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TRAVELS.

TEXAS IN 1841.

From Unpublished Manuscripts of a Traveller.

CHAPTER VI.

Mode of Travelling—Indians.

Before I went to Texas I had seen men who had visited the country, but none gave me a correct account of it. I expected that hostile Indians and robbers infested all portions of the country, and that danger attended one every step. I could not have gone thither with more incorrect views of the condition of the people and the actual state of the country. There is danger, it is true, after leaving the Brazos going Westward, and in any part of the border country, but a traveller might pass through the country, a dozen times and not see the least appearance of danger, but in the next attempt might be attacked by a party of Indians and lose his scalp. Robbers are not numerous, because they are afraid of their common enemies, the Indians, even if they are disposed to practice a system of marauding, and because they would find but little to steal. The road from San Antonio to Gonzales and thence to Columbus (formerly called Montezuma,) and that leading from Gonzales, or indeed from any place, to Austin city pass through the most dangerous part of the whole country. The road from Victoria to Gonzales used to be unsafe, but that portion has become so well settled that it is travelled by men, women, and children without much anticipation of danger.

A traveller in Texas should have a fleet horse, a good rifle, a holster of pistols, a buffalo robe, or a Mexican blanket, a *lariat*, and a wide brim hat, and he will be prepared to make his way safely to the uttermost point. He would do better also with a Spanish saddle than any other kind. A Spanish saddle is a *naked tree*, the two ends projecting four or six inches above the seat, the stirrup leathers fastened by staples or rings to the saddle, at equal distances from the extremities, so that the rider can throw his weight more easily into the stirrups, and thus relieve the horse as much as possible of his burden. A good rider can scarcely fall from a saddle of this description. The wide brim hat is, of course, to protect him from the heat of the sun so oppressive to travellers in this country. The buffalo robe or blanket is to shelter him from the northern winds, (or nothings, as they are called,) and to lie upon if night should overtake him out of the reach of a habitation. The *lariat* is to tie the horse in the prairie to graze, and is a most serviceable thing, especially as stables, corn, and fodder are not to be met with every where, and may not always be wished. A Spanish horse, or a mustang even when tamed, must always while it has a *lariat* round his neck, because, if he got away, he may not be caught again. A *lariat* is a rope made of raw hide, plaited or twisted. A *cabras* is often used instead. This is a rope made of buffalo hair, and serves for the same purpose; but is not so good. The fleet horse, the pistols and the rifle, are intended of course to defend the rider against an enemy. As particular manoeuvring is necessary in the use of these means of defence, I will inform my reader in this respect.

The Indians usually travel during the full moon, and in companies of fifteen or twenty. These companies have regulations which they strictly obey, and they are able, by means of signs, to communicate with each other afar off. These signs are watch fires. When one company shall have performed their part of the depositions, they signify, by burning a tree, their intent to return to the place of rendezvous. I have seen three fires, at one time, apparently forty or fifty miles distant from each other.

The main object of the savage is to steal horses, and procure scalps, every scalp being a jewel in his crown of military glory. It is much better to travel in this country by night than by day, because one escapes the heat of the sun and has the benefit of the pure night air, and because the Indians never attack one by night. They seem to think that travellers are the van guard of a main army and are sent to spy, and, if they detect them, they may be surrounded and captured. This is not the result of fear so much as caution. The *Comanche* Indians always travel on horse, the *Whacos* and other northern Indians on foot, and the manner of combating the one is very different from that of contending with the other. Sup-

