

CHRISTIAN ADVOCAATE.

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Poetry.

"Abide with Us."

Tarry with me, O my Saviour,
For the day is passing by;
See, the shades of evening gather,
And the night is drawing nigh;
Tarry with me, tarry with me,
Pass me not unheeded by!

Many friends were gathered round me,
In the bright days of the past;
But the grave has closed above them,
And I linger here the last.
I am lonely, tarry with me,
Till the dreary night is past.

Dimm'd for me is earthly beauty,
Yet the Spirit's eye would find
Rest upon thy lovely features;
Shall I weep, dear Lord, in vain?
Tarry with me, O my Saviour,
Let me see thy smile again!

Dull my ear to earth-born music,
Speak thou, Lord, in words of cheer;
Feeble, tottering my footsteps,
Sink my heart with sudden fear.
Cast thine arms, dear Lord, around me—
Let me feel thy presence near.

Faithful memory paints before me
Every deed and thought of sin;
Open thou the blood-filled fountain—
Cleanse my guilty soul within.
Tarry, thou forgiving Saviour—
Wash me wholly from my sin.

Deeper, deeper grow the shadows;
Paler now the glowing sunset;
Swift the night of death advances,
Shall it be the night of rest?
Tarry with me, O my Saviour,
Lay my head upon thy breast!

Feeble, trembling, fainting, dying,
Lord, I cast myself on thee.
Tarry with me through the darkness—
While I sleep still watch by me.
Till the morning, thou awake me,
Dearest Lord, to dwell with thee.

Willie and I.

We love to go to the Sabbath School—
Willie and I;
And be the weather foul or fair,
We purpose to be always there,
To listen to the opening prayer—
Willie and I.

Our teacher we do dearly love—
Willie and I;
She teaches and takes us by the hand,
And points to us the letter land,
And tries to make us understand—
Willie and I.

Our father, mother, too, we love—
Willie and I;
While many boys and girls are there,
Whose parents for them do not care,
We of the good things richly share—
Willie and I.

We ought to love the Saviour most—
Willie and I;
For if we love and serve him best,
In his own bosom we shall rest,
And be in heaven forever blest—
Willie and I.

Communications.

For the N. C. Christian Advocate.

THE DOCTRINE

Of the Final Unconditional Perseverance of the Saints considered, and refuted.

NUMBER XI.

REV. R. T. HEFLIN: In this, I shall embrace all I intend to transcribe from the writer, whose productions enrich your columns. He proceeds:

"You consider the fourth step to be 'the carrying out of an evil work into an act.' This is correct, but the distinction which you make, cannot be proved from the Scriptures. When the regenerate person commits sin, he commits it, being overcome by the concupiscence of the flesh, while the spirit of regeneration is quiescent, and not testifying against the sin, unless before the sin, when the consent of the will has not yet been gained by the suggestion of concupiscence, and after the sin when the spirit has begun to revive. But the 'testifying' of which you speak is nothing else than the act of the conscience accusing the person both before and after the commission of sin. The whole man, then, sins, but 'not according to that principle by which he is renewed.' This was unnecessarily added; for who would ever call this in question? This, also, can be said of man placed under the law, as he does not sin according to the law of his mind, that is, of his conscience approving the law, but only according to the flesh. Hence, you see that the distinction in this case, ought to have been of another character. Nor does it seem necessary to concede, that an action, performed by a regenerate person, may be less sinful than if performed by him in whom sin reigns."

"For the fault and sinfulness of an action is to be judged from the strong consent of the will to the sin. But he who borrows more vehemently towards sin, who rejects the act of the Holy Spirit striving in the contrary direction, and follows the concupiscence of the flesh, than he, who, opposing the concupiscence of the flesh by his conscience alone, at length yields. Thus the sin of David, committing adultery and murder was far more heinous than that of a heathen man committing the same sin; as the inhabitants of Bethsaida and Chorazin sinned more grievously than the citizens of Tyre and Sidon, because the former, committing their sins, resisted more influences, adapted to restrain from the commission of sin, than the latter."

