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Business Notice.

THE NORTH CAROLISA CERISTIAN ADV Subscription:-82 a year, in advance. All

ner All the insveling preachers are Agents;

open accounts are kept with them, apon consists of prompt settlements at Conference.

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ORIGINAL.

THE EXTENT OF THE APONEMENT --- THE

SCRIPTURAL ARGULANT.

coals of the corth shall see the salvation of as I believe, scripturally,

he did not falfile prophecy, and is therefore the "Layman's" work, and afford some the did not falfile prophecy, and is therefore the "Layman's" work, and afford some and its acts had such a character as to insert the additional that their bodies were tenned to the old lend.

They are among our most thus, one remembers that stayly transport the useful ministry as the columns of our dollars, have been given by North Carolistic many the existence of a fine of the old lend. Mesiah—the Mesiah foretold by pro- marks on this subject.

for all as the prophets who wrote and spoke | are more immediately in coived in the main pre lived he would, then the argument lead me far too wide of the mark I have in from fulfilled prophecy, for the truth of view; and, indeed, would require a votample of revealed, and inspired truth by journal. The latter will enable metumbles into ruius. We must either then to concentrate the views I entertain, to a admit a general attacement or give up the considerable extent, and at the same time argument from prophecy for the truth of reach the main points, essentially requisite

2nd The argument from first "doba" In the discussion, i shall therefore, se-says behold the Lamb of God that taketh lest, out of many things, some, which I gway the sin of the world." "He is the doom to be essential to a full development "God so loved the world that he gave his only begotten son that whosoever believeth on him might not perish but have ever-

tion can the language employed by inspiras. That the atonement, if any is made, must tion, in these quantions from the sacred | be INFINITE. That the "Sufferings" of Scriptures, be made to teach a limited the atoning victim must be INFINITE .atonement! It is the esamon and only That as human nature was "finite," it language of universality. They are the could not endure "Infinite Suffering," and only terms known boall language by which, | consequently, there was a necessity that | a universal thought can be conveyed. "All the "Divine Nature of Christ should sufmen" - "every man" - "the world" - "the | fer." whole world." Could any form of words This is the sum total of the book, so far be employed to feach more forcibly the as the main principles of the system are doctrine of a general and universal atones concerned. There are, it is true, some

ted construction, by teaching that he died, the system. for all men, and also for the elect. "Who L.—The first item in this system is :is the Saviour of all men and especially of That the Law that was given to Adam in then that believe." Now all Calvinistic Paradisc, was " Lafinite." This is affirmwriters a hait that believers are the elect; ed by this writer in the following terms: or that the elect are believers, and if so " Nothing, save an infinite atonement, Christ is the Saviour of all and especially could have satefied the requisitions of an of the elect. Then it is evident that the infinite law, trampled under foot in the term all men does not mean the cleer, for face of the universal' p. 297. in the sense of making provision for their in which this same principle is involved. 2.—anormen entry in the sense of making provision for their in which this same principle is involved. 2.—anormen entry in the resources of our salvation; the check in a special sense, so This is the central principle of the system; that they are brought into its personal en- without this, all others must crumble and joyment. Against "He is the propitiation for our sins and not for ones only, but also for arises, is it true "that the law of God is the sins of the whole world." By the term | infinite ?" Here the Layman and I difour sins in this passage the apostle meant fer. He takes, necessarily, the affirmative, believers, or the elect, and he assures us and I the negative side of this question. that Christ is the propitiation for our sins, As, therefore, this is the central point in but does he limit his work of atonement to this discussion, so it must domand our sehelievers? Evidently not; for he states rious and prayerful attention. If, in this "and also for the sins of the whole world." discussion, I shall succeed in my argnp. 226. He thus places the extent of the atoning ments, to show the absurdity, and consework of Christ, beyond question eavil, or quently, the fallacy of this main point; controversy. To fimit these terms to the then will it follow, inevitably, that this elect is an unwarrantable perversion of the bold superstructure, must fall to the ground; language of Scripture, and without a par- and consequently, the entire system must allel in the construction of the language of be repudiated. The arguments are many, any other class of writers.

atonement is derived from that class of affirmed.) and require close attention. I of a conflict, and a terror, and a pain, un-Scriptural passages, in which the atones must make a selection, lest I should be bement is contrasted with the fall-and the trayed into too great a prolixity of diseasreign of grace with the reign of sin. All sion. That the law of God could not be man had turned to his own way, and God siderations: both Isid upon him the iniquity of us all. | 1.—Because God could not be presum-Now the term all means evidently the same | ed to have given an infinite law to a finite | nersons, when it is said that God hath laid being, if the principles of justice and equiupon him the iniquity of us all, as when it ty were to enter into the transaction. is said, all we like lost sheep had gone Justice, in a legislator or administrator

of Christ's atomement by making it as broad created intelligence.

of Adam's sin only reach to the elect. ARMINIUS. Ruleigh, April 25th, 1860.