pose then, that a traveller, armed and equipped as before described, should be passing from Gonzales to Columbus, and should see, approaching him from a distance, a party of Indians on horse (some fifteen or twenty,)—what should he do? The Indians would probably be two or three miles off, (for they can be seen that distance or farther, on account of the nakedness of the prairie,) and they would immediately commence full gallop towards him. If the traveller should happen to have a very swift horse, and should spy timber near to him than he might be to his pursuers, or even farther, provided it be in a direction not to be cut off by them, he might with propriety put spurs to his horse and reach it in safety, when he is once in the timber he is safe, as the Indians never enter after him for fear of being entrapped. The saddle bags should not be attached to the stirrup leathers, as is customary, because they must be dropped when the race commences, and therefore money should never be put in the bags. Suppose the traveller's horse is not very swift, or timber not in sight—what then? He should stop, alight from his horse, put the horse between himself and the Indians, and rest his rifle upon the saddle aimed toward the Indians, who will not approach within gun-shot when this position is assumed, but will run round and round, cutting all sorts of antics, now and then putting their guns up to their faces or springing their bows, here and there, one and another starting in full gallop toward the traveller, and then wheeling about, all yelling and whooping like so many wild beasts hungering for prey. Their yelling and whooping are intended to frighten the man, and their mock battle to induce him to fire. But he should strengthen every nerve, and reserve his fire to the very last moment, when all hope of safety has vanished. When the savages find him so resolute they soon get tired and leave. It is not fear that prevents them from attacking the traveller, but as they are after booty more than blood, and they value one of their warriors more than a dozen scalps or horses, they will not risk their lives, or attack unless they have every advantage. If the traveller should run, in the case last proposed, he will certainly be caught; for an Indian can make the same horse carry him much faster than the traveller could under any circumstances. This arises from his great skill in riding over uneven ground, as the prairie is in general. In most cases it is best to stand.

An instance came within my knowledge while in the West. About fifteen miles on the road leading from Gonzales to Columbus, there is a very large hill, known as "The Big Hill," and famous as an Indian resort. Across this hill may be seen, to this day, the path made by the party of six hundred Indians, who came into the country in the summer of 1840, and sacked the town of Linneville on Matagorda Bay, and were so badly beaten on the borders of Plumb Creek, by one hundred and eighty Texans under the command of Felix Houston. Of the prospect seen from this hill and of the battle, I shall have occasion to speak hereafter. At the period alluded to, three men, each on a horse, with two guns in company, went out to this hill in search of a stray horse. A party of fifteen Indians very unexpectedly hove in sight, and immediately commenced yelling, and urging forward their horses. The three men were amply sufficient, if they had thought so, to sustain a regular pitched battle; but one of them, being a coward and being on a good horse, made his escape homeward carrying off one of the guns. The other two men seeing a grove near made toward it; one succeeded in reaching it before the Indians came up, but, seeming to lose his presence of mind, continued through to the opposite side, (the grove being a narrow skirt of timber and brushwood,) and was caught by the Indians who had gone round. The other was just about to enter the wood, when an old gray head Indian, mounted on a fine black horse, and armed with a spear, came up and pierced him with it; the spear, striking against the shoulder blade of the man, pushed him from his horse, and was the means of saving his life, for when he had fallen he crawled into the wood, turned, raised his gun as well as the wounded shoulder would permit, and frightened his opponent away. Report of the circumstance reached the village late in the evening and a company of thirty men was raised as soon as possible, who were on the march to the hill before dawn of day. When they arrived, they found the body of the unfortunate man who had run through the wood, lying near a hole of water and almost naked and the mouth filled with horse hair. The man, who had his shoulder wounded, and had escaped, said that he could distinctly hear all that was going on while the savages were murdering his companion,—that he begged for water and he supposed they gave him hair in water and he supposed they gave him the tune of "Yankee Doodle" over his dead body. It was the opinion of some, therefore, that they were white men in disguise.

If a man should attempt to travel through this country without the weapons of defence which I have advised, he will have to depend entirely upon the swiftness of his horse for safety.

The *Whacos* and other Northern Indians manage very differently, in their marauding excursions, from those I have described. They travel on foot and always take to the wood and the wood for convenience to travel there in these savages enounce themselves there in the manner of about those passing by. The consequence is that there is no means of providing against them except by turning out of the road where there may be wood. If the object of these is like that of the *Comanches*—to distinguish themselves as warriors and add to their

need of glory—they seem to think, unlike the others, that no means can be inglorious which will enable them to gain their object.

