NORTH CAROLINA CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPI. COPAL CHURCH, SOUTH-RUFU S T. HEFLIN, Editor,

VOL. V---NO. 14.

RALEIGH, TUESDAY, APRIL 10, 1860.

Business Notice. The North Carolina Christian Advocate, an organ of the General Conference, and of the North Carolina Conference of the Methodist Episcopal Church, South, is published in Ralsign, every Tuesday morning.

published in Kalking, every Tuesday morning.

Subscription: --\$2 a year, strictly in advance.

Althoritising: --Per square of ten lines or less, for first insertion, \$1. For each subsequent insertion 25 cents.

All the business of the Office, including advertising, is conducted strictly upon the cash system.

ORIGINAL. For the N. C. Ch. Advocate. The Extent of the Atonement. THEORIES NOTICED.

To those who deny that Christ died for all men, the question is often presented-then for whom swers we propose to discuss in this article. In the "Great Supper," a little work written by Dr. Fairfield, and published by the Presbyterian Board of Publication, and which next the conference and caution in changing the established usuage of the church. That I the established usuage of the church. That I

1st.-" Christ died for believers," p. 91. Taking this statement in connection with other parts of this work and to regard it in harmony with the great object and professed design of the author in its production, that is, to state and vinmust be regarded as intending to teach in this to be an old man, not from the wisdom form of expression that Christ died only for be- and logic of his artilcle, for it is sadly deficient in lievers. To this view of the extent of the atoning | both; but from the exceeding sensitiveness which

work of Christ, we urge the following objections.

If Christ died only for believers, then he did not die for any one; for naturally, all are unbelievers. And if this theory of the extent of the atonement be true, they must forever remain unbelievers, for they cannot believe without the aid of divine grace, grace cannot reach them only fits cannot reach them.

2d.—If Christ died only for believers, then he

3d-If Christ died only for believers, he did their experience." not die for any who were then, or who are now, When a man is compel'r to use personalitie unbelievers. For men to become believers, then, to weaken the force of an recom's argument, h they must believe a lie, and receive, as an article must be hard run indeed, to the spirit and per of faith, a positive ustruth. What rational man sonalities of the argume... I feel profound con

tention and purpose to save by his death was lim- men as Josiah.

when they come in positive conflict? Christ shed his blood are called his church. As | mark that the desire for an increase of Bishops the writer believes in a limited atonement, it is generally grew out of a spi it of discontent with is composed only of believers. For in no other moved in his disposition by such motives as these. way can be reconcile this with his fermer state. So far as I know he may have been prompted ment. To this theory of the extent of the atone- only by the holy desire of being Bishop of the

vation, all those who were not members of the ling me (of) writing a libel against his constituchurch at the time that Christ died. For, if tion, he goes on to advocate the propriety of dis-Christ died only for his church, all who were not content with established usuage and recites many members of his church at the time of his death, instances in which it resulted in good. Let me have no chance for salvation. This is evident repeat the quotation which he made for my benunless they can be saved in some other way, than | cfit; "Oh, consistency! thou art a Jewel! I am through the atomement of Christ. What then | free to admit that in the instances mentioned the who have been brought into being and invested might be named they have resulted in harm. He with immortality since? According to this the- alludes to my letter on "The Southern Circulation ory, they must be lost. No provision was made of Northern Periodicals;" and charges that in that for salvation. Christ shed his blood only for his article I advocated change and was therefore incomchurch, and they were not, and could not have sistent, I am not. I advocate change when been members of his church then, because they there is sufficient reason to believe it would refrom all hope of salvation all who have lived since with church usuages which already work well

being a doctrine of the gospel. Now, the writer | it already done for the Church? What is the must either admit that Christ died for some who | origin of O'Keliyism and | Protestant Methodism? were not members of his church; or, he makes "Let well enough alone," is an old maxin, but the actions of men in becoming members of his neverthless a good one. in which he rejects conditional salvation, or his ness of his position : theavy, limiting the extent of the atonement to the members of the church, is not true. He may Bishop. take either horn of this dilemma, but hang on one

3.—The writer states, "That those whom Christ died to save, are those who actually experience his salvation, page 94. perience his salvation," page 94.

To this we would reply, that as a theory, it cannot be true, because it limits the benefits of Christ's death to those who had experienced salvation at the time of his death. This is evident from the | thodism, for abrogating a system that has producfact that the number whom Christ purposed to save by his death, according to this theory was | And for what? For the aboption of a doubtful limited to those who had an experience of salva- theory. Not simply making an experiment which tion; and as those who were not born could have | if it did no good, could do no harm; but taking a no experience of salvation, it is evident his purpose to save could not extend to them.

