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Daetry.

Mariners' Hymn.

Launch thy bark, mariner! Christian! God speed thee, Let loose the radder band, Good angels lead thee ; Set thy sails warily, Tempests will come Steer thy course steadily, Christian ! steer home !

Look to the weather bow, Breakers are round thee ; Let fall the plummet now, Shallows may ground thee. Reef in the fore-ail there ! Hold the beim fast ! So-let the vessel wear,-There swept the blast, . | .

What of the night, watchman? What of the night? Cloudy all quiet-No land yet-all's right. Be wakeful - be vigilant-Dauger may be At an hour when all seemest Securest to thee.

How gains the leak so fast? Clear out the hold-Hoist up the merchandize-Heave out thy gold There ! let the ingots go-Now the ship rights-Huzza! the harbor's near, Lo! the red lights.

Slacken not sail yet. At inlet or island : Straight for the beacon steer, Straight for the highland. Crowd ail thy canvass on, Cut through the foam : Christian! cast anchor now-Heaven is thy home.

----Echoes.

Still the angels stars are shining, Still the rippling waters flow, But the angel voice is silent That I heard here, long ago. Hark! the echoes murmur low, Long ago !

Still the wood is dim and lonely. Still the splashing fountains play, But the past, in all its beauty, Whither has it fled away Hark ! the mournful echoes say, Fled away !

Still the bird of night complaineth-Now, indeed, her song is plain-Visions of my happy hours, Do I call, and call in vain? Hark the echoes cry again, Call in vain

Cease, O! echoes-mournful echoes! Once I loved your voices well; Now my heart is sick and weary, Days of old, a long farewell Hark the enhoes, long and dreary, Cry, Farewell, farewell!

Divinity.

A DISCOURSE On Predestination and Election. BY WILBUR FISK, D. D.

(Continued.)

Having gone over and examined the arguments in favor of unconditional election, we come to the last part of our subject; which was, to urge some objections against this doctrine.

election of a part, necessarily implies the unconditional reprobation of the rest. I know some who hold to the former, seem to deny the latter; for they represent God as reprobating sinners in view of their sins. When all were sinners, they say God passed by some, and elected others. Hence, they say the decree of damnation against the reprobates is just, because it is against sinners. But this explanation is virtually giving up the system, inasmuch as it gives up all the principal arguments by which it is supported. In the first place it makes predestination dependent on for Calvinian predestination is destroy- this the effect of God's decree? And if God must fix by his decree all parts ing men under a constitution which of his plan, in order to prevent disap- necessarily and unavoidably involves pointment, then he must fix the destiny them in sin and suffering, that God Lead to it. But if he did not do this, or of saving them? Surely the tendermore: this explanation of the decree of justice, even to the elect; since they reprobation destroys all the strongest only receive back what God had de-Scripture arguments which the Calvin- prived them of, and for the want of ists urge in favor of unconditional elec- which they had suffered perhaps for tion. The passages, for instance, in years; and to obtain which, they could the ninth of Romans, which are so of- do nothing even as a condition, until bation. When it is said, "He will have mercy," them a savour of death unto death.—
To them Christ came that they might have death, and that they might have death, and that they might have death, and that they might have and prospective existence was restored; Had it not been for the energetic remainder of the seminal generations, all the seminal generation, all the seminal generation, all the seminal generations, are gosper is unavoidately to restoration, all the seminal generations of men were included. Their possible and prospective existence was restored; Had it not been for the energetic remainder of the seminal generations of men were included. Their possible and prospective existence was restored; relate to personal election to eternal and promises into scalding messages of life, they relate also to personal repro- aggravated wrath. bation to eternal death. But if there 3. The doctrine we oppose makes is any explanation, by which these are God partial and a respector of persons: shown not to prove unconditional rep- contrary to express and repeated decrobation to eternal death, the same larations of Scripture. For it repreprinciple of explanation will, and must sents God as determining to save some show, that they do not prove Calvinis- and damn others, without reference to tic election. From henceforth, there- character, all being precisely in the fore, let all those Calvinists who pro- same state. To deny this, is to acfess not to believe in unconditional reprobation, cease to urge, in favor of their and reprobation had respect to charac-

