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Business Notice. THE NORTH CARMINA CHRISTIAN ARVOCATE,

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and All the traveling preachers are Agents; open accounts are kept with them, upon condition of prompt settlements at Conference.

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Business Carls of a lines of less, per nu. S & no A square of 12 lines of less, per amount, 10 no All notorius for advortising are due at the time of the last his mion, or when presented.

ORIGINAL.

THE EXTENT OF THE ADOXESTENT -- THE SCRIPTURAL ARGUMENT.

CONTINUED.

atorement is derived from the invitations course will be sufficiently intelligible to all addressed to all men in the gospel of our who may give attention to these things. Lord Jesus Chast. Here we will first no- In this number I will still have under contice the grand commission given by Christ author, as the foundation on which all his to his apostles. "Go ye therefore and arguments of the entire book, are based. teach all nations, baptizing them in the We are now prepared to examine, of the Holy Chost; teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you alway even unto the end of the world."

that believeth not shall be damned." Mark face of the universe." p. 297. tures—he never unkes a promise that he inflexible requisitions of infinite justice." is not able and willing and ready to fulfill pp. 147, 98 and 129. —he torre; to the a tender of that which —In many other places, the same idea or in cannot his tow—which he is not anxi- curs; indeed, this is the burden of the en-

would be so deny his truth, impeach his sion.

To may former number, I have shown, I imperative duty of all men, without excepfinite, too,
1100 to be save I. It makes the question of
versal life, or endless death to hang upon ment and suffering together, because they

our peril, if we reject or neglect him, the suferings.

With such views of the gospel I cannot be:

That the principle is unsound, and thereemmot believe that God would make to lowing considerations: in his guilt and in his pollution, an offer of necessary. An infinite atonement rests relief, which did not exist, and which for its basis, upon an infinite law, and its he did not desire him to embrace, consequent infinite claims, both of duty and which his decree had made it and penalty. If, however, the arguments tures under penalty of eternal damnation must be admitted; then, it follows conto embrace a provision, which was not clusively, that an atonement, as a remedial made for these; nor sanction by the peril means to remove the evils resulting from of one's everlasting interest, a commands sin, could not, in reason, be required, to ment, which he never meant should be be more than the demerit of sin. But, a obeyed, and which in itself precluded the possibility of obedience. I cannot believe not reasonably be considered, nor actually that Christ over commanded men to be- be infinite; so, an atonement to remove lieve that which is not true, or threatened this evil could not reasonably or justly be

we are required thus indiscriminately to its violation, nor the turpitude of the guilt offer the gospel to all, because we do not of Adam's sin, were in their nature infinknow the persons for whom the provision lite, so does it conclusively follow, that an was made, and whom God designs to ne-rept. In the language of an able Presby-terian divine. I would reply, the offer is not our's hat God's; we are but the chan-its merit. An infinite atonement, therenel through which it comes. God himself fore, was, in every sense in which it can makes the effer; we but take up God's be viewed, unnecessary, words and announce them as he has given 2.—The view of the "Layman," on them to us. We are ambassadors of Christ, this subject, is inconsistent with the docthem to us. We are ambassadors of Christ, not speaking in our own name, but according to our instructions, which bind us to the contrary, notwithstanding.

2—The view of the "Layman, on the test of centuries," and shift it stands, this subject, is inconsistent with the document of the subject, is inconsistent with the document of the law entered, that the and will stand for centuries yet to come, and their strength renewed like the eagles. Their souls seemed melted down in tove and will stand for centuries, "and shift it stands, and will stand for centuries," and shift it stands, this subject, is inconsistent with the document of the law entered, that the and will stand for centuries, "and shift it stands, and cold, have assembled here to-day to fine the strength renewed like the eagles."

Many back-sliders (do you see that brothing in this glorious celebration, I am entered that the subject, is inconsistent with the document of the layman, on the test of centuries," and shift it stands, and will stand for centuries, "and shift it stands, and will stand for centuries," and shift it stands, and cold, have assembled here to-day to fine the feature. The inference made of the test of centuries," and shift it stands, and will stand for centuries, "and shift it stands, and will stand for centuries," and shift it stands, and will stand for centuries, "and shift it stands, and will stand for centuries," and shift it stands, and will stand for centuries," and shift it stands, and will stand for centuries, "and shift it stands, and will stand for centuries," and shift it stands, and will stand for centuries," and shift it stands, and cold, have assembled here to-day to fine the feature. The feature of the law was not with the document of the law was not will stand for centuries," and shift it stands, and cold, have assembled here to-day to fine the feature. The feature of the law was not will stand for centuries, "and shift it stands," and cold, have assembled here to-day to fine the feature of the law was not come. The have no responsibility, beyond the simple atterance of the message. This is the will of God that we believe on him whom he lowing will be considered sufficient: know, that does, and he could direct us to lowing-

