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The North Carolina Christian Advocate, an organ of the General Conference, and of the North Carolina Conference of the Methodist Episcopal Church, South, is published in Raleigh, every Tuesday morning.
Subscription—\$2 a year, in advance. All papers are discontinued at the expiration of the time paid for. Subscribers will be reminded of the time for renewal, and respectfully requested to renew subscription, by a cross mark upon their papers.
Advertisements—For space of 12 lines or less, first insertion, \$1. For each subsequent insertion, 25 cents.
Business Cards of 6 lines or less, per annum, 8 1/2 cts. A square of 12 lines or less, per annum, 10 00
All accounts for advertising are due at the time of the first insertion, or when presented.

ORIGINAL.
REVIEW OF "THE SUFFERINGS OF CHRIST, BY A LAYMAN."
NUMBER 6.
REV. R. T. HEFLIN:—
In all that precedes, you perceive, that the argument has been so constructed, as to show, that the reasonings of the "Layman" on the main points at issue, are un- sound. It will be my purpose now to show, —
I.—That the doctrine of the Suffering of the Divinity of Christ, is absurd.
It might have been concluded from the fact of the unsoundness of the Layman's arguments in favor of the hypothesis of a suffering Divinity, that the entire system was erroneous, and that nothing more was necessary to lead to its entire repudiation; but if the system, based as it is, upon the sufferings of divinity, on account, as is supposed, of the necessity of an atonement of infinite value, can be shown to be wrong, and that extremely so, then will it follow, that such a repudiation becomes a moral duty; and that the whole system should be rejected, as having the tendency to lead directly to heresy of the most dangerous character.
While it is very important that we should be fully satisfied of the fact, that Christ did actually make an atonement for man's offences, it is equally so, that our views should be correct with regard to the atonement itself.
It is my purpose, in this number to show "the absurdity of the Layman's doctrine on this very point; and to prove its absurdity, I offer the following, to make this appear. It appears.
I.—From all the foregoing reasons, offered in Nos. 1 and 2, of this Review.
This is the only view of the subject, which is shown by the reasonings given, as here presented, to be sound.
I.—The nature of the law, and the capacity of human nature. In the Layman's remarks, the law is evidently considered as an infinite character.
Now, I have demonstrated in part I, that the Layman's views are entirely erroneous. This I have done by showing, —
(1)—That human nature must have been considered as being in every respect very limited and finite, and that being incapable also, of producing an effect, by transgression, of an infinite nature—Effect and cause must always be considered as being of a like character; and as man the cause in this case, was finite, the effect, the guilt of sin, could not exceed in its nature, the quality of the cause, being the cause; so, therefore, the atonement made, if any is required, could not have been in its nature infinite, because that would have been requiring and doing more than the nature of the cause could equitably require.
(2)—It was shown also, that the requirements of the law in the case, were strictly adapted to the capacities of the nature upon which its demands were made. It required only the exercise of the capacities of "all the heart, all the mind, all the soul, and all the strength;" and as these were exceedingly limited, it necessarily followed, that no effect (either good or evil) could flow from these, greater than themselves, the cause. And from this it followed, that no atonement of an infinite character could be required, upon the ground of the violation of the law—The requirements of this law being adapted to the capacities of the nature to be governed thereby, demonstrated its finite character, and consequently, demonstrated also the erroneousness of the views of the Layman in every essential point in this particular, of his system.
The consequence of this is, that it is absurd in the extreme, to contend for a matter so erroneous in its principles, and that that system which was based upon such principles, must be viewed, as setting up claims of the most unreasonable, and therefore, absurd character, that can well be imagined. And now, as the system with its principles is so absurd, it follows, as a conclusion the most reasonable, that it is a moral duty resting upon us, to repudiate it entirely. Its absurdity appears also.
2.—From the claims of law, and requirements of justice. In this view, it would be absurd in the extreme, to consider the law claiming of divinity, what humanity alone was justly chargeable with, or for justice to require of it, what the law would not with equitable principles claim of it.
This, however, would be the operation of both law and justice, upon the principles of the Layman's system; for, if the law could only claim of humanity to make satisfaction for the violation of its precepts, and justice require that that satisfaction must be made according to the claim, it follows conclusively, that it would be singularly absurd to claim such satisfaction of, and require from the Divinity, the sufferings necessary for the accomplishment of man's redemption.
All the principles of the moral government of God, with which he has made us acquainted, demonstrate that the voluntary offering, is required to make satisfaction likewise. This is evidently declared to be the case in the seventh chapter of Ezekiel especially, as well as many other places.
But it is to be done either by punishment inflicted upon the guilty in person, or upon a substitute.
The doctrine of substitution, nowhere, as far as I now remember, requires a subject of a nature differing from the nature