REVIEW OF "THE SUFFERINGS OF CHRIST. BY A LAYMAN." NUMBER 1.

REV. R. T. HEFLIN:-I have seen several articles published in the sebject being. In calling attention to the Scriptural ar-

In calling attention to the Scriptural arfrom a limited atomement we would notice: ous, and calculated to mislead the simple, 1st. The argument from, prophecy. The if not to involve them actually in hereprophets universally speak of the atone- tical notions concerning Christ and his ment to be made by Christ as a general work. I have thought that the examination absorberst, as an atonomeat to be made and of this work, at this time, demands more provided for the race. "The seed of the attention than it has as yet received. With round shall bruise the Serpent's head." a view to the interests involved, and the In the soud shall all the nations of the concern that mankind have in the subject costs by blassed." This prophetic promise of Christ's sufferings, I have concluded to eridently referred to Christ as coming of farnish a series of articles for your paper; the family of Abraham; for if it did not, it and as far as my limited opportunities will has never been verified in fact. "All the allow, discuss the subject carefully, and,

"Look unto me and be ye saved And, here, I must say, I find a consideril ve en leaf the earth; for I am God and able difficulty in the management of this there is none else." "The mountain of discussion, from the fact, that what investhe Lord's have shall be established above tigation I can make, must be done, in the the tops of the mountains, it shall be lifted absence of books of reference, and the aid above the hills and all people shall flow in- of library advantages. My official duties to it." Behold sayeth the Lord I will call me altogether from home, ten out of make in this mountain a feast of fat things | eleven weeks, so that I have no opportunifor all yearde." "I will give thee the ty of consulting my library at all. Add to headher for thine inheritance and the utter- this, that on this large district, I have, and most parts of the earth for thy possession." can have, but little leisure to devote to this Tipor him was laid the iniquity of us all discussion. I must, therefore, as a necesand by his stripes we are healed." sity, draw chiefly, and in some instances. Such is the voice of prophecy in regard exclusively, from my own resources. Howto the extent of the atomement of Christ. ever, this may be, I doubt not, but that I Now if he did not make atonement for all shall be able to point out some errors in

not follow this writer, chapter by chapter; Buragain if he did not make abasement but take up for discussion such topics as 2nd The argument from fact. 2 day

lasting life." "He sent Christ into the structure of this entire volume is erected, the world through him might be saved." as essential principles of the entire system, "God would not that any should perish viz: That the Law that was given to but that every man torn from his evil way Adam in Paradise, was Infinite. That and live." "He, by the grace of God, its "Requisitions" were INFINITE. That tastedd eath for every man." "He gave the "Pebt" incurred by original sin, was

collaterel principles which grow out of And let it not be said these terms mean these; but cannot be of any additional only the elect. Inspiration has guarded force, and must be construed so as to harng dust the application of this rule of limi- monize with these as the cardinal points of

(and not barely one, as an examiner of can-Bed. A third argument for a general didates for the ministry, once on a time