system, any arguments drawn from the | ter, which is to give up the doctrine .foreknowledge of God, or the necessity | Some indeed pretend, that the decree of a divine plan, or from those scrip- of election was unconditional, but not tures that are most commonly quoted the decree of reprobation. But this is in favor of their doctrine. But when impossible; for there could be no desarily fall; for all its main pillars will whole number from which the choice not only declined, but timue to debe removed. But I have not done with was to be made; and the very deterthis objection yet. Whoever maintains mination to select such a number, and denied by any. The odifference of of a part of mankind to eternal life, must, to be consistent with themselves, The truth is, it does not cover the whole take into their creed the "horrible deground of our objection. Had God sion. take into their creed the "horrible decree" of reprobation. They must be nothing to do with man until his presif we consider that is meetings are lieve that in the ages of eternity God determined to create men and angels ruined state? How came man in this eling preachers exially; and that determined to create men and angels for the express purpose to damn them eternally! That he determined to introduce sin, and influence men to commit vin, and harden them in it, that mit vin, and harden them in it, that vin, and harden them in it, that mit vin, and harden them in it, that vin, and harden them in it. they might be fit subjects of his wrath! so every one must say, that believes duty of leader hielf, has turned it they might be fit subjects of his wrath! so every one must say, that of the doing as they were impelled to do, by the irresistible decree of Jepass. Taking all the links together, proxies. This wase cause of decline to do. der the scalding vials of his vengeance in the pit of hell! To state this doctrine in its true character, is enough to chill one's blood—and we are drawn by all that is rational within us, to turn the had constituted beirs of wrath—found that preache for the most part,

ly no grace or mercy extended. Their rily is with eternal damnation, is an ined, if they can be termed grace at all, must be called damning grace. For all this is only fattening them for the slaughter, and fitting them to suffer, to a more aggravated extent, the unavoidable pains and torments that await them. Hence Calvin's sentiment, that "God calls to the reprobates, that they may be more dear-kindles a light, that they may be more blind-brings his doctrine to them, that they may be more ignorant—and applies the remedy to them, that they may not be healed," is an honest avowal of the legitimate principles of this system. Surely, then, no one will pretend that, according to this doctrine, there is any grace for the reprobate. And perhaps a moment's attention will show that there is little or none for the elect. It is said that God out of his mere sovereignty, without any thing in the creature to move him thereto, elects sinners to everlasting life. But if there is nothing in the creature 1. The doctrine of the unconditional to move him thereto, how can it be called mercy or compassion? he did not determine to elect them because they were miserable, but because he pleased to elect them. If misery had been the exciting cause, then, as all were equally miserable, he would have elected them all. Is such a decree of election founded in love to the suffering object? No: it is the result of the most absolute and omnipotent selfishness conceivable. sports most sovereignly and arbitrarily,

damn, and to save. Some indeed pretend that, at any foreknowledge; for God first foresees rate, salvation is of grace, if election is that they will be sinners, and then pre- not, because God saves miserable, perdestinates them to punishment. Here ishing sinners. But who made them is one case, then, in which the argument miserable, perishing sinners? Was not ed by its own supporters. But again: is there much mercy displayed in placof the reprobates and the means that may afterward have the sovereign honthen the Calvinistic argument in favor est mercies of this system are cruelof predestination, drawn from the di- its brightest parts are dark-its boastvine plan, falls to the ground. Once ed mercy hardly comes up to sheer ten quoted in favor of Calvinian elec- God by his sovereign power bestowed it tion, are connected with others, equally upon them. And as for the reprostrong, in favor of unconditional repro- bates, the gospel is unavoidably to deneth." He that "makes one vessel it more abundantly. Thus, turn this unto honor, maketh another unto dis-honor." He that says, "Jacob have mercy and goodness of God, destroys I loved," says also in the same manner, the grace of the gospel, and, in most "Esau have I hated." Now if these cases, transforms even the invitations

they do this, their system must neces- cree of election, only in view of the The fact is, that classetings have

that "God hath foreordained whatso- those only, implied the exclusion of all opinion is as to the ext This deever comes to pass," must also hold to the rest. If it be said, as the Sublap- plorable truth being atted, let us unconditional reprobation. Does it sarians contend, that the decree of elec-inquire into come to pass that some are lost? Then | tion did not come in until all were fallthis was ordained. Was sin necessary en, or viewed in the mind of God as as a pretence to damn them? Then fallen; and therefore since all might eling preachers. With m was its as a pretence to damn them? Then fallen; and therefore since and this was ordained. From these and have been justly damned, there was no origin. They neglected duty;— the release of the subject, Calvin was injustice to those who were left, though the leaders and the Chu followed. other views of the subject, Calvin was led to say that "election could not stand without reprobation," and that it was "quite silly and childish" to attempt to separate them. All, therefore, who hold to the unconditional election who hold to the unconditional election could not some of the guilty were taken and savel; we reply that even this would not wholly remove the objection of partiality. But we need not dwell here, because we have a shorter and more decisive way to dispose of this argument.