"You say that the last step is 'when a sin, confirmed by frequent repetition, becomes a habit.' That step or degree was called, you remark, by the Greeks to apostasia. But you allow me to deny that the Greeks used that word, in that sense. For your fourth step was equivalent to apostasia, the same as to commit sin. But this last step is a degree, not so much in sin, as in sinners, of whom some advance further than others. You deny that this step can happen to the regenerate."

"This needs proof. In all these distinctions, there is a continual assumption of the point to be proved. For they, who say that the regenerate can lose the grace of the Holy Spirit, say, also, that the regenerate may not only sin, but persevere in sin, and contract the habit of sin."

"The second objection, which you adduce, is this: 'Adam, being yet pure, fell wholly, therefore, much more may they fall, who, having been born and renewed after the fall of Adam, have believed.' The force of the argument depends on the purity or equality of the conditions of the parties; that of Adam, in respect to which he was created in righteousness and true holiness; and that of his descendants, in respect to whom they have been renewed in righteousness and true holiness. You attempt to solve the difficulty by showing the dissimilarity of the cases. But the dissimilarity, which exists between the two conditions, does not effect that the regenerate may not be able, altogether, to fall away. Nor, indeed, is this affirmed, in the passage, which you cite from Augustine."

"For, though the regenerate may have the will to do according to their ability, of which gift Adam was destitute, according to the sentiment of Augustine, yet it does not follow that they cannot repudiate and willingly reject this gift. They are permitted to add other things, in which the condition of believers in Christ differs from the original state of Adam in righteousness. Among other things, this is peculiar, that the latter state had not the promise of the remission of sins, if it should happen that Adam should ever once commit sin; but that of believers is rendered more blessed by the promise—'their sins will I remember no more' (Heb. viii. 12). Hence it is that the faith of God is not made 'without effect,' even if those in covenant with him do sin (Rom. iii. 2). For the covenant is one of grace and faith, not of righteousness and works. Yet make whatever difference you please between the two states, it will be always necessary to admit that perseverance, voluntary, free, and liable to change, was necessary to salvation in both states. Man does not persevere, either in the former or the latter state, unless freely and willingly. This is so far true 'that God does not take away even from those, who are about to persevere, that liberty to change, by which they may possibly not choose to persevere,' as is affirmed in the treatise 'De vocazione Gentium,' bk. 2, chap. 28."

"You refer to a third objection, 'This member of a habit is not a member of Christ—But the believer, who is a member of Christ, can become a member of a habit;—Therefore, the believer may cease to be a member of Christ.' You reply to this objection by making distinctions which are unnecessary. First, the subject of discussion is a member, not in appearance, but in truth. An apparent member is, in an equivocal sense, a member, and therefore, does not belong to the definition; and there would be four terms to the syllogism. Nor is the subject of discussion a member, which is said in its destination, for we know that all men, who are in destination members of Christ, are, universally, members of Satan, before they are in fact brought to Christ, and united to him. Since, therefore, members, which are really such, are referred to in the objection, to what purpose are these niceties of distinction sought? In reference to those who are really members, we say, 'sovereignly living, others are half dead. But both are members, according to election.' If this be so, you attain your object; for who is so foolish as to say that the elect may finally be lost? But they whom you consider your opponents, will deny that all true members of Christ are such by Predestination. They will affirm that some are such according to their present state, their righteousness and present engraftment in Christ. Let us, however, consider your answer, in the supposition of the truth of that distinction. You assert that 'a true and actual member, and one that remains such cannot be a member of a habit.' That, indeed, is not strange. For it is an identical proposition, and, therefore, amounts to nothing. The member of Christ, that remains such, is not a member of a habit, but this does not answer the question—'Will a living member of Christ always remain alive?'"