astray. "As in Adam all die, so in Christ of law, would, must induce him to adapt therefore could not perform an act, that the quality of law to the capacity of the | would or could draw such a result after it. "Wherefore as by the sins of one man being who was to be subject to its action. All his capacities being finite and exceedjudgement came upon all men unto con-demnation, so by the righteousness of above the capacity of the subject, either to one the free gift came upon all men unto comprehend, or to accomplish in obedience, no foundation for the assumption, that the ment for the valuable present of the beauthouse and capability or to accomplish in obedience, and the ment for the valuable present of the beauthouse and capability or to accomplish in obedience, and the ment for the valuable present of the beauthouse and capability or to accomplish in obedience, and the ment for the valuable present of the beauthouse and capability or to accomplish in obedience, and the ment for the valuable present of the beauthouse and capability or to accomplish in obedience, and the ment for the valuable present of the beauthouse and capability or to accomplish in obedience and capability or to accomplish in observable and the capability or to accomplish in observable and the capability of the capabi justification of life." "We judge that if its requirements, must be unjust, especials of Adam. and added to this, all man tifal picture of the "Southern Bishops." try of the gospel and too often to poverty, grean on and labor, carrying their cares dying of stanvation. The life currents ity of forming a correct opinion of, and Christ died for all, then were all dead." ly if it draws along with it, any penalty kind, was infinitely criminal. The turpi- I prize it very highly. I have personally because the love of God constains them. with them to the grave, leaving their chil- that should flow into the veins of all those proper application of gospel preaching. Where sin hath abounded grace hath for delinquency. An infinite law given tude of an offence, is principally derived known them all. I have been all and fatten S. they have but few equals and no superiors much more abounded." The guilt of all to a finite being, has all the elements of from the nature of the law violated, and pleased to possess so life-like a memorial who had gone astray was laid upon Christ—all who died in Adam are made alive in all who died in Adam are made alive in a first and is of a character that no finite are not true save in a very few individual has been the instrument of your salvation are not true save in a very few individual has been the instrument of your salvation are not true save in a very few individual has been the instrument of your salvation are not true save in a very few individual has been the instrument of your salvation are not true save in a very few individual has been the instrument of your salvation are not true save in a very few individual has been the instrument of your salvation are not true save in a very few individual has been the instrument of your salvation are not true save in a very few individual has been the instrument of your salvation are not true save in a very few individual has been the instrument of your salvation are not true save in a very few individual has been the instrument of your salvation are not true save in a very few individual has been the instrument of your salvation are not true save in a very few individual has been the instrument of your salvation are not true save in a very few individual has been the instrument of your salvation are not true save in a very few individual has been the instrument of your salvation. —all who died in Adam are made alive in Christ—all who are condemned through Christ—all who are condemned through Christ of finite capacities could possibly obey.—

Adam's sin, are justifiable through Christ.

Adam's sin, are justifiable through Christ.

Thighly appreciate your kind Now, as both the law and the transgressor of it, were limited and finite; no criminality could attach to this delinquency high-Such a law, therefore, could not be enact- er, or more expanded, than the nature of

the the time for renewal, and respectfully requested to renew subscription, by a cross name of the first representative of the race—are be consistent with and ministed to the renewal and respectfully requested to renew subscription, by a cross name of the first representative of the race—are atoned for by the second representative of pacities of the subject; but also that its re- 2.—Another cogent reason is, that no the race. If the atonement is limited—the quirements are reasonable, and such as the cause can produce an effect greater than fall is limited?—if grace is limited sin is subject not only may observe and do, but litself. No stream can rise higher than its

sults, were infinite.

laws are, in these passages fully set forth, with the reasons on which they are preclearly, that he has suited to it, nam's ma- such a requirement, ture, physical and moral; so that in the observance of it, He has contraplated the follows conclusively, that the demark of observance of it. He has contemplated the highest and best interests of his creatures. Adam's sin could not be infinite, and can be infinite. Now it is simply impossible in the matter: This is a demonstration, that in the consti- | sequently, This is a demonstration, that in the consti-tution of his law. He had special regard to b.—No penalty of an infinite character than ever. They inside upon having some-ting of his law. He had special regard to be here goes a paper at a venture. time and me may the had special regard to the particle and necessities of man. could be justly laid upon human nature, ting else—some worthy time, (as they are ling from \$150—and yet these very young could be really affected by it? Norrathat I Somewhat irregular but always refrome, Such an adaptation, is proof irrefragable, nor be berne by anyone substituted to see the visits of the North Corolli and Carlo Such an adaptation of the North Corolli and Carlo Such an adaptation of the North Corolli and Carlo Such an adaptation of the North Corolli and Carlo Such and Such an adaptation of the North Corolli and Carlo Such and that the law given to finite intelligence, is for the penalty of the law, brought (so to speak), to the level of this 3, - ANOTHER PRINCIPLE INVOLVED IN finite being's abilities; and must, therefore, he viewed in the light of a law limit- CHARACTER TO BUMANITY, TO WHICH

condition and abilities of man. A law thus constituted, evinces at once, pages 226 and 297. That this is assumthe supreme goodness, wisdom and purity ing no much for humanity, appears of him who is its author; and shows clear-

Following summary of principles, viz.—

Then shall five the Lord thy tool with all the results of the deliaquent.

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Then shall five the Lord thy tool with all the results of the deliaquent.

Then shall five the Lord thy tool with all the results of the results of the results of the same of the results of t properliation for our sins and not for ours of the scheme of this writer. I shall, thereonly, but also for the sins of the whole world." The is the true light that lighteth over your man that research into the world."