for which it is a substitute. This is clearly the doctrine of St. Paul, in Heb. x., and demonstrates beyond all controversy, that the law did make its claims upon humanity, and that consequently, the requirements of justice were from that very nature. It is upon that principle,
1.—That the blood of bulls and of goats could not take away sin. And
2.—That "A body was prepared for Christ."
Here, then, we have it fully demonstrated, that both the claims of law, and the requirements of justice were upon and of humanity.
This evinces, beyond all controversy, both the erroneousness and absurdity of the Layman's system, which makes the claims of law, and the requirements of justice, both met in the sufferings and death of Divinity. But as the claim in fact is on humanity, and the required satisfaction is from it, it follows, that to view it in any other light, is not only unreasonable, but extremely absurd.
3.—The absurdity of the Layman's system, also appears from the incongruity of a nature differing in every essential attribute, suffering for the nature which justly deserves the punishment.
The principle of this argument is this: That in all legal transactions, the same nature becoming indebted, must pay off that indebtedness; or, by arrangements of law, the substitute (i. e., security) must be human, and although it involves assuming responsibilities, yet these are to be borne by the like human nature which originally contracted the debt. And if the being assuming the debt, is incapable of making good the entire matter, because of partial insolvency, it is not proper, because of the nature of the debt, to justify the substitution of another nature, and in his angelic nature; but by enabling the human nature upon which the claim rests by assumption, to do what it could not do without such aid. A human being is always in other words, a man or human being, that satisfies the claim.
The Layman's system represents the case in the following light:
Adam by sin, involved the entire humanity in an infinite debt. To discharge this, the divine nature of Christ assumed humanity, not that he assumed the debt, but that he assumed the nature of the debtor, and in his angelic nature; but by enabling the human nature upon which the claim rests by assumption, to do what it could not do without such aid. A human being is always in other words, a man or human being, that satisfies the claim.
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to those whom they take for their enemies, when at the same time they are talking to his last day. The members of the South Carolina Conference never will know the true meaning of this western territory, until it is expressed in memorials to the General Conference.
In addition to the arguments of Vox, I will add one more, in favor of a minister. There are times of political excitement; and South Carolina is ever ready to leave the Union and set up upon her own responsibility whenever anything politically crosses her path. Now, suppose in one of her fits she leaves the Union and becomes an independent State, what would she do? An addition of the members on the North Carolina side? They would be compelled to have a passport when they crossed the line!

SELECTIONS.

ACROSS THE CONTINENT.—NO. XL.
Gila City—Accident.—The Colorado—The Yuma—Through the Desert—San Felipe—Tombacul—El Monte—A Catholic Missionary.—
Gila City consists of a stable for stage horses and one upright log-cabin. Its prospects for enlargement are not promising. Just after we passed, a singular accident occurred at this place. The horses, a team of six, on being hitched, commenced their usual maneuvers, and plunging blindly and madly about, the leaders fell into an open well—the next two soon followed, and the wheel horses were saved by the cross-bar, which hung across the north. The poor brutes screamed in their terror and agony—to extricate them was impossible and the only remedy was to shoot them, or leave them to die in lingering tortures. They were shot.