It is thought by many that the *Comanche* Indians are cowardly and not to be trusted even by their friends. This is a mistake as I am able to show. Some time in the year 1837 probably, a proposition was made to the *Comanches* by the Texans, for an exchange of prisoners, and San Antonio was the place appointed for the rendezvous. The *Comanches* came according to agreement, and stopped beyond the suburbs of the town, but brought with them only one young woman. Their object doubtless, was to make as much as possible by the exchange, and if they should get, in their judgment, the worth of the woman, then they would bring all they might have, and exchange them upon the same terms. I think there were about sixty chiefs, who assembled for the conference in the *Block-house* of San Antonio, but the Texian officers not so many. The woman was left beyond the town, tied upon a mule, and guarded by two Indians. She was bound hand and foot, and clad only with a piece of a buffalo skin, which was girded around her waist, and she was so completely tanned by the sun, that she could not be recognized as an American except by her language. While in this situation, awaiting with agonizing emotions the result of the conference, she found that, for a moment, she was alone, the men having gone a short distance for water. Viewing this moment as the hand of a kind Providence stretched out for her deliverance, she summoned all her strength of mind and body, urged her mule into a gallop, and got safely into town, where she was taken and comforted. In the mean time the conference was held in the *Block-house*, but not with much success. The doors were closed and the Texans proposed that there should be an equal exchange, which was not accepted. Finding that nothing could be done satisfactory to both parties, the officers commanded the Interpreter to inform the chiefs that they were prisoners of war. Said he, "I cannot until you have first armed yourselves well for battle." "No," was the reply, "we are sufficiently well armed." I think the Texans had left all their arms elsewhere except their Bowie-knives; there may have been a few rifles. The Indians were armed with bows and spears. As soon as the Interpreter told them what had been said, the principal chief struck his hand upon his breast and exclaimed, "Me no prisoner!" and immediately a bloody contest commenced. All the Indians were killed and several of the Texans wounded.

The *Comanches* understand and revere the solemnity of an oath or a treaty as much as any people, and they are the last to violate such oath or treaty, as this case proves. The time is in the memory of many Texans when the *Comanches* were at peace and on terms of amity with them—and what gave rise to a different state of things? I answer, Avarice. A party of *Locators*, or surveyors went from San Antonio, some years ago, into the territory of those Indians, to survey their lands.—They carried with them the compass and its appendages, which some of the tribe seeing became anxious to know what the apparatus was. They were shown that it was intended to mark out land, and from that very moment, Indian depredations commenced. It was not many days before a report came into the village that eight Texans had been murdered by the *Comanches*.

On account of these depredations the people on the frontier country are subject to excitement almost every day. Rumors are continually coming in, that some men are killed, or children and horses are carried off, and frequently the savages are so secret in their movements that they get into a village, or even an enclosure, & drive away the horses without any suspicion of their being in the settlement. Enclosures are often made with pickets instead of rails, because of the scarcity of timber suitable for rails, and the ease with which they are made, and the Indians do not hesitate to pull up these pickets when it may suit them. They have been known also to take horses from the door of a dwelling, while the owners, who are probably travellers, far from home and friends, short of money, and dependant upon their horses for the expectation of seeing home again—are sleeping there with the horse in their hands or attached to the house, hoping their apparent vigils will deter the savages from their deeds of darkness. As soon as a rumor of this kind comes to the ears of the villagers, a company is raised to pursue them into the mountains. This company rarely numbers more than twenty-five, who traverse the wilds of the far west, where all things are as Nature formed them, and where the hand of the enterprising Saxon has never been felt. Their food is the buffalo and the deer, and their couch the bosom of the earth.

In the winter of 1841, the Indians came down into the vicinity of Gonzales and carried off nearly all the horses that were grazing on the prairie, so that it was difficult for the company, afterwards raised, to find horses to make pursuit. The company was detained many days in making preparations, and the Indians had reached the mountains. When the

Indians come down they always send spies ahead, and when they retreat they leave a rear-guard behind about a day's journey, who acquaint them of danger. After several days the company came to the Llano, (pronounced *Yano*), a small river emptying into the Colorado some hundred miles or more, above Austin City. Here they saw the shoes which had been taken from the horses stolen by the Indians, from which the Captain concluded they could not be more than a few miles ahead.—The Captain was a young man, originally from Tennessee, who had been some six years in the country, and had become a first rate Indian fighter—one of the best, indeed, that the country has produced. As the evening was drawing to a close, his plan was to halt near a cedar-brake which was in sight, repose till morning, and then make an attack. The company had to dispense with eating that evening for fear of being discovered by means of their fire. Early in the morning they commenced their march, in rank and file, through the cedar-brake, the captain being in the front rank. When the Captain reached the opposite edge of the brake, he espied, at the distance of about a hundred and fifty yards, five Indians on foot, and moving to the base of the mountains, one of whom was a very tall fellow waving his hand towards the top of the mountain, as if he were telling his companions they would go up. They had not imagined that any human being except themselves could be in that region, and therefore they did not see or expect their enemies. The Captain immediately stopped, and raising his rifle to his shoulder, took aim at the tall Indian who happened to pass behind a bush just as the Captain was about to pull trigger; he then aimed at one of the other four and brought him down. At the report of the gun the rest of the company, who were some distance behind, put spurs to their horses, rushed out of the brake, and the foremost man moving rapidly onward had come within a few paces of an Indian, who instantly wheeled, raised his gun, and, while in the attitude of shooting, the other curbed his horse, raised his rifle, and fired. Nothing could have been more expert than this action on the part of the Texian. He was so much elated at the idea of having killed the Indian, that he jumped from his horse, and rolled over on the ground, whooping, and yelling, as if the savage would have done in his stead. I thinking that the main body of Indians could not be far off, they did not even wait to look after those killed, but spurred their horses and followed in pursuit till the horses were broken down.