"It was affirmed in the objection that a living member of Christ may become a member of a habit, and may, therefore, not remain a member of Christ. The point to be proved, is again assumed in your answer to that argument. But you say that 'the half-dead may, as far as they are concerned, at any time, lose the Holy Spirit.' But, from what state do they become half dead? Is it not from being wholly alive? You would not indeed say that any one is half dead, at the time, when he is engrafted in Christ. You say that such an assertion is absurd. The state of the case, according to those, who argue against you, is like this. At the beginning of faith in Christ and of conversion to God, the believer becomes a living member of Christ. If he perseveres in the faith of Christ and maintains a good conscience, he remains a living member. But if he becomes indolent, has no care for himself, gives place to sin, he becomes, by degrees, half-dead; and proceeding in this way he at length wholly dies, and ceases to be a member of Christ. You ought to have related those statements, which, so far from refuting, you rather confirm by your distinctions. You have indeed treated this subject, with less than its dignity, and your learning deserved." Arminian's Works, vol. iii. pp. 491-500.

"This is a very long extract. It is a very important one in many respects. It affords a considerable amount of information respecting the doctrine of the Perseverance of the Saints. Its importance will be perceived in this regard, on account of its historical, as well as doctrinal character."

1. It demonstrates that Calvinism on this point of Christian doctrine, has made very little, if any, improvement for more than two centuries. It is the same now, as when Dr. Perkins wrote his 'Treatise on Predestination' in 1609. Nearly two cen-

turies and a half have passed away; and yet the same arguments and views are resorted to, to sustain the system, that were used in his time. It may, therefore, be regarded, as a historical incident in regard to this doctrine; as comprehending the views of Predestination of all ages. Dr. Perkins was one of the strongest writers of his age, and he has brought to bear, his strong mind, and varied learning, upon this subject; and, it is reasonable to suppose, that he has comprehended in this 'Treatise,' all the resources of Divines prior to his time, upon this subject. We have here, Calvinism as it existed in the church prior to his own age; and as there has been no improvement since; so, we have it in his 'Treatise' in a stereotyped form, in which it is likely to continue while errors exist in the church of God."

2. This extract, demonstrates also, the general ground work of what is now called Arminianism; and while James Arminius has marked out, in bold characters, the general outlines of the truth in regard to this doctrine; he has also, demonstrated, that this doctrine was not fully understood in his day; and that he himself, was to some extent, embarrassed in respect to this doctrine. Hence, while he triumphantly refuted the arguments of Dr. Perkins; he has, at times granted, what neither the Scriptures, nor reason authorized. He seems to have granted, that the 'Elect' were in a condition, by virtue of Predestination and the grace of God; that their final salvation was infallibly secured, and that consequently, they could not finally fall from grace and perish; and, at the same time, (as this extract demonstrates,) he contended, and indeed, demonstrated, that true believers, might sin, apostatize, and finally perish."

While, therefore, this answer to the 'Treatise' of Dr. Perkins, clearly evinces in its historical aspect, the general ground-work of the truth in this regard; it also, shows the imperfection of his views with regard to the doctrine in question. Arminianism, deriving its name from him, has, however, greatly improved since his time in this respect; and we now have in its demonstrated form, as a mighty bulwark of the truth of God; guarding invincibly, the doctrine of holiness on the one hand, and pressing man's faithfulness on the other; as principles of the highest importance to the church of God."

3. The subject as discussed in the foregoing extract, demonstrates also, the possibility of final apostasy; and disannuls the doctrine of Perseverance, of the errors which scholastic theology had impressed upon it. In this regard, the views of Arminius are exceedingly important; as he has given to the church, the ground-work of almost all the doctrinal arguments that are necessary to the truth of the doctrine of final apostasy; and almost all others which are either nearly or remotely connected with it."

4. We learn also, here, that the Scriptures chiefly relied upon to prove the final unconditional perseverance of the Saints; cannot be so interpreted, inasmuch, as it is impossible to make them harmonize with other portions of God's word. This is clearly demonstrated in this discussion between these great divines. The whole strength of Calvinism is here brought out; and is fully met, and vanquished by Arminius."