But to mitigate this fearful aspect of the ceit." Discipline, Chap. 1, Sec. 3, Art. ens), we are again told "that Christ died | 20, to those who believe not. They are ac- of it. on the Son of God." The death of Christ | Communion service, she prays:

copal church, South, is published in Rainigh, eve. other, "not for a real, but for a ficutious of the whole world."-Dis., Chapt. v, Sec. Adam's sin, and an atonement much more crime, and upon an arbitrary and ground- 1, p. 153.

papers are discontinued at the expiration of the time paid for. Subscribers will be reminded of the time for removal, and respectfully required to remove subscription, by a cases wars placed the sun from his orbit. ARMINIUS.

Ral ligh, May 24th, 1860. REVIEW OF "THE SUFFERINGS OF CHRIST.

BY A LATMAN." NUMBER 2.

REV. R. T. HEFLIN:-You perceive, that in my former number. I have given a synopsis of the argumeat, intended to invalidate the views of "A Layman," on the "Sufferings of Thrist." This method I shall pursue to a considerable extent, in most of any numbers as it will enable me to place before your renders, a greater amount of truth Our seventh argument for a general than I otherwise could. I trust that this

name of the Father, and of the Son, and IV .- ANOTHER PRINCIPLE ASSUMED, VIZ: FINITE, AND CONSEQUENTLY, THE SUF-FERINGS OF THE ATONING VICTIM MUST

sideration the principles assumed by this

BE INFINITE ALSO. That all this is assumed will appear from his own words, viz:

"Go ye into all the world and preach "Nothing, save an infinite atonement the gaspel to every eventure. He that he could have satisfied the requisitions of an lievoth and is bartized shall be saved, he infinite law, trampled under foot in the

xvi: 15-16. "Go preach my gospel to all | Again: "The debts of the redeemed people beginning at Jerusalem." "Come to the exchequer of heaven, were infinite. unto me all to that are weary and heavy or they consisted of a countless number of laden and I will give you rest." "The infinitudes; for each of the redeemed owed Spirit and the Bride say come; let him for his single self, an infinite debt. Sufthat heareth say come; let him that is a- fering was the only coin in which satisfacthirst come; and whoseever will let him tion could be received. The second percome and take of the water of life freely," son of the Trinity, clothed in flesh, became Such are the broad, full, free invitations the substitute for the redeemed. For their addressed to all men in the gespel of Christ, sufferings he mercifully interposed his own. Now we ask, would be invite all men, un- If divine justice exacted full payment in less he had made provision for all? Would kind to the uttermost farthing, then he he invite all men, if all men were not wel- must have suffered as much as all the recome? Would be enjoin upon all men desmed, but for him, would have suffered what was not the duty of all? Will be of- collectively, pang for pang, spasm for fer pardon and salvation to all, if he has spasm, sigh for sigh, groun for groun; he a God of truth could not do. But the God the infinitude of his sufferings must have of the 185hs is a God of truth; therefore, been multiplied by the miles of the count-when he invites all to come, be means that less reformed." p. 226. See also p. 215 all should some—when he makes a tender and 192.

of salvation to all, he means that all should ... Again: "Nothing short of this infinite accept it. God never deceives his crea- sacrifice could have satisfied the high and

has the baldness to do that? Who will trust, that neither the law given to Adam there perpetuate such an act of blasphemy? nor its requirement, nor the offence of its libes reasoning be true, how is a general violation, nor the turpitude of that offence offer of selvasion consistent with a limited were indicate. This being so in these parts atoriement? But the gospel is not simply ticulars, goes very far, in itself, to demon an offer of mercy, it is a law. It has its strate the absurdity of supposing the atomiconal duties, pre-crobes its own precepts, ment required in this relation, must be in and accordance its own penalties. It does finite, and that consequently, the suffernot simply make it the privilege, but the ings, to make this atenement, must be in-

the recognition of Carist as Savjour, and the seem, in this discussion, to be inseparable are plants of proffered mercy throughhim. in the mode of their treatment by the "This is the commandment of God their "Lagrange." This, however, new advances should believe on his Son-Jesus Christ." tage my cause considerably, as by showing He is set before us before every one of us the absurdity of an infinite atomement, i in all his fullness and freeness, and it is at necessarily disprove the necessity of infin-

lieve a limited atoucment. I dare not forc, erroneous, which considers the atoucplace a restriction, or limitation upon the ment required in this case, to be infinite, provision, that I do not find in the offer. I will, I think, be demonstrated by the folthe singer, in his wents, and in his woes. 1.—Because such an atonement was un