by all that is rational within us, to turn he had constituted heirs of wrath, hold class meeting ske overseers work away from such a God with horror, as from the presence of an almighty Tyed, and the others left to perish; and found class meetingske overseers work the road, namely just before court (quarterly meeting. And may I not then we are told there is no unjust par- add, for a similar ason-viz., the 2. This doctrine of election, while it tiality in God, since they all deserve court? We talk out turning memprofesses to vindicate free grace and the to be damned! What a singular evamercy of God, destroys them altogethsion is this! God wishes to damn a cerclass meeting! Wat shall be done er. To the reprobates there is certain- tain portion of his creatures, and save with preachers who duty it is to hold the rest; but he cannot do this without them, but by whoseneglect membersvery existence, connected as it necessa- subjecting himself to the charge of par- faithful, pious memers,—have been so

finite curse. The temporal blessings all into sin and ruin, and forthwith he which they enjoy, the insincere offers | declares them all children of wrath, that are held out to them, and the gos- and heirs of hell. But in the pleni- absolutely averse to them. pel privileges with which they are mock- tude of his grace, he snatches some from the pit of ruin, and leaves the rest in edy will not be found in the laity, unremediless wo! Is such a supposition less you reverse the order and place worthy of our righteous God? Does it accord either with his justice or wis- being admitted, and laving shown the dom? Reason, with half an eye, can see through the flimsy veil, and discov-

er the weakness of the device. I know

an attempt has been often made to charge these consequences upon our

system, as well as upon the Calvinistic doctrine. For if it is acknowledged that man is born depraved, and this depravity is damning in its nature, does it not follow, it is asked, that all deserve to perish, and therefore God may elect some and justly pass by the rest? I answer,—Although all moral depravity, derived or contracted, is damning in its nature, still, by virtue of the atonement, the destructive ef- society. Let this society be celebrafects of derived depravity are counteracted; and guilt is not imputed, until, by a voluntary rejection of ence class book; edited, of course, by the gospel remedy, man makes the Bro. Summers. Let such marks be depravity of his nature the object made opposite each name as shall prop-

free from condemnation. So the Apostle may be deemed appropriate. Should Paul, "As by the offence of one, judg- these suggestions meet with favor we ment came upon all men to condemna- may offer something more. The divistion, so by the righteousness of one, the free gift came upon all men unto justification of life." In accordance with speak of in our next. It is the exhibition of a character that these views also, the ground of condemnation, according to the Scriptures, is with his almighty power, to create, to not our native depravity; but the sinner is condemned for rejecting Christ.

abstractly considered, this depravity is

quenching the Spirit,-for unbelief .- and fifty seven dukes is skulking with Here then is the difference on this point "the headsman at his heels." Faustin between the Calvinists and us. They hold that God, by his decree, plunged Adam and all his race into the pit of the rugged steep of fame until upon sin, from which none of them had the the throne of Hayti he might sip from means of escape; but by an omnipotent the imperial goblet the juice of the bean act of partial grace, he delivers a part, which in former years it was his lot to and the remainder are left unavoidably "bring forth" by the sweat of his brow to perish. We, on the contrary, be- from the fields of his master. Having

he, and in him all his posterity, became to the rank of Colonel. We find him obnoxious to the curse of the divine taking an active part in all the politilaw. As the first man sinned personal- cal conspiracies, which were set on foot ly and actively, he was personally con- in Hayti from 1843 to 1847, and yet demned; but, as his posterity had no taking care not to commit himself irreagency or personal existence, they could trievably in favor of any particular only have perished seminally in him. - project. It was to this sagacity that By the promise of a Saviour, however, he was indebted for his election as our federal head was restored to the President. The sanguniary events of possibility of obtaining salvation through 1848 showed Faustin to be, instead of faith in the Redeemer. And, in this an impartial ruler, and free from the

and their personal and active existence monstrances of the French consuls, secured. And with this, also, the pos- his fiendish purpose of exterminating responsible age, this salvation was secured unconditionally by Christ; to all while engaged in hostilities against the

equal and impartial conditions. Thus, while on our principle there is not the slightest ground for a charge of partiality; on the Calvinistic principle, the charge seems to lie with its weight. It makes God, in the worst sense of the terms partial and a respector of perterms, partial, and a respector of per- York. Faustin's own revenues amoun- jects. To impress, it is not necessary rock?" and then he lifted up his hand [TO BE CONTINUED.]