5. This discussion, also, removes every argument out of the way, to the proper investigation of the Scriptures, in regard to the doctrine of the Possibility of final Apostasy; we are, therefore, prepared to proceed to the Scripture argument in favor of the possibility of falling from grace."

In my next, therefore, I shall commence the argument from Scripture, proving the POSSIBILITY, (not the necessity) of final Apostasy.

Yours affectionately,
PETER DOUB
Normal College, N. C., July 9th, 1856.

For the N. C. Christian Advocate.

WILMINGTON, N. C., Aug. 2, '56.

Bro. HEFLIN: I see there is a great deal of writing and talking about the declension in attendance on class meetings, and many remedies offered to cure the evil, which appears to be growing instead of diminishing."

I believe in adhering to the old method of doing things, instead of introducing something new. I see on page 97 of the Discipline, the question is asked, how may the leaders of the classes be rendered more useful?"

The answer is, Let each of them (the leaders) be diligently examined concerning his method of meeting classes. Let this be done with all possible exactness, at least once a quarter. In order to do this, take sufficient time."

I believe in that rule, and would ask, how often does the preacher carry it out. I have been a leader some 12 years in the M. E. Church, and to my certain knowledge, have only been examined on this point twice, and I am never absent from the official meetings or quarterly conferences."

I would ask, how can a preacher after answering the questions propounded to him on page 64 of the Discipline, pass lightly over this duty? It ought to be attended to so as to remove improper leaders. Therefore, when they (the preachers) claim the privilege of neglecting their duties and breaking the rules, can they expect more of their membership?"

Every soul each leader carefully inquire how every soul of his class prospers; not only how each person observes the outward rules, but how he grows in the knowledge and love of God."

I believe this rule is generally carried out by the leaders, so far as I know, when they can get the members out to class. I find a sure remedy in the Discipline which, if adhered to by the preachers and leaders, would be better for the church. I refer

to section 1st on page 96, and the third rule in the answer, which reads thus: "Let none be received into the church, until they are recommended by a leader with whom they have met (in class) at least six months on trial, and have been baptized; and shall, on examination by the minister in charge, before the church give satisfactory assurance both of the correctness of their faith and of their willingness to observe and keep the rules of the church."

I solemnly and firmly believe if all preachers and leaders would carry out the above rule, and the preachers adhere to and carry out those solemn questions they answer on page 64 of the Discipline, we should have very few unworthy members in our communion. I have known persons admitted into the church, year after year, without the recommendation of their leaders, but by some other leader, and who had never met in class more than two or three times, instead of six months as the rule says. Now, how is it possible for such persons to get used to class meetings, so as to love them and make them a means of grace to them?"

In a very short time, you see these neglecting classes, the leader complains to the preachers, and the preacher tells him he does not believe in making the attendance on class a test of membership. Why, because they would make good members in any of our sister churches. Surely a fine excuse for them not to carry out the solemn promises made on page 64."

How are they to be got out to class meetings when the preachers differ so widely in administering the Discipline?"

I here charge it solemnly upon a majority of the ministry, that most of the trouble that have been made on our rules, is through their carelessness and neglect. You will see many of their errors dressed in the tip of the fashion, and when it is so how can we approach his membership on the subject? He cannot do so, because the example of the wife, with his sanction, has caught him; and they can say to him, unless you can rule your own house well, you cannot the church."

As for my part, I glory in class meetings, and believe that they are the life of the M. E. Church."

I will here suggest a plan to the preachers, which one told me he found to work remarkably well. When he got to his station in the upper part of this State, and called his official board together, on inquiring how the church was getting along, every one of them complained of the coldness and dryness of the church. He did not stop to complain or threaten Discipline, so as to bring them up to the mark. He turned the official meeting into a prayer meeting, week after week until they all became revived. The consequence was a glorious revival, and the adding to the church over a hundred souls. Go, then and will prosper his work in your hands."