4.-If this theory be true, no one has experienced salvation since; for there was no provision made for them. It follows, then, as a necessary sition of the wisest heads of the Church as well consequence, that all who profess to experience as my "old head." I reviewed these reasons in salvation now are deceived. It cannot be true my last, and I will notice them again. that they experience what was never provided, and enjoy what was never given. This theory, then, strikes a death blow at the joys, hopes and prospects of the whole church of the present day; for their experience is deceptive, and their conscionsness of religious joy, is not to be relied upon.

But a final objection to this theory, in any as-

For the N. C. Christian Advocate. Ridgeway Letters. No. 7. Bishop for every Conference—Josiah of Maple Grove.

Mr. Editor:- In to-day's Advocate I find Justah's rejoinder to my reply, to his article on a "Bishop for every Conference." I did not intend writing anything more upon the subject, but I feel it my duty to rebuke the personalities in the article of to-day's issue

The portion of the article to which I specially object, is the following: after noticing a remort of mine, he goes on to say :- "Well, this is about what I should expect from a young man with an did he die ? If the atonement was not made for old head on his shoulders-from a youth with the all men, then for whom was it made? If salva- wisdom, experience and caution of age, from a tion was not provided for all, then for whom was it provided? These questions have received a boy with the prudence, judgement and love of things venerable which naturally pertains to gray great variety of answers from writers who con- hairs." Throughout the entire article he includes tend for a limited atonement. Some of these an- in such expressions as, "young old man," sage

this question is responded to by the author in the have not the age and experience of some men, I admit, but that I am at the same time, free to express my opinions I fully believe. Does he complain that I was not born earlier; or that one born so live should dare join issue with the aged and experienced Josiah? If the former, it was a matter over which I had no control; if the latter, dicate the doctrine of a limited atonement, he I shall dare to do so still. I conclude Jesiah

he manifests at a reply from a young man. Such language as I have quoted above is unbecoming a man of age and experience. Is he one of those poor jealous creatures, you sometimes find who are always attempting to keep young men under their feet? I have seen such in my life. I respect honorable old age but at the same time old age through atonement, and the atonement not hav- should respect itself. The Bible says; Parents ing been made for them as unbelievers, its bene- provoke not your children to wrath! Old age often serves to oblite rate from the mind lessons learned in early life, or it might not be necessary for did not die for infants, idiots and heathen, who me to call the attention of the aged and cross cannot believe, and of necessity they are lost, un- Josiah, to the language of Pitt in reply to Walless they can be saved without the death of Christ. | pole ,-" The atrocious crime of being a young This no one professes to believe, who believes in man, which with so much spirit and decency the the doctrine of atonement. Hence this theory honorable gentleman has charged upon me, involves the soul-revolting, God-dishonoring doc- shall neither attempt to palliate or deay; but trine of infinit damnation. Who can believe it? content my-c' with wishing that I may be one What soul does not turn with disgust and loath- of those v v. : follies cease with their youth, and not of that number who are ignorant in spite o.

can receive a theory that involves such revolting tempt. I trust the church will never be wanting in young men of prudence, to guard her from the 4th -If Christ died only for believers, the in- injuries she might receive from such reckiess old

ited by his fore-knowledge of man's faith, which | A great ado is made about my expressions at fact the writer positively denies, on page 57, and opposition to controversy with him. He must in paragraph 18 of this book. How does the wri- have an exceedingly obtuse mind, if he cannot see ter reconcile one part of his theory with the other | how a man my be opposed to a thing in the gengeneral, and yet in favor of it in particular in-2.—The same writer states that those for whom stances. He is very much incensed at my reevidently his design to teach here, that Christ shed established usuage, or was a development of his blood only for his church, and that his church Y ung Amer can sm. I did to say that Jesia's was Diocese of North Carolina But in expressing I.—Because it excludes from all chance of sal- hinself as dissatified with my remark, and accusbecomes of the millions of souls then unborn, but | change resulted in good; but in many others which were not in existence. This theory, then, excludes sult in good. I am opposed to experimenting the day on which the atonoment was made, and enough. I should judge from his illustrations, all who ever will live from this time to the final that he would have us tinker on the government of the church like Geo. Stevenson on the Steam 2. But again, this theory makes salvation con- E gine, until it is perfect. What would such exditional, which the writer positively rejects as not | perimenting lead to in a few years? Weat has

church, the governing principle in determining I come now to the discussion. The question the question for whom he should die. This gives between us is this :- Should there be such an into man a power over the divine plans and purpo- crease in the strength of the Episcopacy, as to ses which we Arminians never thought him to give a Bishop for every Conference? This is the possess. Either, then, salvation is conditional as issue Josiah takes the affirmative and adduces we teach, and then the writer's system is not true, the following arguments (?) to prove the correct- to confine myself to less space. B. F. LONG.