Miscellaneousticles.

From the N. O. Can Advocate. Fact, Cause and sedy.

they stand thus: —God decreed to create intelligent beings—he decreed that they should all become sinners and chilquently deprived of their benefit, that even Methodists can be found who are

> If this be true, then surely the remcouse, we proceed to suggest-

The remedy heretofore used has failbecause it was improperly applied, and to the part only secondarily affected-

How, then, when and where, and to whom shall we apply it? To whom? The traveling preachers. Where At the place of holding the Annual Conference. When? During its session. How? By establishing as we should have done long since, a class meeting ted by an appropriate sermon annually. Let the roll be called, and in a Conferof his own choice. Hence, although erly represent the answers given to the following question, viz: How many destructive to the possessors; yet thro class meetings have you held the past the grace of the pospel, all are born year? And such other questions as

Autaugaville, Ala., Jan. 9, 1856.

The Emperor Souluoque.

-for refusing to occupy upon the tal-The star of Faustin I. has culminaents given,-for rejecting light,-for ted. The creator of four princes and lieve that by Adam's unnecessitated sin enlisted as a soldier, he gradually rose sibility of salvation was secured to all. the mulattoes, who compose a fifth part To such as never come to a personally of the whole population, would doubtthose who arrived to the age of accoun-tability, salvation was made possible, on had been erected into an independent ted only to about \$1,000,000, of which

and each of his ministers \$520.

000 men, but, as we have been inform- a weary body, a jaded mind, and a but he punished Moses for his sin. He is rather a bloody one. The different endless sermon. of which that miserable Island has so excuse at least will die, frequently been the theatre.—Register. Two Austanas:—Ist. We see one

a designation which he owed to his glorious results would follow. gift of the gab" and disposition to 2d. Let not ministers complain that show off his wit at the expense of oth- kearers sleep, nor of inattention, when and mourned for him thirty days. M. ers. Tonguey Jack was, among other they take the very way to produce it. things, a rank infidel, and a great dis- - Luth. Observer. putant on religious subjects. He was especially fond of entrapping clergymen into discussions, in which, by his coarse humor and ludicrous illustrations, he generally managed to get the laugh on his side. In this way he made himself quite a terror to all the preachers in the vicinity. A new minister had been lately called by a congregation in ward seriously, and said they had just been discussing a religious question, on ford any information he could give.

"What I want to know," said Jack, proceeds from the devil, who, every body knows, has got a tail. Now, as

"Cartainly I can Mr. B." replied is exactly the length of your tongue, and it is an uncommonly long tail."

There was a roar of laughter from the crowd, and the minister walked on, leaving Jack dumbfounded by the sudthe last of it; and though he retained death, he never afterwards ventured to molest the young minister.

HARD SHELL WIT .- Rev. -Nicodemus, an aged expounder of the upon two counts by the brethren of his

The first was, that he had officiated ond, that, in speaking of the fleetness "Scoredouble would fly," which they There is a happy land, and there I thought was, to say the least, a flagrant perversion of facts.

and suspended. He appealed, praying a new trial, and asked to be heard in his own defence. This was granted, A few days since, I saw a little boy the flesh, and then, under the wings of to pieces. vultures, he would fly! And I did, my He had worked on it a long time, flock and breethering, attend a Method-but now it was spoiled, and the nice ter's service. So I dismissed them, my burst into tears. breethering. If it had been to continue, I sat down and talked with him, and Nicodemus wouldn't have been thar, my tried to show him that it was wrong to

to go forth again and "feed the sheep." Spirit of the Age.

A short Sermon on long ores.

of brevity, I shall omit all but two. very sad, and he went to God to know

object of preaching-the design of the prayer, and told him to take his rod, preacher is to convince, instruct, and and after had he gathered the people, to

to dig a channel to the understanding come water enough for them all. as long as the Erie Canal-and, gene- So Moses and Aaron gathered all rally, two good reasons clearly present the people; and as Moses looked upon ted, and powerfully urged, will pro- them and remembered what a wicked duce more conviction than twenty.— spirit they had shown, and how un-To instruct—neither a whole system of grateful they were, he was angry, and theology, nor a world of illustration, instead of doing just as God had tole nor a vocabulary of words, are neces- him, he cried out, "Hear now, ye re sary. Such surfeiting, the mind re- bels, must we fetch water out of th to thunder long and loud-the oak is and with his rod smote the rock twice