1.—THE UNSOUNDESS OF THE FOUNDovery man that research into the world."

ATION UPON WHICH HIS THEORY EVI-

Beyond those they could not go up to this tripes. But he that knows not, and did these requirements were greated (so to speak.) by the allof "heart, soul, strength and mind" of the subject, it follows, either the "all," in these capacities; conserved the exercise of the "all," that required the exercise of the "all," the property of the system in this regard, would not endanged the existence, nor even the characteristic plants. A line consideration. I cannot comment this village, the lart of Massing the property of any of their interests.—

Then she would not endanged the existence, nor even the characteristic plants. It is possible to ponder. Says the property of stripes. But he that knows not, and did the characteristic plants. Then the committed make the committed make the committed make the property of any of their interests.—

Then she would not endanged the existence, nor even the committed make the ponder. Says the part of the property of any of their interests.—

Then she would not endanged the existence, nor even the committed make the property of any of their interests.—

Then she would not endanged the existence, nor even the committed make the property of any of their interests.—

Then she would not endanged the existence, nor even the characteristic plants. I know a file prospertly of any of their interests.—

Then she would not endanged the existence, nor even the characteristic plants. I know a file prospertly of any of their interests.—

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Then she would not endanged the existence, nor even the characteristic plants. I know a file prospertly of any of their interests.—

Then she vould not endanged the existence, nor even the part of the part of a transfer of a Uniform source plants. The part of the part of a threat of allows, of the int the "Debt" incurred by original sin, was speak.) by the arror "near), som, strength and mind of the subject, it follows, either sort of rational constructions for this regard, were interest, and mind of the subject, it follows, either and mind of the subject, it follows, either and mind of the subject, it follows, either the required; and to whom non have constituted much, of him they will ask the more. That the atonement, if any is made, must

his Maker endowed him. See 1 Cer., zv: 41, 42. Matt. xxv: 14.—5.—Consequently, all the arguments ba-

following terms: owed for his single self, an infinite debt."

which he approves, we have these words : " In the account which is given of it, (i. e. Christ's death), "we behold all the systems of a deep and dreadful endurance, of an agony, which was shrunk from, even | led into infinity only by the ceaseless tide by the Son of God, though he had all the of eternal ages." p. 297. strength of the divinity to uphold himgiven way, and which, while it proved that ration or extent of sufferings. we like lost sheep had gone astray—every infinite, will appear from the following conthe strength of the sufferer was infinite, n its guilt and in its evil, was infinite al-16, 243

> involved. The erroneousness of this will appear from the following considerations: 1.—Because man is a finite being, and

These passages fix the meaning of the ed by a legislator of infinite rectitude, nor the law and the subject under it; in as much, term all, when used to describe the extent be required of him, to be observed by any therefore, as the law and the subject under it, were both finite in every respect, so does as when used to describe the consequences | Equity is another principle that must it follow, that the guilt consequent upon of Adam's sin. That atonement is as universal as sin—the remedy is co-extensive govern the conduct of a finite boung. Equilimited and finite as the law and its sublimited and finite as the la with the disease—the blessing is as wide ty, with regard to law, does not only con- ject. Now, this being so, it follows con- lest to many persons, I dare ray. But for more than seconds jour dollers on the hand necessity and trouble, help him, and Jesus no whoare in other Conferences, the 29,323

> either the comprehension or observance of transgressor himself. Finite only from fi- party start in full motion. nite can proceed.

it could not claim of delinquent humanity. The preference of religion are sally up pleacher becomes through disease or action ext General Conference ought to transfer ought to hear us. St. Paul resures us that the law of God more than that humanity was capable of grievel: they cannot think of dancing to dent superanneased, he will receive ST11, to the North Carolina Conference, especiis "holy, just and good,"—Hom, vii: 12.
See also, 1 Tim, i: 8. Compared with public of performing an act infinite in its absorbed to perform the performing an act infinite in its absorbed to perform the performance of the performanc Psalms xix: 19. The excellencies of God's | nature, so, it could not be infinitely culpus

ed in its nature and results, to the limited | IT CAN BY NO MEANS BE ENTITED P.

1 .- From the fact, that man's nature ly, that He regarded the nature of that and faculties are raised to a higher elevabeing, whose life was to be regulated by tion than the condition of man in his conthis law. A law, therefore, of limited re- nections with law, will authorize. Infini-

ATION UPON WHICH HIS THEORY EVIDENTLY RESTS.