1. Many persons never saw a live Methodist

2. They are blessings, and therefore should be 3 They are, with the present arrangement, com-

Here they are. These are the tremendous reasons given, for changing the whole poli v of Meed effects at which the world has stood amazed step from which we could not recede, a step that might ruin the church-a measure that might crush all the energies of the Church and blast ber

1. The first reason given for the increase was, that many persons never saw a Bishop. To this I replied that they were none the worse off for that. Josiah says, that they are worse off or the Bishops are not good men, for if they were good men a person would be benefited by seeing them, and that I may hang on either horn of pect of it, is involved the absurdity, that salvation | the dilemmea I choose. I am compelled to hang must be experienced, professed and enjoyed be- on neither. May not a Bishop be a good man fore it is provided, as the reason for, and as the and they not be benefited by seeing him. I adlimit to its provision. Who can swallow such an | mit that the fact that a blessing does not benefit absurdity as this? We confess we cannot .- may not always be a reason why it should not be conferred; but my position then and now is the Such theories are too absurd to be rational, and same, that we do not need Bishops for the purthat which is not rational cannot be Scriptural, pose of the pastorate. If we wish to make them for God the fountain of all reason, cannot act un- pastors of the people, we must have more than reasonably, nor reveal that to rational man which one for a Conference. The preachers and Pre-ARMINUS. | siding Elder's are sufficient for all the purposes of | the ocean the Pastorate. Beside; would the sight of a man Hyde Co., N. C.

after he is made Bishop, be more beneficial than before? Is he not just as great and good while a Circuit Preacher, as he would be after his elec-

posed, is, that they are blessings, and therefore should be increased. To this I replied, that the gotten. argument was based upon the assumed premise that all blessings confered benefits in proportion confered benefits in proportion to their increase,

Some blessings confer benefits in proportion to Bishops are blessings; therefore, Bishops

would confer benefits in proportion to their in-

Now I ask if the argument is valid? Josiah from his apparent acquaintence with the canons | supplied by some of the ablest pens in our conof logic must know that in the above syllogism | nexton. there is an undistributed middle, and therefore the conclusion does not follow. Many blessings may confer Lenefits proportionate with their in-ercuse and at the same time Bishops may not do have been constituted regular agents for the it. He assumes what remains to be proved— "Institute." The subscription price of the that Bishops are one of those blessings which con- Journal is \$2, per annum, and each minister is for benefits in proportion to their increase. I ex- authorized to retain for his services, 50 cents on pect to show before I conclude this letter, that

they are just the contrary.
3. The third reason given was, that Bishops under the present arrangement did not have time to acquaint themselves sufficiently with their work to do it well. This I again deny. I do not see but the appointments are made very judi-ciously. If the Bishop with a council ing Elders who understand all the wemen, cannot make the appointment think it hardly possible that the work done to the satisfaction of Josiah. 1 reason why appointments cannot be properly made with the present arrangement. Let Josiah show where such great blunders have been under:
I am not cogn z nt of them.

Now we objections to the change: reason why appointments cannot be properly

Now my objections to the change:-Jesiah says I have never show, and to which he The purposes f r which he would have the change made, or at least one of them, could not be met without you elect a Bishop for life, or a great number of y ars, and that, therefore so far as the Bishop is concerned, there is the direct and nositive destruction of the itinerancy. It would also be setting an example, which, in my opinion, would soon lead to a local itincrancy, if not an entire distruction of the system. Josiah thinks differently. Very well, I am entitled to my

there would be a temptation to seek the office for the honor it confered. Josiah says, the desire to be a Bishop is not an unfoly ambition. I admit that it is not wrong to desire to be a great and good man, but the ambition to be a Bishop merely for the honor of the other is unholy. Josiah knew my meaning and should not have played uponwords. Under the present arrangement the temptation may exist to a limited extent; under the system proposed it would exist to agree execut vocale. The arriele was quosed from the Payette-Under the present plan, we have all the good with less of the evil. Let us not therefore adopt to is in the bounds of my creak, and as I have another which, while it has more of evil, has no received several inters of anguary with regard to

For the N. C. Ch. Advocate. Union of Spirit and Matter.