HONORABLE EXAMPLES.

The late President Harrison taught, for several years, in an humble Sabbath School on the banks of the Ohio. The Sabbath before he left home for Washington, to assume the duties of Chief Magistrate of the nation, he met his Bible class, as usual. And his last counsel on the subject to his gardener at Washington, it may be hoped, will never be forgotten by the nation; when advised to keep a dog to protect his fruit, he replied, "Rather set your SUNDAY SCHOOL TEACHER to take care of the boys."

The late Chief Justice Marshall and the late Judge Washington, of the United States District Court, were both active in the Sabbath school cause. At the age of 70, the Chief Justice regarded it as a high honor to walk through the city of Richmond at the head of a Sunday school procession.

The present Chancellor of the University of New York city, (Mr. Frelinghuysen,) was a Sunday school teacher, while he held the office of Attorney General of New Jersey, and afterwards while a Senator in Congress; and he may still be seen cheerfully associating with the humblest teachers.—MISQUANTRY OF THE CROSS.

SENSE OF RESPONSIBILITY IS CARELESS.—The causes with which I traversed this part of the desert were very different in their ways and habits from those which you get on a frequented route. They were never led. There was not the slightest sign of a track in this part of the desert, but the *Comanche* never failed to choose the right line. By the direction taken at first starting they knew, I suppose, the point (some encampment) for which they were to make. There is always a leading camel, (generally, I believe, the oldest,) who marches foremost, and determines the path for the whole party. If it happens that no one of the camels has been accustomed to lead the others, there is a very great difficulty in making a start. If you force your head forward for a moment, he will contrive to wheel and draw back, at the same time looking at one of the other camels who marches in front, and who is endeavoring to walk with an expression and posture exactly equivalent to "apropos." The responsibility of leading the party is evidently assumed very unwillingly; after some time, however, it becomes unattended to take one of the beasts has reluctantly advanced for that purpose, and he accordingly advances for that purpose. For a minute or two he goes on with much decision, taking first one line and then another, but soon, by the aid of some mysterious cause, he discovers the true direction and follows it steadily to the end of his journey. When once the lead is established, you cannot, by any persuasion, and can scarcely by force, induce a junior camel to walk one single step in advance of the chosen guide.—Tracts of Travel.

The population of Canada at the present time is 693,949. Of these there are, natives of the country of French origin, 518,565; natives of British origin, 88,176; England, 11,086; Ireland, 44,012; Scotland, 14,341; Continental Europe, 2,253; United States, 11,641. The proportion of deaf and dumb to the whole population is greater than in all other countries, except Switzerland and Baden. In Canada it is about every 967; in Europe it is 1,267; in United States it is every 2,000. In the world, so far as known, it is 1,356.

From the Baptist Frencher. FURNISHING OF THE SAINTS. A sermon, by Rev. Thomas W. Sydnor, preached before the Appomattox Association, at the Rock, Prince Edward Co., Va., August 10th, 1844, and published at the request of that body. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

In compliance with the resolution passed at the last session of this body, I have selected as the theme of my discourse, THE FURNISHING OF THE SAINTS. This doctrine, I think, is clearly taught in the passage before us. In the context the Apostle expresses his thankfulness to God, and the joy which he felt in praying for his Philippian brethren: "I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy, for your fellowship in the gospel, from the first day until now." He then assigns the cause of these emotions—the confident assurance which he felt that God would perfect the work of grace which he had begun in their hearts. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." This good work consists in the gradual conformation of life to the principles and requirements of the gospel. The phrase will perform it until, is very significant; the full sense being, "will carry it on unto, and finish it at"—that is, will carry it forward, gradually perfecting it, until a certain period, and then perform upon it the last, the finishing process. The day of Jesus Christ, may refer to the period of death or that of judgment—and so far as the present argument is concerned, it is not material to which the reference is made.