The foundation upon which the superThe foundation upon which the super-

as these capabilities themselves were.

4.—From these reasonings it evidently follows, that neither was the law itself included an anomal and the process of the infinite atmosphere are considered in the control of the process of the infinite atmosphere are considered in the control of the process of the infinite atmosphere are considered in the control of the process of the infinite atmosphere are considered in the control of the process of the infinite atmosphere are considered in the control of the process of the infinite atmosphere are considered in the control of the process of the infinite atmosphere are considered in the control of the process of the infinite atmosphere are considered in the control of the process of the control of the process of the infinite atmosphere are considered in the control of the process of the infinite atmosphere are considered in the control of the process of the infinite atmosphere are considered in the control of the process follows, that neather was the law used infaire, nor its legitimate requirements so;
the infinite atometer of Christ. The Liator gave to Astam, was altogether such as
afficiency of the processor of the position in society, that the law which the Creator gave to Astam, was altogether such as
afficiency of the processor of the processor of the processor of the processor of the position of the processor of th ator gave to Adam, was altogether such as righteous, and their condition in as varied accorded with the finite abilities with which a character as can well be conceived.—

set upon the practices assumed by this writer are erroreous, and therefore not valid.

Such, then, is the state of the erse with regard to the law as given to Adam. To him, therefore, as a finite being, was a law of the requisitions of justice in the regard to the law as given to Adam. To him, therefore, as a finite being, was a law of the requisitions of justice in the ministry, and on the law as given to Adam. To him therefore, as a finite being, was a law of the same Gospel. From the postures you have an idea of the same sagraments and ordinances, and the same discipline to teach and govern and the cause of God, and you leave but a small margin for saving. Now I am no advocate for a fill enter incomplete to the same discipline to teach and govern and the cause of God, and you leave but a small margin for saving. Now I am no advocate for a fill enter incomplete to the same sagraments and ordinances, and the same sagraments and ordinances, and the cause of God, and you leave but a small margin for saving. Now I am no advocate for a fill enter incomplete to the same sagraments and ordinances, and the cause of God, and you leave but a small margin for saving. Now I am no advocate for a fill and liberal giving of their substance to the same sagraments and ordinances, and the cause of God, and you leave but a small margin for saving. Now I am no advocate for a fill and liberal giving of their substance to the same sagraments are double to the same double of the same sagraments are double of the same sagraments and ordinances, and the cause of God, and you leave but a small margin for saving. Now I am no advocate finite to teach and govern and the cause of God, and you leave but a small margin for saving. Now I am no advocate for a fill and liberal giving of their substance to the same characteristic fill and liberal giving of their substance to the same characteristic fill and liberal giving of their substances. sed upon the principles assumed by this | 2.-It also contradicts the Bible docgiven, every why sailed to his limited onpacities, recognizing his matility to do any
not of obstance which an infinite, law is
presumed, might require.

Considers the "requisitors of justees in
the annually increasing debt
of the land that deep sease
in this time, so we will bid
thought which that caused me to sit down
other hand, I do not believe that to keep
them hands that the same glorious hope of immortality.

Now, when this is the state of things,
and when in the North Carolina Conforthem hands that the pen
them hands in the North Carolina Conforthem hands that deep sease
of the hard that deep
sease the more faithful
of this time, so we will bid
other hand, I do not believe that to keep
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damned, unless there are degress in incould have satisfied the requisitions of an infinite law, trampled under foot in the face of the universe. The vicarious suifering of an insect of the field, and the vicarious sufferings of legion of angels would infinitude to creature sufferings, infinite duration is necessary. They can be swel-

The Bible makes us acquainted with quite another law, in Matt. xi. No infinite sufferings there indicated, either in du-

atonoment was necessary. Yours affectionately PETER DOUB. Fayetteville, N.C., April 25, 1860.

[BY REQUEST.] BISHOP JANES -- SOUTHERN BISHOPS. New-York, Nov. 27th, 1859.

Yours fraternally in Christ. E. S. JNAES.

ling to make a mockery of their own reli- able and willing to care for him.

dicated. The her of God, therefore shows on account of the inequitable character of wishout it. The musicians are agreeable: have involved themselves in debt, in se-No. I draw his bow - No. 2 follows quick- curing such an education as shall fit them: it should be made. Let us calmiy and the present is all we have. If, therefore,

n misnomer!) must dance to sacred music, agents.

p.es. in which the Spirit of God dwells. church papers will testify by their many

From my observatory, near Rosnoke.