impossible for him to embrace. I cannot and principles set forth in the former numbelieve that God would command his crea- ber, are true, and that they are, I think, to dame them for not believing an untruth. required to be infinite. As, therefore, Nos will it much the difficulty to say that meither the law, nor its requirements, nor

the individuals for whom this salvation was "The effering of Christ once made, is itely, as the "Layman" affirms, does it found attention and discrimination which Giadiator,") provided, so there can be no necessity for that perfect recomption, prop tiation, and not clearly follow, according to the Bible has usually marked the movements of their making an indiscriminate offer of it to all, satisfaction for all the sins of the whole teaching, that "grace abounded" not only mighty minds." when it was only provided for a few. Nor world, both original and actual; and there more, but much more, and consequently, is there any justification of this practice of is none other satisfaction for sin but that much more than infinitely. Can a docwholesale deception, practiced upon the alone. Wherefore, the sacrifice of masses, trine be true, that thus involves the Bible vace in that ing to them a tender of salva- in the which it is commonly said, that the | teaching in such absurdities ? The doction which was never provided for them, and priest doth offer Christ for the quick and trine of the Bible here is, which God never intended that they should the dead, to have remission of pain or guilt, I.—That Adam's sin abounded so as to is a blasphemous fable and dangerous de- involve humanity, entirely.

for all who believe on him, and that is Nothing in this is said about an infinite 3-That as sin has brought deprayity salvat on of those who believe; but in the but that the atonement was perfect and sa- imaginations of the thoughts of the hearts"

ruin. If Christ did not die for those who the cross for our redemption, who made for "actual" as well as "original sin."-

In this there is not the least intimation as it regards man's personal transgressions. that this one oblation of Christ, was of an But, infinite, but of a sufficient character. We 4 .- The doctrine of the Layman is also are, therefore, authorized to say, that our contrary to reason and sound philosphy. church, neither in her "Articles of Reli- (1.)-Philosophy in its principles, teach-

be of an infinite nature, and therefore can-than the intrinsic nature of that law and be on a general decline. * * not be of an infinite demerit, as to guilt, its violator possessed. ies, could, in no sense, be infinite.

without the assumption of human nature, this writer, and these have been overthrown by whose sufferings and death the penalty by the induction of the principles in the of God's law was met, and its authority foregoing arguments, it follows conclusivesufferings, and that death of this assumed assumptions, must topple and fall.

point; or, the atonement made, as it ap- already passed over. above and beyond infinite.

were made sinners, so by the obedience winds of heaven.

say to each and every one "come, for all things are now ready." In this matter we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits, p. so might grace reign through righteous- learning a little; we latter the "Layman," in effect, admits a little right learning a little right Lord."—Rom. v: 18-21.

The teaching here is, that "grace terms like these:

2.- That the grace of God abounded to

this extent in its redeeming virtue. enough." It is indeed enough for the atonement, being either required or made; upon man, so as to abound in all " the Scriptures we are assured there are consectisfactory, and always availing; so that of mankind, the "grace of God abounds mences resulting from the death of Christ there needed no other, nor any repetition, much more" than this, inasmuch as its provisions by the atonement, meet the thoughts, varied learning, and untiring laensed, condemned, and punished for re- But, to understand the view of our case of the personal transgressor, who, jecting him. "He that believeth not is church fully, it is important to hear what through it, may obtain "eternal life, by condemned, because he hath not believed she says elsewhere on this subject. In her Jesus Christ our Lord." No idea of infinionly for those who believe in him, is not Almighty God, our Heavenly Father, atonement of Christ. The latter meets the along the wastes of time. enough to place unbelievers into this con- who of thy tender mercy didst give thine former, but still it goes much farther, by dition of additional guilt and aggrevated only Son Jesus Christ, to suffer death upon provisionally atoning, as our Article says,

perish, and yet they are condemned and; there (by his oblation of himself once of But if the "Layman's" doctrine be true, RELIGIOUS REVIVAL AMONG THE KEHUKEE | they would tell each other their experience Rome." "Well might a true Protestant punished for not believing in him, they are | fered | a full, perfect, and sufficient sacri- | we must interpret the Apostle as teaching condemned, as has been remarked by an-; fice, oblation and satisfaction for the sins, that Christ made an infinite atonement for