While pausing over the vast and boundless fields of appearances and objects, following and peoping in at their mysteries; I could but admire, and feel a secret thirst in acquainting myself with them blend in plastic conformation and harmonious dependences with their Primo-genitor. Spirit pervades the realms of immensity, stirred from its awful fountain it moves upon its primal inhabitant, matter, which floats as a mere visionary speck in profuseness throughout the boundless regions of space. Spirit with omnific hand is now ready to write in flaming scrolls; matter is spread out like one vast unfolded sheet of worlds. They unite, and the Universe breaks from its areana of darkness into light, myriad worlds seek their places in the heavens, the aurora and meteor course the vault of ether. Here is a naion of spirit and matter, a creative, recuperative union. The life giving power pervades the utmost vast recesses of animate and inanimate existences, building them into piles, where order, beauty, harmony and grandeur prevail; or crumbling them into ruins, sometimes in powerful convulsions, or gentle wastings. This planet of ours, once a molten sea, vielded to the tread of this giant, the mountains shot up from its fiery interior heavenward, and hills, valleys, lake, and plains intervene. Again, in the spring-time of his journey, the earth, thawed from its icy arms by the genial rays of the sun, and quenched of its thirst by the gentle dewdrop and shower, burst ferth in beaming vigor; clothed in a foliage of green, and carpeted with flowers of manifold colors; tribes of bird

beyond the hill, and the rivers go bounding to

For the N. C. Christian Advocate.

To the Members of the N. C. Conference. BRETHREN-You are aware that at the last antion to the Episcopacy? Would it not do a man | nual session of the " Educational Institute" of as much good to see Josiah now, (if he is a the M. E. Churel., South; held in the city of preacher,) as after his election to the Diocese? I / Atlanta Ga., in July 1859, that body, after think so. I do not think then, that for the mere due deliberation, exemined conditionally, upon purpose of giving the people an opportunity of the publication of a Journal, under their auspices seeing a live Methodist Bishop, we should revo- and control, expressly intended to favor and foslutionize the whole polity of the Church. We terthe great educational interest of our church, and need them to appoint the pastors, but not to be to spread the benefits of popular science, and pastors themselves. 2. The second reason given for the change pro- our people, while the endearing claims of a pious

Those conditions having been fulfilled, the Educational Compares to whom was entrusted to their increase and by the illustrations of fire, the future imagement of the Journal, proceeded food and water, showed that the premise was false and therefore the conclusion did not follow. In his rejoinder, he says, he did not say all blessings (Rev. J. The fact that the did not follow in the services of a little water with the conclusion of their work, secured the services of a little water with the services of a little water water

> type, by one of the best printers in the South. Each number will contain about 60 pages of reading matter, much of which will be original and

By a recent official act, designed to secure it as wide a circulation as possible, the Itiuerant every subscription procured and forwarded to the Society and Treasurer, Green B. Haygood, Esq., at Atlanta, Ga. As this publication supplants no other recognized organ of our church, and is intended to be an efficient auxiliary in promoting the great cause of education, as well in our Common, as in our High Schools and Colleges, and ul', in subordination to the claims of religion, and the authority of Heaven, we cannot but hope that our brethren of the North Carolina Conference, and those of her sister Conferences, South, will cheerfully give their best efforts to advance and

kindness, due to all sister denominations, or fail 1. The destruction of the itinerancy, which its favor their praise-worthy efforts to promote the same great interests which it espouses. In Geor-

no other public duries with "gladity give a promi-uent place to the chains of the Johnand," Prof. W. H. C. Trace of Aubarn, Ala., has been, since the mangananoa of the enterprize, and still remains, general agent for the work. In conclusion, allow us to say, we have sent the mit, a copy immediately, to may gentleman who will account the agracy tendered, and on the

With trace and regard very truly years, A. JEANS, Ch. Lid. Com.

'Texas in Berth Caronna." It may be remembered by some that an article under this caption appeared last fail in the Ad-

3. My third objection to the change was that it in the Associate, would materially increase the expenses of the There is a body of elevated low lands, not church. Josiah cannot understand how it is mirj Swangs, scretcing from Neese river economy to pay a man three hundred dollars to across the under they give to near Pamileo work one week, when we could get his labor firty river. Those lands are from 15 to 55 mass from two weeks for eighteer hundred. I reply that Newbern, and are pearstrated with invigable it is cheaper to pay a man three hundred dollars streams, the Newse, itay and Paninco rivers, and to do a job and let him perform it in one week. Sunth's and Trent vice as, in Craven, and South, than pay him eighteen hundred and keep him at and other creeks, in the amort county. The sort it all the year. I have my argument on the is from a few inches to 6 and 5 feet deep and ground that we only need his services to make stand affirm that, in places, it is to test deep. It the appointments, which is true,

4. My fourth objection to the change was that it would occasion more difficulty in the stationing room than now exists; that the partial about the same thickness, I mean 12 or 18 inchknowledge of the Bishop would come in conflict | es, and under this, blue tout clay of the very with the better judgment of the comeil and there | liest order about the same thickness, and then, would be a bung jury. Josiah asks if that ob- in a great many places examined, shou much in jection does not bear against the present system? Various stages of incompletation. Turkeyl, it is answer, yes, to a hinted extent. Under the believed that much much use it as the whole arenplan which he proposes, it would exist to a much some 100,000 acres as least. The east is very greater extent. Let us retain the plan that pre- rich and the man easy, especially the base, would sents the least difficulty.