this life-sustaining, heart-cheering element, than I ever was before, nay, than I ever could have been. I never drink the cold, sparkling beverage without a consciousness of lifting of spirit to "the Father of light, from whom cometh down every good and perfect gift."
The Desert is a treeless, herbless, grassless, lifeless waste. The heat would be intolerable, but for the water which seeps restlessly over its loam. Sometimes these wells swell to a gale and there is what is called a storm of sand. The air is dark, the road obliterated. Neither man nor beast can face the tempest. To stop and persevere is to lose your eyes, or be suffocated, or be lost. Providence spared us this trial.
We are now in California, but still the soil is poor, timber small and scarce, and the only material change in the scenery, at long intervals a human habitation. To Los Angeles from Fort Yuma is about two hundred miles. On the route are some valuable ranches—immense herds of cattle, horses, sheep and goats, are to be seen now and then. If a man were emigrating from any other State and were not well posted on the outset, on entering this great Pacific State from the East, his courage would fail him, and like the hunted hare, he would take the back track and carry to his old home an evil report of the modern Ophir. But we are in for it, let us go on. "It had been luck to turn back," so with the old saw. Well, here is San Felipe, an Indian town, a hold spring, several lulls, cabins and human beings of various colors. And lo! yonder is some green grass. Let your eyes regard themselves, while the horses are changed. The desert is past, the wilderness and the solitary places are behind, and before us are food, water, safety from Indians, fields, gardens, vineyards. Presently we met hundreds of Indians in gala costume, many of them well-dressed, some on foot, many on horse-back, singing at intervals, sometimes a woman in the saddle and a man behind, and *etc. etc.* All equestrians and pedestrians seemed to be merry, eager, full of life. "What does all this mean?" said I to the conductor. He replied, "do you remember that house at the spring a few miles back, where the man and woman were? Well," said he, "that is a favorable report of these Indians. They need to drink and gamble. They try to make as long as they have any thing to bet and lose."

THE TRINITY.
The following statement of the fact (for some might say of the doctrine,) of the Trinity, is that of one of the most powerful intellects of modern times; and may not have been seen by many of your readers, or might not be recollectable by some of them.
It is the statement of Bishop Horsley, in his unanswerable controversy with Dr. Priestley. The revealed fact of a True Godhead, though to our finite minds a mystery as to its essence and mode of existence, has nothing in it to contradict the comprehensions of human reason as far as it can go, more than the fact of the unity of two, or, as many believe, of three natures or constituents in man, body, soul and spirit.
We might suppose that a revealed fact believed in, and seen to have in it nothing absurd, unaccountable and gradual subordination, as in the case of the Trinity, would be maintained by the most able and logical minds. But we are not in the case of the Trinity. It is maintained by the most able and logical minds. But we are not in the case of the Trinity.

THE LATE EDWARD C. MENDENHALL.
Some weeks ago we chronicled the lamented death of George C. Mendenhall, Esq., by accidental drowning. The *Greenback Patriot* has a memoir of the deceased, from which we make an extract:
"Before leaving home the last time, he asked his wife to write him a small poem, and gave water as the theme. During his absence, she endeavored to comply with his request, and the piece written, closed with the following almost prophetic lines in allusion to the music of the waters:
Pans, Pans and anthems flow
In solemn notes distinct and slow,
To thrill the heart, to fill the ear
Of him who loath an ear to hear
The melodies that harmonies
Of far departed centuries,
Back, back to Eden's streams they flow,
These sweet old notes of long ago;
How dear the harp of forest trees,
When played on by the gladdened breeze
That waves with blessings on its wings,
To pour upon all living things,
More be the elder harp of stones,
That we've touch'd, gives the deep-fault tones
Of many waters—springs that ring
When all the stars of morning sing,
And joyous strains were sent abroad,
By all the adoring sons of God;
May be the tide of ocean rocks,
My harp be the tide that rocks
That draws in its harmonious waves
And buries in its deepest caves,
All music, save the song of praise,
The blood-washed soul alone can raise."
In his last letter, she begged to be remembered in his prayers, and when his will was opened, which went down with him, the following lines were enclosed within it:
A husband's prayer.
Thou great and holy Father,
That ruleth everywhere;
Oh, hear me to thy servant;
To rest upon his life,
But ask that will be in mercy
His pure and guileless wife.
Gent God be always with her
When storms and sorrows come,
Do thou forever love her
And thou call her home;
Make bright her earthly journey,
Make pure her loving heart,
And from all sin and sorrow,
Still cause her to depart.
Bind her in love a chapel
Of thy mercies and thy love;
And, oh, teach her to love thee,
The God who rules above;
Teach her loving heart be constant;
Teach her love the starry way,
Which is ever, ever leading
To a bright and endless day.
Oh, listen God of Heaven
To my soul's devout prayer;
Do thou scatter gems of pleasure
Around her every where!
Be thou constantly with her,
Whom I love with the truest love,
And in mercy do thou guide her
To her fair Eternal Home!"