there is a section of the section of

200 per annum, the Empress \$5,200 and to persuade, the man that cannot nor to call the people rebels. Besides be moved in half an hour, will not be The conquest of St. Domingo has for | teazed into submission in an hour and a long time, been the favorite project a half. So that all beyond a sermon done it, instead of God. of Faustin. That conquest he has re- is lost, and worse than lost; the lover cently attempted with an army of 30,- of truth leaves the house of God with gave them all plenty of water to drink,

ed, failed-failed with the loss of his heavy heart, not because the preach- told him he could never go into Canaempire, and probably his head. This ing was not evangelical, or was inap- an, that he must die before they got is the second defeat which the Hay- propriate, but because of its unreasona- there. tiens have suffered in attempting to ble length. conquer St. Domingo since that sec- 2d. Long sermons drive not a few him go over and see that good land, tion asserted its independence. The from the house of God. How often is and God said he might go up into the prospect for the black population of the excuse made-"I would attend Hayti, which numbers about 800,000 church but—but—who can endure an could not go into it. He was sorry for

military aspirants will now doubtless Such an apology may indeed arise each set up for himself, and we shall from an aversion of the heart to truth, have another of those fearful dramas but let the cause be removed, and this

reason why some ministers are so un-THE DEVIL'S TAIL .- In a town of successful in their preaching. Were New England there lived, a few years they to condense their thoughts, and ago, a man named B., who was more urge them home briefly, vividly, and ommonly known as "Tonguey Jack," fervently, with the blessing of God,

For the Children.

From the Child's Paper.

A Little Girl's Story of her Sister. "My dear little sister Edith died on the 17th of September. She was the town. He was quite a young man, just from the theological seminary.—
One day, Jack, while sitting with a number of his cronies in the front of Alley she wanted to get a squash-seed the tavern, saw the young minister com- which she saw in the well; and in trying down the street, and declared he ing to reach it, she fell in. He came would show them some fun. As the well. We all ran into the garden. minister approached, Jack came forhe ran. There was not a ripple on the water, and father's heart misgave him; light from the minister. The latter he knew there was not a moment to be readily declared his willingness to af- lost, and he dived down head foremost. He said he felt about the bottom of the well, but could not find her. At last he felt her hair; he groped about gravely, "is this. Evil, we all know, for her clothes, and brought her up in his arms. Mamma rubbed her with you are a minister and a college-learnt warm flannel, and Willie ran for the man, Mr. C-, I want to know if doctor as fast as he could. But when you can tell me the exact length of the he came he thought it was too late. O, how we shall miss her. The Rev. Mr. Cochran came to see us, and prayed for us. It was a beautiful prayer, and it gave us a great deal of comfort. She said her little prayers the morning before she was drowned. We have had man, and had family worship every her likeness taken. In the morning she | night. As all were assembled for that was happy as a lark, running round the purpose, and the master was offering denness of the retort. He never heard house singing, 'Bastopol is taken'-in prayer and groaned with some force the evening she was dead. In falling and fervor, when the Dutchman starthis name and his character till his down the well we think she must have bruised her head, for her forehead was black and blue. We are going to keep

her little body as long as we can. She was alive when we took her out of the well, for she opened her mouth and sweet blue eyes; and then, we all hope, Hard Shell faith, was recently indicted fell asleep in Jesus. On earth she said she loved God, and every body. In heaven she loves and thinks of us all, we hope. Sept. 30th. To day she was at a Methodist meeting; and the sec-buried in a beautiful spot in the village of a certain old race-horse, he had said three little brothers. She used to sing, churchyard, by the side of her sister and

pray that we may all again meet her." Nicodemus was tried, found guilty, From the Child's Paper.

whereupon he said: "I confess to you, making a kite. He had it almost done, my breethering, that I did say old when the string got caught, and trying Scoredouble would fly; but my mean- to get it off, he pulled it impatiently and ing, accordin' to the tex, was that, broke it a little. This made him very agreeable to natur, he must soon die in angry, and seizing the kite, he tore it

ist meetin'; for the tex says, Feed my large paper his mother gave him, and sheep. The Methodists, so called, in- the frame his brother had made for vited me into their pulpit. I went up, him were ruined, all because he was my breethering. When they were done they asked me to dismiss the congregation with his face very red and scowling, and tion. It being to dismiss and cut off his lips muttering, when I said, "Why, the work of the devil, my breethering. James, how is this?" he held down his methought it would be doing the Mas- head, and as I put my arm around him,