I am sorry I have been compelled to make this

tue fortainty of these lance is lete sendom surpas article so long, and hope in the fature to be able | sed and their durability, we mark, never. There are hundreds of acres, in different parts of them, both in Cravan and Beaufort, now in cultivation and the yield is from 8 to 20 bbls, per acre. I have been informed by several persons that one gentleman measured off one acre, 20 bbls. and a fraction; another gentleman 17 bbls, and a fraction. I am satisfied, and I think that I speak advisedly, that the medium best quality will produce, under good cultivation, from 10 to 12 bbls.

These lands are easily drained and cleared it is believed that \$2 to 3,50 per acre will drain them, and that they will pay for cleaving the first year. I will not vouch for this. But I know that they are drained at a small expense compared with their fertility and with some other lands far up the country not intrinsically worth, perhaps, half so much. They are cleared without gruboing and are tilled two and three years without the plow. Corn stuck in the mellow soil with a stick, and chopped out two or three times with a hoe grows luxuriously and yields from 5 to 10 bbls. I saw with my own eyes one field cleared and tilled thus, (it was its first year) off of one acre of which, I am satisfied, 10 bbls could have been gathered. In fine, it is the best body of thoroughly from the ocean to the Tenuessee line and have been in fifteen other States.

These lands are well timbered with gum, and poplar, and in places, with cypress and birch ; grasses and reeds abound in different sections .-The range for cattle especially is better than in any other part of the State. Grazing might be

made a good business. here at Cherryville and vicinity, 30 miles from Newbern, it is as healthy, in my opinion, as any part of the State East of the mountains, except tune their vocal harps, the zephyr spring up from the sea-shore. The river is from 5 to 8 miles

healthy. A number of farmers have settled on | in response to this appeal! Amen. their lands in the midst of the swamp and assure me that, so far, they have had good health. We have farmers here from Hyde, Tyrrell, Currituck, Bertie, Chosan Perquimons, Washington, Pitt, Green, &c., and from Mississippi and Louisanna. The health of course, varies in different neigh-

These lands sell remarkably low compared with prices are advancing.

duce fine wheat and tobacco.

But let those who want to leave the State and all Cherryville, March 28, 1860.

For the N. C. C. Advocate. The Washington City Church. Washington, D. C., March 21, 1860.

DEAR BROTHER :- The success and perils of the Methodist E. Church South in this city are matters of great and intense anxiety to me, particularly at this time. It is well known to you as well as to the public generally, that I have been eagerly engaged for the last four years exerting myself in a most extraordinary manner, to sustain Southern Methodism in Washington City trying to convince our people that the reputation of the whole Church demanded that we should have here, at the Metropolis of the Metropol have here, at the Metropolis of the Union, a re- | ing words :presentative church in every way worthy of our great and influential christian organization. Our pose, of mankind, are elected; nineteen in twenty southern friends at this point and these who vi-sit here occasionally, concur with me in this opin-what they will: The reprobate shall be dammed, on, and we all agree that the interest of the do what they can." church. The friends of the church in this absolute predestination. community, as well as the members, have watch- 1 calmiy affirm it is a fair state of the case; d with eager anxiety my efforts, and come daily | this consequence does naturally and necessarily soth members and friends, that my proposition Augustus Toplady. are appeals to the presences and laymen, were beave the young man to be corrected by one that nost reasonable and liberal, and that if they re- is full his match, Mr. Thomas Olivers.