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A SHORT LETTER TO SORREBOY.
Why not to everybody? Because, fortunately, everybody does not need just such a letter, and I propose to write; *somebody* does. Who is *somebody*? Let your readers judge. I have several important statements to make to somebody.
You are indebted for all the good you have, in mind, in morals, and in money, to the influence of the Gospel. You know more than the heathen, because you have the Gospel. You are richer than the Fox Indians, because you have the Gospel.
It is the will of God that, as to human instrumentalities, the Gospel shall be extended by money.
Those who enjoy the benefits of the Gospel are to be its chief supporters.
You are indebted for your duty to give money to support the Gospel; to give cheerfully; to give liberally; to give promptly; cheerfully; or the Lord will not bless you; liberally; or the Gospel must suffer; promptly; or the more will be required.
You do not thus give. You do not give cheerfully, because you murmur at your assessment, although it is far too small. You do not give liberally, because thousands give more who have not half your means. You do not give promptly, because you have to be followed here and there, and solicited time and again, before you will give at all.
VI. You, and the large family of somebodies, to which you belong, are responsible for the following evils:
1. A crazy old meeting-house, poorly furnished; or, if it be a good one, no thanks to you.
2. A sorry library for your Sabbath school; or, if it be a good one, no thanks to you.
3. A parsonage that you would not think of living in; or, if it be a good one, no thanks to you.
4. A preacher so oppressed with poverty that his life is miserable, and his wife and children a burden; or, if he have abundance, no thanks to you.
5. A Hindu suffering for want of a Bible; or, if he get one, no thanks to you.
VII. If you could induce your neighbors to follow your example, the following would be the consequences:
1. In ten years, no Gospel.
2. In twenty years, no moral obligation recognized.
3. In thirty years, no social duties acknowledged.
4. In forty years, no God.
5. In fifty years, a wooden god.
VIII. If you do not change your conduct towards the Gospel, the Gospel will change its conduct towards you, and the following will be the consequences:
1. The Lord will afflict your body with wounds, and barren and infertile soil; or some other loss and disaster.
2. Or he will afflict your mind with perplexing anxieties, that will wear you out, and land you in a premature grave.
3. Or he will curse the labor of your hands.
4. Or he will enslave some of your property, doing you damage to an amount ten times greater than he required you to give to the church.
5. Or he will curse all of your property, leaving you a beggar, as you would leave the Gospel a beggar.
6. Or he will curse your children, if you have any.
7. Or he will curse your name to go out, and every name necessary to perish forever.
IX. If you do not support the Gospel, society alone will, and you will have the credit of living upon credit; and your balance-sheet, when you are done your part, will show the following result:
Gain, dollars; loss, soul.
X. Give, then, and be a Christian.
XI. Give, and be a man.
XII. Give, and be a worthy citizen. And, finally,
1. Remember, it will cost you something to help support the Gospel.
2. Remember, it will cost you more not to help support the Gospel.—Western Christian Advocate.

A BEAUTIFUL TESTIMONY.
The late eminent Judge, Sir Allen Park, once said at a public meeting in London: "We live in the midst of blessings till we are insensible of the greatness, and the source from whence they flow. We speak of our civilization, our arts, our freedom of religion, and I know not how many a share to the Christian. Put Christianity first out of the pages of man's history, and what would his laws have been? what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around that does not owe a different aspect, because the light of Christian love is not a low which does not owe its truth and goodness to Christianity—not a custom which cannot be traced in all its holy, habitual parts of the gospel."
PALENTY ON THE CROSS.
A thing takes its character from the way in which we view it.
Thus, when Dr. Spooner died with a friend who had three turbulent sons, and they got into a row at the table, resulting in throwing gravity and hot squibs in each other's faces, the father turned to the doctor with the simple remark: "Boys will be lively, air!"

ROMAN CATHOLIC PRECEPT AND PRACTICE.
It is not, perhaps, generally known, that Arch-Bishop Hughes, of New York, was invited by one Grubb, a resident of Chapel Hill, to deliver the Valedictory Sermon at the late Commencement. This selection was considered in bad taste to many, inasmuch as Chapel Hill was a Protestant institution and the Roman Catholic Hierarchy. But the Rev. Mr. Grubb, a resident of Chapel Hill, was invited to deliver the Valedictory Sermon at the late Commencement. This selection was considered in bad taste to many, inasmuch as Chapel Hill was a Protestant institution and the Roman Catholic Hierarchy.

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