than infinite, in its provisional purpose,

ever hinted, even, that the sacrafice or must be a strict equality in the merits of bears the imprint of the "Tarborough would praise the Lord for his goodness, atonement of Christ, was of infinite va- the sufferer, and the demerit of the trans- (N. C.) Free Press, 1834." gressor. There can be no congruity what-The "Layman" acknowledges this in requiring and inflicting a penalty regard to the Greek, Roman, Reformed greater in its nature, than the amount of work, but to merely furnish your readers than this time for the visitation of the Lord. * * * * * * Whatand English churches, so far as the suffer- delinquency on the part of the offender, with a few excerpts culled from this classic ever windels may say in opposition to the ings of Divinity is concerned; and these because that would rate the necessity of of the Primitive Baptists, that it may be work in this Association, stubborn reason offender required. The dictates, there- of the present time. The fact is, as you religion must be of God that makes people 3.—The doctrine is also contrary to the fore, of sound I hil sophy, stand diametri- will presently see from the extracts, the gody from good principles; that makes teaching of the Bible. This is a position cally opposed to the do trine taught in the "Shell" of the "Primitives" has grown a better husbands, better wives, better chilof the highest importance; and if it can Layman's book, both, because he coasid- vast deal "Harder" as they have advanced | dren, more obedient servants, better masbe sustained, will of itself demonstrate the ers the demerits of sin, the requisitions of in years. We, who so much believe in and ters, better neighbors and better citizens. erroneousness of the views entertained by law, and the extent of the merit of the pray for revivals in our churches, will fain What Hard Shell will say nay to this? atonement, immensely greater than the in- think after reading what I now proceed to "If any, speak." I leave these extracts (1.). The Bible nowhere requires such trinsic character of the law and the de- copy for your delectation, that there has without farther comment, although they an atomement, either in terms of in principacity of sin do require. No combination been a sadretrograle in the performances, are suggestive. The Biblical idea is, for man's sins; of finite causes can result in consequences, which distinguish those who rejoice in be- Let me give you a passage or two upon and according to the iniquines of us all .- as effects, to infinite culpability, nor de- ing members of the "Kehukee Baptist another subject. On page 74 I find the Now, as I have shown I think conclusives mand remedial means more extensive than Association." Instead of march ng forth following: y, that the sin of Adam itself, could not the effects and their originating causes .- in their consecrated might against the Query. - What measures shall a Deacon e an offence infinite in its character, so Every dictate of Philosophy is opposed to high battlements of sin, they have merely take, who sees the necessity of the minis-

ly suppose, that a countless number of in- or causes which produce it; and in morals his company) "advanced backwards." But he frequency exertes the brethren to their dividual finite beings, in their aggregate its dictates are equally clear, that no finite to the extracts. character, multiply themselves into infinicause, can produce an infinite effect. So | Chapter 7th is headed thus: "1. The finas thy neglect their duty? tude! But, if this idea is preposterously also does it clearly demonstrate, that as happy revival which took place in the absurd, and must be considered as trans- man is a finite being, that the law by which | churches belonging to the Kehnkee Asso- nember's outy v huntarily to contribute to cending the possibility of the case, then his life is to be regul t d. must in its na- ciation in 1802 and 1893. 2. Means the minister's support, and if the Deacon will we vea, must we be forced to give up ture, be adapted to the capacities of his fi- which the Lord blessed in the Revival. 3. discovers any member remiss in his only the idea of an infinite atonement being re- nite nature, and by consequence, the pen- Constitution of an Union Meeting." Un- that he shall cite him to the church; and quired, in view of the Bible doctrine. . alty of such a law, incurred by such a best der the 1st head I take the following: On this very point the 53d chapter of ing, cannot exceed the finite character im- . After a long and tedious night of spir- duty that the church should deal with him Isaiah is full. It is there, throughout, de- pressed upon these; and consequently, in itual darkness and coldness in religion, for coverousness." This is the answer of clared to be "the iniquities of us all," the event a substitute is allowed in this blessed be God, the sable curtains are the "Carolina Association" in 1787. that were laid on Christ the vicarious vic- administration, that no higher character | withdrawn, the day has dawned, and the tim. Now, inasmuch as all these iniquit- be given to the amount of suffering; er, sun of righteousness has risen with healing. les, superaded to the sin of Adam, cannot | the merit consequent upon such suffering, | on his wings. The churches appeared to

so it follows, according to the teaching of Even, supposing that the law itself were of many waxed cold. (The italies are the this evangelical prophet, the atonement it- strictly infinite, yet, if the nature and func- author's.) The Association nevertheless time of E iscopal preachers (1 beg pardon self, required on account of these iniquit- tions of the subject to be regulated by it, met annually, and in every church there of the church, -priests or clergymen i are finite, no result could flow from this were a few names still left, who seemed should say) occupying Methodist pulpits. This truth also, is fully sustained by the that would or could involve the subject in anxiously concerned for a revival. There And 1 confess that these announcements and the woman; and between thy seed and her seed; it shall bruise thy head, and the functions of this subject as t e cause.