engaged (and for this reison. I have become so. You may say, "O, but they will only do what anxious and restless within the last two months,) is good." Be it so: Yet the consequence stands list mind, respecting the success of the work .- Predestination, as relating to the elect, is that tion to the preachers and laymen, and as you tell tion : Let us now consider the latter :ted representative Metropolitan Church-a desi- (Chap. 1.) In other words,deratum, in my judgment essential to your prosperity and usefulness in this city, and to your repmation as a church abroad." This feeling, dear brother, is beginning to prevail among our friends here and if something is not speed y done to arrest it-to turn back the tide, we h ll suffer in no small degree, you may rely upon it. Just at this point too, our enemies step in and use the unfavorable omens against us, with terrible effeet. No one will fail to see how such potent arguments may be used to our prejudice under

such circumstances. Now I cannot give up this work. It is of too much importance to the Church, and to the reputation of the great Southern Methodist family to which I belong, and to which I am so tenderly endeared, the ties of which can never be broken until death steps in and severs the connection; and therefore, I once more earnestly and importunately call upon every friend of the church, to come forward at once and do something, however little, for the cause. Let us erect the church this year-it can be done-it must be done. A number of our lay brethren have visited us this year, and after hearing all the facts, and having viewed the ground, they tell me enthusiastically, "send out an agent to the South, and we will help you-our people must help you-we must build the church without delay-here is my mite, and I will work for the cause when I go back home."

Now in conclusion, I propose to every preacher belonging to our church, that if they will at once, collect 25 cents from each member (some will give more, cheerfully) belonging to their charge, (or from one-half of them) and send the amount to me, I will give each one (preacher) a copy of the General Conference Engraving just as soon as it is finished, which will be, under the blessing of God, the first of September next .land, take it all in all, I th ink, that I have ever This Engraving, when finished, will be one of seen; and I have traversed this State pretty the most attractive and beautiful engravings in the world, and every Methodist of course will want one. If the preacher cannot give this matter his attention and will turn it over to some active layman or sister belonging to his charge, and if such an one will perform the duty, they shall receive the engraving. If the sum be reasonably large, I will give two copies of the engraving nstead of one. A donation of 25 cents from The health, what of that? On the Neuse | each member will be equivalent to a donation of

Permit me to urge upon every one who may

and other sections, I am assured, it is quite | of every lover of the church to give something | person or thing, to which he has given, or in yet

Yours, most truly, WILLIAM T. SMITHSON.

P. S.—I still renew my proposition to send any one who will remit me \$5, three copies of low me to say to one and all, consider well this subject, much is involved in it. I have told our their intrinsic value. Some 25,000 acres have friends in this community, and our enomies too, changed hands in the last twelve months at from that the southern people—Methodist people—83 75 per acre to 87 50. 84, 5 and 6, have were the most patriotic and liberal people in the been the prevailing prices. New \$7.50, 8 and world, strongly attached to the church of their 10 per acre are asked and readily obtained. A choice, and unwavering in their devotion to few small bodies, from one to three or four hun-Southern Methodism, for the reason that it was dred acres can be bought at \$5 per acre. But the only true and genuine Methodism in America. Will you not make these assurances good? Some of these lands, I am satisfied, will pro- Think of the damage that would be done our whole church should you fail to aid me in this unbelief." Say unbelief and impeniency, but great and necessary work. Oh! this work must not sin. For "God had predestinated them to "where is your southern patriotism and liberality pository, and Fareir Menthly," which we hope will meet with your grateful approval. As its name imports, it will be issued non-thly, and will in the information by letter. My address is the further information by letter. Wy address is laboring in behalf of the great and others are laboring in behalf of the great missionary work.

Bay River.

I am laboring in behalf of the great and important work, just as Doctor Schon and others are laboring in behalf of the great missionary work. The two great enterprises bear a similar relation to the great Southern Methodist family, and the whole church should feel alike interested in both. Will not all give me a helping hand and be glad? I am sure they will.

MISCELLANEOUS.

The Consequence Proved.

[Apart from local and temporary considerations the following extract from Wesley's Works, vol' vi. r. 140, is pertinent and useful at the present

soon after printed, concluding with these follow-"The sum of all is this: One in twenty, sup-

Church requires that such a church should be | 2. A great outery has been raised on that ac-

erected here without delay. To delay the work | count, as though this was not a fair statement of the will be but to damage our cause, and our future | case; and it has been vehemently affirmed, that prospects, and I may add, our reputation too, as no such consequence follows from the doctrine of

o enquire of the success of my appeals to the follow from the doctrine of absolute predictinaa the Conferences was feasible, and should have Indeed I have not leigure to consider the matonma nded itself to the preachers; and that my ter at large: I can only make a few strictures, and

dly desired that the Methodist E. Church South | 3. "When love is predicted of God, it implies, hould have a local habitation and a name at the (1.) His everlasting will, purpose, and determirederal Capitol, they would most certainly and nation to save his people." (Mr. Toplady's Tract, theerfully respond tavorably to said appeals.