For the N. C. Christian Advocate.

Mr. Editor: Great and heavy are the anathemas hurled and thundered against wine and drunkenness. For the poor sot, curses, and infamy, and purgatory and hell are not too deep, too damnable. But in my opinion, there are habits and vices in our land, of a more refined texture, that are just as detestable, and equally immoral as tants; and among these vices I unqualifiedly class snuff-dipping. I do not make any allowance for this vice, nor palliate its practice, in the least degree. I believe that in moral turpitude the stains of the snuff-dipper are just as deep, and with less to mitigate them, as intemperance elsewhere. Now, there is some temptation presented to the young man of pride and parts, amid the exhilarating scenes and excitement around our fashionable saloons, where the elite of the country meet; and when, too, it is expected that those who mingle there shall conform, to some extent, to the ordinary etiquette of the place; there is some enjoyment, too, realized from the elevating influences produced on the mind, in that high flow of soul and sharpened wit that not infrequently results from a moderate quaffing of the wine-cup. But in the unclean, unmanly, immoderate dipping of snuff, I can see neither beauty, fitness, nor pleasure. Now, there is something, at least to the youth—and I do not wonder that so many of them yield to the fascination—there is something inspiring to the feelings of his big heart—something that caters to his pride—to walk up with brave compeers, call for a glass each, throw down upon the board a handful of dimes; there is, in all this, a downright gratification of human selfishness and human pride; but for a parcel of persons, male or female, to collect off in some corner, (for they are ashamed to be seen publicly,) around some old dusty, musty, stinking box of Scotch snuff, a large proportion of whose ingredients is nothing more nor less than pulverized bones, and ought else who can tell?—and there, with dips of no very inferior dimensions, mop and rub until every vestige of propriety is put to shame by a habit that is as indecorous as it is nauseating. I heartily wish, while I condemn in no less measured terms the use of tobacco in any and all of its forms—I heartily wish that a stigma, that might endure wherever the noxious weed were suspected to despoil the beauty of our female friends—a stigma couched in appropriate terms, and buried by priest and clown, by newspaper editors and pulpit orators, by public and private, by one and all, against a habit that despoils beauty, nauseates digestion, impairs the lungs, vitiates the blood, and is doing more to send our female population to a premature old age or an early grave, than ague or fever, or epidemic or consumption. I recollect having heard two young men from the South, schoolmates of mine, say that their mother, who was an intemperate consumer (or dipper) of snuff, died from a disease whose symptomatic types juggled the physicians and bid defiance to their entire treatment. So singular were these indices, in some of the stages, and especially in the last stage of the disease, that the relatives

and connections were induced to allow a post mortem examination. It was then discovered that the monstrous ailment, which so obstinately destroyed this woman, and cut her down in the prime of life, was the use of the snuff-mop. Her lungs were literally clogged with the poisonous drug, the minor coating of the throat and bronchial organs was dreadfully inflamed, or annihilated in some degree, by the ever-eating, ever-consuming properties of tobacco. I know of other instances that presented clear and indubitable exemplification of the injurious effects of tobacco, in this form especially; both on the form or color of the person, and on his health. I knew a young lady well, who, while using snuff, almost continuously complained of weak appetite, bad health, &c., when, on an abandonment of the habit, she so improved in health and personal appearance, within the short space of a few months, as scarcely to resemble her former dwarfish, sallow, meagre self. I wish we could accomplish for our young lady friends here, what Caesar's old weather-beaten soldiers did for their gallant opponents—strike at their faces, and persuade them to abandon the practice—if for nothing more nor less, yet for beauty's sake. We will say nothing, at present, about its morality. We will not tell you that snuff-dipping is immoral because it is a useless expenditure of money, a waste of time, a loss of health, a destruction of life, and a curse at judgment. No; we will, for the present, leave you, kind friends, to figure these facts for yourselves. With the Bible and His self-denying practice before you, with economy and its reckonings breaking upon you, we leave you with your conscience enlightened and God your judge; but throw it away—do throw away the filthy snuff-mop!"