bunnanity, could only be equal to the in-volvement of this humanity. Hence, he sities of the case, and as in this instance, Bible teaching on this point is, "the as- there does not appear any necessity that an revival of his work among his churches, that they condescend to use them at all. sumption of this humanity." for the accom- infinite atonement should be made, because request is so landable, that Christians need A man of parts and once high in the re-Ishment of h s very end. " For a much no such cause did exist which could have not doubt, but the Lord will hear them in gard of that church, once said, that it fairben, as the children are partakers of fle-h created such necesity; therefore, no re- his own time and way." and blood. He also, Himself, likewise took | medial measures and means could be repart of the same, that through death He quired, to accomplish such a work of su-

might destroy him that had the power of death; that is, the devil. . . Therefore in You readily perceive, that upon the all things, it behaved him to be made like principles which I have presented in this unto his brothren, that he might be a and my former number, that the system of merciful and faithful High Priest in things the Layman is involved in inextricable difpertaining to God, to make reconciliation ficulties. Ner, is there any possibility of or the sins of the people."-Heb. ii: 14- breaking through the meshes that are 17. Compared with Isaiah 58 e stire. thrown around it. And as the entire sys-According to the doctrine here inculca- tem is based upon these fundamental printed, an atonement could not be made, ciples which I have shown, are assumed by sustained; and the consequence of those ly, that the entire fabric erected upon such

humanity, is declared competent to effect | Much more might have been said, by reconciliation for the sins of the peo- which the line of argument might have been strengthened; but, as my purpose is (3.)—If an infinite atonement was re- not to say more than I think strictly nomired for Adam's sin, then is the Bible cessary, I forbear for the present to muldoctrine contradicted on that immediate tiply observations, upon the ground I have

My next purpose will be, to take up the discovered, was great numbers of the people us as a convenient vehicle, but they have tother."

The discovered was great numbers of the people at tentang the manistry of the word. * * no idea of allowing us to use the m. We we are lies to the actual sins of all men, was great- My next purpose will be, to take up the To satisfy ourselves on this point, we build up his edifice. It is true, allowing need only examine earefully the teaching my position which I have already gained, the audience was more solution of nine feet four inches of Nile mud of the Bible in this case: Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came and properties of a system, whose foundations are not people to go out and according to be sound, and the arguments valid and the a upon all men unto justification of life, -- have been crushed to atoms, and whose su- would be in floods of tears, and many cry- are bigots, they think, just as soon as we bine our energies to accomplish this great for the accumulation of nine feet four inches For as by one man's disobedience many perstructure must be scattered to the four ing out loudly what shall we do to be saved. que to a their supercitious claims, or dare and glorious task. The Sunday schools of of sediment, the mean rate of increase will

of one shall many be made righteous." Well might be say, that the theory, it tians were so revived, they were all on fire sometimes hard at us. Thus far Adam's sin is principally conis the object of these numbeas, to vindito see their neighbors, they were an on are
sometimes and a tag as

ence goes forth to beneat to cheer, to puthereabout. From there are
rify, to exalt. And when I look around proceeded downward with a borer, and at cerned; what follows, concerns all man- care "has pervaded christendom, and stood children and their own families so engaged. t run, or Baptist, has ever been honored by and behold this vast congregation of schol- a deepth of thirty-nine feet from the surface

if sin in its demerits "abounded" infin- endorsed the hypothesis without that pro- "Primitive Blade" or the "Iron-Side should obtain among brethren. At present, ask you not to allow any external influence ous one. The statue at Mehahenney was

Although they have not fortified their views of this doctrine as wide-spread as Christendom, by a single quotation from the oracles of truth, or devoted to it a single page of argument, with the solitary exception of Bishop Fearson, they found the theory settled by the suffrages of all ages s nce apostolic, and saw no reason to disturb the mind of all Christendom, merely for the purpose of leaving on record their views on the subject.

The works, however, of such men, will

Yours affectionately, PETER DOUB. Fayetteville, N.C., April 30, 1860.