AN AR ARDOF GRATITEDE.

system are called to leave all and follow the first the greater part are men with that little of this world's goods, and this little of the little of the world's goods, and this little of the little of the world's goods, and this little of the world's goods, and the world' to they cast into the itinerant stream to is twenty-five thousand a year. While the are not united as we should be says one, commodious, well-built and neatly finished is swallowed up, and then broken men by whom they were brought to God. And then why are we not more united? characters within two and a half miles of

and the zeal, which is necessary to success in the ministry (and most of them are or extend to them the aid, which God has follows) in the ministry (and most of them are or extend to them the aid, which God has follows). It is not bounds: has received much rounded by water, yet there is no populahate been successful.) to bear upon secular placed in their hands as his stewards? ... of the patriolism of North Carolian to be tion in the country, who read more or bechurch and are ever harping on its grasp- they will intrude their affairs upon you. Carolina and Vicginia. cases. I believe that the ministry of the or sit down and write to him, you will find will become of us? Would it not be bet- gest that hereafter your correspondents in-Metholist Church is as well-supported in that he will be ready to open his heart to ter for the next General Conference to blot form themselves about the localities, to

A party of young persons has assem- or one-helf; and that is not upon what the heighter, because you have not only served forence to transfer them to the North Cabled for the purpose of engaging in the living efficient minist r and has family re- U.S. but also by your beneficence shown rolling Conference, where they ong lit to be, innocent" (1) amusement of dancing, - crice, clean includes jamily expenses, but I your, The musicians, a fieller and a banjo-player upon the bare-neked one localited and fifty | Appendix series are conserved.

As, therefore, the united cause in land. The for the single, and three hundred for the legislator de-ADVERTISING:—Per square of 12 lines or less. Immited: if the benchts of Christ square of the single, and the should attend to. This is, this case, (the law and man) is limited by various complex take their respective positions, and the should attend to. This is, this case, (the law and man) is limited by various complex take their respective positions, and the should attend to. This is, this case, (the law and man) is limited by various complex take their respective positions, and the should attend to. the character of all the laws we find reveal- its own finite character; so, does it follow, the music is about to commence. The statistical statement of Bro, Wm. E. and it shall weekly tell of our work of ed in the Bible; and we have reason to that the effect following, is precisely to be when lot two or three Methodists are seen ried man with six children receives for his . Pell, in a previous number of the Advance. Sith and labor of love," and of our growbelieve that in this particular, there is not graded by the character of its cause. And among the number of Methodists in N. ing prosperity, any difference between the laws now in thus, we arrive at another conclusion, des- said and that 29.323, of 2.—Then can we build up, and carry on force, as contained in the Bible, and such tructive of the system we are controvert- for states to dance, but for "states as were originally given to Adam in Para- ing, viz: That no demerit can attach to a they cannot. It is no use to ask for mudise. In all this we may observe the adaption of law, of a higher, or more extract 74 pleant. \$253 or \$132 less than the bounds of other Conferences, has led 3.—Then our scheeds and college rehalf be tation of the law, to the ability and condi- tended import, than the character of the vate "confab," the result is the command before, besides the loss of house rent, table I me into a train of thought, that by your an honor and a glory to the whole church, tion of the subject. Nothing here is above law transgressed, and the abilities of the is given, "balance ail," when the whole expenses, &c. Unthis Side he is to support | permission, I will lay before the readers of | 1.—And then, the representation of the subject. and educate his family. But suppose he our paper. After reading the statement beaped upon as from abroad, shall give dies, then the widow and six children with referred to, I was more than ever impressiple of compliments, and our project shall

> They ask for another tune -can't dance view to be taken; many of our young men Meshodism in North Carolina, and that the locen waited for to comply with a sying of to minister at your afters. They have re- kindly look at a few points in reference to we trouble you wish a few item of Mbs lied upon the liberality of the church to this matter; twisted professors are more "disgrantled" that they should heable to pay these debts, the interests of Methodism in Virginia. Editor nor the displeasure of his readers.

catting and sharp, as I yet how well de- all. Those men mostly bring with them took from ment the last general Configs. Sanity of Advocace. Among the things Surved.

The musicians, wicked themselves, were knowledge, and some of them fine educations and the Danville Fe- we look with some learning at the "softquirements was given to the being, whose abilities, in every respect, were very limittrue, that an infinite low was given to the secure of bell true, that an infinite low was given to it.