get so angry, and was displeasing to Nicodemus was acquitted joyfully, God. To help him to understand this, and he was bid by the "breethering" I told him about Moses, who, though he was the meekest man, once got angry. As Moses was leading the Israites through the wilderness, they were at one time almost ready to die of thirst, Text-'Be Short.'-Cotton Mather. and they began to complain of Moses My friends, I have forty reasons as if he was to blame, and told him they against long sermons; but for the sake wished they were dead. Moses felt 1st. Long sermons seldom effect the what he should do. God heard Moses' speak to the rock that he should show Now, to convince, it is not necessa- him, and out of the rock there should

the emperor received personally \$15,- riven by a single stroke of lightning- God did not tell him to strike the rock

\$1 50 A YEAR IN ADVANCE

Moses said. Shall we bring water out of the rock ? as if he and Aaron had

God did as he had promised, and

After this, Moses asked God to let mountain and see it far away, but he his sin, and God forgave him; but because he had sinned before all the peohe must be punished. In the last chapter of Deuteronomy, you may read about his death on the top of mount

Pisgah. How sad all the people must have felt, as they saw Moses go up into the mountain to die, when they remembered that because they provoked him, be got angry, and now he could go no farther with them. No wonder they wept,

Time-

The watch is ticking, ticking, Ticking my minutes away ; And minutes make up the hours, And hours make up the day.

The clock is striking, striking The hours so loud and clear ; The hours make up the day, And the days, make up the year.

The bell is tolling, tolling, For one whose day is done; To where time is known no longer, That weary soul has gone,

And soon 't will tell for me, And then my home will be Where the watch ticks no more, And the clock strikes no more, And there's no more time for me.

DIST .- Now that we are down in that region, we are tempted to tell the story of a Dutchman who made his entry into New Orleans last summer while the cholera was raging there, and was greatly troubled in finding a boarding house. He inquired of the first one he saw if they had the cholera in the house, and learning that they had, he went to another, and another, determined not to stop at any house where the disease was doing its work of death. At last, after a long and weary search, he found one where there was no cholera, and he took up his quarters there.

The master of the house was a pious ed up, and cried out,-

'O, Lort! vot ish ter matter?' 'Nothing,' said the host , 'keep still, will you, and behave yourself.

In a short time he groaned again, and the Dutchman started, with his eyes staring like saucers, and exclaim-

'Oh, mine Got! dere is someting ter matter mit you ! 'No, there aint,' said the host; and

then to claim his boarder's apprehensions, he added-'I am a methodist, and it is the habit of the members to grean during their devotion, and that is my way. This was enough for the Dutchman,

who rushed into the street, asked for a doctor, found one, and begged him to run to the house on the corner. 'What is the matter?' said the doc-

tor ; 'have they got the cholers ?' 'No, no-worser, da ha got der Mettodis. Runt-runt! der man will die mit it pefore you don't get dere, if you don't runt fast !"

Mynheer thought it was high time to vacate the premises nimself, and bolted on board the first boat ready for up

WOMEN AND WINE .- The following spassage, says the Prohibitionist, from the pen of the celebrated Cobbett, displays the vigorous good sense which almost invariably marked his writings. The question deserves serious onsideration by both men and women-Do ots" denree the fair !"

"A men that cannot pass an evening with-out drink, merits the name of a sea. Why should there be drink for the purpose of carrying on conversation? Women stand in no need of drink to stimulate them to converse; and I have a thousand times admired their patience in sitting quietly at their work, while their husbands are engaged in the same room, with bottles and glasses before them, thinking nothing of the expense, and still less of the shame, which the distinction reflects upon them. We have to thank the women for many things, and particularly for their sober sabits. Men drive them from the table, as if they said to them, 'You have had enough; food is sufficient for you; but we must remin to fill ourselves with drink, and to talk in language which your ears ought not to

When women are getting up to retire from the table, men rise in honor of them, but they take special care not to follow their excellent example. That which is not fit to be uttered before woman, is not fit to be uttered at all; and it is next to a proclamation tolerating drunkness and indecency, to send women from the table the moment they have swallowed their food. The practice has been ascribed to a desire to leave them to themselves. But why should they he left to themselves? Their conversation is always the most lively, while their persons generally are the most agreeable objects. No; the plain truth is, that it is the love of the drink that sends women from the table; and it is a practice which I have always abhored. I like to see young men, especially, follow them out of the room, and prefer their company to that of the sots who are left behind."