Kinston, N. C.

The Alpine Horn.

BY MARY ZIMMER.

This horn is an instrument formed of the bark of the wild cherry that grows among the Alps. It is of great importance to the Alpine shepherd as it is used as a kind of speaking trumpet, and can be heard to a very great distance. Just about the time when the sun glides with his last rays the everlasting snow on the high cliffs of the mountains, the adventurous shepherd who has built his little chalet highest on the dizzy crags, blows a shrill blast, and repeats through his horn "Praised be the Lord!" And the hunters who dwell a rounder off again, and it is caught up and prolonged by the little valleys below: the huge pines and back the soft emerald sea, till all who hear it pause in awe. How simple, yet sublime! The hunter when he returns at eve wearied with the chase, repeats those loving, worshipping words, "Praised be the Lord!" When fairy-footed Spring treads on those wintry heights and melts the snow-wreath from their brow, then thankful for the light-eyed visitor, the Alpine Horn rings clear and loud "Praised be the Lord!" And when merry, vine-clad Summer flows, breathing beauty upon those wild summits, and causing the hardy flower to blossom so sweetly in its mountain home, then in calm peacefulness the Alpine Horn is heard. Winter too may rear his fairy palaces of cold, bright, transparent crystal, and prison the gushing streams in icy boundaries, and spread a veil of mist and snow over the crushed and withered flowers, then the hunter follows the frosty chamois, and returning successful, repeats in gladness "Praised be the Lord!" There is no music, however soft and sweet its tones, that can awake such calm, peaceful, holy thoughts, as these few words repeated through that simple shepherd's pipe, the lowly unceasing Alpine Horn.

Ingleside, July 28th, 1856.

Snuff-Dipping.

For the N. C. Christian Advocate.

Advertisements Extraordinary.

WANTED.—Six weeks weekly, by some respectable Christian people, engaged during the whole week in serving themselves, but who would be willing to do something for Christ, if it would not cost them too much.

WANTED.—Two hours weekly, by that they may be able to attend prayer and class-meetings.

WANTED.—A number of Christ's disciples, to pray for the world unceasingly.

WANTED.—By a number of church-members, a good excuse for not doing anything to forward the Sabbath School and the instruction of the ignorant children around the city.

WANTED.—A body of laborers in the vineyard of Christ. Wages, everlasting life.

WANTED.—A large number of church members, to remember their vows of consecration, and exemplify the religion of Christ.

WANTED.—Employment for a number of Christians thrown out of business by having realized a competency, and who feel their time hanging heavily on their hands.

The following things are seldom advertised, though their loss is a deplorable evil:

Lost, by a professing Christian, during the past week, amid the cares of the world, in going from his residence to his place of business, a sense of the Divine favor.

Lost, within a few days, several opportunities for doing good; the loser is suffering seriously from the effects.

Lost, from a class, a leader; any one finding him will confer a favor by directing him to the post of duty.

Lost, from the Sunday School, several valuable teachers, in consequence of the warm weather.

Lost, within a few days, through the negligence of some good people, many precious souls—number at present unknown.

Lost, in attempting to serve two masters, an immortal soul.

Any one able to do anything to meet the above wants, or retrieve any of the above losses, will confer a favor upon the church and the world by coming forward.

The Boy who Conquered.

Some few years ago, a lad who was left without father or mother, of good-natured abilities, went to New York alone and friendless, to get a situation as an errand-boy, or otherwise, until he could command a higher position; but this boy had got in the habit of calling for his "bitters" occasionally, because he thought it looked manly. He also smoked cheap cigars.

He had a pretty good education, and on looking over the papers he noticed that a merchant in Pearl street wanted a lad of his age, and he called there and made his business known.

"Walk into the office, my lad," said the merchant; "I'll attend to you soon."