The must be ascribed to humanity; it it be true, that an infinite low was given to it.

The must be ascribed to humanity; it it be true, that an infinite low was given to it.

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observe, being in its nature, specially adapted to his finite powers.

3.—Again: The nature of the law under which hawan nature was placed at inself, penalties infinitely portrations, der which hawan nature was placed at inself, penalties infinitely portrations, and by which it was evidently to be regulated, did not require an obedience infinite in its character.

The last, evidently, contemplated the following snamary of principles, viz.—

The a shall leve the Lord thy tool with the capacities of the distinction of human noids.

The a shall leve the Lord thy tool with the capacities of the delimptent.

This is not only affirmed by this writer, on p. 297, but is more fully stated in the can be no degrees in the sufferings of the the can be no degrees in the sufferings of the can be no degrees in the sufferings of the can be no degrees in the sufferings of the can be no degrees in the sufferings of the can be no degrees in the sufferings of the can be no degrees in the sufferings of the can be no degrees in the sufferings of the can be no degrees in the sufferings of the can be no degrees in the suffering of the can be no degrees in the suffering of the can be no degrees in the suffering of the can be no degrees in the suffering of the can be no degrees in the suffering of the can be no degrees in the suffering of the can be no degrees in the suffering of the can be no degrees in the suffering of the can be no degrees in the suffering of the can be no degrees in the suffering of the can be no degrees in the suffering of the can be not degree in the suffering of the can be not degre but simply to preach that grace is no rea- gentlemen and lather speaking with tears an existence. It is now, not only a fest thing of the people whom he traduces? "The debts of the redeemed to the exfinity. That he teaches what is here alson. Why should we retrain from being mathe eyes and in tones of gratitude, of the last an acknowledged and a demonstrated Was he ever on the Straits? Did he ever chequer of heaven were infinite, or, rather they consisted of a countless number of infinitudes; for each of the redeemed infinitudes; for each of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied the requisitions of an every large transfer of the redeemed could have satisfied to them. Then he have an every large transfer of the redeemed could have satisfied to them. The redeemed could have satisfied to them. bestow them are not the authors but agents. And yet with but very few exceptions which are clear to the hearts of all true he occupies the unenviable position of our Now we do not fail to be grateful for those some criffing gift is the only taken of knownesses, which friends confer upon their gratitude, and often not even that.

2.—We greatly need a Book Deposites of Straits, for which his ignorance is his

were to bring the education the intellect the interest to enquire into the temporal entities nader which we labor. This pas demands of the church, than does it.

a general way as any ministry in the land. you, and the means, you have as the steward us out of existence, than to keep us in this which they allude.

eident that happened on this circuit "once | goes. But I wish brothron to weigh those | remember with grafitude him, by whom the General Conference to slay as at one

dred, and that often, it has fallen to fifty | will be sweeter to you and the dying hour members, will ask the next General Con-

CONFERENCE BOUNDARIES.

itely good thing, require of a finite being as obscience which in its nature and re
the sebject being.

In the sebject being.

The reference of a decay and six ehildren with a dies, then the widow and six ehildren with a dies, then the widow and six ehildren with seil with the opinion that "State lines," and our project shall seil with the opinion that "State lines," and the our project shall shall be shall and Virginia Conferences. Thelieve such But beloved brethern, there is enother a change would promote the interests of

players are inexorable. Christians (what by teaching or as clerks, book-keepers or Book Depository, and her schools and col. tour Advocate, already greatly improved leges, and I think none of these great in- yet still improvings say they, or not dance at all ; and so the But the church needs them and bids terests would be at all injured by the pro- North Carolina Methodism, numerical, or them not turn aside to seeder life. But posed change in her boundary line. True financial, is amply sufficient to any port and Now, Ero. Hellin, this, in the main, actually occurred, as I am informed by severupon the itinerancy after they become has a further: numbers of our preachers enter
upon the itinerancy after they become has a functional property of the war built was built up under al persons acquainted with the facts. What bands and fathers, and in leaving all and her patronnee, by North Carolina men, worm, beloing hand and not the world a rebuke was here administered by gay- sacrificing their temporal business, they with North three meney. But I think shoulder" will, we trust, be given to think hearted young men of the world to those have thrown themselves into the itine and she might submit to such a less with protesting to be israelites indeed? How life with their wives and children, their ty most wave, when she reflects that she yours shall be second to more in the whole

and to him. God in his goodness, gave a law, not only holy and just, but also good —a law which he was amply expansitated to observe, being in its nature, specially adapt—observe, being in its nature, speci