Before me lies a work which few readers experience to relate." It has a long-drawn-out title. I give only not time to copy them. The historian ginal rise (!) to the present time, &c., &c., blessed be God, these meetings are general &c." It is written or compiled or edite 1 ly blessed." (Methodists every where can gion," nor in her Communion Service, es, that in all penalties for crime, there Baptist Church, at Skewarkey," and it The historian continues;" O that men

* * * Iniquity abounded and the love

THE REVIVAL.

news to this Association, and proclaimed it where others whom he has left behind will from the stage, that in about eight months probably follow. been baptized in the State of Kentucky, however diluted in form or vailed by a and that a general stir had taken place Protestant covering (such is Baptismal amongst all ranks and societies of people, were crying out for mercy and many prais- ly Absolution, which has been defended Association we had never before seen, their number, or hersies (such is confirm-Lord, and every Christian present in rap- churches for the occasional use of other

of the Aslawale have, I dare say, ever seen. Deveral meadents are given, but I have a part of it. "A Concise History of the makes the following truthful confession. Kehukee Baptist Association, from its ori- "And it is not only at particular times, but "by Elder Joseph Biggs, Pastor of the testify to the truth of this declaration. and his wonderful works to the children of Now, Brother Heffin, I by no means men! We feel ourselves very happy, and

also does it follow, that all the sins of all it. It is a sound axiom of Th losophy, (in the filicious ph a cology of a Malitia ter's support, and his conscience binds men, cannot be infinite, unless we absurd- that no effect can be greater than the cause, Captain whom we once saw maneuvering h.m to co his duty, in consequence of which duty; yet after all, to his daily grief, he

Answer .- it is our opinion that it is the if the church finds him negligent in his

Comment is unnecessary.

A LOVER OF REVIVALS. Near Rosnok , May 14th, 1860.

COURTESY--- LETHODIST CHURCHES. I have seen several notices from time to ly made his blood boil, when in riding through the country he saw Methodist "At the Association at Great Swamp in meeting-houses—to see such a desceration 1801, Elder Burk at just returning from of things sacred. That man preached Tennessee and Kentucky, brought the churchianity and he has landed at Rome.

six thousand had given a rational account | Whenever the church in North Carolina of a work of grace on their souls, and had shall cease to teach Papistical dogmas. and that the work was still going on. The by most, if not all the clergy in this State ce drable news seemed to take such an un-at any rate, I chance to know but four or common effect on the people, that numbers five, and they teach it-and such is Priesting and giorifying God. Such a Kehukee and claimed by one of the ablest men of (You see prother II., it was their first taste ation as expounded by some of its minisof the sweets of the conqueror.) The min- ters, who teach that it is necessary to salvaisters all seemed alive in the work of the tion,) and shall be willing to open their torious desire, was really to cry, Tag denominations, it will then be time enough Kingdom conce. * * * * * * The first appearance that was The Episcopalians are very willing to use the son was asked how it was that his lather was able to manage two families, he replied that the old man kept them so stirred up together that you couldn't tell which from the son was asked how it was that his lather was able to manage two families, he replied that the old man kept them so stirred up together that you couldn't tell which from excavations in Egypt, (Preface, xxiii-xxi) * And it was also observed that are clever enough and liberal enough, if sel, and striving to reach the same harbor. of ancient Memphis. He found an accounts Another thing was observed, old Chris- resent the reproach and contrumely, they the land are potent for good. Their influ- be three and a half inches per century, or

the test of centuries," and still it stands. Their souls seemed melied down in love even being allowed to enter an Episcopal are who notwithstanding the rain and wind of the ground the borer brought up a fragness unto eternal life, by Jesus Christ our Horseley and Hall and many more, deserve announcements that appear in Methodist one of our pulpits, at least until he has benot the censure which he administers in papers? I wonder what Elders Felspar, terms like these:

| The consument of the censure which he administers in papers? I wonder what Elders Felspar, to fellowship with other denominations, their spirits, hopes in their bosoms, health the London L terary Gazette,) there is a hath seat." Now though we may not In Article XX, we have the words fol- abounded much more" than sin did. Now, "These illustrious personnges have enmany members of the Episcopal Church to disappoint the expectations or mar the originally one of four carriatides supporting actually despise Methodism and would no enjoyments of this occasion. In conclusion, the entrance front to the temple of Phiha doubt rejoice to see its expiring threes and "The Lord was pleased to make use of convulsions: whilst those who do not des- the Sunday schools for your kind and built on a mound sufficiently elevated to "The Lord was pleased to make use of convuisions: whilst those with a decided with pity upon us. The weak and simple me ins to effect great purpose, yet look with pity upon us. The hearty welcome to us.