When he had waited on his customer, he took a seat near the lad, and espied a cigar in his hat. "My boy," said he, "I want a smart, honest, faithful lad; but I see that you smoke ci-

gars; and in my experience of many years, I have ever found cigar-smoking habits to be connected with various other evil habits; and if I am not mistaken, your breath is an evidence that you are not an exception. You can leave; you will not suit me."

John—for this was his name—held down his head and left the store; and as he walked along the street, a stranger and friendless, the counsel of his poor mother came forcibly to his mind, who, upon her death-bed, called him to her side, and placing her emaciated hand upon his head, said: "Johnny, my dear boy, I am going to leave you. You will know what disgrace and misery your father brought on us before his death, and I want you to promise me before I die, that you will never taste one drop of the accursed poison that killed your father. Promise me this, and be a good boy, Johnny, and I shall die in peace."

The scalding tears trickled down Johnny's cheeks, and he promised ever to remember the dying words of his mother, and never to drink any spirituous liquors; and he soon forgot his promise, and when he received the rebuke from the merchant, he remembered what his mother said, and what he had promised her, and he cried aloud, and people gazed at him as he passed along, and boys railed at him. He went to his lodgings, and throwing himself on the bed, gave vent to his feelings in sobs that were heard all over the house.

But John had moral courage. He also had energy and determination, and ere an hour had passed he made up his mind never to taste another drop of liquor or smoke another cigar while he lived. He went straight back to the merchant. Said he: "Sir, you very properly sent me away this morning for habits that I have been guilty of; but, sir, I have neither father nor mother; and though I have occasionally done what I ought not to do, and have not followed the good advice of my mother on her death-bed, nor done as I promised her I would, yet I have never made a solemn vow never to drink another drop of liquor or smoke another cigar; and if you, sir, will only try me, it is all I ask."

The merchant was struck with the decision and energy of the boy, and at once employed him. At the expiration of five years, this lad was a partner in the business, and was fully kept his pledge, to which he owes his elevation.

Boys, think of this circumstance, as you enter upon the duties of life, and remember on what points of character your destiny for good or evil depends.

Hard Rowing.

A better story than the following, which comes from North Carolina, we have not found in the drawer for many months:

About thirty miles above Wilmington, N. C. lived three fellows, named respectively Barham, Stone and Gray, on the banks of the North East River. They came down to Wilmington in a small row-boat, and made fast to the wharf. They had a time of it in the city, but for fear they would get dry before getting home, they procured a jug of whiskey, and after night, a black night too, they embarked in a boat, expecting to reach home in the morning. They rowed away with all the energy that three half tipsy fellows could muster, keeping up their spirits in the darkness by pouring the spirits down. At break of day they thought they must be near home, and seeing through the dim gray of the morning a house on the river side, Stone said: "Well, Barham, we've got to your place at last."

"If this is my house," said Barham, "somebody has been putting up a lot of out-houses since I went away yesterday; but I'll go ashore and look about, and see where we are, if you'll leave to."

Barham disembarks, takes observations, and soon comes stumbling along back, and says—

"Well, I'll be whipped if we ain't at Wilmington here yet—and what's more, the boat has been hitched to the wharf all night!"

It was a fact, and the drunken dogs had been rowing away for dear life, without knowing it.—Harper's Magazine.

USE DISCRIMINATION.

A little man being struck with a pain in his eyes, went to a farrier, desiring him to apply a remedy. The farrier applying to the eyes what he used to administer to quadrupeds, the man became blind, upon which he complained to the magistrate. This personage said, "Get away; there is no plea for damages; for if this fellow had not been an ass, he would not have applied to the farrier." Whoever employs an inexperienced person on a weighty matter, besides suffering repentance, will, in the opinion of the wise, be considered of a weak understanding. The wise man, of enlightened mind, entrusts not an important business to one of mean abilities. The mat-maker, although a weaver, yet is not employed in the silk manufactory.—Lessons of Saadi, the Persian.