The text teaches us, that in every believer's work has been begun, that at its commencement, and at every subsequent period previous to the coming of the Lord Jesus, this good work is incomplete; that it is nevertheless in progress, and will certainly be carried forward to perfection; that God is its author, beginning, carrying on, and consummating the entire work. Let this last point be distinctly noted: God is the author and finisher of this work of faith and holiness. If he be not, then we abandon the doctrine of the saints' perseverance—there is no security for the believer—there can be no perseverance on the part of any being infected with sin, except in a course of iniquity and destruction; but if this work be of God, then is the believer safe and his complete redemption certain; a being of infinite love, and faithfulness, and wisdom, and power, will never abandon a work commenced by His free and sovereign grace.

"The work which his goodness began, The arm of his strength will complete; His promise is yea and amen. And never was fulfilled not."

The doctrine is simply this.—God will complete the work of grace which he commences in the heart of each believer. I shall endeavor to illustrate the doctrine; to evince its truth; to vindicate it from objections; and to exhibit its practical bearing.

1. The doctrine has been misapprehended and misrepresented. It is important, therefore, to state it definitely, and to show precisely what we mean when we maintain the final perseverance of the saints.

That all who profess religion, and seem to be Christians, will be saved, we do not believe.—That many such do fall away and perish, is abundantly evident, both from observation and scripture. But that all who possess religion, who are real christians, united to Christ by a living faith, will be kept in faith and holiness unto eternal life, we steadfastly maintain.

The question before us is not whether real christians may suffer a decline in grace and fall into sin. We admit that they may, and often do. The question is, whether they will be allowed to lose all grace, and to perish in sin? We argue they will not. For the entire sinlessness of believers in this world, we do not contend. This is no part of our creed; it belongs to those who deny the doctrine of perseverance. We admit that sin may exist within the christian; we deny that it is dominant within him. "A just man falleth seven times and riseth up again."

Again, when we say that the saints will certainly persevere, we do not mean to affirm that in themselves, and with no strength but their own, they are safe from apostasy. On the contrary, we believe and are sure, that if left to themselves, they would fall away and perish.—Without divine assistance, they could not continue a single moment in faith and holiness. We rest their safety upon the promised support of the Holy Spirit. They are secure, because "kept by the power of God through faith unto salvation."

† Bloomfield.

† Their perseverance must depend entirely on themselves, or partly on themselves, and partly on divine aid, or entirely on the help and purpose of God. Does it depend entirely on themselves?—This, I am inclined to believe, no person will affirm. Their progress in holiness is as much the work of the divine Spirit, as regeneration itself. If they work out their own salvation, it is God who worketh in them; if they live in a spiritual sense, it is "Christ who liveth in them; without whom ye can do nothing." Does their perseverance depend partly on themselves, and partly on divine aid?—This, at first sight may appear plausible.—aid? This, at first sight may appear plausible. It is that depends on themselves? Is it their faith? It is the gift, and the work of God. Their perseverance? This is the gift of their exalted Prince and Saviour. Their hope? This is given them through grace? Their love? This is "shed abroad in their hearts by the Holy Ghost." Their abiding in their hearts by the Holy Ghost? This is bestowed to them by their divine Friend. Their knowledge? The knowledge of God is given them. Is it their hatred and abhorrence of sin? This is the necessary result of those pious affections cherished in the heart. All these things are of God; as christians, they are his workmanship.—(Matthew on the Divine Purpose.)

† Dr. Heston, on this passage remarks:—"The word signifies GUARDED BY A GARIBOND." The term is very emphatical here. It represents the soul as attacked by evil spirits and wicked men, their enemies; but defended against their assaults by the power of God, through the influence of his Spirit, 1 John v: 4; just as those who remain in an impenetrable fortress are secured from the attacks of their enemies, by its ramparts and walls."

