, 15,706; on trial, 25,541. The fact that multitudes have been lost through deaths, removals, &c., shows that at least 40,000 persons must have been united with the Church during the last year. The affiliated conferences-Canada, Eastern America, and Australia-report an increase of