It becomes my duty to inform the friends of a natural consequence, even of this, that "all he Church and of the enterprise in which I am these shall be saved, do what they will."

that a number of our good and influential south- "Election signifies that sovereign, uncondit on ern friends in this city are becoming Jukewarm al, immutable act of God, whereby he selected and suspicious, owing, they say, to the slow pro-grees that I am making, and the seeming indif- ditional! From hence then it undeniably folerence that pervades the public southern Methos .ows, "these shall be raved, do what they will."

They come to our church and bring their fami- irreversible act of the Divine will, whereby God ies, and contribute to its support because they determined to deliver a certain number of men are southern men, and think our church ought | from helt." Ergo, [therefore,] a certain number to be sustained here. They pertinently say to | shall infallibly be saved, do what they will. Who me, that "if your own people do not sympathize can deny the consequence?" with you, if they do not help you, i they fail to "Not one of the class can period, but they

respond to such appeals as you have made, why must all necessarily be saved," (Chap. 3.) could I go out of my way to give you my in- Can any assert this, and yet dony that consequence, duence and support? I am naturally inclined | -therefore all the elect shall be saved, do what to go to another church." They further say, they will? unless you would say, it is the propo-"that by this time, you should have received at smoon uself, rather than a consequence from it. least two thousand responses to your last proposi- 4. So much for the former part of the ques-

me you have only received two hundred and six- "Hatred ascribed to God implies a resolution This dont look like success, there can't be not to have mercy on such and such men. So much enthusiasm in the south in behalf of South- . Esan have I hated, that is, I did from all eterern Methodism, and in favor of your contempla- may determine not to have merey on him."

I by my dire decree did seal His fix'd, unalterable doom; Coosign'd his unborn soul to hell,

And damn'd him from his mother's womb. Well, then, dees it not follow, by unavoidable conquence, that such and such men, poor hated Esau in particular, "shall be damned, do what

Reprobation denotes God's eternal preterition of some men, and his predestination of them to destruction." And is it possible for them, by anything they can do, to prevent that destruction? You say, "No." It follows, they "shall be damned, do what they can."

" Predestination, as it regards the reprobate, is that immutable act of God's will, whereby he hath determined to leave some men to perish. And can they avoid it by anything they do? You affirm they cannot. Again, therefore, it follows, these "shall be damned, do what they can. "We assert, there is a predestination of particular persons to death, which death they shall inevitably undergo;" that is, "they shall be damned, do what they can."

"The non-elect were predestinated to eternal death." (Chap. 2.) Ergo, [therefore,] "They shall be danned, do what they can.' "The condemnation of the reprobate is neces-

sary and inevitable." Surely I need add no more and add it to the soap and sulphur mixture. this head. You see that, "The reprobate shall be damned, do what they can," is the whole burden of the song. 5. Take only two precious sentences more,

which include the whole question :-"We assert, that the number of the elect, and also of the reprobate, is so fixed and determinate, that neither can be augmented or diminished;' (Chap. 4.) and, "that the decrees of election and reprobation are immediate and irreversible."

From each of tacse assertions, the whole consequence follows, clear as the noonday sun, - | season of the curculio's ravages is past. Therefore, "The elect shall be saved, do what they will; the reprobate shall be damned, do what 6. I add a word, with regard to another branch

of this kind, charitable doctrine. Mr. Toplady says, "God has a positive will to destroy the reprobate for their sins." (Chap. 1)
For their sins.' How can that be? I positively assert, that (on this scheme) they have no sins at all. They never had; they can have none - still have a formidable enemy; the more formidable \$10 to the pastor, the value of the engraving be- For it cannot be a sin in a spark to rise, or in a because it exists among the ignorant classes, where stone to fall. And the spark or the stone is not it rules by falsehood! because it is sacrilegiously more necessarily determined either to rise or to covered with the cloak of religion. Its smile is receive this circular letter, to attend promptly to fall, than the man is to sin, to commit a rape, or wide, the water salt and breeze refreshing. Fish its claims, and let me have a favorable response adultery or murder. For "God did before all the smile of Satan. This enemy, young me , that the man is to san, to commit a rape, or adultery or murder.

to give, being. God himself did "predestinate them to fill up the measure of their iniquities i such was his sovereign, irressistible decree, before the foundation of the world. To fill up the measure of their iniquities; that is, to commit ev ery act which they committed. So "God decreed s the "Methodist Pulpit South," postage free. Al. | the Jews to be the crucifiers of Christ, and Judas to betray him." [Chap. 4.] Whose fault was it then? You plainly say, it was not his fault, but God's. For what was Judas or ten thousand reptobates besides? Could they resist his decree? No more than they could pull the sun out of the firmament of heaven. And would and punish them with everlasting destruction, for not pulling

the sun out of the firmament? He might as well

supposition] was equally impossible, "But they

are are punished for their impenitency, sin, and

do it for this, as for their not doing what [on this

\$2 a year, in advance.

positively ordained them to continue in their dindness and hardness of heart." Therefore their not repenting and believing was no more a sin, than their not pulling the sun from heaven.
7. Indeed, Mr. T. himself owns, "The sins of the reprobate were not the cause of their being passed by; but merely and entirely the sovereign

w.li and determinating pleasure of God."
"O but their sin was the cause of their damnation, though not of their preterition;" that is, God determined they should live and die in their sins, that he might afterward dann them!