The question is not whether a true saint, if he fall into sin and die impenitent, will be saved. We know that there can be no salvation, whether of soul or sin, without repentance. The question is, whether any true saint will be allowed to die in impenitence. It is a perversion of the doctrine to represent it as promising salvation to any, irrespective of a continuance in holy obedience. The point at issue is not whether the believer will be saved, if he do not adhere unto the end, but whether he will not, by almighty grace, be "confirmed unto the end,"—not whether he will be saved without his own exertions, but whether he will not be made to persevere, in the use of the appointed means of salvation. The question is not whether he will persevere, if grace do not continue. Such a question is absurd. You might as well ask, will a man live if the vital principle be extinguished, or will the sun shine if its light be blotted out? We maintain that grace is so fixed and settled in the soul, that it will never be removed; and that by its operations the believer will be kept from falling, and be made to persevere in holy obedience till the end of life, when grace will complete its work and glory crown the whole.

The grand question is this—whether any who have been born of the Spirit, justified by grace, and adopted as God's children, will be left to utter and final apostasy.—or whether all such, by the operation of the divine Spirit, will not be preserved from the controlling influence of sin, and be kept in faith and holiness until the end of life, and finally, be saved with an everlasting salvation?

Having thus explained the doctrine, I shall attempt:

1. To establish it.

1. Our first argument is derived from the purposes of God. It is certainly the purpose of God to save a portion of the human family. That I am aware that the opponents of this doctrine, deny also the doctrine of election, in the sense in which we understand it. They admit, however, that believers are the elect. It does not affect our argument whether they are chosen from all eternity or not, until they believe. It is easy to show that it is the purpose of God to save all his elect.—Matt. xxiv: 34. "For there shall arise false Christs and false prophets, and shall show great signs and wonders, inasmuch that if it were possible, they shall deceive the very elect." If it were possible, implying, obviously, that it is not possible so to deceive the elect, that they shall finally perish. Acts xiii: 48: "As many as were ordained to eternal life believed." All believers, then, are ordained to eternal life, and if ordained by an almighty and unchangeable God, will they not possess eternal life? Take another passage: Rom. viii: 30, 31. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also justified; and whom he justified, them he also glorified." Nothing can be more explicit. Words cannot be put together to express any thought more definitely than these words do convey the truth, that it is the purpose of God to bring all his saints into a state of glory. The passage shows that there is an indissoluble connection between predestination, effectual calling, justification and glorification.—There could be no such connexion, if it were possible for any of the saints to fall away and perish. It would not then be true, that all whom God predestinates, them he also calls; and whom he calls, them he also justifies; and whom he justifies, them he also glorifies. 2 Thes. ii: 13. "God hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth."—Eph. i: 4. "According as he hath chosen us in him; before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ, according to the good pleasure of his will." Can it be supposed that God will allow his own purpose to be frustrated? Will he suffer those whom he has chosen unto salvation, and predestinated unto the adoption of children, at last to fall of salvation, and to be cast out with the children of the wicked one?

In the scheme of redemption, God requires of Christ, (1a. iii: 10, 11,) that he shall make his own offering for sin, and promises as his reward, that he shall have a seed to serve him; that the pleasure of the Lord shall prosper in his hands, that he shall see of the travail of his soul and be satisfied. With reference to this promise, the Saviour says, John vi: 37, 40.—"All that the Father giveth me shall come to me, and him that cometh unto me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." The Saviour here declares that his purpose in coming into the world was to do his Father's will. His moreover declares, that the will of his Father, with respect to those who were given to him, and who, by consequence, should come to him, is, that he should lose none of them, that he should bring up to heaven all those whom he has chosen to eternal life. Now, if God has purposed to bestow these blessings upon all believers, and has committed the accomplishment of this purpose to the Lord Jesus Christ, who pledges himself to perform all the will of God, then it is not certain, that no believer will be lost, but that all shall have a glorious resurrection, and a blissful immortality! John x: 27-29.—"My sheep hear my voice, and I know them, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them to me is greater than all, and none is able to pluck them out of my Father's hand." Here the omnipotence of the Father, and the faithfulness of the Son, are pledged for the preservation of believers.

In the covenant of grace, the covenant between God and believers; God engages to be their God, and that they shall be his people.—Jer. xxxii: 40. "I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear into their hearts, that they shall not depart from me." Here is a covenant which cannot be frustrated. God will not violate it. "I will not turn away from them to do them good." The Saviour engages his paternal omnipotence on the part of his people: "I will put my fear into their hearts, that they shall not depart