Before Mr. Tucker had concluded his have subsided in the earthquake which overwork was his, not man's. Singing was attended with a great blessing. * * * *

* Singing hands while sing dexterous hands of a cunning priest-craft, to with strict attention, and elicited warm we have no certain record; earthquakes are ing, was a means (though simple in itself) they look down from their lofty eminence for to further the work. The ministers with a species of contempt upon Methodist at the close of worship, used frequently to people and Methodist usage. Taught to sing a spiritual song suited to the occasion. look to their priest for salvation and for and go through the congregation, and spiritual direction, (might I not say mis- ly in Savoy, which will attract the notice bly described among the wonders of Mem live as monuments of their piety, profound thoughts, varied learning, and untiring labors, for all time to come, while, perhaps, the system of the Layman may not have one advocate after the present generation. one advocate after the present generation * * * Where they had not the privity here, either in the sin of Adam, or the ty here in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the ty here, either in the sin of Adam, or the type and the type adam to the province and the type adam to the province and the type adam to the time would be spent (in these class meet- North State and elsewhere in this country have belonged to a specie of tree, not known quent calculations; and these constitute the ings, although here called differently) in being called, as he says, the "Holy Cathosinging, exhortation, prayer, religious con- lie Church in, the United States," but in versation (our italies) &c., &c. Sometimes Italy, &c., being called, "The Church of superfluous water of the lake

and examine others whether they had any exclaim in the language used in the Eleus-

Conclamat vates, totoque absistite luco." How can people thus hood-winked-relying far more in the power of man, what he can do, than in the grace of God, what He

will do-how can they behold with any special pleasure, either Presbyterians or Methodists, who despising "sacerdotal coxcombry" and avoiding as they would a lazar house, both pinchbeck and genuine angels, thrones, dominions, powers, cheru-Romanism, rely for their salvation solely

the great Sacrificial death. That there are members of the Episcopal Church who are on the way to Heaven I worthy to sing the new song of the holy rejoice to believe, but that there are a martyrs and holy confessors, and of the great many who are building upon the sand-are resting upon what their priest as done I am thoroughly convinced. But I have been more prolix than I purposed. This is my position. As Mechedists we should heartily and cordially fraternize and be tormented, disposed and delivered over fellowship with all Christians, who recognize us as such—all being sinners redeemed by grace-and should be prompt and from us; we desire none of thy ways." willing to interchange civilities. But mark And as fire is quenched with water, so let you, I do not believe that Methodists are the light of him be put out forever more, called upon by charity or any thing else, unless he shall repent him and make satisto open their churches to those who in the faction! Amen. pride of ecclesiastical arrogance refuse . stoutly to countenance them as members of one of the true branches of the Church curse him! May the Holy Ghost, who OLD PATH.

N ar Rounol e, April 27th, 1860. SELECTIONS.

at Kitarell's Springs, a notice of which we cipalities and powers, and all the heavenly gave in a former number, the address of armies, curse him! welcome was delivered by Mr. C. C. May the praiseworthy multitude of pa Blacknall, one of the Proprietors of the May St. John, the Proccursor, and St. Springs; to which Rev. J. W. Tucker de- John, the Baptist, and St. Peter, and St. livered a response, thus reported in the Paul, and St. Andrew, and all other Christ's Oxford Leisure Hour:

you feel a deep interest in the great and good cause in which we are engaged. The by their holy works are found pleasing to scholars and teachers of the Sunday schools, This truth also, is fully sustained by the language used by the Ahaighty, in relation to this very subject—

The truth also, is fully sustained by the had anxiously concerned for a revival. There have despited by the Ahaighty, in relation to this very subject—

The truth also, is fully sustained by the had anxiously concerned for a revival. There have despited by the had anxiously concerned for a revival. There have despited by the had anxiously concerned for a revival. There had anxiously concerned for a revival h on to this very subject—