Was over anything like this? Yes, I have read omething like it: When Tiberius had determined to destroy Sejanus and all his family, as it was unlawful to put a virgin to death, what could be done with his daughter, a child of nine years old? Why, the hangman was ordered first to deflower, and then to strangle her! Yet, even good Tiberius did not order her to be strangled "because she had been dellowered!" If so, it had been a parallel case; it had been just what is here affirmed of the Most High.

8. One word more; "I will obviate," says Mr. T., "a fallacious objection, How is reprolation reconciliable with the doctrine of a future judgment? There needs no pain: to reconcile these wo. No pains? Indeed there does: more pains ban all the men upon earth, or all the devils in hell, will ever be able to take. But go on: "In the last day, Christ will pass sentence on the nonelect, (1,) Not for having done what they could not help; but, (2.) For their wilful ignorance of fiving things; (3.) For their obstinate unbelief; (4) For their omission of moral duty; and (5.) For their repeated iniquities and transgressions.

He will condemn them, (1.) "Not for having done what they could not help." I say, Yes; for having sinned against God to their lives end But this they could not help. He bad himself decreed it; he had determined they should continue impenitent. (2., "For their shirl ignorance of divine thongs.' No; their ignorance of God, and the things of God, was not wilful, was not originally owing to their own will, but to the sovereign will of God; his will, not their, was the primary cause of their continuing in that ignorance. [3] "For their obstinate unbelief." No; how can it termed obstinate, when they never had a possiitity of removing it? when God absolutely decreal sefore they were born, that they should live and lie therein? [4.] "For their omission of moral uty; that is, for not loving God and their neighour; which is the sum of the moral low. Was it. hen over in their power to love God and their eighbor? No; no more than to touch heaven with their hand. Had not God himself qualterably decreed that they should not either love God or man? They, therefore, they are entlemn differ what they could never help. (5.) "For their repeated iniquities and transgressions." And was it ver in their power to help these? Were they not predestinated thereto before the foundation of the world? How then can the judge of all the earth consign them to everlasting fire, for what was it effect his own net and deed?

I apprehend, then, this is no fallacious objection, but a solid and weighty one; and defy any man living, who asserts the unconditional corne of reprobation or preterition, (just the same in effeet.) to reconcile this with the scriptural doctrine of a future judgment. I say again, I defy any man on earth to show, how on this sel cine, God can "judge the world in righteousness."

How affecting was the remark of that world's idol, Theodore Hook, when, for the last time, he oined one of those gay, festive parties which he had so frequently culivened by his wit, and was surrounded by friends, not one of whom ever saw him again! Seeing his own figure reflected in a mirror, he suddenly exclaimed, "1 sec I look as I am, done up in purse, in mind, and in body, too, at last!" So is every attempt to obtain happiness without a sure foundation of religious principle.-It is but pursuing the wind, or shooting without

Curculio Remedy.

The following receipt for preserving plums from the ravages of the curculio, is said by the N. Y. Observer to be a sovereign remedy : To one pound of whale oil soap, and four our

ces of floor of sulphur. Mix theroughly, and dissolve in twelve gallons of water. To one half peck of quick lime add four gal-

lons of water, and stir well together. When fully settled, pour off this transparent lime water, Add to the same, four gallons of tolerable

strong tobacco water Apply this mixture, when thus incorporated with a garden syringe to your plum or other fruit trees, so that the foliage shall be well drenched If no rains succeed for three weeks, one appliestion will be sufficient. Should frequent rains occur, the mixture should be again applied until the stone of the fruit becomes hardened, when the

Garibaldi-Bold Words.

Garibaldi, lately addressing the students of the University of Pavia, thus spoke of the cause of his country's ruin: "In the midst of Italy, at its very heart, there is a caucer called papery-11. imposture called popery. Yes, young man, we and oysters abound. On Bay River, in places, at an early day. May God put it into the heart time, determine and direct to some end, every priest, with few exceptions."