pally, and transpill jets fill the hearts of the redeemed; who will date affirm, that will red you know who they are the redeemed; who will date affirm, that will red you know who they are the redeemed; who will date affirm, that will red you know who they are the redeemed; who will date affirm, that will red you know who they are the redeemed; who will date affirm, that will red you know who they are the redeemed; who will date affirm, that will red you know who they are the redeemed; who will date affirm, that will red you know who they are the redeemed; who will date affirm, that will red you know who they are the redeemed; who will date affirm, that will red you know who they are the redeemed; who will date affirm, that will red you know who they are the redeemed; who will date affirm, that will red you know who they are the redeemed; who will not date affirm, that will red you know who they are the redeemed; who will not date affirm, that you have a profusely the fairest flowers of redeemed; the redeemed; who will not date affirm, that you have a profusely the fairest flowers of redeemed; the redeemed; who will red you have a profusely the fairest flowers of redeemed; the redeemed; who will not date affirm, that you have a profusely the fairest flowers of redeemed; the redeemed; who had some cach expend to be an arbitrary that the redeemed; who had some cach expend to be a profusely such as the redeemed; the red ing.

In the light of this trath, are the requirements of tiel's law to be estimated.—

The great teamen or now, there are namy things to be taken of the light of this will, shall be besten with many according to his will, shall be besten with many consideration.

The great teamen or now, there are namy things to be taken or now of the light of this part of the great teamen or now, there are namy things to be taken or now of the light of this will, shall be besten with many consideration.

The great teamen or now, there are namy things to be taken or now of the giving up that part of North taste.

But he that began and the giving up that part of North taste.

The great teamen or now, there are namy things to be taken or now of the giving up that part of North taste.

But he that began and the giving up that part of North taste.

The great teamen or now of the giving up that part of North taste.

But he that began and the giving up that part of North taste.

The great teamer or namy things to be taken to the giving up that part of North taste.

But he that began and the giving up that part of North taste.

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The great teamer or namy things to be taken to the giving up that part of North taste.

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But he great teamer or namy the great of the giving up that part of North taste.

But he great teamer or namy the great of the giving up that part of North taste.

But he great team to the great team taste.

But he great team to the great team taste.

But he great team taste taste taste taste taste.

But he great team taste

that required the exercise of the "ali," was as finite as these capacities; consequently, as these capacities were very limited, because finite; so, therefore, the law in its adaptation to the "all" of these abilities, near that becomes a limited and finite ities, near that becomes a limited and finite in the leavenly state. This it does, by a three exercises of the "all," of the exercise of the boase of mourus ing the following the principle of feasing," better for go to the house of mourus ing the finite blow, will appear more clearly, from the following than the boase of feasing," better for go to the house of mourus ing than the boase of their wives and still flourish and rejoice without being and expenses, besides that which they feel as Carolina's glary. The people would have ing, sung sitting and aunounced his text their bounden duty both for themselves the same privileges as now; the same Bi- Col. 3, 9. No synopsis will be given. and as examples to their flocks, the cheer- ble, the same church, the same Gospel, From the postures you have an idea of the

This is not only affirmed by this writer.

The first part of the property of t

diwn with labor; or their families when they are toiling on, sinking under the weight of large families and crashing debts.

Now we may easily suppose that if they

I would ask them if they have ever feit foreness, is the source of most of the diffs preacher, and more cordially meets all the

A recent article in "our Advocate," and that the annual donations to provide of God, may bring gholness to his heart crippled condition? If our sister conference article in "our Advocate," for the necessitous and the widows and or and the rose again to the field check of cases continue to bleed us on each side, to for the necessitous and the widows and or- and the rose again to the faded cheek of ences continue to bleed us on each side, to signed "Crusader," reminds me of an in- phans, is a noble undertaking as far as it his care worn wife. Dear boother, no you save us from such a cruel death, I pray

TWO DOLLARS A YEAR, IN ADVANCE.

CRATITUDE. and the General Conference will make the change for which we contend, then we can live and work and prosper.

I .- Then we can sustain our ov a paper,

BROTHERLY LOVE.

MISSOURI CORRESPONDENCE. Wellington, April 21th, 1860.

souri Correspondence occasionally, we

kindnesses, which friends confer upon us; and that emotion is generally proportionate to the value of the favor, the secrific proportion which we may hold hun.

The highest blessing which can be conferred upon man is the preaching of the proportion of the proporti in the highest class of young men's ap-