Of these things, is the derived from the beginning of the beginni thou shalt bruise his heel."—Gen iii: 15. Now, as the subject was (in the instance ligion, and at almost every Association compared with Matt. i: 28-25. Heb. ii: of Adam.) a fin to being, all whose fan - would be devising some ways and means to when the imperious and pretentious clauss. Compared with Mat. 1: 23-25. If eb. ii: of Adam.) a fin to being, all whose four9-17. Gal. iv: 4. The can be many others, thus were extremely familiate has being and presented, though be show clearly, that the Bobb teaching is, violated, say an infinite has were extremely familiate has being on a revival. As early as the year the band of the High Church Hierarchy are considered, an person might object to any of its finite as the cause, it is evine and death are concerned, for the initiation is a foundain that cures the billion of the body, restores health to the bring on a revival. As early as the year 1718, a revival was greatly desired, and an invigorates and strengthens the physical system; while the Sanday send in opinion. For one, I am glad to see the contrary to every principle of finite as the cause of the Lord and to solient the through the cure the labor of the body, restores health to the bring on a revival. As early as the year 1718, a revival was greatly desired, and an invigorates and strengthens the physical system; while the Sanday send in opinion. For one, I am glad to see our people extending civinties and course sits to class who appears a sum of its an opinion. For one, I am glad to see our people extending civinties and course sits to class who appears a sum of the church! May be be cursed in living, in dying! May be be cursed in leaving in the church! May be be cursed in living of fife, to bless, to class who appears and presented of the High Church Hierarchy are considered, and invitions and presented of the High Church Hierarchy are considered, and an invigorates and strengthens the physical system; while the Sanday send of the High Church Hierarchy are considered, and invitions and presented of the body, restores health to the list of the High Church Hierarchy are considered, an invition and presented of the High Church Hierarchy are considered, and invitions and p and beauty to the cheek, which heals all cacando, Rebotomando! manner of diseases and maladies, which purifies the body, gives joy and peace and vigor to the emacated invalid, and lights up his countenance with animation and gladness; we watch over an institution by that cures the maladies of the soul, that head! May he be cursed in his brains, sends out its pure and limpid waters to cleanse the moral nature, to enlighten the and in his vertex, in his templet, in his mind, to improve the heart, and to heal the moral leprosies with which society is afflicted. And while we would have the in his fore-teeth and grinders, in his lips, children of our Sunday schools vigorous in his throat, in his shoulders, in his wrists and strong and healthful, we desire to train them up in such a manner that they may become noble, useful and pious men and women, who can take care of their immor- stomach! tal interests, and can adorn and benefit society. These christian institutions develop the mental and moral faculties, and scatter light and hope and religion in every clime. In this noble and good cause, all christian articulations of the members, from the top denominations are engaged. They all unite under the same banner, as soldiers of a common army, to fight those who are opposed to the dear interests of their immortal souls. We are glad to meet and mingle together at this place to-day as members of may heaven, with all the powers which the same family, actuated by the same mo-tives and having a common end in view. I move therein, rise up against him, curse him, curse and damn him, unless he repent

> ence goes forth to benefit to cheer, to pu- thereabout." From thence Mr. Horner When I see before me so many joyous my reckoning." permit me, sir, to tender you the thanks of which, like all other Egyptian temples, was

time. His father's second wife was a widow

with a large number of children; and when

the son was asked how it was that his father

to with strict attention, and elicited warm we have no certain record; earthquakes are

SINGULAR PHENOMENON.

TERMS: TWO DOLLARS A YEAR, IN ADVANCE.

EXCOMMUNICATION OF VICTOR EMANUEL. The Courier gives the following transla-

tion of what it says is the bull of excommunication of Victor Emanuel, King of Sardinia, pronounced against him by the Pope, after the meeting of the consistory

of the 26th of March ultimo: By the authority of God Almighty, the Father, Son, and Holy Ghost, and the Holy Canons, and of the undefiled Virgin Mary, mother and patroness of our Saviour, and of all the celestial virtues, angels, archbims and seraphims, and of all the holy upon the grace of God and the merits of patriarchs, prophets, and of all the apostles and evangelists, and of the holy innocents, who in sight of the Holy Lamb are found holy virgins, and of all the saints together, with the holy and elect of God-we excommunicate and anathematize him; and from the thresholds of the hely church of God Almighty we sequester him; that he may

> May the Father, who created mar, curse him! May the Son, who suffered for us, was given to us in baptism, curse him! May the holy cross which Christ for our salvation, triumphing over his encaries, ascended, curse him!

May the holy and eternal Virgin Mary, mother of God, curse him! May St. Michacl, the advocate of holy souls, cu so him! At the Sunday School Celebration held May all the angels, and archang is prin-

apostles, together curse him! And may the rest of his disciples and four evangelists, Sir, as the representative of the Sunday Schools, I take pleasure in receiving your | who by their preaching converted the uniglad welcome to us, because it shows that versal world, and may the holy and wonderful company of martyrs and confessors, who

God Almighty, curse him! May the holy choir of the holy virgins. the world to everlasting ages, are found to heavens and earth, and all the holy things

drinking; in being hungry, in being ing, in working, in resting, mengendo,

May he be cursed in all the faculties of

May he be cursed inwardly and outward-

forehead, in his ears, in his eye-br wa, in his cheeks, in his jaw-bones, in his postrils

in his arms, in his fingers! May he be damned in his mouth, in his breast, in his purtenance, down to the very

May he be cursed in his reins, and in his groin, in his thighs, in his genitals, and in his hips, and his knees, his leas, and feet and toe-nails! May he be cursed in all the join's and

of his head to the sole of his foot! May there be no soundness in him! the glory of his majesty, curse him; and am reminded here of the anecdote of the and make satisfaction! Amen. So be it-

boy, whose father had married a second so be it. Amen. MUD CHRONOLOGY. *

That man has existed on the earth for which were made at the base of the statue We are all embarked upon the same ves- of Rameses II., at Mehabenney, on the site

by no means uncommon in Egypt. We know, however, for certain, that this statue was upright and uninjured only six centu-A geological phenomenon occurred late- ries ago, for it is expressly and unmistaka-